

Chapter 23, Appendix 23.S1, Table 23.S1: Empirical Studies of Forgiveness, Hope, and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Allen et al. (2015)	37	Community Adults (especially "victims of violent crime and the socioeconomic crisis," p. 291)	Bahamas	participation in The Family intervention, which involved weekly 2-hour group therapy sessions (participants' participation ranged from one session to over 1 year of sessions)	state forgiveness and trait hope
Amjad & Bokharey (2015)	90	Muslim Adults	Pakistan	spiritual wellness	trait forgiveness and trait hope
Ariyabuddhiphongs (2016, Study 2a and 2b)	268	Thai Adults	Thailand	Buddhist generosity (lovingkindness, compassion, empathic joy, and equanimity); trait optimism; trait altruism	state forgiveness and state hope
Berthold & Ruch (2014)	20,538	German-Speaking Adults	Germany, Switzerland, and Austria	three groups of participants: nonreligious individuals, religious individuals who do not practice their faith, and religious individuals who practice their faith	trait forgiveness and trait hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Blagden et al. (2020)	12	Adult Males Convicted for Sex Offending (Currently Incarcerated)	United Kingdom	Religiousness/spirituality (R/S) religious beliefs and values associated with their R/S; religious beliefs related to their offending; future plans/goals; self, home, and family environment; daily life in prison; sense of identity	state self-forgiveness, state divine forgiveness, state forgiveness by others, and state hope
Bushlack & Bock (2018, Study 3)	166	Adults (Mturk Workers)	United States (74%) and Countries in Asia (16%), South and Central America (5%), Europe (3%), Africa (1%), and Middle East (1%)	practical wisdom; religiousness	trait forgiveness and trait hope
Chen et al. (2021, Study 1)	272	Survivors of Protracted Armed Conflict	Columbia	Post-Traumatic Stress Disorder (PTSD) symptoms; religious coping; psychological well-being	trait forgiveness and trait hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Chen et al. (2021, Study 2)	1651	Natural Disaster Survivors	Columbia	Post-Traumatic Stress Disorder (PTSD) symptoms; religious coping; psychological well-being	trait forgiveness and trait hope
Dadfar et al. (2019)	442	Muslim Adults	Iran	R/S well-being	trait forgiveness and trait hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Dadfar et al. (2021)	561	Muslim Adults	Iran	R/S well-being	trait forgiveness and trait hope
de Francisco et al. (2020)	751	Community Sample (Adults)	Brazil	religious/spiritual well-being; attachment to God; pathological personality traits	trait forgiveness, trait transcendent hope, trait temporal hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Glazier (2018)	171	Self-Identified "Peacemakers"	International	commitment to peacemaking; perceptions of current success of peacemaking; expectations of future success in peacemaking; religious affiliation; motivation to participate in peacemaking; religious beliefs in God's providence ("the belief that God has a plan that people can help bring about," p. 11); peacemaking tactics; belief that religion is a source and/or potential solution for the conflict	state forgiveness and state hope
Katerndahl et al. (2020)	105	Community Sample (Women Who Had Experienced Violence in the Past Month)	United States	husbands' violent behaviors; forgiveness sought; forgiveness given; wife's perceived need for action (seek help, take legal action, or leave); husband's abusive and controlling behaviors; wife's coping strategies (active coping and reinterpretation coping), social support (social network), and readiness for action concerning the violence	trait hope and state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Koenig et al. (2018)	427	Veterans and Active Duty Military With PTSD	United States	moral injury	state self-forgiveness and state hope
Leonhardt et al. (2018)	67	Latter-Day Saints (Mormon) Adults From 28 Families	United States	religious beliefs, religious practices, and R/S support; marital strengths, parenting strengths, and general life strengths	trait forgiveness (in family relationships)

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Macaskill (2012)	112	Community Sample (Adults with Recurrent Depression)	United Kingdom	spirituality; trait gratitude; trait optimism; life satisfaction; depression; happiness; positive emotions; negative emotions	trait forgiveness, trait self-forgiveness, and trait hope
Malinovic et al. (2016)	290	College Students	Bosnia	religious/spiritual well-being; stress coping strategies; Big Five personality traits	trait forgiveness, transcendent hope, and temporal hope

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Mefford et al. (2020)	132	Community Adults	United States	adverse childhood experiences (ACEs); chronic sorrow due to ongoing loss; life satisfaction; religiousness/spirituality; daily spiritual experiences; religious beliefs; private R/S practices; public R/S practices (religious service attendance); religious commitment; negative R/S support; positive R/S support; negative religious coping; positive religious coping	trait forgiveness, trait self-forgiveness, trait divine forgiveness, and trait hope
Navidian et al. (2014)	120	60 Heterosexual Couples Filing for Divorce	Iran	couples were randomly assigned to one of four groups: hope-focused intervention, forgiveness-focused intervention, hope- and forgiveness-focused intervention, and no-treatment control group interpersonal cognitive distortions	partner-focused forgiveness and partner-focused hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Pang & Ruch (2019, Study 1)	1335	German-Speaking Community Adults	Germany, Switzerland, and Austria	character strengths; trait mindfulness	trait forgiveness and trait hope
Pang & Ruch (2019, Study 2)	42	German-Speaking Community Adults	Germany, Switzerland, and Austria	character strengths; trait mindfulness	trait forgiveness and trait hope
Rahman et al. (2018)	8	Adolescent Females Who Had Experienced Sexual or Physical Abuse	Pakistan	"The experimental group received forgiveness therapy twice a week for 4 months while the control group received treatment-as-usual for the span of 4 months" (p. 2018) state anger	state forgiveness and state hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Ripley et al. (2014)	184	Community Adults (Romantic Couples)	United States	Hope Focused Couples Approach (HFCA) Intervention (couples were randomly assigned either to a standard version or a religiously accommodated version); dyadic adjustment; relationship commitment; observer-rated codings of couple's behaviors during a conflict discussion	domain-specific forgiveness (forgiveness in a romantic relationship)
Sutton et al. (2014)	394	College Students (Christians)	United States	attachment to God (avoidant and anxious); intrinsic, extrinsic-personal, and extrinsic-social religiousness; trait compassion; Pentecostal-Charismatic spirituality	trait forgiveness and trait hope
Tehranchi et al. (2018)	200	Adults With Major Depression	Iran	depression; dysfunctional attitudes; character strengths	trait forgiveness and trait hope

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Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)
Toussaint et al. (2017)	82	Cancer Patients and Unmatched Caregivers	United States	self-blame; psychological distress	state self-forgiveness and state hope
Unterrainer et al. (2012)	400	Psychiatric Inpatients With Anxiety or Depressive Disorders and Community Adults Without Anxiety/Depressive Disorders	Austria	religious/spiritual well-being; depression symptoms; anxiety symptoms	trait forgiveness and trait hope

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Allen et al. (2015)	None	To conduct a pilot study of the effectiveness of "The Family: People Helping People," which is a "group therapy model that aims to facilitate cultural resocialization through personal transformation" (p. 289)	Quantitative	longitudinal	N = 37 for Phase 1, 32 for Phase 2, and 14 completed both phases Gender = 69% female
Amjad & Bokharey (2015)	None	To examine the relationship between spiritual well-being and coping strategies and investigate whether patients with generalized anxiety disorder and those with minor general medical conditions differ on spiritual well-being and coping strategies	Quantitative	cross-sectional survey	N = 90 (50 with a general medical condition and 40 with generalized anxiety disorder) Gender = 50% female
Ariyabuddhiphongs (2016. Study 2a and 2b)	Theory of Buddhist generosity	To examine the concurrent validity of the Buddhist Generosity Scale	Quantitative	cross-sectional survey	N = 268 Race/ethnicity: not provided Gender: 50% female Mean age = 36.5
Berthold & Ruch (2014)	Peterson & Seligman's VIA theory of character strengths	To examine the associations among religiousness, character strengths, life satisfaction, and orientations to happiness	Quantitative	cross-sectional survey	N = 20538 Gender = 70% female Race/ethnicity = 56% German, 31% Swiss, 10% Austrian Mean age= 39

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Blagden et al. (2020)	None	To examine the impact of R/S on convicted sex offenders' sense of self, personal identity, thoughts about the future, and daily lives in prison	Qualitative	cross-sectional interviews	N = 12 Gender = 100% male Race/ethnicity = White- 92%, Other- 8% Age range = 40 to 72
Bushlack & Bock (2018, Study 3)	Centering for Wisdom Assessment (CWA) theory	To examine the reliability and validity of the Centering for Wisdom Assessment	Quantitative	cross-sectional survey	Age = 20% between 18-24, 49% between 25-34, 17% between 35-44, and 14% older than 44 Country, Region, or Continent = United States (74%), Asia (16%), South and Central America (5%), Europe (3%), Africa (1%), and Middle East (1%)
Chen et al. (2021, Study 1)	None	To examine the roles of religious coping, forgiveness, and hope in explaining (mediating) the link between trauma and psychological well-being	Quantitative	cross-sectional survey	N = 272 Gender = 72% female Race/ethnicity = 70% Mestizo (mixed Indigenous and White ancestry), 10% Indigenous, 9% White, 12% Afro-Colombian or Other Ethnicity Mean age = 43.8

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Chen et al. (2021, Study 2)	None	To examine the roles of religious coping, forgiveness, and hope in explaining (mediating) the link between trauma and psychological well-being	Quantitative	cross-sectional survey	N = 1651 Gender = 63% female Race/ethnicity = 62% Mestizo (mixed Indigenous and White ancestry), 20% Indigenous, 16% White, 3% Afro-Colombian or Other Ethnicity Mean age = 39.8
Dadfar et al. (2019)	None	To validate the Farsi version of the Multidimensional Inventory for Religious-Spiritual Well-Being-48 (MI-RSWB-48)	Quantitative	cross-sectional survey	N = 442 Gender = 57%female Race/ethnicity = 100% Iranian Mean age = 51.9 years Religion = 100% Muslim

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Dadfar et al. (2021)	None	To examine age and group differences in religious/spiritual well-being	Quantitative	cross-sectional survey	N = 561 Four subsamples: 244 older adults (54.2% male, mean age 67.8), 53 middle-aged adults (87.5% male, mean age 52.7), 145 female college students (mean age 23.0), and 119 psychiatric outpatients (82.6% female, mean age 32.8) Religion = 100% Muslim See pp. 20-21 for details
de Francisco et al. (2020)	None	To examine the relationship between religious/spiritual well-being dimensions and pathological traits of Borderline Personality Disorder and Schizotypal Personality Disorder	Quantitative	cross-sectional survey	N = 751 Gender = 74% female Race/ethnicity = 67% White Mean age = 25.2 (18 to 71)

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Glazier (2018)	None	To examine the relationship between R/S and peacemaking.	Quantitative	cross-sectional survey	N = 171 Gender = 49% female Race/ethnicity = 50% White; 12% Black; 7% Latinx; 7% South Asian; 13% Middle Eastern; 5% East Asian, Native American, Pacific Islander, or Multiracial, or Other Mean age = 51 years Religion = 65% Christian, 17% Muslim, 6% Jewish, 3% Buddhist, 8% Other or Nonreligious
Katerndahl et al. (2020)	None	To examine the phenomenon of readiness to take action among women in violent couple relationships	Quantitative	longitudinal	N = 143 Race/ethnicity = 82% Latinx, 10% White, 8% Missing Gender = 100% female Mean age = 45.7 (18 to 64)

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Koenig et al. (2018)	Moral injury theory	To develop a multidimensional measure of moral injury symptoms (the Moral Injury Symptom Scale-Military Version)	Quantitative	cross-sectional survey	N = 427 Gender = not reported Race/ethnicity = 39% White, 43% Black, 11% Latinx, 1% Asian, 6% Multiracial or Other Mean age = 53.6 (range 23-92) Religion = 83% Christian, 1% Jewish, 2% Muslim, 1% Buddhist, 1% Other Religion, 11% None, 1% Atheist/Agnostic
Leonhardt et al. (2018)	None	To examine how R/S influences marital, parenting, and general life strengths	Qualitative	cross-sectional interviews	N = 67 (from 28 LDS/Mormon families) Gender = not provided Race/ethnicity = 25% racial/ethnic minorities Age range = 33 to 63 Years married = 10 to 37 (M = 20 years)

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Macaskill (2012)	None	To examine the psychological strengths of people with recurrent depression	Mixed Methods	cross-sectional survey	N = 112 Gender = 24% female Mean age = 41.3
Malinovic et al. (2016)	None	To examine associations among religious/spiritual well-being, coping strategies, and personality traits	Quantitative	cross-sectional survey	N = 290 Gender = 62 female Race/ethnicity and religion = 47% Bosnian Muslims ("Bosniaks"), 10% Bosnian Roman Catholics ("Croats"), 1% Bosnian Orthodox Christians ("Serbs"), 7% other nationalities Mean age = 20.9 (19-28)

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Mefford et al. (2020)	Levine's conservative model of nursing	To examine patterns of religiousity, hope, and life satisfaction among individuals who have experienced adverse life experiences, and/or chronic child loss.	Quantitative	cross-sectional survey	N = 132 Gender = 82% female Race/ethnicity = 78% White Mean age = 33.8 (18-72)
Navidian et al. (2014)	None	To examine the comparative effectiveness of hope-focused, forgiveness-focused, and mixed (hope- and forgiveness-focused) couples interventions	Quantitative	longitudinal and quasi-experimental	N = 120 (60 couples) Gender = 50% female Mean age = 32.6 (females) and 40.3 (males)

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Pang & Ruch (2019, Study 1)	VIA taxonomy of character strengths	To examine the relationship between trait mindfulness and various character strengths	Quantitative	cross-sectional survey	N = 1335 Gender = 74% female Mean age = 42.5 (18 to 79) Country = 65% from Germany, 24% from Switzerland, and 9% from Austria
Pang & Ruch (2019, Study 2)	VIA taxonomy of character strengths	To test their reciprocal model of mindfulness and character strengths using a longitudinal and experimental design	Quantitative	longitudinal and experimental	N = 21 in mindfulness-based strengths practice, 21 in mindfulness-based stress reduction (MBSR) group, and 21 in waitlist control this study only focused on participants in the MBSR intervention group and waitlist control group
Rahman et al. (2018)	None	To conduct a pilot study of the effectiveness of a forgiveness-focused therapy intervention	Quantitative	longitudinal and experimental	N = 8 (4 were sexually abuse survivors, 4 were physically abuse survivors) Age range = 11 to 12 Average age of onset of abuse = 10.7 years

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Ripley et al. (2014)	Hope Focused Couples theory	To examine the effectiveness of the HCFA intervention (8 to 10 weeks) and the comparative effectiveness of the standard version of the intervention vs. the religiously accommodated version	Quantitative	longitudinal and experimental	N = 184 Gender = 50% female Race/ethnicity = 71% White, 19% Black, 8% Latinx, and 2% Asian Mean age = 43.8 years
Sutton et al. (2014)	Godly love theory	To examine the impact of Pentecostal-Charismatic spirituality on godly love (trait compassion and trait forgiveness), above the influence of other variables	Quantitative	cross-sectional survey	N = 394 Gender = 68% female Race/ethnicity = 85% White Median age = 21 (range 18 to 62)
Tehranchi et al. (2018)	VIA taxonomy of character strengths	To examine the relationships among character strengths, dysfunctional attitudes, and positive and negative emotions among people with Major Depressive Disorder	Quantitative	cross-sectional survey	N = 200 Gender = 70% female Mean age = 29.71 (18-50)

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Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Toussaint et al. (2017)	None	To examine the relationships among state self-forgiveness, state hope, self-blame, and psychological distress	Quantitative	cross-sectional survey	N = 38 patients and 44 unmatched caregivers
Unterrainer et al. (2012)	None	To examine possible group differences in dimensions of religious/spiritual well-being	Quantitative	cross-sectional survey	N = 400 (200 psychiatric inpatients with anxiety/depressive disorders; 200 people without diagnosed anxiety/depressive disorders)

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Citation	Measure(s)	Summary of findings
Allen et al. (2015)	Beck Depression Inventory-II; Buss-Durkee Hostility-Guilt Inventory; Gratitude Questionnaire-6; Hope Scale (Pattengale, 2002); TRIM-18; Self-Deception Questionnaire; Internalized Shame Scale; Spiritual Well-Being Scale (SWBS); Satisfaction With Life Scale (SWLS)	Participants in this group therapy intervention evidenced increases in trait hope and state forgiveness, based on how many sessions of the intervention they attended (0-3 months vs. 4-12 months vs. 1 year or more).
Amjad & Bokharey (2015)	Spiritual Wellness Inventory, Coping Strategies Questionnaire	Muslim patients with Generalized Anxiety Disorder reported slightly lower trait forgiveness and trait hope, relative to patients with general medical conditions.
Ariyabuddhiphongs (2016, Study 2a and 2b)	Buddhist Generosity Scale, Life Orientation Test-Revised (LOT-R); State Hope Scale, Self-Report Altruism Scale, Transgression-Related Interpersonal Motivations Inventory (TRIM), 12-item version (TRIM-12)	Buddhist generosity was related to higher state hope ($r = .36$), trait optimism ($r = .34$), and trait altruism ($r = .49$) but was unrelated to state forgiveness.
Berthold & Ruch (2014)	religious affiliation, practice of one's religion ("do you practice your religion"), Values in Action (VIA) Inventory of Character Strengths, Orientations to Happiness scale, Satisfaction With Life Scale (SWLS)	Relative to religiously unaffiliated and religiously affiliated but nonpracticing people, those individuals who practiced their R/S reported higher trait forgiveness, hope, religiousness/spirituality, gratitude, curiosity, persistence, zest, love, kindness, teamwork, leadership, modesty, prudence, self-regulation, and appreciation of beauty. They also reported greater orientation to a life of meaning and a life of pleasure, relative to the two other groups. However, the religious but nonpracticing group reported higher life satisfaction than the religiously affiliated and practicing group, who reported higher life satisfaction than the religiously unaffiliated group.

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Citation	Measure(s)	Summary of findings
Blagden et al. (2020)	In-depth interview that asked questions in five broad sections: "(1) Questions about faith, their beliefs, and the values they associated with their religion; (2) Self, home, and family environment, [along with] personal information (such as occupation and age); (3) Religious beliefs in relation to their offending; (4) Treatment; [and] (5) Future plans, goals, and coping outside prison" (p. 38)	One superordinate theme emerged from the interviews--a theme of offenders being on a "road to redemption." This theme was supported by four subthemes: the act of forgiving, the act of contrition, forgiving the self, and the resurrected and redemptive self. Participants discussed themes around state self-forgiveness and state divine forgiveness, as well as how these feelings and perceptions influenced their sense of redemption. One key finding from this study was that the experiences of self-forgiveness and divine forgiveness by God (and sometimes forgiveness by others) led to increased hope and helped facilitate these men's redemptive narrative identity.
Bushlack & Bock (2018, Study 3)	Centering for Wisdom Assessment; Freiburg Mindfulness Inventory-Short Form; Brief Wisdom Screening Scale; Depression, Anxiety, and Stress Scales 21 (DASS-21); Multidimensional Inventory for Religious/Spiritual Well-Being, English version (MI-RSWB-E)	Trait forgiveness and trait hope were moderately associated with each other ($r = .33$), trait forgiveness was also associated with religiousness ($r = .30$). Trait hope was unrelated to religiousness but was related to lower anxiety and perceived stress ($r_s = -.32$ and $-.24$, respectively). Trait forgiveness was related to lower depression, anxiety, and stress as well ($r_s = -.22$, $-.23$, and $-.28$, respectively).
Chen et al. (2021, Study 1)	PTSD CheckList for DSM-5 (PCL-5); K10; Brief RCOPE; Trait Forgivingness Scale; Herth Hope Index; Positive Psychotherapy Inventory (PPTI)	Trait forgiveness and trait hope were associated with each other ($r = .19$). Both forgiveness and hope were associated with higher positive religious coping ($r_s = .15$ and $.39$), and forgiveness was also associated with lower negative religious coping (R/S struggles; $r = -.20$). Both forgiveness and hope were associated with better psychological well-being (all five facets of the PERMA well-being model: positive emotions, engagement, relationships, meaning, and accomplish; $r_s = .18$ to $.53$).

Citation	Measure(s)	Summary of findings
Chen et al. (2021, Study 2)	PTSD CheckList for DSM-5 (PCL-5); K10; Brief RCOPE; Trait Forgivingness Scale; Herth Hope Index; Positive Psychotherapy Inventory (PPTI)	Trait forgiveness and trait hope were associated with each other ($r = .20$). Both forgiveness and hope were associated with higher positive religious coping ($r_s = .19$ and $.20$) and lower negative religious coping (R/S struggles; $r_s = -.19$ and $-.08$). Both forgiveness and hope were associated with better psychological well-being (all five facets of the PERMA well-being model: positive emotions, engagement, relationships, meaning, and accomplish; $r_s = .06$ to $.36$).
Dadfar et al. (2019)	Multidimensional Inventory for Religious-Spiritual Well-Being-48 (MI-RSWB-48)	Trait hope was related to spiritual transcendence ($r = .46$), but trait forgiveness was not.

Citation	Measure(s)	Summary of findings
Dadfar et al. (2021)	Multidimensional Inventory for Religious-Spiritual Well-Being-48 (MI-RSWB-48)	When female older adults and female young adults were compared, there were no differences in trait forgiveness, but older women reported higher transcendent hope (hope transcendent) whereas younger women reported higher temporal hope (hope immanent). Younger women also reported higher connectedness and general religiousness. When adult community members (nonclinical subsample) and adult psychiatric outpatients (clinical subsample) were compared, psychiatric outpatients reported higher forgiveness but lower transcendent hope and general religiousness.
de Francisco et al. (2020)	Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB); Dimensional Clinical Personality Inventory-2 (IDCP-2); Attachment to God Inventory	Trait forgiveness was related to lower levels of all 7 measured pathological personality traits of Borderline Personality Disorder ($r_s = -.24$ to $-.37$) and 9 of 10 measured pathological personality traits of Schizotypal Personality Disorder ($r_s = -.23$ to $-.42$). Six out of 7 measured borderline traits were associated with lower levels of trait temporal hope ($r_s = -.22$ to $-.56$) and trait transcendent hope ($r_s = -.17$ to $-.42$). Nine of 10 measured schizotypal traits were associated with lower levels of trait temporal hope ($r_s = -.16$ to $-.38$), but only 5 of 10 schizotypal traits were associated with lower levels of trait transcendent hope ($r_s = -.13$ to $-.25$).

Citation	Measure(s)	Summary of findings
Glazier (2018)	several single-item measures (e.g., of commitment to peacemaking, perceptions of current success, expectations of future success, etc.); some open-ended questions (e.g., "What motivates you to participate in peacemaking?")	Findings suggest that religion/spirituality often motivates people to engage in peacemaking, and it often provides peacemaking tactics that people utilize to facilitate peace. "Through both means, religion influences commitment to continuing peacemaking, subjective evaluations of success by peacemakers, and hope for success in the future" (p. 2).
Katerndahl et al. (2020)	women completed baseline and post-test surveys, as well as daily Interactive Voice Response (IVR) system surveys of "husbands' violent behaviors (brief Conflict Tactic Scale), forgiveness sought and given (yes or no), and the woman's perceived need for action (seeking help, taking legal action, or leaving, assessed on 7-point scales); Abusive Behavior Inventory; Herth Hope Index; Active and Reinterpretation Coping subscales of the COPE	Women's trait hope was one of the predictors of their readiness to leave the relationship. State forgiveness (both forgiveness sought and forgiveness given) undermined women's readiness to leave and predicted more help-seeking behavior.

Citation	Measure(s)	Summary of findings
Koenig et al. (2018)	Moral Injury Symptom Scale-Military Version	Three of the 10 factors (facets) of moral injury that emerged were centrally related to state self-forgiveness (Self-Condensation factor and Difficulty Forgiving oneself factor) and state hope (Loss of Religious Faith/Hope factor).
Leonhardt et al. (2018)	in-depth semi-structured interviews (interview questions not provided)	All the participating families indicated that the "eternal nature of the family [was] a key component driving [their] family relationships" (p. 721), and they described common ways that their R/S beliefs and practices helped nurture their marital, parenting, and general life strengths. Participants described several ways in which their faith influenced their relationships with each other and with their children. The themes of marital strengths and parenting strengths were coded distinctly, but the same two themes emerged. Essentially participants described their R/S as helping (a) promote marital unity and parent-child unity and (b) resolve marital conflict and parent-child conflict. Some of the key relational strengths that their R/S helped nurture were trait forgiveness, humility, compassion, patience, and generosity/kindness. Additionally, in the general life strengths domain, participants described R/S as facilitating several "personal benefits of faith" (p. 721), including a personal and familial sense of "hope, security, growth, belonging, and peace" (pp. 721-722). Taken together, one of the major ways that LDS/Mormon families draw on their religious beliefs and practices to nurture their family relationships is to help them promote unity/harmony, resolve conflict, and habitually forgive their spouse and children (see Mahoney et al., Chapter 28, this volume).

Citation	Measure(s)	Summary of findings
Macaskill (2012)	Spirituality Index; Forgiveness of Self and Others Scale; Trait Hope Scale; Gratitude Questionnaire-6; Life Orientation Test-Revised (optimism); Spirituality Index; Satisfaction With Life Scale; Short Depression-Happiness Scale; Positive and Negative Affect Schedule (PANAS)	Trait hope was associated with higher trait forgiveness ($r = .34$), trait self-forgiveness ($r = .61$), spirituality ($r = .56$), trait optimism ($r = .68$), trait gratitude ($r = .54$), life satisfaction ($r = .67$), happiness ($r = .60$), and positive affect ($r = .57$), as well as lower negative affect ($r = -.48$). Trait forgiveness and trait self-forgiveness were likewise associated with higher spirituality ($r_s = .24$ and $.43$, respectively), trait optimism ($r = .39$ and $.68$), trait gratitude ($r = .27$ and $.41$), happiness ($r = .25$ and $.67$), and positive affect ($r = .20$ and $.29$). Trait self-forgiveness also was associated with higher life satisfaction ($r = .61$) and lower negative emotions ($r = -.65$). In regression models, the strongest predictors of life satisfaction were trait gratitude, trait self-forgiveness, and trait hope. The strongest predictors of happiness were trait optimism, trait self-forgiveness, trait gratitude, and spirituality. The strongest predictors of positive emotions were trait hope and spirituality. The strongest predictor of negative affect was low trait self-forgiveness.
Malinovic et al. (2016)	Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB); Five Factor Model Questionnaire; Coping Inventory for Stressful Situations	Trait forgiveness was associated with lower neuroticism ($r = -.15$) and emotion-oriented coping ($r = -.12$), as well as with higher trait agreeableness ($r = .33$), trait conscientiousness ($r = .18$), and task-oriented coping ($r = .14$). Temporal hope (Hope Immanent) was associated with lower trait neuroticism ($r = -.21$) and with higher trait extraversion ($r = .31$), trait openness ($r = .27$), trait conscientiousness ($r = .31$), trait agreeableness ($r = .26$), task-oriented coping ($r = .25$), and avoidance-oriented coping ($r = .20$). Transcendent hope (Hope Transcendent) was associated with lower trait neuroticism ($r = -.18$), emotion-oriented coping ($r = -.41$), and avoidance-oriented coping ($r = -.25$). Higher religious/spiritual well-being was associated with lower trait neuroticism ($r = -.24$) and with higher trait extraversion ($r = .20$), trait openness ($r = .14$), trait conscientiousness ($r = .30$), trait agreeableness ($r = .36$), task-oriented coping ($r = .23$), and avoidance-oriented coping ($r = .25$). General religiousness was associated with higher trait conscientiousness ($r = .17$), trait agreeableness ($r = .16$), emotion-oriented coping ($r = .23$), and avoidance-oriented coping ($r = .30$).

Citation	Measure(s)	Summary of findings
Mefford et al. (2020)	Satisfaction With Life Scale; Herth Hope Index; Adverse Childhood Experiences Study Questionnaire (ACE-SQ); Brief Multidimensional Measure of Religiousness/ Spirituality (BMMRS) and all its quantitative subscales	Two hierarchical regression models were examined. In the first, even when adverse childhood experiences were controlled, higher trait hope and trait forgiveness predicted higher life satisfaction (but so did lower religious values/beliefs). This finding was replicated when controlling for chronic sorrow as a result of child loss; higher trait hope, higher trait forgiveness, and lower religious values/beliefs again were significant predictors of life satisfaction.
Navidian et al. (2014)	couples completed 9 sessions of intervention (each intervention is described on pages 661 to 663) Interpersonal Cognitive Distortions Scale	The mixed intervention (hope-focused and forgiveness-focused) was effective in reducing two types of interpersonal cognitive distortions--interpersonal irrational expectation and interpersonal misconceptions. The hope-focused intervention and forgiveness-focused intervention was not.

Chapter 23, Appendix 23.S1, Table 23.S1: Empirical Studies of Forgiveness, Hope, and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Measure(s)	Summary of findings
Pang & Ruch (2019, Study 1)	VIA Inventory of Strengths; Five Facet Mindfulness Questionnaire (FFMQ)	Trait forgiveness was related to trait mindfulness ($r = .28$) and each of its facets: observing, describing, awareness, nonjudging, and nonreacting ($r_s = .12$ to $.32$). Trait hope was related to trait mindfulness ($r = .48$) and each of its facets as well ($r_s = .24$ to $.45$). Spirituality was related to trait mindfulness ($r = .28$) and its facets ($r_s = .14$ to $.27$). Based on the medium to large correlations they found, the authors proposed a "mutual support model of mindfulness and character strengths (Figure 1) [that] assumes that certain character strengths (e.g., curiosity) facilitate mindfulness; i.e., people with these character strengths are more willing to try mindfulness meditations (path A). Conversely, the mastery of mindfulness is assumed to enhance certain character strengths, such as spirituality (path B)" (p. 1548).
Pang & Ruch (2019, Study 2)	VIA Inventory of Strengths; Five Facet Mindfulness Questionnaire (FFMQ) All participants were asked to complete the same questionnaires at five intermittent points, that is: (1) before the eight-week intervention (month 0); (2) one week after the intervention (month 2); (3) one month after the intervention (month 3); (4) three months after the intervention (month 5); and (5) six months after the intervention (month 8)" (p. 1551)	Findings indicated that "certain character strengths facilitate the practice of mastering mindfulness, while the mastery of mindfulness enhances certain strengths" (p. 1556). In particular, the following strengths empirically seem to facilitate the practice of mindfulness: trait hope, trait forgiveness, self-regulation, curiosity, creativity, open-mindedness, perspective, love of learning, social intelligence, perseverance, and self-regulation. In turn, the practice of mindfulness empirically leads to increased spirituality, curiosity, perspective, bravery, love, zest, gratitude, and appreciation of beauty.
Rahman et al. (2018)	Enright Forgiveness Inventory for Children; Anger Scale; abbreviated Hope Scale completed measures at pretest, posttest, and 1-year follow-up	Participants in the intervention group experienced increased state forgiveness and decreased state anger, and these therapeutic gains were maintained across the 1 year follow-up period. Participants in the intervention group increased slightly in state hope over the course of the intervention, but their hope decreased to lower-than-pretreatment levels over the subsequent year.

Citation	Measure(s)	Summary of findings
Ripley et al. (2014)	Revised Dyadic Adjustment Scale; Relationship Commitment Scale; Gordon-Baucon Forgiveness Inventory; Interactional Dimensions Coding System; Couples self rating of video interaction; Spacial distance scaling of intimacy; RCI-10; Weekly clinical feedback.	In both conditions (standard and religiously accommodated HFCA), couples significantly improved in their dyadic adjustment, couple-focused forgiveness, and a wide variety of other relational outcomes, and these therapeutic gains were generally maintained across a 6-month follow-up period. There were very few meaningful differences between the standard and religiously accommodated versions.
Sutton et al. (2014)	Attachment to God Inventory; Dispositional Hope Scale; Trait Forgivingness Scale; Index of Pentecostal-Charismatic Spirituality (Sutton et al., 2014); Intrinsic/Extrinsic Revised Religiosity Scale; Santa Clara Brief Compassion Scale	Trait forgiveness was associated with higher trait hope ($r = .19$), intrinsic religiousness ($r = .36$), trait compassion ($r = .25$), and Pentecostal-Charismatic spirituality (all three facets: r s = .16 to .19). It also was associated with lower avoidant attachment to God ($r = -.35$), anxious attachment to God ($r = -.35$), extrinsic-social religiousness ($r = -.13$), and extrinsic-personal religiousness ($r = -.22$).
Tehranchi et al. (2018)	Basic Emotions Scale; Beck Depression Inventory-II; Dysfunctional Attitudes Scale-40; seven subscales from the Values in Action-Inventory of Strengths (VIA-IS-240): hope, forgiveness, gratitude, spirituality, vitality, critical thinking, and emotional intelligence	Trait forgiveness was associated with higher trait hope ($r = .37$), spirituality ($r = .27$), trait gratitude ($r = .39$), critical thinking ($r = .20$), emotional intelligence ($r = .18$), and happiness ($r = .18$), as well as with lower depression ($r = -.17$), perfectionism ($r = -.14$), need for approval ($r = -.16$), sadness ($r = -.14$), and disgust ($r = -.15$). Likewise, trait hope was associated with higher spirituality ($r = .31$), trait gratitude ($r = .50$), critical thinking ($r = .47$), emotional intelligence ($r = .50$), and happiness ($r = .27$), as well as with lower depression ($r = -.23$), perfectionism ($r = -.25$), need for approval ($r = -.35$), sadness ($r = -.38$), and disgust ($r = -.27$).

Chapter 23, Appendix 23.S1, Table 23.S1: Empirical Studies of Forgiveness, Hope, and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Measure(s)	Summary of findings
Toussaint et al. (2017)	multi-item measures of self-forgiveness, hope, self-blame, and psychological distress	State self-forgiveness was associated with higher state hope and lower psychological distress and self-blame. The effect of self-forgiveness on psychological distress was mediated (explained) by state hope, and this effect was stronger among caregivers than among cancer patients. In other words, even though the data are cross-sectional (and therefore true causal effects cannot be examined), the results provided preliminary evidence that state self-forgiveness may lead to increased state hope, which in turn may lead to decreased psychological distress.
Unterrainer et al. (2012)	Multidimensional Inventory for Religious/Spiritual Well-Being; Beck Depression Inventory; Beck Anxiety Inventory	Of the dimensions of religious/spiritual well-being, the ones that were most strongly correlated with lower anxiety and depression were trait hope and trait forgiveness. When psychiatric inpatients were compared to community members without diagnoses of anxiety or depressive disorders, psychiatric inpatients reported lower trait hope and lower meaning in life.

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Abernethy et al. (2016)	64	Pentecostal and Presbyterian Church Members	United States	experiences during communal worship	state divine forgiveness
Aluman (2019)	10	Catholic Priests	United States	personal transgression against oneself	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Anderson & Natrajan-Tyagi (2016)	10	Five Heterosexual Christian couples	United States	Protestant Christian marriage	state forgiveness
Ayten (2012)	321	Adolescents, Adults, and Older Adults	Turkey	age, gender, religiousness, humility, and pride	trait forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Barcaccia et al. (2018)	289	Catholic Adolescents	Italy	religious involvement, age, and gender	state forgiveness
Bell et al. (2014)	307	College Students	United States	community sanctification of forgiveness ("degree to which one perceives that one's R/S community expects one to forgive an offense, p. 245)	state forgiveness
Berthold & Ruch (2014)	20,538	German-Speaking Adults	Germany, Switzerland, and Austria	three groups of participants: nonreligious individuals, religious individuals who do not practice their faith, and religious individuals who practice their faith	trait forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Brewer-Smyth et al. (2020)	13	Adult Women Living in a Homeless Mission	United States	R/S, sleep, and health	trait forgiveness
Bufford et al. (2018, Study 2)	31	Adult Quakers	United States	9-week congregational grace intervention (sermon series, small-group study, and personal grace practices)	trait self-forgiveness; state self-forgiveness; state divine forgiveness
Choe et al. (2016, Study 1)	208	College Students	United States	spiritual commitment, anger toward God, positive attitudes toward God, and appraisals of sacred loss/desecration	state forgiveness
Choe et al. (2016, Study 2)	365	College Students	United States	spiritual commitment, anger toward God, positive attitudes toward God, appraisals of sacred loss/desecration, and relational engagement with God	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Chong & Ahmed (2018)	15	Adult Muslims, Buddhists, and Hindus	Malaysia	perceived "service transgression" (a perceived offense that "violates customers' religious beliefs through observing certain dietary guidelines that shape their religious identity")	state forgiveness
Conway (2012)	105	Adult Christians	United States	doctrinal and experiential God representations; religious coping	state forgiveness
Davis et al. (2012a, Study 1)	425	College Students	United States	religious commitment, perceived similarity to offender, perceived desecration, dedication to the Sacred	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Davis et al. (2012a, Study 2)	123	College Students	United States	perceived similarity to offender, perceived desecration, and dedication to the Sacred	state forgiveness
Davis et al. (2012b, Study 1)	425	College Students	United States	sanctification of forgiveness; perceived desecration; perceived similarity to the offender; religious commitment	state forgiveness
Davis et al. (2012b, Study 2)	123	College Students	United States	sanctification of forgiveness; religious commitment	state forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Davis et al. (2014, Study 3)	425	College Students	United States	viewing the offender as evil; viewing the offense as a desecration; viewing the offender as spiritually or humanly similar to oneself; anger toward God; positive and negative religious coping; religious commitment; state empathy toward offender	state forgiveness
Davis et al. (2015, Study 2)	225	College Students (Black)	United States	appraisals of relationship value and exploitation (toward offending group); perceived microaggressions	state intergroup forgiveness and state forgiveness
Davis et al. (2015, Study 3)	352	College Students (Racial/Ethnic Minorities)	United States	religious commitment; ethnic identity (three facets: affirmation, exploration, and resolution)	intergroup forgiveness and state forgiveness
Davis et al. (2016, Study 1)	268	Adults (MTurk Workers)	United States	injustice gap ("the degree to which victims perceive the aftermath of an offense as not meeting expectations of ideal justice," p. 175)	state forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Davis et al. (2016, Study 2)	335	College Students (who had "experienced a major betrayal by a religious/spiritual leader within the last year," p. 179)	United States	injustice gap; relinquishment of justice to the Sacred (e.g., God); perceived relational humility of the offender	state forgiveness
Duggi & Kamble (2014)	172	Hindu, Muslim, and Christian Adults	India	religious affiliation; religious commitment; individualism vs. collectivism	state forgiveness
Duggi & Kamble (2015)	150	Hindu, Muslim, and Christian Adults	India	religious affiliation; state anger	state forgiveness
Dum et al. (2019)	1783	National Online Sample of Adults	United States	religious affiliation, strength of belief, and ethical positionality	state forgiveness (attitudes toward registered sex offenders in religious communities)

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Edara (2015)	637	Adults	Taiwan	spiritual transcendence; intrinsic religiousness; individualistic cultural orientation; collectivistic cultural orientation	state forgiveness
Escher (2013)	1445	Nationally Representative Sample of U.S. Adults (1998 General Social Survey)	United States	religious affiliation (at age 16 and currently); religious service attendance (currently); prayer frequency (currently); collaborative R/S coping	trait forgiveness and trait self- forgiveness
Fincham et al. (2020, Study 1)	393	College Students	United States	religiousness (religious importance and religious service attendance)	trait divine forgiveness and trait self- forgiveness
Fincham et al. (2020, Study 2)	91	College Students	United States	religiousness (religious importance and religious service attendance); pictorial primes of benevolent God representations, authoritarian (angry) God representations, and control (abstract art)	trait self-forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Franklin (2015)	80	Adults	United States	religiousness; gender	trait forgiveness and trait self-forgiveness
Gardner (2019)	54	Adult Christians	United States	religiousness; trait humility	state forgiveness (toward God)
Ghorbani et al. (2017)	500	College Students and Seminary Students	Iran	Muslim experiential religiousness; Muslim attitudes toward religion; attitudes toward Islam, religious orientation (intrinsic, extrinsic-personal, extrinsic-social), R/S identity, self-control, self-esteem, anxiety, depression, integrative self-knowledge, and self-compassion	trait forgiveness and trait self-forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Greer et al. (2014a)	52	College Students	United States	self-directed forgiveness workbook (6-hour, spiritually integrated / Christian, REACH-model intervention)	trait forgiveness and state forgiveness
Greer et al. (2014b, Study 1)	63	Community Adults (Christians)	United States	degree of group identification before the perceived offense and currently (after the perceived offense); hurtfulness of offense; time since offense	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Greer et al. (2014b, Study 2)	376	College Students (Christians)	United States	degree of group identification before the perceived offense and currently (after the perceived offense); hurtfulness of offense; time since offense; trait forgiveness; religious commitment; relational-spiritual appraisals (dedication to the Sacred, closeness to offender, sacred loss/desecration, similarity to the offender)	state forgiveness
Halstead (2012)	32	Churchgoing Adults	New Zealand	participation in the Forgiveness Matters course (a church-based forgiveness intervention); God representations	state forgiveness and state self-forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Hayward & Krause (2013)	1500	Older Adults	United States	religious commitment	trait forgiveness, trait self-forgiveness, trait divine forgiveness, and perceived forgiveness by other people

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Heacock (2017)	12	Adults with a Sacred Belief System	United States	had experienced at least one major transgression or forgiveness event	state forgiveness, state self-forgiveness, trait self-forgiveness, and trait forgiveness
Hernandez et al. (2012)	81	Christian Adults	United States	forgiveness-based psychoeducational intervention	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Ho et al. (2017, Study 1)	911	Adolescents and Adults	Hong Kong	religious affiliation; intergroup empathy toward the perceived offending government (the Philippine government)	intergroup forgiveness
Ho et al. (2017, Study 2)	72	College Students	Hong Kong	religious affiliation; intergroup empathy toward the perceived offending government (the Philippine government)	intergroup forgiveness
Hook et al. (2015a, Study 1)	105	College Students	United States	perceived intellectual humility of a religious leader "who had committed an actual transgression in a church" (p. 501); perceived relational humility of the religious leader	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Hook et al. (2015a, Study 2)	299	College Students	United States	perceived intellectual humility of a religious leader "who had committed an actual transgression in a church" (p. 501); perceived relational humility of the religious leader; independent-coder double ratings of whether the participant-described offense was "related to a conflict in the area of religious beliefs, values, or convictions" (p. 502)	state forgiveness
Hook et al. (2015b, Study 2)	191	College Students	United States	religious commitment; sexual congruence ("the extent to which each aspect of their sexual life aligned with their morals and values," p. 181); objective sexual behavior; problematic sexual behavior; R/S struggles	state self-forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Kidwell et al. (2012)	10	Highly Religious Adults	United States	religious commitment	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Krause (2015)	718	Older Adults	United States	religious service attendance; race/ethnicity; trait humility	trait self-forgiveness
Krause (2016)	1125	Older Adults	United States	religious service attendance; R/S support; trait compassion; acts of contrition (conditions of forgiving others)	trait forgiveness
Krause (2017)	1774	Church-Attending Adults	United States	religious service attendance; R/S support; religious affiliation; trait self-esteem	trait self-forgiveness and trait divine forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Lavelock et al. (2014)	59	College Students	United States	two groups: Humility intervention condition (7.5-hour self-directed workbook) and waitlist control group (only completed measures) trait humility; trait patience; trait self-control; religious commitment; spiritual transcendence	trait forgiveness
Lopez (2018)	211	Catholic Christian Adults	United States	religious coping; Catholic R/S practices; state empathy; state anger; apology from offender	state forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
McElroy et al. (2014, Study 4)	105	College Students	United States	viewing the offense as a sacred desecration; attitudes toward God	state forgiveness
McElroy et al. (2016)	166	College Students	United States	religious commitment; Big Five personality traits; perceived similarity to the offending group; avoidant attachment to God; anxious attachment to God; perceived desecration due to the offense	intergroup forgiveness
Naimi (2019)	32	Adult Women Who Experienced Spousal Infidelity	Iran	religious/spiritual forgiveness intervention	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Nashori et al. (2020)	335	Muslim Adolescents and Adults	Indonesia	religious beliefs/practices; religious knowledge; trait agreeableness; trait neuroticism; interpersonal attachment	trait forgiveness
Nieuwboer et al. (2015, Study 1)	129	College Students	Netherlands	religious priming (vs. not); views of God (positive and negative God representations)	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Nieuwboer et al. (2015, Study 2)	77	College Students	Netherlands	four conditions: low vs. high perceived control and religious prime vs. neutral	state forgiveness
Randall & Bishop (2013)	261	Male Incarcerated Adults	United States	religiousness (religious service attendance and prayer frequency)	trait forgiveness and trait self-forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Randall & Bishop (2019)	261	Male Incarcerated Adults	United States	attachment to God; positive valuation of life; social support; perceived stress	trait forgiveness
Rashidi et al. (2015)	250	College Students (females)	Iran	attachment to God; trait empathy	trait forgiveness
Sandage & Crabtree (2012, Study 1)	194	Graduate Students	United States	spiritual pathology (spiritual grandiosity and spiritual instability); religious coping	trait forgiveness
Sandage & Crabtree (2012, Study 2)	214	Graduate Students	United States	spiritual pathology (spiritual grandiosity and spiritual instability); religious coping; spiritual impression management	trait forgiveness

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Sutton et al. (2014)	394	College Students (Christians)	United States	attachment to God (avoidant and anxious); intrinsic, extrinsic-personal, and extrinsic-social religiousness; trait hope; trait compassion; Pentecostal-Charismatic spirituality	trait forgiveness
Toussaint et al. (2016)	151	College Students	United States and India	trait gratitude; prayer frequency; religiousness; a 3-minute prayer intervention (prayer for a romantic partner)	state forgiveness
Toussaint et al. (2018, Study 1)	108	Employees From Office-Based Companies	United States	negative effects of transgression (on productivity, absenteeism, physical and mental health) "we asked participants to focus on 1 particular workplace transgression and report their forgiveness of this transgression (i.e., state forgiveness" (p. 60)	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Toussaint et al. (2018, Study 2)	154	Employees From a Manufacturing Company	United States	workplace interpersonal stress; unproductivity; psychological distress; physical illness symptoms	trait forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Tsang et al. (2020)	365	College Students	United States	trait religiousness (intrinsic religiousness, religious interest, R/S practices, and religious orthodoxy); religious priming	trait forgiveness, state forgiveness, and state divine forgiveness
Tuck et al. (2012)	8	Family Survivors of Homicide	United States	pilot study of the TOZI Healing intervention ("to ameliorate the effects of the homicidal death for for family survivors of homicide," p. 766)	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Vasiliauskas & McMinn (2013)	411	College Students	United States	three groups: prayer group (16-day devotional reading and forgiveness-related prayer), devotional attention group (meditation on devotional readings unrelated to forgiveness), and no-contact control group religious commitment; prayer types; state empathy; relational engagement with God	trait forgiveness and state forgiveness
White et al. (2018)	47	Individual Family Members (Adults)	United States	religious beliefs, religious practices, and R/S support	trait forgiveness (in family relationships)

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Wittenberg et al. (2016)	124	Palliative Care Providers (Mostly Nurses and Social Workers)	United States	"the frequency and initiation of communication about spirituality and forgiveness with patients/families, the perceived difficulty in communication across topics, and preparation and resources for these discussions" (p. 843)	n/a

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Witvliet et al. (2015)	64	College Students	United States	"participants were randomly assigned either to learn how to compassionately reappraise their offender or to suppress their experience and expression of negative emotions about the offense and offender" (p. 251) after completing each trial, participants rated their emotional valence, degree of experienced arousal, empathy, and emotional forgiveness (heartfelt forgiveness) toward the offender; psychophysiology (corrugator reactivity [brow muscle tension] and heart rate, and cardiac pre-ejection periods [PEP, an indicator of sympathetic nervous system activity]); Stroop interference (executive functioning)	state forgiveness

Citation	N	Sample type	Country	Other construct(s)	Forgiveness construct(s)
Zhang et al. (2015)	200	College Students	United States	religious commitment; relational humility (self-reported); perceived intellectual humility of victim of a religious conflict or hurt; perceived intellectual humility of offender in a religious conflict or hurt	state forgiveness

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Abernethy et al. (2016)	Broaden and build theory of positive emotions	To examine the experiences of church service attendees during communal worship	Qualitative	cross-sectional interviews	N = 64 Gender = 69% female Race/ethnicity = 17% White; 16% Black, 13% Latinx, 18% Korean Mean age = 45. 2 years
Aluman (2019)	Lazarus and Folkman's (1984) stress and coping model	To describe the process of forgiveness experienced by Catholic priests (following a personal transgression against them)	Qualitative	cross-sectional interviews	N = 10 Gender = not provided (assumed male) Race/ethnicity = not provided Mean age = not provided (ages ranged from 35 to 85 years old)

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Anderson & Natrajan-Tyagi (2016)	Four process models of forgiveness: Enright (1996), Holeman (2002), Olson et al. (2002), and Worthington (2005)	To explore how Christian married couples forgive significant relational hurts	Qualitative	cross-sectional interviews	N = 10 Gender = (5 men, 5 women) Race/ethnicity = 8 White, 2 multiracial Mean age = not provided (ranged in age from 28 to 74 years old)
Ayten (2012)	None	To develop an interpersonal forgiveness scale for a turkish muslim population and examine correlations between religiosity, demographic variables, humility, and pride, and forgiveness.	Quantitative	cross-sectional survey	N = 321 Gender = 50% Female Race/ethnicity = Turkish Mean age = 29.9 years (range 14 to 70)

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Barcaccia et al. (2018)	None	To examine associations among forgiveness, revenge, and avoidance among preadolescents. To examine gender and age differences in forgiveness among preadolescents.	Quantitative	cross-sectional survey	N = 289 Gender = 49% female Race/ethnicity = Italian Mean age = 12.9 (range 11 to 14)
Bell et al. (2014)	Pargament & Mahoney's (2005) sanctification theory	To develop the community sanctification measure and explore its associations with state forgiveness and religious commitment	Quantitative	cross-sectional survey	N = 307 Gender= 66% female Race/ethnicity = 47% White, 21% Black, 4% Latinx, 21% Asian, 5% Multiracial, 1% other Mean age= 19.3
Berthold & Ruch (2014)	Peterson & Seligman's VIA theory of character strengths	To examine the associations among religiousness, character strengths, life satisfaction, and orientations to happiness	Quantitative	cross-sectional survey	N = 20538 Gender= 70% female, Race/ethnicity = 56% German, 31% Swiss, 10% Austrian Mean age= 39

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Brewer-Smyth et al. (2020)	None	To examine correlations among R/S, sleep, health, and trait forgiveness	Quantitative	cross-sectional survey	N = 13 Gender = 100% Female Race/ethnicity = White (3), Black (7), Latinx (1), Multiracial (2) Mean age = 35 years
Bufford et al. (2018, Study 2)	None	To examine whether a grace intervention increased congregants trait and state self-forgiveness	Quantitative	longitudinal and crossover experimental	N = 54 (baseline sample) Gender = 61% female Race/ethnicity = 77% White, 3% Black, 5% Latinx, 2% American Indian, and 12% nonreporting Mean age = 52.1 years
Choe et al. (2016, Study 1)	Relational spirituality and forgiveness model	To examine whether spiritual appraisals have an impact on forgiveness of perceived offenses committed by religious leaders	Quantitative	cross-sectional survey	N = 208 Gender = 67% female Race/ethnicity = 25% White, 47% Black, 6% Latinx, 13% Asian, 8% Other Mean age = 25
Choe et al. (2016, Study 2)	Relational spirituality and forgiveness model	To examine whether relational engagement with God may affect state forgiveness	Quantitative	cross-sectional survey	N = 365 Gender = 67% female Race/ethnicity = 57% White, 20% Black, 5% Asian, 13% Latinx, and 6% Other Mean age = 20

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Chong & Ahmed (2018)	None	To examine the concept of "service transgression"	Qualitative	cross-sectional interviews	N = 15 Religion = Muslims (5), Buddhists (5), and Hindus (5)
Conway (2012)	Religious attachment theory	To examine the relationships among doctrinal God representations, experiential God representations, emotional forgiveness, and decisional forgiveness	Quantitative	cross-sectional survey	N = 105 Gender = 82% female Race/ethnicity = 82% White, 7% Black, 5% Latinx, 1% Asian, 4% Other Mean age = not provided (78% between 18 and 40)
Davis et al. (2012a, Study 1)	Relational spirituality and forgiveness model	To examine whether appraisals of relational spirituality would predict state forgiveness	Quantitative	cross-sectional survey	N = 425 Gender = 62% female Race/ethnicity = 52% White, 18% Black, 16% Asian, 4% Latinx, and 11% Other Mean age = 19.3

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Davis et al. (2012a, Study 2)	Relational spirituality and forgiveness model	To examine whether appraisals of relational spirituality predict general levels of state forgiveness and change in forgiveness over time	Quantitative	longitudinal	N = 123 Gender = 74% female Race/ethnicity = 28% White, 43% Black, 10% Asian, 7% Other, 12% unreported Mean age = 20.1
Davis et al. (2012b, Study 1)	Relational spirituality and forgiveness model	To examine the effect of sanctification of forgiveness on state forgiveness	Quantitative	cross-sectional survey	N = 425 Gender = 62% female Race/ethnicity = 52% White, 18% Black, 16% Asian, 4% Latinx, and 11% Other Mean age = 19.3
Davis et al. (2012b, Study 2)	Relational spirituality and forgiveness model	To examine the effect of sanctification of forgiveness (and religious commitment) on state forgiveness over time	Quantitative	longitudinal	N = 123 Gender = 74% female Race/ethnicity = 28% White, 43% Black, 10% Asian, 7% Other, 12% unreported Mean age = not reported

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Davis et al. (2014, Study 3)	Relational spirituality and forgiveness model	To examine whether negative spiritual appraisals (viewing the offender as evil, viewing the offense as a desecration, and anger towards God) were related to state forgiveness	Quantitative	cross-sectional survey	N = 425 Gender = 62% female Race/ethnicity = 52% White, 18% Black, 16% Asian, 4% Latinx, and 11% Other Mean age = 19.3
Davis et al. (2015, Study 2)	Evolutionary theory of forgiveness	To examine the factor structure and construct validity of the Group Forgiveness Scale	Quantitative	cross-sectional survey	N = 225 Gender = 81.3% female Race/ethnicity = 100% Black Mean age = 22.7 (range: 18-50)
Davis et al. (2015, Study 3)	Evolutionary theory of forgiveness	To examine additional evidence of construct validity for the Group Forgiveness Scale by examining its relations with racial/ethnic identity and religious commitment	Quantitative	cross-sectional survey	N = 352 Gender = 73% female Race/ethnicity = 68% Black, 9% Latinx, 15% Asian, and 8% Other Mean age= 24.8
Davis et al. (2016, Study 1)	Injustice gap theory (stress and coping theory of forgiveness)	To develop the Injustice Gap Scale and initially evaluate its psychometric properties	Quantitative	cross-sectional survey	N = 268 Gender = 69% female Race/ethnicity = 71% White, 7% Asian, 10% Black, 8% Latinx, 4% Other

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Davis et al. (2016, Study 2)	Injustice gap theory (stress and coping theory of forgiveness)	To examine the relationships among the injustice gap, perceived relational humility, and relinquishing justice to the Sacred	Quantitative	cross-sectional survey	N = 335 Gender= 61% females Race/ethnicity = 44% Black, 25% White, 13% Asian, 5% Latinx, 11% Other Mean age= 24.8
Duggi & Kamble (2014)	None	To examine possible differences in decisional and emotional forgiveness when comparing believers from three different faith traditions and based on individualistic vs. collectivistic orientation	Quantitative	cross-sectional survey	N = 172 Religion = Hindus (58), Muslims (58), and Christians (56)
Duggi & Kamble (2015)	None	To examine differences in state forgiveness and state anger among believers from three faith traditions	Quantitative	cross-sectional survey	N = 150 Religion = Hindus (50), Muslims (50), and Christians (50)
Dum et al. (2019)	None	To examine the effect of religious and demographic characteristics on attitudes toward registered sex offenders	Quantitative	cross-sectional survey	N = 1,783 Gender = 51% female Race/ethnicity = 27% White, 25% Black, 25% Latinx, 23% Asian Mean age = 47.8 R/S = 22% Catholic, 20% Protestant, 20% Other Christian, 11% Other R/S, and 27% Nonreligious

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Edara (2015)	None	To examine the relationships among religiousness/spirituality, state forgiveness, and cultural orientation (individualism vs. collectivism)	Quantitative	cross-sectional survey	N = 637 Gender = 55% female Religion = 10% Protestant Christian, 74% Catholic Christian, 7% Hindu, 3% Buddhist, 1% Jewish, 3% Atheist/Agnostic, 3% Other
Escher (2013)	None	To examine what aspects of R/S predict trait forgiveness and trait self-forgiveness	Quantitative	cross-sectional survey	N = 1,445 Gender = 55% female
Fincham et al. (2020, Study 1)	None	To examine whether divine forgiveness predicts subsequent self-forgiveness (and vice versa)	Quantitative	longitudinal	N = 393 Gender = 93% female Race/ethnicity = 71% White, 11% Black, 13% Latinx, 2% Asian, 1% Native American, 1% Middle Eastern, and 2% nonreported Mean age = 19.9
Fincham et al. (2020, Study 2)	None	To examine whether benevolent vs. authoritarian God representations impact self-forgiveness	Quantitative	experimental	N = 91 Gender = 86% female Race/ethnicity = 66% White, 10% Black, 13% Latinx, 1 = Asian, 4% Other, and 6% not reported Mean age = 19.49

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Franklin (2015)	None	To examine the associations among religiousness, gender, trait forgiveness, and trait self-forgiveness	Quantitative	cross-sectional survey	N = 80 Gender = 58% female Mean age = not provided (range 40-65 years)
Gardner (2019)	Self-regulation theory	To examine the relationships among religiousness, trait humility, and state forgiveness	Quantitative	cross-sectional survey	N = 54
Ghorbani et al. (2017)	Religion and mental health	To examine religious-spiritual types in Iran by comparing seminary and university students on self-compassion, self-forgiveness, and other measures of religious and psychological functioning.	Quantitative	cross-sectional survey	N = 500 (302 college students and 198 Islamic seminary students) Mean age = 24.8

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Greer et al. (2014a)	Relational spirituality and forgiveness model; social identity theory	To examine whether the use of a 6-hr self-directed forgiveness workbook would lead to greater state forgiveness among Christians who had been offended by congregant(s) in their church	Quantitative	longitudinal and crossover experimental	N = 52 Gender = 83% female Race/ethnicity= 37% White, 29% Black, 19% Asian, 2% Latinx, 2% Native American, 4% Multiracial, and 8% Other Mean age = 20.27
Greer et al. (2014b, Study 1)	Relational spirituality and forgiveness model; social identity theory	To examine the effect of in-group identification has an effect on state forgiveness when the offense was committed by an in-group member	Quantitative	cross-sectional survey	N = 63 Gender = 44% female Race/ethnicity = 62% White, 3% Black, 2% Latinx, 2% Multiracial, 33% nonreporting Median age category: 36 to 45 years old

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Greer et al. (2014b, Study 2)	Relational spirituality and forgiveness model; social identity theory	To examine the effect of in-group identification has an effect on state forgiveness when the offense was committed by an in-group member	Quantitative	cross-sectional survey	N = 376 Gender = 68% female Race/ethnicity = 46% White, 23% Black, 14% Asian, 4% Latinx, 1% Native American, 2% Other, 8% Multiracial Median age category = 18–25 years
Halstead (2012)	HEART forgiveness schema	To develop and test the effectiveness of the Forgiveness Matters course in promoting more forgiveness of parents (for parental wounds), self-forgiveness, and benevolent God representations	Mixed Methods	longitudinal	N = 32 Religion = 100% Christian

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Hayward & Krause (2013)	None	To examine trajectories of forgiveness among older adults and explore associations with religious commitment	Quantitative	longitudinal	N = 1500 (Wave 1 [2001]), 1024 (Wave 2 [2004]), 969 (Wave 3 [2007]), and 718 (Wave 4 [2008]) Race/ethnicity (Wave 1 sample) = 50% White, 50% Black Mean age = not provided (but all participants were age 66+ at Wave 1)

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Heacock (2017)	Goal orientation and cognitive restructuring	To examine how interpersonal forgiveness is experienced similarly by people who hold different sacred beliefs	Qualitative	cross-sectional interviews	N = 12 Religion = people from 10 different sacred belief systems Median age = 43 (range 25 to 76) Gender = female (8), male (4) see page 85
Hernandez et al. (2012)	None	To examine the effectiveness of an 8-hour psychoeducational forgiveness intervention	Mixed Methods	longitudinal	N = 85 Race/ethnicity = 82% White, 7% Black, 2 = Asian, and 9% nonreporting

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Ho et al. (2017, Study 1)	intergroup forgiveness theory	To examine the degree to which religiousness and intergroup empathy affected the degree to which Hong Kong Chinese individuals had forgiven an agent viewed as an out-group transgressor in a hostage incident in 2010 (the Phillippine government, which had been criticized for its slow response to the incident and its ineffective rescue attempt)	Quantitative	cross-sectional survey	N = 911 Gender = 63% female Race/ethnicity = 100% Hong Kong Chinese Age = 76% between 15-25, 18% between 26-35, and 6% over 35 Religion = 66% Nonreligious, 29% Christian, 4% Buddhist, 1% Taoist, 1% Other Religions
Ho et al. (2017, Study 2)	intergroup forgiveness theory	To determine the degree to which Hong Kong Chinese individuals had forgiven a previous out-group transgressor (Filipinos in general) after a severe natural disaster (Typhoon Haiyan) affected the Philippines in 2011	Quantitative	cross-sectional survey	N = 72 Gender = 78% female Race/ethnicity = 100% Hong Kong Chinese Mean age = 22.3 (range: 18-30) Religion = 64% Nonreligious, 35% Christian, 1% Buddhist
Hook et al. (2015a, Study 1)	None	To examine whether perceived leader intellectual humility was associated with forgiveness of that religious leader	Quantitative	cross-sectional survey	N = 105 Gender = 62% female Race/ethnicity = 24% White, 52% Black, 7% Latinx, 10% Asian, 6% Multiracial, 2% Other Mean age = 25.1 (19 to 55)

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Hook et al. (2015a, Study 2)	None	To examine whether perceived leader intellectual humility was associated with forgiveness of that religious leader and whether the type of offense moderated (conditionally influenced) that relationship	Quantitative	cross-sectional survey	N = 299 Gender = 67% female Race/ethnicity = 60% White, 19% Black, 11% Latinx, 4% Asian, 5% Multiracial, 1% Other Mean age = 20.8 (18 to 53)
Hook et al. (2015b, Study 2)	Sexual congruence and religiousness theory	To examine the consequences of low levels of sexual congruence ("congruence between one's sexual values and sexual thoughts/feelings/behaviors," p. 179)	Quantitative	cross-sectional survey	N = 191 Gender = 66% female Race/ethnicity = 34% White, 41% Black, 13% Asian, 7% Latinx, 4% Multiracial, 1% Other Mean age= 24.4

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Kidwell et al. (2012)	None	To explore how religious individuals forgive	Qualitative	cross-sectional interviews	N = 10 Gender = female (8), male (2) Race/ethnicity = White (9), Other (1) Mean age = 41.2 Religion = Christian (5), Jewish (2), Buddhist (1), Muslim (1), Unitarian (1)

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Krause (2015)	Conceptual model of race, humility, and self-forgiveness (Krause, 2015)	To examine the inter-relationships among race, humility, church attendance, and self-forgiveness	Quantitative	longitudinal	N = 1500 (Wave 1 [2001]), 1024 (Wave 2 [2004]), 969 (Wave 3 [2007]), and 718 (Wave 4 [2008]) Race/ethnicity (Wave 1 sample) = 50% White, 50% Black Mean age = 78.1 (all participants were age 66+ at Wave 1) This study only used data from Waves 3 and 4
Krause (2016)	Conceptual model of church attendance, compassion, and forgiveness (Krause, 2016)	To examine whether higher forgiveness was associated with higher church attendance, received R/S support, and trait compassion (and with lower conditions of forgiveness)	Quantitative	cross-sectional survey	N = 1125 Gender = 65% female Race/ethnicity = 61% White, 39% Black Mean age = 63.4
Krause (2017)	Conceptual model of religious involvement and self-forgiveness (Krause, 2017).	To examine the associations among church attendance, R/S support, religious affiliation, divine forgiveness, and self-forgiveness	Quantitative	cross-sectional survey	N = 1774 Gender = 61% female Race/ethnicity = 20% Black, 80% Other races (White, Latinx, Asian, Multiracial, etc.) Mean age = 47.7 years

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Lavelock et al. (2014)	PROVE humility model	To examine the effectiveness of a humility workbook intervention (PROVE)	Quantitative	longitudinal and experimental	N = 59 (26 intervention participants, 33 control participants) Gender = 79% female Race/ethnicity = 49% White, 29% Black, 9% Latinx, 2% Asian, 3% Native American, 9% Other Mean age = 21.3
Lopez (2018)	Fehr et al.'s (2010) model of interpersonal forgiveness	To examine whether religious coping and Catholic R/S practices are associated with higher state forgiveness, above the effect of state empathy, state anger, and apology receipt	Quantitative	cross-sectional survey	N = 211 Gender = 81% female Race/ethnicity = 48% White, 51% Latinx, 1% Other Races Median age category = 51 to 69

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
McElroy et al. (2014, Study 4)	Relational spirituality and forgiveness model	To examine intellectual humility and forgiveness in the context of a perceived major betrayal by a religious leader	Quantitative	cross-sectional survey	N = 105 Gender = 66% female Race/ethnicity = 26% White, 43% Black, 15% Asian, 8% Multiracial, 6% Latinx, 1% American Indian, 2% nonreported Mean age = 25.6
McElroy et al. (2016)	Relational spirituality and forgiveness model	To examine the relationship between R/S and intergroup forgiveness	Quantitative	cross-sectional survey	N = 166 Gender = 61% female Race/ethnicity = 44% White, 26% Black, 7% Latinx, 15% Asian, and 7% Multiracial Mean age = 19.4
Naimi (2019)	None	To examine the effectiveness of a R/S intervention on state forgiveness	Quantitative	longitudinal and quasi-experimental	N = 32 Gender = 100% female Race/ethnicity = 100% Iranian Mean age = 32

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Nashori et al. (2020)	None	To examine the relationship between Muslim R/S, personality, and forgiveness	Quantitative	cross-sectional survey	N = 335 Gender = 49% female Race/ethnicity = 100% Javanese Religion = 100% Muslim
Nieuwboer et al. (2015, Study 1)	None	To examine whether priming religiousness leads to greater state forgiveness and whether supernatural attributions mediate (explain) this causal effect	Quantitative	experimental	N = 129 Gender = 85% female

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Nieuwboer et al. (2015, Study 2)	none	To examine whether low perceived control may lead to greater supernatural attributions after a religious prime and whether supernatural attributions may explain the relationship between religiousness and state forgiveness	Quantitative	experimental	N = 77 Gender = 71% female
Randall & Bishop (2013)	None	To examine the effect of forgiveness on the relationship between R/S and positive valuation of their life	Quantitative	cross-sectional survey	N = 261 Gender = 100% male Race/ethnicity = 63% White, 22% Black, 9% American Indian, 5% Latinx, 3% Other Mean age = 57.6

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Randall & Bishop (2019)	Religious attachment theory	To examine whether attachment to God affects trait forgiveness above the influence of other biopsychosocial resources	Quantitative	cross-sectional survey	N = 261 Gender = 100% male Race/ethnicity = 63% White, 22% Black, 9% American Indian, 5% Latinx, 3% Other Mean age = 57.6
Rashidi et al. (2015)	Attachment theory	To examine the relationships among attachment to God, trait forgiveness, and trait empathy	Quantitative	cross-sectional survey	N = 250 Gender = 100% female Race/ethnicity = 100% Iranian
Sandage & Crabtree (2012, Study 1)	Relational spirituality and forgiveness model	To examine the inter-relationships among spiritual pathology, religious coping, and trait forgiveness	Quantitative	Cross-sectional survey	N = 194 Gender = 57% female Race/ethnicity = 91% White, 5% Black, 3% Asian, 1% Hispanic, 1% Native American Mean age = 35.2%
Sandage & Crabtree (2012, Study 2)	Relational spirituality and forgiveness model	To examine the inter-relationships among spiritual pathology, religious coping, and trait forgiveness	Quantitative	Cross-sectional survey	N = 214 Gender = 58% female Race/ethnicity = 93% White, 3% Black, 2% Asian, 1% Multiracial Mean age = 35.0

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Sutton et al. (2014)	Godly love theory	To examine the impact of Pentecostal-Charismatic spirituality on godly love (trait compassion and trait forgiveness), above the influence of other variables	Quantitative	cross-sectional survey	N = 394 Gender = 68% female Race/ethnicity = 85% White Median age = 21 (range 18 to 62)
Toussaint et al. (2016)	Relational spirituality and forgiveness model	To investigate the effect of prayer on forgiveness	Quantitative	experimental	Country = 51 from U.S. and 100 from India U.S Sample (N = 50) 65% female; 88% Christian, 12% religiously unaffiliated Indian Sample (N = 100) 52% female; 25% Christian, 16% Muslim, 58% Hindu
Toussaint et al. (2018, Study 1)	None	To examine associations between state forgiveness and organizational outcomes	Quantitative	cross-sectional survey	N = 108 Gender = 63% female Employees from four office-based companies in Washington, DC, USA Mean age = 32.4

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Toussaint et al. (2018, Study 2)	Stress-and-coping model of forgiveness	To examine associations among trait forgiveness, workplace interpersonal stress, unproductivity, psychological distress, and physical illness symptoms	Quantitative	cross-sectional survey	N = 154 Gender = 91% female Employees from an aviation electronic manufacturing company in the U.S. Midwest Mean age = 43.9

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Tsang et al. (2020)	None	To examine the relationships among trait religiousness, trait forgiveness, state forgiveness, and state divine forgiveness and to see whether priming religiousness leads to increased state forgiveness	Quantitative	experimental	N = 365 Gender = 68% female
Tuck et al. (2012)	None	To conduct a pilot test of the effectiveness of the TOZI Healing intervention (a 2-day retreat intervention) with family survivors of homicide	Quantitative	longitudinal	N = 8

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Vasiliauskas & McMinn (2013)	Relational spirituality and forgiveness model	To explore whether a religious forgiveness intervention leads to increased forgiveness	Quantitative	experimental	N = 411 Race/ethnicity = 81% White, 4% Black, 4% Asian, 6% Latinx, 2% Native American, 3% International, 5% Other Mean age = 21.0
White et al. (2018)	None	To examine how R/S influences marital, parenting, and general life strengths	Qualitative	cross-sectional interviews	N = 47 Religion = Catholic and Orthodox Christian Had been married an average of 20 years and had an average of 3 children

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Wittenberg et al. (2016)	None	To examine spiritual and forgiveness communication in palliative care	Quantitative	cross-sectional survey	N = 124 Most were nurses or social workers More than 50% of providers had 10 or more years of clinical experience

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Witvliet et al. (2015)	None	To examine the effects of "practicing compassionate reappraisal vs. emotional suppression as direct coping responses to victims' ruminations about a past interpersonal offense" (p. 248)	Mixed Methods	experimental	N = 64 Gender = 50% female Race/ethnicity = 84% White, 5% Asian, 3% Black, 2% Multiracial Mean age = 19.2

Citation	Theory	Main aim(s)	Qual/Quant	Study design	Sample
Zhang et al. (2015)	Relational spirituality and forgiveness model	To examine the effect of intellectual humility on state forgiveness and whether this effect is moderated (conditionally influenced) by religious commitment	Quantitative	cross-sectional survey	N = 200 Gender = 77% female Race/ethnicity = 55% White, 10% Black, 18% Latinx, 5% Asian, 2% Native American, 1% Middle Eastern, 10% Multiracial Mean age = 20.3 (18 to 50)

Citation	Measure(s)	Summary of findings
Abernethy et al. (2016)	Interview questions about closeness to God, R/S struggles, R/S transformations, confession, forgiveness, and types of Chave's worship categories (e.g., enthusiasm)	Participants' descriptions of closeness to God included more gratitude, benefits, and positive emotion words, relative to participants' descriptions of R/S struggles. In contrast, descriptions of R/S struggles included more cost language and negative emotion words. The vast majority of people (73%) indicated their experiences of R/S transformation during communal worship happened during times of confession to God and receiving divine forgiveness from God. Within these descriptions of R/S transformations, counts of forgiveness words were associated with counts of positive emotion, cost, and benefit words, seeming to support Fredrickson's "undoing effect" of positive emotions (see Van Cappellen et al., Chapter 20, this volume).
Aluman (2019)	Interview questions about the process of "finding forgiveness" after experiencing a personal transgression against them (see p. 55 for interview questions)	The interview data was analyzed using a grounded theory approach. Priests described a process of what was described as a grounded theory of "personal and ministerial homeostatic drive." It consisted of appraising the threat, navigating the complex situation, assessing one's contributions and the contributions of others, and searching for meaning. Through this process, priests were able to forgive transgressions and return to a state of calmness. The author summarized the theory as follows: "As a transgression is appraised to threaten the sense of homeostasis or balance, the person further assesses the emotional, spiritual and behavioral resources necessary to not only contain the stress of unforgiveness but also to return to the harmony that existed before the transgression. This drive for homeostasis emerges out of the existential identity and role as a priest" (p. 101).

Citation	Measure(s)	Summary of findings
Anderson & Natrajan-Tyagi (2016)	Interview questions (with each spouse individually and with each dyad) about "the most significant relational hurt that had occurred in their marriage" (p. 301)	Data were analyzed using a grounded theory approach, and a grounded theory of couple relational forgiveness emerged. Based on this theory, forgiveness happens in the context of abstract community (spirituality, including "God, scripture, and those who teach scripture," pp. 306-307) and concrete community ("people and their ideas not specifically tied to Christianity [such as] 'other people's stories of forgiveness,' 'nonreligious books,' and 'interacting with other couples and families,'" p. 307). The grounded theory was summarized as follows: "The forgiveness [process] starts with the necessary conditions (abstract community and concrete community) and then moves to phase one (commitment to marriage), then to phase two (work [on the marriage]), which has two subphases (practicing forgiveness and differentiation of self [balancing healthy autonomy and interdependence), and finally, ends with positive outcomes" (p. 305). All couples described the crucial role of R/S, such as thinking about what God would want and about God's message of forgiveness. God served as an important source of comfort during the time it took the offender to engage in genuine forgiveness-seeking behaviors, such as stopping the hurtful behavior, making a genuine apology, expressing empathy, and building trust. This study found evidence demonstrating the importance of R/S in successfully beginning and completing the process of forgiveness in Christian marriages. There also was evidence that forgiveness is a phase-based process. Phase 1 "commitment to marriage" involved willingness to do the work (changes in behavior, thoughts, etc..) and Phase 2 (the work phase) involved the efforts made by the couple to engage in forgiveness-seeking or forgiveness-granting behaviors that propelled the forgiveness process forward to varying degrees of effectiveness.
Ayten (2012)	Brief Islamic Religiousness Measure; Interpersonal Forgiveness Scale (see p. 416 for items; an adapted version of the TRIM-12 [Transgression-Related Interpersonal Motivations inventory]; McCullough et al., 1998)	There was no gender difference in trait forgiveness, and age was unrelated to trait forgiveness. Higher religiousness was associated with higher trait forgiveness, but this effect was small ($\beta = .21$). Higher trait forgiveness was predicted more strongly by higher trait humility ($\beta = .34$) and lower trait pride ($\beta = .32$).

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Measure(s)	Summary of findings
Barcaccia et al. (2018)	TRIM-18, dichotomous variable assessing religious affiliation/involvement ("are you a believer?" yes or no)	State forgiveness was higher among younger preadolescents than older preadolescents. State forgiveness was related to lower avoidance and revenge motivations toward the perceived offender ($r_s = -.53$ and $-.35$, respectively). Religious affiliation/involvement was unrelated to state forgiveness (benevolent motivation toward the offender) or to unforgiveness (avoidance or revenge motivations toward the offender). However, there was a gender and religious affiliation/involvement moderation effect. Specifically, among preadolescents who were religiously involved, girls exhibited higher state forgiveness (benevolent motivation) than boys. (Among preadolescents who were not religiously involved, there was no gender difference.) Among preadolescent girls, girls who were religiously involved exhibited higher state forgiveness than girls who were not religiously involved.
Bell et al. (2014)	Community Sanctification of Forgiveness Scale; TRIM-12; Religious Commitment Inventory-10 (RCI-10)	There were two facets of community sanctification of forgiveness that emerged as factors on the developed scale: expectations to forgive (expectations) and relational strain if one does not forgive (relational strain). Neither facet was related to state forgiveness, but both facets were related to community sanctification of forgiveness. However, the relationship between community sanctification of forgiveness and state forgiveness of a particular offense was moderated (conditionally influenced) by the person's degree of religious commitment. Specifically, among people who were highest in religious commitment, there was a significant relationship between community sanctification of forgiveness and state forgiveness, but among people lowest in religious commitment, these variables were unassociated.
Berthold & Ruch (2014)	religious affiliation, practice of one's religion ("do you practice your religion"), Values in Action (VIA) Inventory of Character Strengths, Orientations to Happiness scale, Satisfaction With Life Scale (SWLS)	Relative to religiously unaffiliated and religiously affiliated but nonpracticing people, those individuals who practiced their R/S reported higher trait forgiveness, hope, religiousness/spirituality, gratitude, curiosity, persistence, zest, love, kindness, teamwork, leadership, modesty, prudence, self-regulation, and appreciation of beauty. They also reported greater orientation to a life of meaning and a life of pleasure, relative to the two other groups. However, the religious but nonpracticing group reported higher life satisfaction than the religiously affiliated and practicing group, who reported higher life satisfaction than the religiously unaffiliated group.

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Measure(s)	Summary of findings
Brewer-Smyth et al. (2020)	Duke University Religion Index (DUREL); Heartland Forgiveness Scale; Neuro-Quality of Life Version 1, Sleep Disturbance-Short Form; SF 12 version 2 of the Medical Outcomes Study SF-36 Health Survey	R/S and forgiveness were significantly positively correlated with each other and with sleep and general health. In other words, trait forgiveness was related to higher religiousness/spirituality, better sleep quality, and better self-reported general health. Victimized participants reported lower levels of R/S and trait forgiveness.
Bufford et al. (2018, Study 2)	Heartland Forgiveness Scale (trait forgiveness); Differentiated Process Scales of Self-Forgiveness (state self-forgiveness); State Self-Forgiveness Scale (state self-forgiveness); Experiencing God's Forgiveness Scale (divine forgiveness); God Concept Scales; Responsibility for Offense Scale; Duke Religion Index (DUREL); Divine Grace Scale; DSES; Spiritual Well-Being Scale	Engaging in the grace intervention led to increased trait self-forgiveness but not increased state self-forgiveness.
Choe et al. (2016, Study 1)	items about recalled offense by religious leader; Dedication to the Sacred Scale; Attitudes Toward God Scale; Sacred Loss and Desecration Scale; TRIM-12	State forgiveness was related to higher R/S commitment ($r = .35$), lower anger toward God ($r = -.43$), higher positive attitudes toward God ($r = .40$), and lower appraisals of sacred loss/desecration ($r = -.21$). Even after controlling for several predictors of forgiveness (time passed since offense occurred, hurtfulness of the offense, and R/S commitment), appraisals of relational spirituality predicted state forgiveness. In particular, anger toward God and positive attitudes toward God were still significant predictors ($\beta s = -.27$ and $.24$, respectively).
Choe et al. (2016, Study 2)	items about recalled offense by religious leader; Dedication to the Sacred Scale; Attitudes Toward God Scale; Sacred Loss and Desecration Scale; TRIM-12; Relational Engagement of the Sacred for a Transgression Scale	Relational engagement with God ("the degree to which individuals drew on their relationship with the God or another source of spirituality in order to cope with the offense by a religious/spiritual leader," p. 52) was associated with higher benevolence motivations (state forgiveness; $r = .66$), lower state unforgiveness ($r = -.28$), higher positive attitudes toward God ($r = .64$), and lower appraisals of sacred loss/desecration ($r = -.22$).

Citation	Measure(s)	Summary of findings
Chong & Ahmed (2018)	interview questions about service transgressions	Data was analyzed using a critical incident technique approach. Common themes related to people considering whether they actually transgressed religious norms, deciding the assignment of responsibility and blame, and navigating whether and how to make relational repair. For example, most participants felt that forgiveness towards the service providers would take time, because their belief system was violated as a result of the perceived transgression. Some participants were resolute that they would refrain from patronizing the restaurant again, as an act of repentance to the sacred to avoid a similar situation reoccurring.
Conway (2012)	Decisional Forgiveness Scale; Emotional Forgiveness Scale; Gibson Adjective Checklist (doctrinal and experiential God representations); Brief RCOPE	Decisional and emotional forgiveness were related ($r = .68$). Decisional forgiveness was related to higher positive doctrinal and experiential God representations ($r_s = .20$ and $.20$, respectively) and to lower negative doctrinal and experiential God representations ($r_s = -.44$ and $-.28$). Similarly, emotional forgiveness was related to higher positive doctrinal and experiential God representations ($r_s = .20$ and $.29$, respectively) and to lower negative doctrinal and experiential God representations ($r_s = -.28$ and $-.35$). Decisional forgiveness was unrelated to positive or negative religious coping, but emotional forgiveness was related both to positive religious coping ($r = .25$) and negative religious coping (R/S struggles; $r = -.24$). The primary predictor of decisional forgiveness was negative God representations ($\beta = -.53$), such that more negative God representations (e.g., perceiving God as punitive or authoritarian) was a strong predictor of lower decisional forgiveness. The primary predictors of emotional forgiveness were higher positive religious coping and lower negative religious coping (R/S struggles; $\beta_s = .22$ and $-.25$, respectively). In other words, people who cultivated a benevolent relationship with God were likely to report higher emotional forgiveness toward a perceived offender.
Davis et al. (2012a, Study 1)	RCI-10; Similarity of an Offender's Spirituality Scale; Sacred Desecration Scale; Dedication to the Sacred Scale; TRIM-12	State forgiveness was unrelated to religious commitment but was associated with (a) offenses that were perceived as less hurtful ($r = -.13$), (b) higher pretransgression closeness with the perceived offender ($r = .28$), (c) lower appraisals of the offense as a desecration ($r = -.33$), (d) higher perceived spiritual similarity with the offender ($r = .12$), and (e) higher dedication to the sacred ($r = .11$).

Citation	Measure(s)	Summary of findings
Davis et al. (2012a, Study 2)	Similarity of an Offender's Spirituality Scale; Sacred Desecration Scale; Dedication to the Sacred Scale; TRIM-12	Participants had to have experienced a perceived transgression in a romantic relationship in the past 8 weeks. They were asked to complete measures weekly over the course of 6 weeks. Controlling for baseline state forgiveness, hurtfulness of the offense, and pretransgression closeness with the offender, relational spiritual appraisals predicted subsequent state forgiveness and rates of change in forgiveness over time. Specifically, appraisals of dedication to the Sacred were related to steeper increases in state forgiveness, and appraisals of the offense as a desecration were related to slower increases in state forgiveness.
Davis et al. (2012b, Study 1)	Sanctification of Forgiveness Scale; TRIM-12; Sacred Desecration Scale; RCI-10; Similarity of an Offender's Spirituality Scale	There were three facets of sanctification of forgiveness that emerged: perceiving forgiveness as the will of God (Will of God), perceiving unforgiveness as straining one's relationship with God (Hurts Relationship With God), and making a R/S commitment to forgive (Spiritual Commitment to Forgive). Religious commitment was moderately to strongly related to all three facets of sanctification of forgiveness ($r_s = .37$ to $.58$). State forgiveness was associated with higher level of spiritual commitment to forgiveness.
Davis et al. (2012b, Study 2)	Sanctification of Forgiveness Scale; TRIM-12; RCI-10	On average, participants increased in state forgiveness over time. Religious commitment did not predict change in state forgiveness. However, sanctification of forgiveness predicted greater forgiveness over time (particularly perceiving forgiveness as the will of God and making a spiritual commitment to forgive).

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Measure(s)	Summary of findings
Davis et al. (2014, Study 3)	TRIM-12; RCI-10; Batson Empathy Adjectives; Attitudes Toward God Scale-9 (ATGS-9); Similarity of an Offender's Spirituality Scale; Desecration Scale; Viewing the Offender as Evil Scale; Brief RCOPE	State forgiveness was unrelated to religious commitment but was related to lower negative relational-spiritual appraisals: viewing the offender as evil ($r = -.43$), viewing the offense as a desecration ($r = -.33$), and experiencing anger toward God ($r = -.17$). State forgiveness also was related to higher empathy toward the offender ($r = .52$), lower negative religious coping (R/S struggles; $r = -.20$), and more perceived human similarity to the offender ($r = .18$).
Davis et al. (2015, Study 2)	Group Forgiveness Scale; Relationship Value and Exploitation Risk Scale; Inventory of Microaggressions Against Black Individuals; TRIM-12	Appraisals of relationship value were related to higher state intergroup forgiveness and decisional forgiveness (toward the group[s] that have committed an offense or pattern of offenses toward a group with which they personally identify), whereas appraisals of exploitation were related to lower state intergroup forgiveness and decisional forgiveness. Higher lifetime experiences of microaggressions was associated with lower state intergroup forgiveness. State intergroup forgiveness (offending group[s] against one's own group) was related to higher state forgiveness (toward offender in participants' most severe experience of racism).
Davis et al. (2015, Study 3)	Group Forgiveness Scale; Religious Commitment Inventory-10 (RCI-10); Ethnic Identity Scale; TRIM-12	Religious commitment was related to decisional forgiveness ($r = .27$) but not to other aspects of state intergroup forgiveness. State intergroup forgiveness was related to lower affirmation of one's ethnic identity ($r_s = -.19$ and $-.43$) but higher exploration and resolution of one's ethnic identity ($r_s = .14$ to $.26$).
Davis et al. (2016, Study 1)	Injustice Gap Scale; TRIM-12	Perceived injustice gap was related to higher severity of offense ($r = .19$) and lower state forgiveness of the offense ($r_s = .22$ and $.39$).

Citation	Measure(s)	Summary of findings
Davis et al. (2016, Study 2)	Injustice Gap Scale; TRIM-18; Relinquishing Justice to the Sacred Scale; Relational Humility Scale	A higher perceived injustice gap was related to lower state forgiveness toward the offender ($r_s = -.44$ and $-.33$), lower ratings of the perceived offender's relational humility ($r = -.34$), and lower relinquishment of justice to the Sacred ($r = -.18$). However, more relinquishment of justice to the Sacred was related to higher state forgiveness ($r_s = .15$ to $.22$), higher ratings of the perceived offender's humility ($r = .14$), and lower size of the perceived injustice gap ($r = -.18$).
Duggi & Kamble (2014)	RCI-10; Individualism-Collectivism Scale (Self-Construal Scale); Decisional and Emotional Forgiveness Scale	Among individualistically oriented and collectivistically oriented religious believers, Muslims reported the highest levels of decisional and emotional forgiveness (relative to Hindus and Christians), whereas Christians reported the lowest levels.
Duggi & Kamble (2015)	Decisional and Emotional Forgiveness Scale; State Anger Scale	Muslims evidenced higher levels of decisional forgiveness than Hindus and Christians. Hindus evidenced higher levels of emotional forgiveness than Christians and Muslims. Christians evidenced higher levels of state anger than Muslims and Hindus.
Dum et al. (2019)	Santa Clara Strength of Religious Belief Scale; support for the following potential laws or policies for controlling sex offenders in religious communities: (a) a law banning registered sex offenders from attending places of worship, (b) a policy banning registered sex offenders from attending places of worship, (c) making registered sex offenders disclose their identity in their place of worship, (d) requiring registered sex offenders to have an escort at all times in their place of worship, and (e) requiring registered sex offenders to attend adult-only services	Protestant Christians and Other Christians (non-Catholic) reported the most positive (accepting and supportive) attitudes toward registered sex offenders in religious communities. The stronger the person's religious belief/faith, the less positive their attitudes toward registered sex offenders were. People who were older, more well-educated, and more politically liberal reported more positive attitudes toward sex offenders.

Citation	Measure(s)	Summary of findings
Edara (2015)	Spiritual Transcendence Scale; Intrinsic Religious Motivation Scale; TRIM-18-R; Individualism-Collectivism Scale	State forgiveness was associated with lower individualistic orientation ($r = -.14$) and with higher spirituality ($r = .32$), intrinsic religiousness ($r = .29$), and collectivistic orientation ($r = .23$).
Escher (2013)	single-item measures of trait forgiveness, state forgiveness, religious affiliation at age 16, religious affiliation currently, religious service attendance, and prayer frequency; 7-item measure of collaborative R/S coping	Religious affiliation at age 16 was associated with higher trait forgiveness and trait self-forgiveness, irrespective of whether the person changed denominations. However, people who were religiously affiliated at age 16 but religiously unaffiliated now exhibited lower trait forgiveness and trait self-forgiveness. R/S practices--both religious service attendance and prayer frequency--were associated with higher trait forgiveness and trait self-forgiveness. Service attendance has a roughly equivalent effect on trait forgiveness and self-forgiveness, but prayer frequency has a stronger effect on self-forgiveness than interpersonal forgiveness.
Fincham et al. (2020, Study 1)	2-item measure of religiousness; 3-item measure of divine forgiveness; 2-item measure of self-forgiveness	Divine forgiveness and self-forgiveness were related at both Time 1 and Time 2 ($r_s = .18$ and $.24$). Religiousness predicted subsequent self-forgiveness ($\beta = .13$), but the reverse was not true. Similarly, divine forgiveness predicted subsequent self-forgiveness ($\beta = .12$), but the reverse was not true.
Fincham et al. (2020, Study 2)	2-item measure of religiousness; 6-item measure of self-forgiveness (vignettes modeled after the Transgression Narrative Test of Forgiveness)	People in the angry God representation group reported lower self-forgiveness following the priming, relative to the people in the control group (abstract art). People in the benevolent God representation group did not differ from either group. Taken together, these results suggest that angry (authoritarian) God representations may decrease the experience of self-forgiveness, but benevolent God representations may not increase the experience of self-forgiveness.

Citation	Measure(s)	Summary of findings
Franklin (2015)	Heartland Forgiveness Scale; DUREL	Religiousness and gender were unrelated to self-forgiveness. Religiousness was related to interpersonal forgiveness ($r = .34$) but not to gender.
Gardner (2019)	Forgiveness of Situations subscale from the Heartland Forgiveness Scale; Openness and Self-Forgetting subscales from the Humility Scale (Openness = openness to new ways of thinking; Self-Forgetting = ability to consider others' views above one's own); Centrality of Religiosity Scale	Religiousness predicted higher likelihood of forgiving God when God is perceived as the transgressor. Forgiveness of God was also predicted by higher trait self-forgetting (a facet of trait humility).
Ghorbani et al. (2017)	Heartland Forgiveness Scale; single-item measure of R/S identity (identify as religious and spiritual, religious but not spiritual, spiritual but not religious, or neither religious nor spiritual); Integrative Self-Knowledge Scale; Muslim Experiential Religiousness Scale; Rosenberg Self-Esteem Scale; Costello and Comrey scale of depression and anxiety; Religious Orientation Scale; Attitude Toward Islam Scale; Muslim Attitudes Toward Religion Scale; Self-Compassion Scale-Short Form; Self-Control Scale	Controlling for gender, self-compassion was associated with higher self-forgiveness, trait (interpersonal) forgiveness, and intrinsic religiousness. Controlling for gender, trait forgiveness was associated with self-forgiveness, higher Muslim religiousness, and higher intrinsic religiousness. Self-compassion, self-forgiveness, and trait forgiveness were each related to better mental health (higher self-control and self-esteem; lower anxiety and depression).

Citation	Measure(s)	Summary of findings
Greer et al. (2014a)	Trait Forgivingness Scale; TRIM-12; Decisional Forgiveness Scale; Emotional Forgiveness Scale	At baseline, state forgiveness was unrelated to trait forgiveness but was related to lower perceived hurtfulness of the offense ($r = .33$) and to higher decisional and emotional forgiveness ($r_s = .64$ and $.41$, respectively). Participating in forgiveness intervention led to increased state forgiveness, decisional forgiveness, and emotional forgiveness. These intervention effects were equivalent in size to the effects experienced due to participation in other psychoeducational forgiveness interventions.
Greer et al. (2014b, Study 1)	Carini Group Identification Scale 2.0 (retrospectively prior to offense and currently [after offense]); single-item hurtfulness measure; TRIM-18	Higher pretransgression group identification was related to higher state forgiveness. Current group identification was not.

Citation	Measure(s)	Summary of findings
Greer et al. (2014b, Study 2)	Carini Group Identification Scale 2.0 (retrospectively prior to offense and currently [after offense]); single-item hurtfulness measure; TRIM-18; Trait Forgivingness Scale; Similarity of Offender's Spirituality Scale; Sacred Loss and Desecration Scale; Dedication to the Sacred Scale; Closeness subscale of the Dyadic Adjustment Scale; single-item measure of religious service attendance	Higher pretransgression identification with the group was related to higher state forgiveness toward the offender ($r_s = .21$ to $.41$). In addition, higher state forgiveness (benevolent motivations to the offender) were related to higher religious service attendance ($r = .21$), trait forgiveness ($r = .39$), dedication to the Sacred ($r = .30$), religious commitment ($r = .38$), perceived human similarity to the offender ($r = .52$), perceived spiritual similarity to the offender ($r = .38$), and perceived closeness to the offender ($r = .38$), as well as to lower appraisals of sacred loss/desecration ($r = -.28$).
Halstead (2012)	Enright Forgiveness Inventory; State Self-Forgiveness Scale; A God Scale	Participation in the course led to higher levels of parental and self-forgiveness. People with more negative pretreatment God representations (median and below scores) also experienced positive change in their God representations.

Citation	Measure(s)	Summary of findings
Hayward & Krause (2013)	multi-item measures of trait forgiveness, conditionality of interpersonal forgiveness, conditionality of God's divine forgiveness, perceived forgiveness by other people, and religious commitment; single-item measures of trait self-forgiveness, trait divine forgiveness, difficulty forgiving oneself, and difficulty forgiving others (see Hayward & Krause, 2013, Table 1, p. 649 for items)	Longitudinal data were analyzed using hierarchical linear modeling (HLM). Older adults increased in trait forgiveness, trait self-forgiveness, and trait divine forgiveness over time (bs = .03, .03, and .01, respectively). Their perception of having been forgiven by others also increased considerably (b = .10). They found self-forgiveness and interpersonal forgiveness to be less difficult over time (bs = -.03 and -.01, respectively), and viewed God's divine forgiveness as less conditional (b = -.04). However, they came to view their forgiveness of others (trait forgiveness) as more conditional (b = .05). Religious commitment was related with all eight forgiveness measures at baseline (Wave 1 intercepts): higher trait forgiveness (b = .18), less difficulty forgiving others (b = -.08), less conditionality in forgiving others (b = -.31), higher trait self-forgiveness (b = .08), less difficulty forgiving oneself (b = -.02), higher trait divine forgiveness (b = .16), higher sense that God's divine forgiveness was conditional (b = .17), and higher perceptions of being forgiven by others (b = .21). However, religious commitment was associated with modestly slower decreases in difficulty forgiving others (b = .003) and modestly slower increases in trait forgiveness (of others; b = -.005) and trait self-forgiveness (b = -.003).

Citation	Measure(s)	Summary of findings
Heacock (2017)	interview questions about forgiveness experiences, processes, and beliefs; interview questions about the role of religion/spirituality (R/S) in forgiveness experiences (see Heacock, 2017, pp. 74-75 for interview questions)	The interview data were analyzed using an Interpretative Phenomenological Analysis (IPA) to qualitative data analysis. Five common themes emerged: (a) what is forgiveness, (b) why forgive, (c) how to forgive, (d) the relationship between self-forgiveness and interpersonal forgiveness, and (e) developing a forgiving disposition. Forgiveness was defined as "letting go of destructive thoughts and emotions that impede growth through an effortful, compassionate, transformative process" (p. 90). The major motivations for forgiving were (a) personal and relational benefits ("improved psychological well-being, feelings of liberation and freedom, enhanced communication, better relationships, ability to move on, and rewards in the afterlife," p. 90) and (b) a growth mindset ("a learning mindset that accepted human weaknesses and failures while valuing and believing in the possibility of personal and/or spiritual growth," p. 90). The process of forgiving tended to occur through "making supportive [religious/spiritual and/or social] connections, finding the courage to confront transgressions, and resolving issues with compassion and creativity" (p. 90). For most people, "self-forgiveness created humility and empathy that opened participants' minds and enhanced their ability to forgive others" (p. 91; consistent with broaden-and-build theory). In addition, the experience of forgiveness "transformed participants' thinking and created the motivation and ability to continue forgiving" (p. 91; cultivate a more forgiving disposition).
Hernandez et al. (2012)	Enright Forgiveness Inventory (EFI), State-Trait Anger Inventory (STAXI), an analog pain scale (to indicate their level of emotional discomfort about their presenting forgiveness-relevant event), a 5-item questionnaire about their presenting event, 5 interview questions about the event and their hopes for the forgiveness intervention/seminar	Participants reported increased state forgiveness, decreased state anger, and decreased emotional pain related to a specific forgiveness-relevant offense.

Citation	Measure(s)	Summary of findings
Ho et al. (2017, Study 1)	single-item measures of intergroup forgiveness, religious affiliation, and intergroup empathy	Religiousness was related to intergroup forgiveness ($r = .14$) and intergroup empathy ($r = .07$). Intergroup forgiveness and intergroup empathy were strongly related ($r = .52$).
Ho et al. (2017, Study 2)	10-item measure of intergroup forgiveness (Tam et al., 2007); single-item measure of religious affiliation; 5-item measure of intergroup empathy (Fultz et al., 1988 Empathy subscale)	The findings of Study 1 were replicated. Religiousness was related to intergroup forgiveness ($r = .28$) and intergroup empathy ($r = .24$). Intergroup forgiveness and intergroup empathy were strongly related ($r = .33$).
Hook et al. (2015a, Study 1)	TRIM-18; Cultural Humility Scale (modified to ask about perceived intellectual humility); Relational Humility Scale	State forgiveness toward the religious leader was associated with higher perceptions of the leader's relational humility ($r = .48$) and intellectual humility ($r = .53$) toward "different types of religious beliefs and values" (p. 501). Perceptions of the leader's intellectual humility predicted forgiveness of that leader, even after controlling for the hurtfulness of the offense and perceptions of the leader's relational humility.

Citation	Measure(s)	Summary of findings
Hook et al. (2015a, Study 2)	TRIM-18; Cultural Humility Scale (modified to ask about perceived intellectual humility); Relational Humility Scale; "Two independent coders evaluated whether or not the [participant-described] offense was related to a conflict in the area of religious beliefs, values, or convictions" (p. 502)	State forgiveness toward the religious leader was associated with higher perceptions of the leader's relational humility ($r = .52$) and intellectual humility ($r = .51$) toward "different types of religious beliefs and values" (p. 501). Perceptions of the leader's intellectual humility predicted forgiveness of that leader, even after controlling for the hurtfulness of the offense and perceptions of the leader's relational humility. This effect was moderated by the type of offense committed by the religious leader. When the type of offense was related to religious beliefs, convictions, or values, there was a stronger relationship between perceptions of the leader's religious intellectual humility and state forgiveness of that leader.
Hook et al. (2015b, Study 2)	Sexual Values Scale; RCI-10; Self-Forgiveness Scale; Hypersexual Behavior Inventory-19; Spiritual Struggle Scale; 2-item measure of objective sexual behavior	Controlling for objective sexual behavior, state self-forgiveness was related to higher sexual congruence ($r = .20$) and lower R/S struggles ($r = -.32$).

Citation	Measure(s)	Summary of findings
Kidwell et al. (2012)	RCI-10; single-item measure of forgiveness	Interview data was analyzed using a grounded theory approach. There were both religious and secular aspects to the motivations for why people forgave and the strategies for how they forgave. The religious motivations for forgiving included: "to draw closer to God, be like Christ/God, and forgive others because God forgives us" (p. 128). The secular motivations for forgiving included: "forgive to be forgiven by others, achieve peace, decrease bitterness, for community and society as a whole, decrease anger, and as a 'gift' to myself" (p. 128). The religious strategies for forgiving included: "looked to my relationship with God for strength, prayer (for self, offender, or forgiveness), spiritual good/growth arising from offense, reading religious texts, consulting a religious leader, and support of religious community" (p. 128). The secular strategies for forgiving included: "developing empathy towards the offender, focusing on positive qualities of the offender, personal good/growth arising from the offense, spent time alone, belief in common humanity (we all make mistakes), attend therapy, and acceptance that offender will not change" (p. 128).

Citation	Measure(s)	Summary of findings
Krause (2015)	single-item measures of trait self-forgiveness and religious service attendance; 7-item measure of trait humility (adapted from Peterson & Seligman, 2004 [VIA SCS]); see Krause, 2015, Table 1, p. 70 for items	There were racial differences in religious service attendance, with older Blacks being more likely to attend religious services than older Whites. Married people and people with a higher education level were also more likely to attend religious services. People who attended religious services more frequently were likely to report higher initial levels of trait humility, but they did not evidence comparatively higher subsequent trait humility 1 year later. At both time points, older Blacks reported higher trait humility than Whites, and older Blacks reported higher initial trait self-forgiveness than Whites as well. At both time points, levels of trait humility and trait self-forgiveness were positively related (higher levels of humility were associated with higher levels of self-forgiveness). Most notably, increased trait humility over time was associated with increased self-forgiveness. Taken together, findings "suggest that people who attend worship services more often are more likely to be humble and humble people are, in turn, more likely to forgive themselves for the things they have done wrong" (p. 73).
Krause (2016)	single-item measures of trait forgiveness and religious service attendance; multi-item measures of trait compassion and acts of contrition (expectations that transgressors perform acts of contrition in order to be forgiven); see Krause, 2016, Table 1, p. 135 for items	There were no age, gender/sex, education, or race/ethnicity differences in levels of trait forgiveness. Similarly, higher religious service attendance was unrelated to higher trait forgiveness. However, higher levels of trait forgiveness were related to higher R/S support, higher trait compassion, and lower conditions of forgiveness (acts of contrition).
Krause (2017)	single-item measures of trait self-forgiveness, trait divine forgiveness, race/ethnicity, religious service attendance, and evangelical religious affiliation; 3-item measure of R/S support; Rosenberg Self-Esteem Scale (RSES)	Higher age was associated with higher church attendance and trait self-forgiveness. Black Americans reported higher R/S support and trait self-esteem, relative to people from other races/ethnicities. Evangelical Christians reported higher religious service attendance, R/S support, and trait self-forgiveness. Higher service attendance was associated with higher R/S support, trait divine forgiveness, trait self-forgiveness, and trait self-esteem. Higher R/S support was associated with higher trait divine forgiveness, trait self-forgiveness, and trait self-esteem. Trait divine forgiveness and trait self-forgiveness were associated with each other as well.

Citation	Measure(s)	Summary of findings
Lavelock et al. (2014)	Modesty-Humility subscale from the VIA Survey of Character Strengths; Trait Forgivingness Scale; Trait Patience; Brief Self-Control Scale; RCI-10; Spiritual Transcendence Index (STI; 8-item version)	Participants who completed a 7.5-hour, self-directed humility intervention (workbook) evidenced greater increases in trait humility than did people in a nonactive control group (who on average did not change in trait humility over time). People who completed the humility intervention also evidenced greater increases in trait forgiveness and trait patience, relative to people in the nonactive control group. The religious commitment of intervention participants did not predict change in humility over time, and neither did the spiritual transcendence of intervention participants. Stated differently, the humility intervention was equally effective across differing levels of religiousness and spirituality.
Lopez (2018)	Brief RCOPE; Catholic Faith Practices Scale (Marist Poll, 2015; 6 items); Batson's Empathy Adjectives, State Anger Scale; 4-item measure of apology; TRIM-18	Catholic R/S practices (i.e., daily prayer, following Catholic teachings, attending Mass regularly, etc.) was associated with modestly higher state forgiveness, above the influence of state empathy, state anger, and apology receipt. However, neither positive nor negative religious coping predicted state forgiveness above the influence of these control variables. Nevertheless, in examining bivariate correlations, state forgiveness was associated with higher positive religious coping ($r = .16$), Catholic R/S practices ($r = .17$), state empathy ($r = .72$), and apology receipt ($r = .38$), as well as lower state anger ($r = .38$).

Citation	Measure(s)	Summary of findings
McElroy et al. (2014, Study 4)	Sacred Loss and Desecration Scale; Attitudes Toward God Scale-9 (ATGS-9); TRIM-18; Intellectual Humility Scale	In a sample of people who had experienced at least one major betrayal by a religious leader, their ratings of the religious leader's intellectual humility were associated with greater forgiveness motivations toward that leader, more positive attitudes toward God, and lower anger toward God (divine R/S struggles).
McElroy et al. (2016)	TRIM-12; Attachment to God Scale (Rowatt & Kirkpatrick, 2002); Big Five Inventory; RCI-10; Similarity of an Offender's Spirituality Scale; Desecration Subscale of the Sacred Loss and Desecration Scale	Intergroup forgiveness was associated with higher trait conscientiousness ($r = .29$) and trait agreeableness ($r = .28$), as well as lower trait neuroticism ($r = -.19$), avoidant attachment to God ($r = -.23$), anxious attachment to God ($r = -.25$), and appraisal of the offense as a desecration ($r = -.31$). Low perceptions of the offense as a desecration predicted higher intergroup forgiveness, above the influence of religious commitment, personality characteristics, perceived hurtfulness of the offense, and perceived pretransgression closeness to the offending group.
Naimi (2019)	Positive Psychological States Questionnaire (Rajaei et al., 2011)	Relative to the control group, the intervention group evidenced greater increases in state forgiveness and calmness.

Citation	Measure(s)	Summary of findings
Nashori et al. (2020)	Forgiveness Scale; Agreeableness Scale; Neuroticism Scale; Interpersonal Attachment Scale; two religiosity scales (religious beliefs/practices and religious knowledge)	Trait forgiveness was related to higher trait agreeableness and lower neuroticism. Muslim religiousness also is associated with trait forgiveness, and this relationship was moderated (conditionally influenced) by trait agreeableness and neuroticism.
Nieuwboer et al. (2015, Study 1)	All participants were given a newspaper article describing the (Aurora) Colorado mass shooting by James Holmes; the experimental group received the religious prime of answering 3 open-ended questions <i>before</i> reading the article (asking them "to describe to what extent they believed there are more things in heaven and earth; whether they believed that things in life happen with a higher, supernatural reason or purpose; and finally, whether they considered themselves to be religious or spiritual," p. 90); the control group received these three questions at the end of the entire experiment; after reading the newspaper article, all participants were presented with single-item measures of (a) "to what extent they thought Holmes could be held responsible for his behavior," (b) "how severely they thought Holmes should be punished," (c) "to imagine from the perspective of a victim, to what extent they would be able to forgive Holmes," (d) "to what extent they thought that it was possible that the actions of Holmes were influenced by a higher power or force" (supernatural attribution of cause), and (e) "to what extent they thought that events like this shooting could possibly serve a higher, supernatural purpose" (supernatural attribution of purpose); finally, all participants completed the Views of God Scale (Shariff & Norenzayan, 2011); then the control group completed the 3 open-ended religious items	The religious prime marginally enhanced state forgiveness, compared to the control group. Unexpectedly, people who had received the religious prime were <i>less</i> likely to make causal supernatural attributions, relative to the control group. There was no effect of priming condition on supernatural attributions of purpose. However, correlational analyses revealed evidence that state forgiveness was related to higher supernatural attributions of purpose ($r = .36$) and slightly higher causal supernatural attributions. Regarding God representations, participants overall held much more positive than negative God representations, and the people who had received the religious prime reported even higher positive God representations than those who had not. There was no religious priming effect for scores on the Negative God Representations subscale.

Citation	Measure(s)	Summary of findings
Nieuwboer et al. (2015, Study 2)	First, participants received either a low perceived control manipulation or a high perceived control manipulation (asking participants "to think back on a negative even in which they experienced high control or in which they experienced low control"); within each of these two groups, half of participants subsequently received a religion prime (answering four R/S questions [e.g., "Do you consider yourself religious?" and "Do you believe in a higher power?"] or a neutral prime (answering nonreligious questions [e.g., "What is your political preference?" and "On average, how often do you play sports?"; see Nieuwboer et al., 2015, Appendix, p. 106, for items); then all participants were presented with 25 images depicting victims and offenders in violent offenses; for every picture, they were asked "to what extent they thought the indicated person (the offender) acted in accordance with his [or her] own will," "to take the perspective of the victim [and] rate... to what extent they thought they would be able to forgive the indicated person (the offender)," and "how likely they thought it was that a 'higher power' had an influence on the depicted situation"; finally, after rating each of the 25 pictures, all participants were asked "how religious they considered themselves to be" and "how much they believed in a higher power" (p. 98)	In the low perceived control condition, people who were religiously primed evidenced higher state forgiveness than people who were not religiously primed. In the high perceived control condition, people who were religiously primed evidenced lower state forgiveness than people who were not religiously primed. Religiously primed people in the low control condition reported higher forgiveness than religiously primed people in the high control condition. Among people in the neutral condition, there was no difference in forgiveness between the high and low perceived control conditions. When it came to supernatural attributions (ratings of perceived influence from a higher power), in the low control condition, religious priming led to greater supernatural attributions, whereas in the high control condition, religious priming led to decreased supernatural attributions. Mediation analysis revealed evidence that low perceived control leads to greater supernatural attributions, which in turn leads to enhanced state forgiveness. In other words, in situations of high religious salience (religious priming), supernatural attributions mediated (causally explained) the link between low perceived control and enhanced forgiveness. In addition, correlational analyses indicated that state forgiveness was strongly related to supernatural attributions ($r = .67$), suggesting when people perceive a higher power as influencing a situation, then they are more likely to forgive a perceived offender.
Randall & Bishop (2013)	Heartland Forgiveness Scale; 13 positive items from the Valuation of Life Scale; Lawton et al., 2001); two items from the DUREL (one for religious service attendance and one for prayer frequency); Geriatric Depression Scale-Short Form; Social Provisions Scale	Religiousness was related to higher levels of trait forgiveness ($r = .29$), trait self-forgiveness ($r = .16$), valuation of life ($r = .36$), social provisions (social support; $r = .64$), and self-rated physical health ($r = .37$), as well as lower depressive symptoms ($r = -.56$). Self-forgiveness was also related to higher life valuation ($r = .44$), better physical and mental health (rs = $.23$ and $.37$), and higher social support ($r = .40$). Similarly, trait forgiveness was also related to higher life valuation ($r = .37$), better physical and mental health (rs = $.21$ and $.31$), and higher social support ($r = .39$).

Chapter 23, Appendix 23.S1, Table 23.S2: Empirical Studies of Forgiveness and Religiousness/Spirituality (R/S), 2012 to 2020

Citation	Measure(s)	Summary of findings
Randall & Bishop (2019)	Heartland Forgiveness Scale; 13 positive items from the Valuation of Life Scale; Lawton et al., 2001); Attachment to God Scale; Perceived Stress Scale; Geriatric Depression Scale-Short Form; Social Provisions Scale	Trait forgiveness was related to higher social support ($r = .50$), secure attachment to God ($r = .55$), and positive evaluation of life ($r = .52$), as well as to lower perceived stress ($r = -.55$), depressive symptoms ($r = -.50$), and number of physical health conditions ($r = -.26$). Secure attachment to God significantly predicted trait forgiveness ($\beta = .38$) above the influence of biological/demographic variables, social support, and positive evaluation of life. Secure attachment to God was also related to higher social support ($r = .33$), better physical and mental health ($r_s = .17$ to $.28$), and more positive valuation of life ($r = .38$).
Rashidi et al. (2015)	Enright Forgiveness Inventory; Emotional Empathy Scale (Mehrabian & Epstein, 1972); Attachment to God Scale (Rowatt & Kirkpatrick, 2002)	Secure attachment to God was related to both trait forgiveness and trait empathy.
Sandage & Crabtree (2012, Study 1)	Disposition to Forgiveness Scale; Brief RCOPE; Spiritual Grandiosity and Spiritual Instability subscales from the Spiritual Assessment Inventory (Hall & Edwards, 2002)	Trait forgiveness was related to higher positive religious coping ($r = .22$) and lower spiritual instability ($r = -.20$). It was unrelated to negative religious coping (R/S struggles) or spiritual grandiosity.
Sandage & Crabtree (2012, Study 2)	Disposition to Forgiveness Scale; Brief RCOPE; Spiritual Grandiosity and Spiritual Instability subscales from the Spiritual Assessment Inventory (Hall & Edwards, 2002); Spiritual Impression Management subscale from the Spiritual Assessment Inventory also	Study 2 replicated the results of Study 1, even after controlling for the influence of spiritual impression management.

Citation	Measure(s)	Summary of findings
Sutton et al. (2014)	Attachment to God Inventory; Dispositional Hope Scale; Trait Forgiveness Scale; Index of Pentecostal-Charismatic Spirituality (Sutton et al., 2014); Intrinsic/Extrinsic Revised Religiosity Scale; Santa Clara Brief Compassion Scale	Trait forgiveness was associated with higher trait hope ($r = .19$), intrinsic religiousness ($r = .36$), trait compassion ($r = .25$), and Pentecostal-Charismatic spirituality (all three facets: r s = $.16$ to $.19$). It also was associated with lower avoidant attachment to God ($r = -.35$), anxious attachment to God ($r = -.35$), extrinsic-social religiousness ($r = -.13$), and extrinsic-personal religiousness ($r = -.22$).
Toussaint et al. (2016)	Gratitude Questionnaire-6; 3-item measure of state forgiveness (Fincham et al., 2004); single-item measure of religiousness; 4-item measure of prayer frequency	This experiment tested a 3-way culture (American vs. Indian) by condition (prayer vs. control) by time (pre-test vs. post-test) effect. Controlling for trait gratitude, gender, prayer frequency, and religiousness, the brief prayer intervention was effective in promoting state forgiveness. This effect was present in both the U.S. sample and the Indian sample.
Toussaint et al. (2018, Study 1)	TRIM-12; four single-item questions: work days missed ("days missed due to transgression"), decreased productivity ("decreased productivity due to transgression"), physical health ("negative effect of transgression on physical health"), and mental health ("negative effect of transgression on mental health")	State forgiveness of a workplace transgression was related to better workplace productivity ($r = .35$), physical health ($r = .19$), and mental health ($r = .34$).

Citation	Measure(s)	Summary of findings
Toussaint et al. (2018, Study 2)	Heartland Forgiveness Scale; Interpersonal Stress Scale (adapted to measure workplace interpersonal stress in the past month); 7-item subscale of the World Health Organization's Health and Work Performance Questionnaire; 6-item measure of psychological distress; Physical Health Questionnaire	Trait forgiveness was related to better workplace productivity ($r = .20$) and to lower workplace interpersonal stress ($r = -.23$), psychological distress ($r = -.31$), and physical illness symptoms ($r = -.28$).

Citation	Measure(s)	Summary of findings
Tsang et al. (2020)	single-item measures of state forgiveness and of aspects of the transgression (intentionality, apology, harmfulness, closeness, etc.); TRIM-18; Mauger Forgiveness Scale; Forgiveness Likelihood Scale; Intrinsic-Extrinsic Religious Orientation Scales (Allport & Ross, 1967); Quest Scale; Christian Orthodoxy Scale; Balanced Inventory of Desirable Responding (BIDR); Need for Uniqueness Scale; the religious priming group (experimental group [Religion Salient condition]) completed all the religiousness questionnaires before writing about a past transgression and then all the nonreligious questionnaires after writing about it; the control group (Religion Not Salient condition) completed the nonreligious questionnaires before writing about a past transgression and then all the religiousness questionnaires afterward	State forgiveness was related to intrinsic religiousness ($r = .33$), religious orthodoxy ($r = .27$), religious interest ($r = .31$), and R/S practices (prayer frequency, religious service attendance, and Bible/scripture reading frequency; $r = .33$). State divine forgiveness (God's forgiveness toward the perceived offender) was also related to intrinsic religiousness ($r = .36$), religious orthodoxy ($r = .40$), religious interest ($r = .40$), and R/S practices ($r = .36$). Trait forgiveness was also related to these four variables ($r_s = .32$ to $.39$), was were forgiveness likelihood ($r_s = .36$ to $.49$), benevolent motivations toward the offender ($r_s = .26$ to $.34$), and lower revenge and avoidant motivations toward the offender ($r_s = -.17$ to $-.27$). Several structural equation models were evaluated, combining indices to create a trait religiousness variable (intrinsic religiousness, religious interest, R/S practices, and religious orthodoxy), a trait forgiveness variable (Forgiveness Likelihood Scale), and state forgiveness (TRIM-18 and single-item state forgiveness measure) and then testing the model with a dummy-coded religious prime variable (1 = received religious prime, 0 = did not). State forgiveness was predicted by trait religiousness and trait forgiveness but not by religious priming. In other words, religious priming alone did not cause increased state forgiveness. However, testing of subsequent models revealed evidence that the relationship between trait and state forgiveness is moderated (conditionally influenced) by people's religiousness. Specifically, trait and state forgiveness were related for people low in religiousness but unrelated for people high in religiousness. In the overall model, trait religiousness was more strongly related to trait forgiveness than to state forgiveness.
Tuck et al. (2012)	Participants completed measures of holistic health outcomes at five time points over 30 months	"Although sample sizes were too small to achieve statistical significance, changes on selected holistic health outcomes, supported by overwhelmingly positive focus group responses to the intervention, affirm the need for further study" (p. 766).

Citation	Measure(s)	Summary of findings
Vasiliauskas & McMinn (2013)	Trait Forgiveness Scale; TRIM-12; Batson Empathy Adjectives; RCI-10; Structure of Prayer Scales; Relational Engagement of the Sacred for a Transgression Scale	Participants in both the religious intervention groups experienced increased state forgiveness, relative to the control group. In other words, the forgiveness-focused prayer intervention and the devotional-attention intervention (without a forgiveness component) led to increased state forgiveness toward a perceived offender. However, only the forgiveness-focused prayer intervention led to increased state empathy toward the offender (and to slightly increased interpersonal religious commitment), relative to both the other groups.
White et al. (2018)	in-depth semi-structured interviews (interview questions not provided)	Participants described several ways in which their faith influenced their relationships with each other and with their children. There were three themes that emerged regarding how participants' religious faith strengthened/enriched their marital relationship: "(a) Religion promotes marital unity, (b) Prayer helps to avoid or resolve conflict, and (c) Faith encourages forgiveness" (pp. 683-684). Similarly, there were three themes that emerged regarding how religious faith strengthens/enriches parent-child relationships: "(a) Enhanced parent-child unity, (b) Resolving parent-child conflict, and (c) Forgiveness in parent-child relationships" (p. 686). Taken together, one of the major ways that Catholic and Orthodox Christians draw on their religious faith to nurture their family relationships is to help them promote unity/harmony, resolve conflict, and habitually forgive their spouse and children (see Mahoney et al., Chapter 28, this volume).

Citation	Measure(s)	Summary of findings
Wittenberg et al. (2016)	survey asking about "the frequency and initiation of communication about spirituality and forgiveness with patients/families, the perceived difficulty in communication across topics, and preparation and resources for these discussions" (p. 843)	"Participants reported the highest level of difficulty in spiritual communication when talking with family after the death of a patient, followed by conducting a spiritual history with a patient. Facilitating forgiveness communication between parent and adult child, followed by facilitating forgiveness between partners was most difficult for all participants. Social workers reported much lower difficulty than nurses on all items of spiritual and forgiveness communication" (p. 843).

Citation	Measure(s)	Summary of findings
Witvliet et al. (2015)	"A tone signaled participants to open their eyes and read the relevant 30 [second] computer screen display of instructions for the pretrial baseline relaxation, offense rumination, compassionate reappraisal, or emotional suppression. Participants were instructed to close their eyes for all relaxation, rumination, and coping trials" (p. 251). "Half of the participants (including equal numbers of men and women) were randomly assigned to proceed through six trials in the following order: ruminate, ruminate-cope, ruminate-cope, ruminate, ruminate-cope, and ruminate. The other half were assigned to proceed in this order: ruminate-cope, ruminate, ruminate, ruminate-cope, ruminate, and ruminate-cope" (p. 252). The coping method employed was either the compassionate reappraisal strategy or the emotional suppression strategy. Measures: single-item subjective ratings of "their emotional valence (1 = negative to 7 = very positive) and the degree to which they experienced arousal, empathy, and heartfelt forgiveness toward the offender (1 = not at all to 7 = completely)" (p. 252); written responses were assessed during the middle (fourth) trial, during which participants typed in their response to 4 questions "about what they were thinking, what they were feeling, their physical reactions during imagery, and what they would do or say to their real-life offender" (p. 252); affective psychophysiology (brow muscle tension, heart rate, and cardiac pre-ejection periods [PEP, an indicator of sympathetic nervous system activity]); color Stroop task	Only the compassionate reappraisal learners showed significantly greater empathy and emotional forgiveness during the first trial (while they were coping), relative to their ratings during initial rumination. In other words, compassionate reappraisal learners showed an early empathy and emotional forgiveness effect (whereas the emotional suppression learners did not), and this effect persisted across the subsequent coping trials. The emotional suppression learners showed no change in empathy or emotional forgiveness across the trials. However, across both conditions (compassionate and suppression coping), the practice of the coping strategy over the course of the trials caused a shift in emotional valence from negative emotion to neutral emotion, as well as reduced subjective ratings of emotional arousal. For both conditions, when early-trial rumination was compared to later-trial rumination, the later rumination evidenced a more positive emotional valence and lower emotional arousal. Only the compassionate reappraisal learners showed increased empathy and emotional forgiveness, when their late vs. early offense rumination ratings were compared. In fact, for the compassionate reappraisal learners, their ratings of empathy and emotional forgiveness during the final coping trial were equivalent to their ratings of empathy and emotional forgiveness during the final rumination trial. Mediation analysis showed the effect of condition on empathy ratings during the first coping trial were the causal mechanism (mediator) through which the coping condition affected empathy ratings during the final rumination trial. In other words, compassionate reappraisal caused increased state empathy during initial coping practice, and this increased empathy led to increased empathy during the final trial of ruminating about the offense. When it came to written responses, only the compassionate learners used increased positive emotion words after coping (vs. after ruminating). Regarding physiological responses, people from both conditions evidenced lower corrugator muscle tension and heart rate across the experiment, but only the compassionate learners showed lower reactivity on the cardiac PEP measure of "sympathetic nervous system innervation of the heart" (p. 256). There were Stroop interference effects for both conditions, suggesting that neither condition was cognitively depleting.

Citation	Measure(s)	Summary of findings
Zhang et al. (2015)	Relational Humility Scale (self-report version); Cultural Humility Scale (ratings intellectual humility toward the perceived "offender's" religious perspective); Cultural Humility Scale (observer-report rating of the perceived "offender's" intellectual humility toward the participant/"victim's" religious perspective); RCI-10; TRIM-18	Trait humility (general humility / relational humility) was associated with religious commitment ($r = .20$) and self-reported state humility (state intellectual humility toward the perceived "offender's" religious perspective; $r = .25$). Participants' ("victims") reports of their own state intellectual humility were moderately associated with their reports of their "offender's" state intellectual humility toward them ($r = .32$). State forgiveness (forgiveness toward the perceived offender in the specific situation of religious conflict/hurt) was related both to the state intellectual humility of the participant/"victim" and the participant-rated state intellectual humility of the perceived offender (rs = .41 and .35, respectively). One of the main findings of this study was that the perceived intellectual humility of the offender involved in a religious conflict/hurt was positively associated with state forgiveness of that offender ($b = .26$), even when controlling for general humility (trait humility / relational humility). This effect was not moderated (conditionally influenced) by the victim's religious commitment.

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)	Theory
Allen et al. (2015)	37	Community Adults (especially "victims of violent crime and the socioeconomic crisis," p. 291)	Bahamas	participation in The Family intervention, which involved weekly 2-hour group therapy sessions (participants' participation ranged from one session to over 1 year of sessions)	state forgiveness and trait hope	None
Bufford et al. (2018, Study 2)	31	Adult Quakers	United States	9-week congregational grace intervention (sermon series, small-group study, and personal grace practices)	trait self-forgiveness; state self-forgiveness; state divine forgiveness	None
Freedman & Enright (1996)	12	Female Incest Survivors	United States	anxiety symptoms; depression symptoms; Hope Scale	state forgiveness and trait hope	None

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)	Theory
Greer et al. (2014a)	52	College Students	United States	self-directed forgiveness workbook (6-hour, spiritually integrated / Christian, REACH-model intervention)	trait forgiveness and state forgiveness	Relational spirituality and forgiveness model; social identity theory
Halstead (2012)	32	Churchgoing Adults	New Zealand	participation in the Forgiveness Matters course (a church-based forgiveness intervention); God representations	state forgiveness and state self-forgiveness	HEART forgiveness schema

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)	Theory
Hernandez et al. (2012)	81	Christian Adults	United States	forgiveness-based psychoeducational intervention	state forgiveness	None
Lavelock et al. (2014)	59	College Students	United States	two groups: Humility intervention condition (7.5-hour self-directed workbook) and waitlist control group (only completed measures) trait humility; trait patience; trait self-control; religious commitment; spiritual transcendence	trait forgiveness	PROVE humility model
Naimi (2019)	32	Adult Women Who Experienced Spousal Infidelity	Iran	religious/spiritual forgiveness intervention	state forgiveness	None

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)	Theory
Navidian et al. (2014)	120	60 Heterosexual Couples Filing for Divorce	Iran	couples were randomly assigned to one of four groups: hope-focused intervention, forgiveness-focused intervention, hope- and forgiveness-focused intervention, and no-treatment control group interpersonal cognitive distortions	partner-focused forgiveness and partner-focused hope	None
Pang & Ruch (2019, Study 2)	42	German-Speaking Community Adults	Germany, Switzerland, and Austria	character strengths; trait mindfulness	trait forgiveness and trait hope	VIA taxonomy of character strengths

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)	Theory
Rahman et al. (2018)	8	Adolescent Females Who Had Experienced Sexual or Physical Abuse	Pakistan	"The experimental group received forgiveness therapy twice a week for 4 months while the control group received treatment-as-usual for the span of 4 months" (p. 2018) state anger	state forgiveness and state hope	None
Ripley et al. (2014)	184	Community Adults (Romantic Couples)	United States	Hope Focused Couples Approach (HFCA) Intervention (couples were randomly assigned either to a standard version or a religiously accommodated version); dyadic adjustment; relationship commitment; observer-rated codings of couple's behaviors during a conflict discussion	domain-specific forgiveness (forgiveness in a romantic relationship)	Hope Focused Couples theory
Toussaint et al. (2016)	151	College Students	United States and India	trait gratitude; prayer frequency; religiousness; a 3-minute prayer intervention (prayer for a romantic partner)	state forgiveness	Relational spirituality and forgiveness model

Citation	N	Sample type	Country	Other construct(s)	Forgiveness / hope construct(s)	Theory
Tuck et al. (2012)	8	Family Survivors of Homicide	United States	pilot study of the TOZI Healing intervention ("to ameliorate the effects of the homicidal death for family survivors of homicide," p. 766)	state forgiveness	None
Vasiliauskas & McMinn (2013)	411	College Students	United States	three groups: prayer group (16-day devotional reading and forgiveness-related prayer), devotional attention group (meditation on devotional readings unrelated to forgiveness), and no-contact control group religious commitment; prayer types; state empathy; relational engagement with God	trait forgiveness and state forgiveness	Relational spirituality and forgiveness model

Citation	Main aim	Qual/Quant	Study design	Sample	Measure(s)
Allen et al. (2015)	To conduct a pilot study of the effectiveness of "The Family: People Helping People," which is a "group therapy model that aims to facilitate cultural resocialization through personal transformation" (p. 289)	Quantitative	longitudinal	N = 37 for Phase 1, 32 for Phase 2, and 14 completed both phases Gender = 69% female	Beck Depression Inventory-II; Buss-Durkee Hostility-Guilt Inventory; Gratitude Questionnaire-6; Hope Scale (Pattengale, 2002); TRIM-18; Self-Deception Questionnaire; Internalized Shame Scale; Spiritual Well-Being Scale (SWBS); Satisfaction With Life Scale (SWLS)
Bufford et al. (2018, Study 2)	To examine whether a grace intervention increased congregants trait and state self-forgiveness	Quantitative	longitudinal and crossover experimental	N = 54 (baseline sample) Gender = 61% female Race/ethnicity = 77% White, 3% Black, 5% Latinx, 2% American Indian, and 12% nonreporting Mean age = 52.1 years	Heartland Forgiveness Scale (trait forgiveness); Differentiated Process Scales of Self-Forgiveness (state self-forgiveness); State Self-Forgiveness Scale (state self-forgiveness); Experiencing God's Forgiveness Scale (divine forgiveness); God Concept Scales; Responsibility for Offense Scale; Duke Religion Index (DUREL); Divine Grace Scale; DSES; Spiritual Well-Being Scale
Freedman & Enright (1996)	To examine the effectiveness of a forgiveness-focused intervention for incest survivors	Quantitative	longitudinal and experimental	N = 12 (6 in intervention group and 6 in matched waitlist control group) Gender = 100% female Mean age = 36 (24-54)	participants were randomly assigned to the intervention group or the randomized waitlist control group; average length of the intervention was 14.3 months of weekly sessions Psychological Profile of Forgiveness Scale; State-Trait Anxiety Inventory; Beck Depression Inventory; Coopersmith Self-Esteem Inventory; Hope Scale; Self-Report Forgiveness Measure

Citation	Main aim	Qual/Quant	Study design	Sample	Measure(s)
Greer et al. (2014a)	To examine whether the use of a 6-hr self-directed forgiveness workbook would lead to greater state forgiveness among Christians who had been offended by congregant(s) in their church	Quantitative	longitudinal and crossover experimental	N = 52 Gender = 83% female Race/ethnicity= 37% White, 29% Black, 19% Asian, 2% Latinx, 2% Native American, 4% Multiracial, and 8% Other Mean age = 20.27	Trait Forgivingness Scale; TRIM-12; Decisional Forgiveness Scale; Emotional Forgiveness Scale
Halstead (2012)	To develop and test the effectiveness of the Forgiveness Matters course in promoting more forgiveness of parents (for parental wounds), self-forgiveness, and benevolent God representations	Mixed Methods	longitudinal	N = 32 Religion = 100% Christian	Enright Forgiveness Inventory; State Self-Forgiveness Scale; A God Scale

Citation	Main aim	Qual/Quant	Study design	Sample	Measure(s)
Hernandez et al. (2012)	To examine the effectiveness of an 8-hour psychoeducational forgiveness intervention	Mixed Methods	longitudinal	N = 85 Race/ethnicity = 82% White, 7% Black, 2 = Asian, and 9% nonreporting	Enright Forgiveness Inventory (EFI), State-Trait Anger Inventory (STAXI), an analog pain scale (to indicate their level of emotional discomfort about their presenting forgiveness-relevant event), a 5-item questionnaire about their presenting event, 5 interview questions about the event and their hopes for the forgiveness intervention/seminar
Lavelock et al. (2014)	To examine the effectiveness of a humility workbook intervention (PROVE)	Quantitative	longitudinal and experimental	N = 59 (26 intervention participants, 33 control participants) Gender = 79% female Race/ethnicity = 49% White, 29% Black, 9% Latinx, 2% Asian, 3% Native American, 9% Other Mean age = 21.3	Modesty-Humility subscale from the VIA Survey of Character Strengths; Trait Forgivingness Scale; Trait Patience; Brief Self-Control Scale; RCI-10; Spiritual Transcendence Index (STI; 8-item version)
Naimi (2019)	To examine the effectiveness of a R/S intervention on state forgiveness	Quantitative	longitudinal and quasi-experimental	N = 32 Gender = 100% female Race/ethnicity = 100% Iranian Mean age = 32	Positive Psychological States Questionnaire (Rajaei et al., 2011)

Citation	Main aim	Qual/Quant	Study design	Sample	Measure(s)
Navidian et al. (2014)	To examine the comparative effectiveness of hope-focused, forgiveness-focused, and mixed (hope- and forgiveness-focused) couples interventions	Quantitative	longitudinal and quasi-experimental	N = 120 (60 couples) Gender = 50% female Mean age = 32.6 (females) and 40.3 (males)	couples completed 9 sessions of intervention (each intervention is described on pages 661 to 663) Interpersonal Cognitive Distortions Scale
Pang & Ruch (2019, Study 2)	To test their reciprocal model of mindfulness and character strengths using a longitudinal and experimental design	Quantitative	longitudinal and experimental	N = 21 in mindfulness-based strengths practice, 21 in mindfulness-based stress reduction (MBSR) group, and 21 in waitlist control this study only focused on participants in the MBSR intervention group and waitlist control group	VIA Inventory of Strengths; Five Facet Mindfulness Questionnaire (FFMQ) All participants were asked to complete the same questionnaires at five intermittent points, that is: (1) before the eight-week intervention (month 0); (2) one week after the intervention (month 2); (3) one month after the intervention (month 3); (4) three months after the intervention (month 5); and (5) six months after the intervention (month 8)" (p. 1551)

Citation	Main aim	Qual/Quant	Study design	Sample	Measure(s)
Rahman et al. (2018)	To conduct a pilot study of the effectiveness of a forgiveness-focused therapy intervention	Quantitative	longitudinal and experimental	N = 8 (4 were sexually abuse survivors, 4 were physically abuse survivors) Age range = 11 to 12 Average age of onset of abuse = 10.7 years	Enright Forgiveness Inventory for Children; Anger Scale; abbreviated Hope Scale completed measures at pretest, posttest, and 1-year follow-up
Ripley et al. (2014)	To examine the effectiveness of the HCFA intervention (8 to 10 weeks) and the comparative effectiveness of the standard version of the intervention vs. the religiously accommodated version	Quantitative	longitudinal and experimental	N = 184 Gender = 50% female Race/ethnicity = 71% White, 19% Black, 8% Latinx, and 2% Asian Mean age = 43.8 years	Revised Dyadic Adjustment Scale; Relationship Commitment Scale; Gordon-Baucon Forgiveness Inventory; Interactional Dimensions Coding System; Couples self rating of video interaction; Spacial distance scaling of intimacy; RCI-10; Weekly clinical feedback.
Toussaint et al. (2016)	To investigate the effect of prayer on forgiveness	Quantitative	experimental	Country = 51 from U.S. and 100 from India U.S Sample (N = 50) 65% female; 88% Christian, 12% religiously unaffiliated Indian Sample (N = 100) 52% female; 25% Christian, 16% Muslim, 58% Hindu	Gratitude Questionnaire-6; 3-item measure of state forgiveness (Fincham et al., 2004); single-item measure of religiousness; 4-item measure of prayer frequency

Citation	Main aim	Qual/Quant	Study design	Sample	Measure(s)
Tuck et al. (2012)	To conduct a pilot test of the effectiveness of the TOZI Healing intervention (a 2-day retreat intervention) with family survivors of homicide	Quantitative	longitudinal	N = 8	Participants completed measures of holistic health outcomes at five time points over 30 months
Vasiliauskas & McMinn (2013)	To explore whether a religious forgiveness intervention leads to increased forgiveness	Quantitative	experimental	N = 411 Race/ethnicity = 81% White, 4% Black, 4% Asian, 6% Latinx, 2% Native American, 3% International, 5% Other Mean age = 21.0	Trait Forgiveness Scale; TRIM-12; Batson Empathy Adjectives; RCI-10; Structure of Prayer Scales; Relational Engagement of the Sacred for a Transgression Scale

Citation	Summary of findings
Allen et al. (2015)	Participants in this group therapy intervention evidenced increases in trait hope and state forgiveness, based on how many sessions of the intervention they attended (0-3 months vs. 4-12 months vs. 1 year or more).
Bufford et al. (2018, Study 2)	Engaging in the grace intervention led to increased trait self-forgiveness but not increased state self-forgiveness.
Freedman & Enright (1996)	Relative to the control group, the intervention group evidenced greater increases in state forgiveness and trait hope, as well as greater decreases in anxiety and depression symptoms.

Citation	Summary of findings
Greer et al. (2014a)	At baseline, state forgiveness was unrelated to trait forgiveness but was related to lower perceived hurtfulness of the offense ($r = .33$) and to higher decisional and emotional forgiveness ($r_s = .64$ and $.41$, respectively). Participating in forgiveness intervention led to increased state forgiveness, decisional forgiveness, and emotional forgiveness. These intervention effects were equivalent in size to the effects experienced due to participation in other psychoeducational forgiveness interventions.
Halstead (2012)	Participation in the course led to higher levels of parental and self-forgiveness. People with more negative pretreatment God representations (median and below scores) also experienced positive change in their God representations.

Citation	Summary of findings
Hernandez et al. (2012)	Participants reported increased state forgiveness, decreased state anger, and decreased emotional pain related to a specific forgiveness-relevant offense.
Lavelock et al. (2014)	Participants who completed a 7.5-hour, self-directed humility intervention (workbook) evidenced greater increases in trait humility than did people in a nonactive control group (who on average did not change in trait humility over time). People who completed the humility intervention also evidenced greater increases in trait forgiveness and trait patience, relative to people in the nonactive control group. The religious commitment of intervention participants did not predict change in humility over time, and neither did the spiritual transcendence of intervention participants. Stated differently, the humility intervention was equally effective across differing levels of religiousness and spirituality.
Naimi (2019)	Relative to the control group, the intervention group evidenced greater increases in state forgiveness and calmness.

Citation	Summary of findings
Navidian et al. (2014)	The mixed intervention (hope-focused and forgiveness-focused) was effective in reducing two types of interpersonal cognitive distortions--interpersonal irrational expectation and interpersonal misconceptions. The hope-focused intervention and forgiveness-focused intervention was not.
Pang & Ruch (2019, Study 2)	Findings indicated that "certain character strengths facilitate the practice of mastering mindfulness, while the mastery of mindfulness enhances certain strengths" (p. 1556). In particular, the following strengths empirically seem to facilitate the practice of mindfulness: trait hope, trait forgiveness, self-regulation, curiosity, creativity, open-mindedness, perspective, love of learning, social intelligence, perseverance, and self-regulation. In turn, the practice of mindfulness empirically leads to increased spirituality, curiosity, perspective, bravery, love, zest, gratitude, and appreciation of beauty.

Citation	Summary of findings
Rahman et al. (2018)	Participants in the intervention group experienced increased state forgiveness and decreased state anger, and these therapeutic gains were maintained across the 1 year follow-up period. Participants in the intervention group increased slightly in state hope over the course of the intervention, but their hope decreased to lower-than-pretreatment levels over the subsequent year.
Ripley et al. (2014)	In both conditions (standard and religiously accommodated HFCA), couples significantly improved in their dyadic adjustment, couple-focused forgiveness, and a wide variety of other relational outcomes, and these therapeutic gains were generally maintained across a 6-month follow-up period. There were very few meaningful differences between the standard and religiously accommodated versions.
Toussaint et al. (2016)	This experiment tested a 3-way culture (American vs. Indian) by condition (prayer vs. control) by time (pre-test vs. post-test) effect. Controlling for trait gratitude, gender, prayer frequency, and religiousness, the brief prayer intervention was effective in promoting state forgiveness. This effect was present in both the U.S. sample and the Indian sample.

Citation	Summary of findings
Tuck et al. (2012)	"Although sample sizes were too small to achieve statistical significance, changes on selected holistic health outcomes, supported by overwhelmingly positive focus group responses to the intervention, affirm the need for further study" (p. 766).
Vasiliauskas & McMinn (2013)	Participants in both the religious intervention groups experienced increased state forgiveness, relative to the control group. In other words, the forgiveness-focused prayer intervention and the devotional-attention intervention (without a forgiveness component) led to increased state forgiveness toward a perceived offender. However, only the forgiveness-focused prayer intervention led to increased state empathy toward the offender (and to slightly increased interpersonal religious commitment), relative to both the other groups.

Inclusion criteria

Keywords

Forgiveness (trait; state; and self)
religi* or spirituality or r/s or coping

Types of studies

empirical studies
published in English
peer-reviewed articles or unpublished
dissertations

Timeframe

2012-2020

Databases

PsycINFO	638
Pubmed	799
Academic Search Complete and ERIC	862
Sum	2299

Language

English

After duplicates are removed

Yes records	137
Maybe records	51

Exclusion criteria

[Studies prior to 2012 \(the Davis et al., 2013 meta-analysis of R/S and forgiveness analyzed all studies through 2011\)](#)

Non-English

Book chapters
newspapers)

Reviews and meta-analyses

because they may pertain to religious or nonreligious