

Table 2

Summary of Studies Included in Review

Study	Study Conceptualization		Participant Sampling		Methods		Therapy Implications
	ARSEs Definition/Concept	Research questions about ARSEs?	Sampled based on ARSEs?	R/S Population Represented	Methods	ARSEs Instrumentation	Summary
Allred (2015)*	Clergy sexual abuse; spiritual trauma	Yes	No; portion of sample	Multiple	Quantitative	Structured Clinical Interview on Childhood Sexual Abuse History; demographic abuse characteristics	Meaning making to foster resiliency and improve outcomes (e.g., well-being, life satisfaction)
Bera (1995)*	Clergy sexual abuse	Yes	Yes	Protestant Evangelical	Quantitative	Duration and severity of abuse	Awareness of helpful/harmful coping (especially avoidant coping); complex, multisystemic approach to therapy
Bilksy (2013)*	Abuse of religious authority	Yes	Yes	Christian	Qualitative	—	Interpersonal collaboration; integrity in therapeutic alliance; safety; bibliotherapy; open and nonjudgmental; CPT for guilt and shame, CBT for depressive symptoms; build decision-making skills
Brooks (2020) ⁺	Religious disenchantment	Yes	Yes	Mormon	Qualitative	—	Addressing existential-ontological distress; “negotiating intimacy with and estrangement from religion” (p. 209)
Burnside (2002)*	Ritual sexual abuse	Yes	Yes	Multiple	Qualitative	—	Non-judgmental/neutral; listening/witnessing; grounding in reality while sitting in unknown; reclaiming spirituality for coping
Couch (2021)*	Religious trauma	No	No	Christian	Qualitative	—	Challenging self-critical narratives; narrative and relational cultural therapy; self-love; boundaries; meaning making
Crocker (2021)*	Religious trauma	Yes	Yes	Christian	Qualitative	—	Trauma-focused therapy; Sexual Identity Therapy; attachment style to God; acceptance of emotions; interpersonal safety and boundaries; curiosity
Cudmore (2002)**	Abusive Christian leadership	Yes	Yes	Protestant Christian	Qualitative	—	Empathy; safety; reassurance; intense emotions; group therapy to increase belongingness; trauma recovery interventions (e.g., EMDR and Tragic Optimism therapy)
Dille (2023)**	Religious trauma (RT); spiritual abuse	Yes	No; counselors who address RT	Christian	Qualitative	—	[^] IFS, EMDR, DBT, CBT, ACT, EFT, person-centered; safety work, identity work, boundaries work, betrayal work
Dowling (2021)*	Internalized homophobia from religious sources	No	No	Multiple	Quantitative	Internalized homonegativity subscale	Reducing internalized homonegativity from religion; meaning making; mindfulness; forgiveness; identifying the sacred; resolving value conflicts; challenging problematic religion; exploring factors related to coming out to religious leaders
Easton et al. (2019) ⁺	Clergy-perpetrated sexual abuse	Yes	Yes	Not Reported	Qualitative	—	Authentic self; redefine global self-identity; meaning making; therapeutic relationship; goal setting; problem solving; faith and institutional trust issues; address any compulsive behaviors

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Ellis (2023)*	Religious/spiritual abuse	Yes	No	Multiple	Quantitative	Spiritual Abuse Questionnaire	Supporting clients in recognizing and labeling their R/S abuse experience; exploring spiritual needs and pathways to needs
Espitia (2020)*	Child sexual abuse perpetrated by clergy	Yes	No; portion of sample	Not Reported	Quantitative	—	Address externalizing symptoms; emotion regulation; problem solving skills; betrayal trauma
Farrell (2003)*	Sexual abuse by clergy or religious	Yes	Yes	Christian	Qualitative	—	Acknowledging reality of abuse/betrayal; challenging secrecy, guilt, shame, and over-responsibility; strategies for resisting powerlessness and stigmatization; critique of systems of protection; opportunities self-reinvention; perpetrator and theological deconstructionism; existential reformulation; spiritual disentanglement and empowerment; directional political rage and redress; religious empowerment or not
Flentje et al. (2014) ⁺	Sexual reorientation therapy	No	No	Multiple	Qualitative	—	Affirmative, client-centered approach
Freeman-Coppadge (2018)*	Sexual orientation change efforts	No	No	Christian	Qualitative	—	Discuss pros/cons of religious denominations; challenge harmful view of God and Christianity; gay affirmation; exploration of identity integration
Gillan (2001)*	Childhood sexual abuse by clergy	Yes	No; portion of sample	Roman Catholic	Quantitative	Descriptive aspects of abuse (e.g., frequency, duration)	Distrust in relationships, religious institutions, and God; psychoeducation; group counseling/support groups to overcoming denial, isolation, stigmatization; crisis intervention; suicide prevention; relationship, family, R/S counseling; long-term counseling
Glasscock (2019)*	Spiritual abuse	Yes	Yes	Cult	Qualitative	—	helping cult victims recognize and understand the situational attribution for the cultic behavior
Gomez (2005)**	Spiritual abuse	Yes	Yes	Protestant Christian	Qualitative	—	Helping clients verbalize their experience; naming, validating, and entering into their experience; labeling the intrapersonal process of dissociation and denial as retraumatization
Gopfert (1999)*	Spiritual betrayal	Yes	Yes	Zen Buddhist	Qualitative	—	[^] Unconditional positive regard; hearing and believing their perceptions; addressing issues of power and authority; long-term therapy
Graves (2015)*	Clergy perpetrated child sexual abuse	Yes	Yes	Catholic	Mixed	Claimant Questionnaire (e.g., frequency/duration of abuse)	Awareness of abuse events and disclosure process to understand internal/external cues that are triggers; trauma-informed care
Gubi & Jacobs (2009) ⁺	Spiritual abuse (SA)	Yes	No; counselors who address SA	Christian	Qualitative	—	Trusting clients' intuition regarding where they need to go and what needs to be said throughout course of therapy
Hollier et al. (2022) ⁺	Religious trauma	Yes	No	Evangelical Christian	Qualitative	—	Normalizing/validating the coming out process; increase understanding that discrimination is harmful; assist in finding safe spaces; awareness of/labeling microaggressions; encouraging to find positive support

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Isley et al. (2008) ⁺	Childhood sexual abuse by clergy	Yes	Yes	Catholic	Qualitative	—	Labeling experience as abusive; using therapeutic relationship as corrective experience with “authority figure”; transference; processing/moderating intense feelings; respecting client pacing/extent of disclosure; interpersonal skill building (e.g., support groups)	
Johnston (2021)*	Religious trauma; spiritual abuse	Yes	Yes	Multiple	Quantitative	Structured trauma-related experiences and symptoms screener for adults, Attitudes Toward God Scale, Measures of Betrayal, Powerlessness, and Stigma	Meaning making; identifying coping mechanisms	
Keller (2016)*	Spiritual abuse	Yes	No	Christian or bible-based settings	Quantitative	Spiritual Abuse Questionnaire; Institutional Betrayal Questionnaire – 2	Address/explore power abuse/dynamics; create emotionally safe therapeutic environment; trauma recovery treatment; meaning making; address/explore approval seeking behaviors; use SAQ items for dialogue; explore spiritual identity	
Krinkin et al. (2022) ⁺	Clergy perpetrated sexual abuse	Yes	Yes	Jewish	Qualitative	—	Address religious identity issues; address existential issues; support client desires for their religious affiliation/rabbi relationship	
Kubicek et al. (2009) ⁺	Internalized homophobia from religious sources	No	No	Multiple	Mixed	—	Acceptance of sexual orientation; integration of R/S and sexual identity; working through repressed or difficult feelings from homophobic encounters	
Kurtz et al. (2017) ⁺	Clergy sexual misconduct	Yes	Yes	Protestant	Qualitative	—	^ Support groups; preventative family care; access/use of social supports; encouraging personal protective factors; restructuring maladaptive thoughts; acceptance of personal circumstances and commitment to present values; emotional experience and expression	
Mason-Callaway (2023)*	Spiritual abuse	Yes	Yes	Christian	Quantitative	Spiritual Abuse Questionnaire	Empathy; validation; emotional safety; psychoeducation; trauma-informed lens; normalizing experiences; evidence-based treatments for trauma or grief; group therapy for social support (e.g., build trust, respect boundaries)	
Matthews & Salazar (2014) ⁺	Not Reported	No	No	Cult	Qualitative	—	Teaching decision-making and goal-setting; coping skills for anger/pain/grief; may address issues pertaining to family of origin/cult/past abuse simultaneously; reinforce acceptability of exploring R/S; addressing power/control; self-forgiveness and self-acceptance; meaning making; basic life skills training	
McLaughlin (1994) ⁺	Clergy sexual abuse	Yes	No; portion of sample included parents, siblings, or friends of victims	Catholic; Protestant	Mixed	Descriptive aspects of abuse; open-ended survey questions	Using therapeutic relationship as corrective experience for trust; empowerment	
Pooler & Barros-Lane (2022) ⁺	Clergy-perpetrated sexual abuse of adults	Yes	Yes	Christian	Mixed	Descriptive aspects of abuse and experience; open-ended survey questions	^Reflective practices (e.g., journaling); helping client recognize and name the abuse; helping client access their intuition; grounding client in their spiritual life; supporting client’s decisions in spiritual life; helping client access social supports	

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Rardin (2013)*	Spiritual abuse	No	No	Cult	Qualitative	—	^Spirituality at center of recovery process; emotional feelings and residue; facilitate unraveling of spiritual issues; autonomy for clients to arrive to their own conclusions; develop coping skills; after individual therapy, could try hypnotherapy and Jungian therapy	
Saunders (2020)*	Religious and spiritual abuse (RSA)	Yes	No; therapists who address RSA	Christian	Qualitative	—	^Three core processes (each with personal and professional components): positioning self alongside client, holding tensions and boundaries, orienting towards hope and healing	
Schwartz (2019)*	Religious leader perpetrated child sexual abuse	Yes	No; portion of sample	Multiple	Quantitative	Institutional betrayal determined via interview, history checklists, and questionnaires	Denial as a defense mechanism; loss of self or shifts in spirituality or identity; abuse specific factors; trusting therapeutic relationship; predictable and safe therapeutic environment; mindful of whether discussing trauma is helpful versus harmful; not assuming role of religion in their functioning	
Simmons (2017)*	Spiritual trauma	Yes	No	Latter-Day Saints	Quantitative	Researcher developed spiritual trauma measure	Facilitating empowerment; addressing PTSD symptomology; protecting clients from being retriggered when sharing story	
Sloan (2021)**	Spiritual abuse	No	No	Evangelical/Fundamentalist Christian	Qualitative	—	^CBT; therapeutic relationship filled with trust, respect, empathy, unconditional positive regard, curiosity, openness, and nonjudgmental; existential therapy; logotherapy; humanistic psychotherapy; addressing incongruent beliefs causing harm, intense emotional/cognitive issues, existential isolation, and meaning making	
Sowe et al. (2017) ⁺	Religious anti-gay prejudice	Yes	No	Multiple	Quantitative	Homonegative prejudice inventory	Encourage client autonomy and authority over their beliefs and values; encourage self-responsibility; help client develop and assert positive sexual identity	
St. Hillaire (2020)*	Sexual abuse by religious leaders	Yes	Yes	Multiple	Quantitative	Context of abuse questionnaire	Using spiritual coping as a resource; adjusting negative coping with positive coping; assisting clients with intentional cognitive engagement for meaning making and readjusting of life narrative to facilitate PTG	
Stratton (2022)*	Spiritual abuse	Yes	Yes	Multiple	Qualitative	—	Validate client’s experience; notice the subtleties of spiritual abuse in their narrative; naming abuse; unraveling deeply seeded beliefs from indoctrination; somatic work; trust and honor mystical leanings; grief work; boundaries and safety; separating sacred from abuser	
Swindle (2017)*	Religious abuse	Yes	Yes	Christian	Qualitative	—	^CBT; forgiving self; labeling trauma; identify support networks; addressing client need for acceptance; normalizing lived experience; using themes from results as areas targeted in therapy	
VanVleet (2022)*	Spiritual trauma (ST)	Yes	No; mental health practitioners who treat ST	Multiple	Qualitative	—	^Psychodynamic, attachment, relational, object relations, developmental, humanistic, existential, feminist, and queer theory, internal family systems, CBT, DBT; trauma-informed approach and post-traumatic growth; emotional, self-identity/self-esteem, spiritual, relational/interpersonal aftereffects; autonomy and individuation; mirroring; joining; affirming; empathy; unconditional positive regard; transference/countertransference	
van Wormer & Berns (2004) ⁺	Priest sexual abuse	Yes	Yes	Roman Catholic	Qualitative	—	Sexual trauma work; working through grief and loss; addressing power dynamics of religious community	

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