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Inventory of Complicated Spiritual Grief 2.0 (ICSG 2.0): Validation of a revised measure of spiritual distress in bereavement

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ABSTRACT

Spirituality has long served as a source of solace for many grievers following a loss. For other mourners, whose bereavement experience has been significantly challenged by struggles in their relationship with God and/or their faith community, the opposite is true. Complicated spiritual grief (CSG) is a spiritual crisis following the loss of a loved one. To assess CSG in samples of bereaved adults, a simple-to-use, multidimensional measure of spiritual crisis following loss called the Inventory of Complicated Spiritual Grief (ICSG) was previously developed and validated. However, subsequent research providing greater clarity about the construct of CSG supported the need to revise and update the ICSG. The goal of the present study was to establish the psychometric validity of a revised measure of CSG, called the Inventory of Complicated Spiritual Grief 2.0 (ICSG 2.0), with a large, diverse cohort of bereaved Christian adults ($N = 440$). Analyses of the bifurcated sample supported a three-factor model measuring insecurity with God, estrangement from the spiritual community, and disruption in religious practices. Further analyses supported the convergent and incremental validity of a 28-item scale relative to other theoretically similar instruments and measures of poor bereavement outcome, indicating the instrument's research and clinical usefulness.

Introduction

Of all distressing human experiences, grief is one of the most ubiquitous. Individuals express a variety of reactions to loss ranging from resilient to complicated (Galatzer-Levy & Bonanno, 2012). and cope in myriad ways (Meichenbaum & Myers, 2016). Religion and spirituality are among the most important means by which bereaved individuals cope with crises (Hill & Pargament, 2008), and particularly the death of a loved one (Wortmann & Park, 2008). Many people experience spirituality in bereavement as a comfort; however, increasingly, research shows that a significant subset of grievers finds the opposite to be true (e.g. Burke, Neimeyer, McDevitt-Murphy, Ippolito, & Roberts, 2011). Anger, distrust, and other negative sentiments toward God – who once was viewed as "good," – are relatively common among spiritually inclined grievers, especially when the unbearably painful reality of the death is inconsistent with their prior spiritual beliefs, practices, or experiences (Burke et al., 2011). Specifically, a crisis of faith occurs when grievers, who once perceived God as providing care and comfort, now perceive that they are being punished or abandoned by a distant, controlling, or authoritative deity (e.g. Burke & Neimeyer, 2014).

Within the context of bereavement, this phenomenon is known as complicated spiritual grief (CSG; Burke & Neimeyer, 2014) – the collapse or erosion of the bereaved individual's sense of relationship to God, which is often accompanied by discord with and/or a distancing from his or her faith community. CSG has been associated contemporaneously and prospectively with other forms of bereavement distress, including anticipatory grief, complicated grief (CG), depression, and post-traumatic stress disorder (PTSD; Burke et al., 2015; Burke & Neimeyer, 2014; Burke et al., 2011). Longitudinal studies indicate that spiritually inclined grievers who struggle in terms of their lost relationship with the deceased also tend to struggle spiritually over time in relation to God and/or their spiritual community (Burke et al., 2011). Studies also show that survivors of violent death loss (e.g. suicide,

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homicide, fatal accident) have higher levels of CSG than do survivors of natural death loss (e.g. old age; Burke & Neimeyer, 2014).

Until recently, measurement of CSG was conducted using instruments that were not specifically designed for use with bereaved samples. To address this critical gap, Burke, Neimeyer, Holland, et al. (2014) validated a measure of CSG, called the Inventory of Complicated Spiritual Grief (ICSG). However, subsequent qualitative research (Burke, Neimeyer, Young, Piazza Bonin, & Davis, 2014) not only provided greater clarity about the construct of CSG but also highlighted numerous themes that suggested the need to revise the original measure. Thus, the current study sought to modify, expand, and improve the ICSG to accommodate these new data.

Complicated spiritual grief

Complicated spiritual grief (CSG) is a spiritual crisis during bereavement that compromises the griever's sense of relationship to God and/or the faith community, such that he or she struggles to reestablish spiritual equilibrium following the loss (Burke & Neimeyer, 2014). Findings from a diverse sample of bereaved Christian adults showed that 43% of participants endorsed CSG (Burke, Neimeyer, Young, et al., 2014). This is consistent with other samples, including homicide survivors who reported feeling distant from and angry toward God and fellow church members (Burke et al., 2011) or who pled unsuccessfully to God for a miracle (Thompson & Vardaman, 1997), and spiritually inclined bereaved parents who questioned God's role in the death of their child (Lichtenthal, Currier, Neimeyer, & Keesee, 2010). Intense fury toward God (Burke, Neimeyer, Young, et al., 2014), an inability to trust God's goodness in the face of indescribable anguish (Burke & Neimeyer, 2014), and an existential crisis that makes or breaks ones' faith (Hill & Pargament, 2008) all describe how some mourners experience CSG. Notably, CSG increasingly has been associated with other deleterious forms of bereavement distress and is prevalent at high levels in violently bereaved adults (e.g. Burke & Neimeyer, 2014).

The Inventory of Complicated Spiritual Grief (ICSG)

To assess CSG, Burke et al. (2014) validated a novel, easy-to-use measure called the Inventory of Complicated Spiritual Grief (ICSG). The ICSG systematically evaluates CSG using 18 items and two subscales (Insecurity with God and Disruption in Religious Practice) to capture spiritual reactions to loss beyond that of generic, non-grief-specific measures of spiritual struggle (e.g. the Spiritual Assessment Inventory (Hall & Edwards, 2002); the Brief RCOPE (Pargament, Smith, Koenig, & Perez, 1998); the Attitudes Toward God Scale-9 (Wood, et al., 2010)) designed for use with samples of adults experiencing a range of life stressors. However, Burke, Neimeyer, Young, et al.'s (2014) study revealed additional information about the construct of CSG not found on the original scale.

Need for a revised measure of spiritual crisis in bereavement

Research consistently suggests that CSG represents a compromised spiritual system wherein the bereaved struggle both vertically in terms of their relationship with God and also horizontally in their relationship with their spiritual community. However, Burke et al. (2014) gleaned narrative data from 84 grievers, which, when coupled with focus group data, revealed 17 CSG themes that were not found on the original ICSG. Specifically, focus group members' overarching narrative was one of resentment and doubt toward God, dissatisfaction with the spiritual support received, and substantial changes in their spiritual beliefs and behaviors following the loss. Together, this new information (Burke et al., 2014), CSG's relation to CG, PTSD, and depression (e.g. Burke & Neimeyer, 2014), and the role of traumatic death loss in the development of CSG (e.g. Burke et al., 2011) indicated that developing a modified, expanded instrument to measure CSG was clinically and scientifically warranted. The current study thus sought to revise and expand the ICSG to accommodate new data, to test the scale's psychometric properties using exploratory factor analysis (EFA) and confirmatory factor analysis (CFA), and to evaluate its internal consistency and test–retest reliability, and convergent and discriminant validity with a large, diverse sample of bereaved Christian adults.

Method

Participants

Two groups of participants were recruited for the qualitative and quantitative phases of the study, respectively. In the first case, the lead investigator (LAB) invited 10 Christian grievers who had received grief psychotherapy through her private practice in

Portland, OR to assist in the pilot testing of the ICSG 2.0. Eight clients agreed to participate in a focus group, including five women and three men, all of whom were Caucasian, and had lost a loved one to either natural- (e.g. cancer) or violent causes (e.g. fatal accident). In the second instance, study participants were recruited from Amazon's Mechanical Turk (MTurk), a web-based recruitment and data collection site with an international reach, to ensure a diverse sample of bereaved participants (e.g. varying in ethnicity, age, gender, type of loss).

In both instances, participants (1) were 18 years old or older, (2) endorsed the Christian faith tradition, (3) had been bereaved at least 6 months but no more than 5 years, (4) did not belong to a vulnerable population (e.g. pregnant women), (5) could read English fluently, (6) could operate a computer, and (7) had access to the internet while completing the questionnaires. Of the 1472 individuals who registered for the validation study, we removed those participants with extensive missing data (i.e. missing more than 50% of the total assessment battery; $n = 291$), who did not complete the measures of convergent and discriminant validity ($n = 13$), who did not meet inclusion criteria ($n = 652$), or who had random responding to two out of three validation items ($n = 36$). Finally, we generated boxplots for each item and removed univariate outliers ($n = 40$). Cleaning and vetting of the data yielded a final sample of $N = 440$ usable cases, which was bifurcated into subsamples prior to conducting further analyses.

In terms of demographics, our subsamples were quite similar. Participants were mostly Caucasian (74%), women (64%), between 25–44 years old (64%), who were employed full-time (66%), living in North America (93%), had completed university or trade school (41%), made at least $50,000/year (54%), and had lost a parent or grandparent (48%) to a natural anticipated (e.g. cancer) or natural sudden (e.g. heart attack) death (74%) approximately 2.6 years prior (see Table 1).

Procedure

The development and testing of the proposed new scale included pilot testing through the use of the focus group and validation testing through the use of the large, diverse, online sample.

Scale development

Using all 18 items from the ICSG as its basis, the ICSG 2.0 was developed by using previous focus group members' narratives and other qualitative data (Burke, Neimeyer, Young, et al., 2014) to formulate candidate items for the revised scale. This beta version was critically examined by grief experts with knowledge and experience in assessing and treating CSG, who added additional items based on their clinical experience. Prior to validation, a focus group was conducted to pilot test the new measure to establish its face validity with a sample of spiritually inclined bereaved adults.

Focus group recruitment and data collection

Our goal in conducting a focus group was to gain insight regarding grievers' understanding, attitudes, perceptions, and ideas about CSG (Plummer-D'Amato, 2008). Eight grievers participated in a one-time focus group session that lasted 60 min, and each received a $10 gift card for their time and contribution to this study.

First, focus group participants completed pencil/paper versions of the Background Information and ICSG 2.0. Next, they met together with the focus group leader (a clinical psychologist who did not know them), who answered their study questions prior to their signing the informed consent form. During the audiotaped session, the facilitator asked participants semi-structured questions, allowing time for spontaneous responses and/or prompting them to respond if they wished.

Focus group members addressed issues related to: instruction clarity, response option formatting, item understandability (e.g. confusing wording), particularly relevant/irrelevant items (to self and others), whether they could easily keep in mind that the scale assessed CSG since the loss, other examples of CSG experienced by self or others, and what we might have missed. Finally, we asked "If you could tell us only one thing about your experience of spiritual struggle following loss, what would that be?" Next, the initial pool of ICSG 2.0 candidate items was again reviewed by the team of CSG experts, who used the focus group's feedback and suggested items as a basis for further modification and expansion prior to validity testing of an enlarged 55-item beta version of the scale.

Validation study recruitment and data collection

Participant recruitment and data collection were conducted through MTurk, an online survey system. MTurk has been validated as an efficient and inexpensive means of gathering good quality data for psychological studies (e.g. Berinsky, Huber, & Lenz, 2012),

Table 1. Participant demographic and loss-related information for EFA and CFA samples.

EFA Sample ($n = 220$)			CFA Sample ($n = 220$)		
	Total (n)	%		Total (n)	%
Age (Range: 19–78 years; $M = 38.3$ years; $SD = 12.1$)			Age (Range: 20–76 years; $M = 37.3$ years; $SD = 12.5$)		
18–24	18	8.2	18–24	29	13.2
25–34	92	41.8	25–34	88	40.0
35–44	49	22.3	35–44	45	20.5
45–54	24	10.9	45–54	31	14.1
55–64	27	12.3	55–64	18	8.2
65+	10	4.5	65+	9	4.1
Gender			Gender		
Female	149	67.7	Female	131	59.5
Male	70	31.8	Male	88	40.0
Other	1	<1	Other	1	<1
Race/Ethnicity (if American)			Race/Ethnicity (if American)		
African American	14	6.4	African American	15	6.8
Asian American	25	11.4	Asian American	15	6.8
Hispanic/Latino/Latina	12	5.5	Hispanic/Latino/Latina	17	7.7
Native American	7	3.2	Native American	7	3.2
White	158	71.8	White	168	76.4
Other	1	<1	Other	1	<1
Not American	12	5.5	Not American	6	2.7
Continent of Residence			Continent of Residence		
Asia	13	5.9	Asia	5	2.3
Australia/Oceania	1	<1	Australia/Oceania	0	0
Europe	2	<1	Europe	5	2.3
North America	201	91.4	North America	209	95.0
South America	3	1.4	South America	1	<1
Employment Status			Employment Status		
Employed full-time	139	63.2	Employed full-time	150	68.2
Employed part-time	36	16.4	Employed part-time	31	14.1
Not currently employed, looking	12	5.5	Not currently employed, looking	16	7.3
Not currently employed, not looking	18	8.2	Not currently employed, not looking	16	7.3
Full-time student	5	2.3	Full-time student	4	1.8
Other (e.g. retired)	10	<1	Other (e.g. retired)	9	4.1
Educational Level (Years of education)			Educational Level (Years of education)		
Middle school (8)	0	<1	Middle school (8)	1	<1
Some high school (<12)	3	1.4	Some high school (<12)	0	<1
High school graduate or GED (12)	17	7.7	High school graduate or GED (12)	24	10.9
Some university or trade school	45	20.5	Some university or trade school	52	23.6

Completion of university or trade school	97	44.1
Some post-graduate or professional school	17	7.7
Completed post-graduate or professional degree	41	18.6
Household Income		
Less than $10,000	10	4.5
$10,000 to less than $20,000	23	10.5
$20,000 to less than $30,000	21	9.5
$30,000 to less than $40,000	26	11.8
$40,000 to less than $50,000	20	9.1
$50,000 to less than $75,000	58	26.4
$75,000 to less than $100,000	35	15.9
$100,000 to less than $150,000	21	9.5
$150,000 or more	6	2.7
Participant Relationship to the Deceased		
Aunt or uncle	2	<1.0
Cousin	7	3.2
Daughter or son	51	23.2
Friend	14	6.4
Granddaughter or grandson	57	25.9
Grandparent	3	1.4
Niece or nephew	13	5.9
Parent	9	4.1
Intimate partner/fiancé(e)	25	11.4
Sibling	16	7.3
Spouse	7	3.2
Other (e.g. co-worker)	16	7.3
Cause of Death		
Natural anticipated	95	43.2
Natural sudden	69	31.4
Accident	26	11.8
Violent or traumatic (e.g. homicide, suicide, terrorism, natural disaster)	11	5.0
Other (e.g. medical malpractice)	19	8.6
Years Since Loss ($M = 2.4$ years; $SD = 1.4$)		

Completion of university or trade school	84	38.2
Some post-graduate or professional school	20	9.1
Completed post-graduate or professional degree	39	17.7
Household Income		
Less than $10,000	8	3.6
$10,000 to less than $20,000	18	8.2
$20,000 to less than $30,000	25	11.4
$30,000 to less than $40,000	27	12.3
$40,000 to less than $50,000	23	10.5
$50,000 to less than $75,000	57	25.9
$75,000 to less than $100,000	27	12.3
$100,000 to less than $150,000	26	11.8
$150,000 or more	9	4.1
Participant Relationship to the Deceased		
Aunt or uncle	5	2.3
Cousin	6	2.7
Daughter or son	50	22.7
Friend	13	5.9
Granddaughter or grandson	55	25.0
Grandparent	2	<1.0
Niece or nephew	14	6.4
Parent	14	6.4
Intimate partner/fiancé(e)	29	13.2
Sibling	16	7.3
Spouse	6	2.7
Other (e.g. co-worker)	9	4.1
Cause of Death		
Natural anticipated	111	50.5
Natural sudden	49	22.3
Accident	31	14.1
Violent or traumatic (e.g. homicide, suicide, terrorism, natural disaster)	13	5.9
Other (e.g. medical malpractice)	11	5.0
Years Since Loss ($M = 2.8$ years; $SD = 5.6$)		

and used successfully by this research team across several studies. Specifically, we recruited participants to "answer a survey about how your spirituality relates to your grief following the death of a loved one," and used the keywords: survey, questionnaires, grief, bereavement, death, loss, faith, religion, and spirituality. MTurk workers received our study's task description, eligibility criteria, anticipated completion time, task instructions, and compensation rate.

Measures

In addition to the Inventory of Complicated Spiritual Grief 2.0 (see Appendix A), to assess background information, convergent and discriminant validity, and to conduct factor analyses, we also administered a total of seven measures, including:

Demographic information

We garnered information about both the deceased and the bereaved participant, such as age, religious affiliation, type of death, and time since loss.

Complicated grief

Two instruments were used to measure complicated grief:

The Persistent Complex Bereavement Inventory (PCBI). The PCBI (Lee, 2015) is a 16-item instrument that measures persistent complex bereavement disorder (PCBD), using three factors that correspond with DSM-5 criteria for PCBD, by assessing symptom frequency using a Likert scale ranging between not at all (no symptomatology) to nearly every day (severe symptomatology). An example item includes: Found it extremely difficult to accept the death. The PCBI yielded strong internal consistency in two samples of bereaved college students (α = .95; Lee, 2015). In the present study, the PCBI demonstrated high internal consistency (α = .95 for both EFA and CFA subsamples).

The Inventory of Complicated Grief-Revised (ICG-R). The ICG-R (Prigerson & Jacobs, 2001) is a 30-item scale that uses 5-point Likert-style ratings (almost never to always) to measure the frequency of grief symptoms indicative of long-term dysfunction. A representative item is: Memories of _____ upset me. The scale achieved high internal consistency in a sample of homicidally bereft African Americans (α = .95; Burke, Neimeyer, & McDevitt-Murphy, 2010). In the present sample, the ICG-R had very high internal consistency (α = .97 in both subsamples).

Convergent validity

Two instruments were used to measure convergent validity:

The Religious and Spiritual Struggles Scale (RSS). The RSS (Exline, Pargament, Grubbs, & Yali, 2014) has 26 items measuring general spiritual/religious struggle using six domains: Divine, moral, doubt, ultimate meaning, demonic, and interpersonal. A sample item includes: Felt hurt, mistreated, or offended by religious/spiritual people. The RSS and its subscales achieved high internal consistency in adult and undergraduate samples (α = .85 to .93; Exline et al., 2014). The RSS in the present samples showed very high internal consistency (α = .97, EFA; α = .96, CFA).

The Negative Religious Coping (NRC) subscale of the Brief RCOPE. The NRC (Pargament et al., 1998) subscale uses seven items to measure negative religious coping. An example item is: Wondered whether God had abandoned me. The NRC subscale has shown good reliability in a sample of family members bereaved of a terminally ill Veteran (α = .84; Burke, Neimeyer, Bottomley, & Smigelsky, 2017). Likewise, the NRC subscale achieved good reliability in this study (α = .90 and .89 for EFA and CFA subsamples, respectively).

Discriminant validity

Two instruments were used to measure discriminant validity:

The Positive Religious Coping (PRC) subscale of the Brief RCOPE. The PRC (Pargament et al., 1998) subscale uses seven items to measure positive religious coping. An example item includes: Tried to see how God might be trying to strengthen me in this situation. In a sample of violently bereaved African Americans, the PRC subscale showed good internal reliability (α = .88; Burke et al., 2011). In this sample, the PRC subscale achieved high internal consistency reliability (α = .93 and .94 for EFA and CFA, respectively).

The Inventory of Stressful Life Events Scale-Short Form (ISLES-SF). The ISLES-SF (Holland, Currier, & Neimeyer, 2014) assesses meaning made of stressful life experiences, using a six-item scale and Likert response options ranging from strongly agree to

strongly disagree. A representative item is: This event is incomprehensible to me. In the present sample, the ISLES-SF had high internal consistency reliability ($\alpha = .92$, EFA; $\alpha = .91$, CFA).

Data analysis plan

Data cleaning and exploratory factor analyses were conducted using SPSS (Mac and Windows Version 24.0). Kolmogorov–Smirnov value of $p < .001$ (Pallant, 2013) indicated that the data were not normally distributed. Bartlett's test of sphericity yielded a significant value of χ^2 (1485) = 10105.730 ($p < .001$) and the Kaiser-Meyer-Olkin (Kaiser, 1974) measure of sampling adequacy was .958 for the original 55-item scale, indicating that the data were appropriate for EFA (Pallant, 2013). We split the dataset in half for EFA ($n = 220$) and CFA ($n = 220$), rendering an adequate sample size for EFA (Hair, Black, Babin, & Anderson, 2010) and yielding a participant-to-item ratio (*N*:*p*; Hair, Black, Babin, Anderson, & Tatham, 2006) of 4:1 (i.e. 4 subjects for each of the 55 items).

We used the principal axis factoring method to analyze only the common variance and an oblique (i.e. direct oblimin) rotation method, which assumes that factors are correlated (Mvududu & Sink, 2013). Our criteria for item selection were: (a) items with communalities > .50 (Kline, 1994), (b) the Guttman-Kaiser criterion of eigenvalues > 1.00, (c) items with factor loadings of .30 or higher, and (d) factors with 3 or more items (Costello & Osborne, 2005). Items with cross-loadings >.30 were removed, and we examined the scree plot for factor selection.

We used EFA to obtain optimal item pool and factor structure, and CFA to cross-validate the construct validity of the instrument. CFA was performed using SPSS Amos (Windows Version 24.0). The CFA model was tested using chi-square goodness-of-fit, Root Mean Square Residual, Normed Fit, Comparative Fit, and Root Mean Square Error of Approximation (Mvududu & Sink, 2013).

With the EFA and CFA subsamples, we examined bivariate correlations between the ICSG 2.0 and the NRC subscale and the RSS, and the PRC subscale and the ISLES-SF to test convergent and discriminant validity, respectively. We examined differences between demographic factors and ICSG 2.0 total and subscale scores using nonparametric equivalent tests when necessary to correct for heterogeneous variances (Pallant, 2013). Incremental validity was assessed using multiple regression analyses in both subsamples to test the association between ICSG 2.0 and ICG-R scores after variance associated with the NRC measure was accounted for. We also examined the internal consistency reliability of the total scale, as well as for the three factors extricated through factor analysis. Finally, Pearson correlations assessed test-retest reliability at 10–14 weeks with a subset of participants.

Results

Exploratory factor analysis

The EFA subsample ($n = 220$) yielded a parsimonious three-factor, 28-item factor structure representing the best performing items based on our preestablished item retention criteria. Bartlett's test of sphericity remained favorable, with a significant value of χ^2 (378) = 4815.251 ($p < .001$) and a KMO value of .954. Each of the three factors had eigenvalues greater than 1.00 and all items possessed communalities greater than .50, with the exception of two items with communalities of .43 and .47. EFA resulted in three factors that we named based on content of item clusters: (a) Estrangement from Spiritual Community, (b) Insecurity with God, (c) Disruption in Religious Practices (see Tables 2 and 3). Moderate correlations (i.e. .55–.67) indicated that relations between factors were high enough to support CSG as the structure's overarching construct, but low enough to indicate distinctness between factors.

Confirmatory factor analysis

With the CFA subsample ($n = 220$), we tested the three-factor exploratory structure for item selection. The CFA model demonstrated adequate model fit after model specification, χ^2 (341) = 817.404, $p < .001$; RMR = .069; NFI = .822; CFI = .887; RMSEA = .080, 90% confidence interval (CI) = .073–.087). Although chi-square fit indices should be nonsignificant ($p > .05$), significant chi-square is common with large samples and data from Likert scales. CFA supported a three-factor, 28-item scale, with each item loading above .60 (see Figure 1).

Internal consistency reliability

The total 28-item ICSG 2.0 demonstrated high internal consistency reliability ($\alpha = .96$ for both subsamples). Good internal consistency also was found for the 11-item Estrangement from Spiritual Community subscale ($\alpha = .94$ and .93 for EFA and CFA, respectively), the 11-item Insecurity with God subscale ($\alpha = .94$ and .93 for EFA and CFA,

Table 2. Factor loadings for exploratory factor analysis of the ICSG 2.0.

		Factor		
Item		1	2	3
43.	People in my spiritual community don't want me to express my grief much or at all.	.914		
38.	My spiritual community thinks I've been grieving for too long.	.821		
14.	My spiritual community appears to care more about their own comfort than my pain.	.793		
52.	Sharing my spiritual struggle with my spiritual community seems to complicate our relationship.	.775		
19.	My spiritual community places unrealistic expectations on my grieving process (e.g. suggesting I should "get over it").	.743		
34.	People in my spiritual community act as if my loved one's death didn't happen.	.689		
46.	My grief responses often contradict my spiritual community's spiritual beliefs.	.607		
47.	Since my loss, my spiritual beliefs are overshadowed by the beliefs of my spiritual community.	.567		
48.	My spiritual community might reject me because of the way that my loss has re-shaped my spiritual beliefs.	.543		
29.	My spiritual community criticizes my anger toward God.	.525		
44.	It is challenging to find a spiritual leader to discuss difficult spiritual issues with.	.436		
7.	I feel it is unfair that God took my loved one.		.868	
26.	I'm confused as to why God would let this happen.		.855	
11.	I struggle with accepting how a good God allowed bad things to happen.		.745	
36.	I am a faithful believer, so I don't understand why God didn't protect me.		.734	
2.	I feel angry at God.		.729	
17.	I sometimes feel like God is punishing me.		.708	
32.	I sometimes feel disappointed with God.		.671	
27.	I sometimes feel abandoned by God.		.642	
35.	My doubts about my spiritual beliefs trouble me.		.566	
41.	I feel like I have been robbed of the future God had planned for me.		.533	
6.	I no longer feel safe and protected by God, knowing that anything can happen to anyone.		.514	
13.	I find that spiritual/religious activities (e.g. prayer, worship, Bible reading) are no longer fulfilling.			.907
28.	I have lost the desire to worship.			.849
8.	I go out of my way to avoid spiritual/religious activities (e.g. prayer, worship, Bible reading).			.667
18.	I find it difficult to pray.			.658
37.	I have walked away from my faith.			.591
3.	I have withdrawn from my spiritual community.			.471

Note: Factor 1: Estrangement from Spiritual Community; Factor 2: Insecurity with God; Factor 3: Disruption in Religious Practice.

Table 3. ICSG 2.0 descriptive statistics of the EFA subsample.

Item		Factor	Scores	
			M	*SD*
43.	People in my spiritual community don't want me to express my grief much or at all.	1	1.64	1.10
38.	My spiritual community thinks I've been grieving for too long.	1	1.62	1.05
14.	My spiritual community appears to care more about their own comfort than my pain.	1	1.88	1.16
52.	Sharing my spiritual struggle with my spiritual community seems to complicate our relationship.	1	1.83	1.21
19.	My spiritual community places unrealistic expectations on my grieving process (e.g. suggesting I should "get over it").	1	1.77	1.12
34.	People in my spiritual community act as if my loved one's death didn't happen.	1	1.65	1.10
46.	My grief responses often contradict my spiritual community's spiritual beliefs.	1	1.79	1.10
47.	Since my loss, my spiritual beliefs are overshadowed by the beliefs of my spiritual community.	1	1.65	1.03
48.	My spiritual community might reject me because of the way that my loss has re-shaped my spiritual beliefs.	1	1.72	1.14
29.	My spiritual community criticizes my anger toward God.	1	1.54	1.02
44.	It is challenging to find a spiritual leader to discuss difficult spiritual issues with.	1	2.06	1.26
7.	I feel it is unfair that God took my loved one.	2	2.42	1.36
26.	I'm confused as to why God would let this happen.	2	2.14	1.28
11.	I struggle with accepting how a good God allowed bad things to happen.	2	2.25	1.27
36.	I am a faithful believer, so I don't understand why God didn't protect me.	2	1.80	1.74
2.	I feel angry at God.	2	1.85	1.15
17.	I sometimes feel like God is punishing me.	2	1.95	1.23
32.	I sometimes feel disappointed with God.	2	1.89	1.10
27.	I sometimes feel abandoned by God.	2	1.90	1.16
35.	My doubts about my spiritual beliefs trouble me.	2	1.91	1.10
41.	I feel like I have been robbed of the future God had planned for me.	2	1.66	1.10
6.	I no longer feel safe and protected by God, knowing that anything can happen to anyone.	2	1.74	1.12
13.	I find that spiritual/religious activities (e.g. prayer, worship, Bible reading) are no longer fulfilling.	3	1.65	1.04
28.	I have lost the desire to worship.	3	1.88	1.26
8.	I go out of my way to avoid spiritual/religious activities (e.g. prayer, worship, Bible reading).	3	1.64	1.10
18.	I find it difficult to pray.	3	1.94	1.17
37.	I have walked away from my faith.	3	1.63	1.08
3.	I have withdrawn from my spiritual community.	3	1.57	0.98

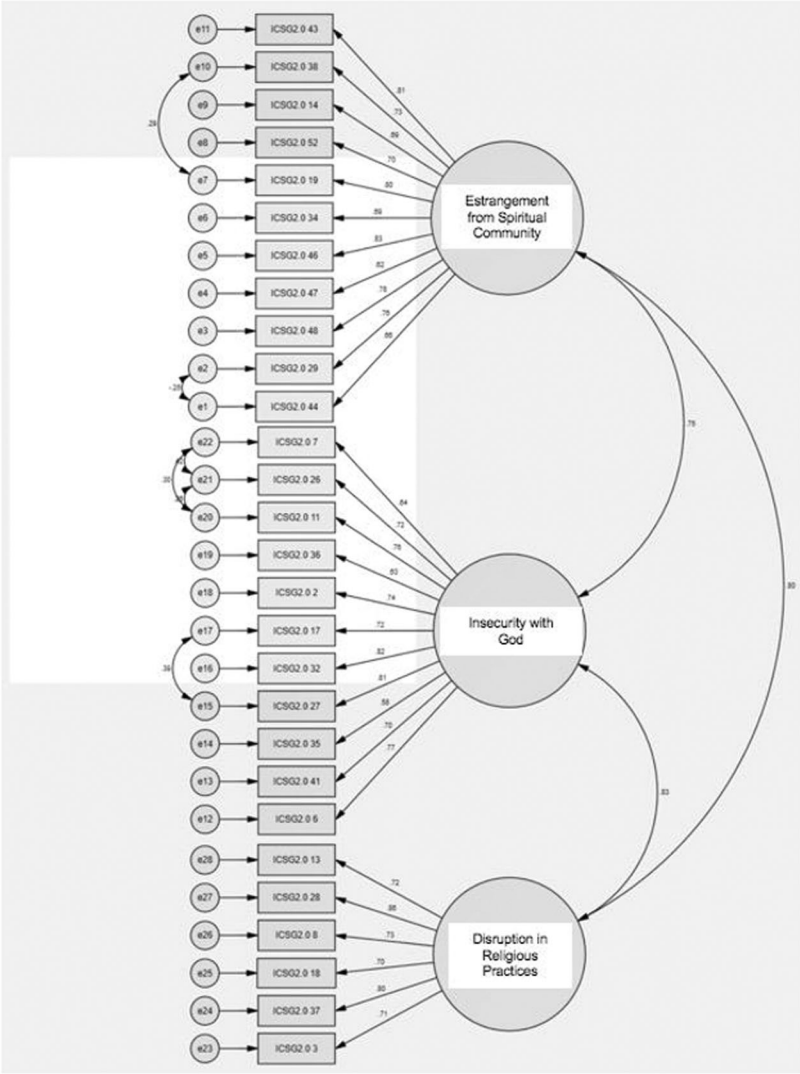

Figure 1. Three-factor confirmatory factor analysis for the 28-item ICSG 2.0.

respectively), and the 6-item Disruption in Religious Practices subscale ($\alpha = .90$ and .89 for EFA and CFA, respectively).

Overall, adequate test-retest correlations over a period of 10-14 weeks were obtained with a subset of 28 participants for the total ICSG 2.0 ($r = .82$, $p < .001$), for the Estrangement from Spiritual Community subscale ($r = .84$, $p < .001$), and the Insecurity with God subscale ($r = .72$, $p < .001$); however, the Disruption in Religious Practices subscale showed a weaker association ($r = .63$, $p < .001$).

Validity

Convergent validity

ICSG 2.0 total- and subscale scores were significantly associated with each measure in the anticipated directions. Specifically, high ICSG 2.0 scores correlated with high negative religious coping and spiritual struggle scores (see Table 4).

Discriminant validity

High ICSG 2.0 total- and subscale scores correlated with lower PRC scores and meaning making scores. Small effect sizes (i.e. $r < .30$) provided evidence of discriminant validity between the ICSG 2.0 and the PRC subscale of the Brief RCOPE, but not for the ICSG 2.0 and the ISLES, which yielded higher effect sizes. The correlation of the PRC subscale and the *Insecurity with God* subscale of the ICSG 2.0, which was nonsignificant in the EFA subsample (see Table 4), provided further support for discriminant validity, and consistent with research showing no relation between PRC and spiritual- or grief distress (e.g. Burke & Neimeyer, 2014).

Table 4. Correlations between the ICSG 2.0 and measures of related constructs in the EFA and CFA subsamples.

	EFA Subsample				CFA Subsample			
Measure	Total	Factor 1	Factor 2	Factor 3	Total	Factor 1	Factor 2	Factor 3
Inventory of Complicated Grief – Revised	.642**	.550**	.669**	.442**	.621**	.547**	.645**	.418**
Persistent Complex Bereavement Inventory	.619**	.516**	.650**	.441**	.627**	.570**	.626**	.437**
Brief RCOPE: Negative	.720**	.621**	.713**	.555**	.762**	.677**	.734**	.608**
Brief RCOPE: Positive	−.184**	−.13**	−.129**	−.288**	−.270**	−.176**	−.240**	−.362**
RSS Total	.807**	.677**	.797**	.662**	.841**	.720**	.790**	.664**
RSS F1: Divine Struggles	.778**	.595**	.848**	.591**	.791**	.614**	.854**	.605**
RSS F2: Demonic Struggles	.645**	.574**	.598**	.546**	.620**	.587**	.557**	.500**
RSS F3: Interpersonal Struggles	.796**	.736**	.703**	.689**	.801**	.771**	.689**	.679**
RSS F4: Moral Struggles	.647**	.536**	.644**	.532**	.625**	.564**	.589**	.499**
RSS F5: Doubt Struggles	.679**	.546**	.701**	.540**	.698**	.858**	.692**	.572**
RSS F6: Ultimate Meaning Struggles	.782**	.638**	.773**	.669**	.786**	.673**	.769**	.640**
Integration of Stressful Life Experiences Scale – Short Form (ISLES-SF)	−.538**	−.408**	−.621**	−.349**	−.526**	−.424**	−.591**	−.332**
ISLES-SF F1 Comprehensibility	−.454**	−.311**	−.571**	−.265**	−.431**	−.317**	−.535**	−.232**
ISLES-SF F2 Footing in the World	−.539**	−.442**	−.576**	−.378**	−.540**	−.465**	−.558**	−.380**

*Correlation is significant at the 0.05 level (2-tailed)
**Correlation is significant at the 0.01 level (2-tailed)
Note: Factor 1: Estrangement from Spiritual Community; Factor 2: Insecurity with God; Factor 3: Disruption in Religious Practices.

Demographic and loss-related analyses

Table 5 shows demographic and loss-related comparisons. Age was negatively associated with CSG in both the EFA and CFA subsamples, with younger adults endorsing higher levels of CSG on total ICSG 2.0 ($r = -.35$, $p < .001$), Estrangement from Spiritual Community ($r = -.28$, $p < .001$), Insecurity with God ($r = -.33$, $p < .001$), and Disruption in Religious Practices ($r = -.32$, $p < .001$) in the EFA subsample, as well as in the CFA subsample on the total ICSG 2.0 ($r = -.17$, $p = .01$) and on the Insecurity with God subscale ($r = -.175$, $p = .009$). However, age was not significantly associated with CSG on the Estrangement from Spiritual Community and Disruption in Religious Practices subscales in the CFA subsample.

No significant differences between ICSG 2.0 total- or subscale scores for income level were found in either subsample. In terms of gender comparisons, men generally had significantly higher CSG than women in both subsamples (total scores, EFA, $U = 4394.5$, $z = -2.03$, $p = .04$; CFA, $U = 4793.5$, $z = -2.24$, $p = .03$; Estrangement from Spiritual Community, EFA, $U = 4303.5$, $z = -2.261$, $p = .02$; CFA, $U = 4470.5$, $z = -2.95$, $p < .01$; Disruption in Religious Practices, EFA, ns; CFA, $U = 4748.0$, $z = -2.38$, $p = .02$). As the single exception, significant gender differences were not found for the Insecurity with God subscale in either subsample.

Except for Insecurity with God, racial/ethnic minorities had significantly higher CSG than Whites within the American sample (total scores; EFA, ns; CFA, $U = 3698.0$, $z = -2.41$, $p = .02$; Estrangement from Spiritual Community, EFA, $U = 4035.0$, $z = -2.50$, $p = .01$; CFA, $U = 3343.0$, $z = -3.30$, $p = .001$; Disruption in Religious Practices, EFA, ns; CFA, $U = 3803.5$, $z = -2.19$, $p = .03$).

Fine-grained examination of loss-related factors also revealed some intriguing patterns. For example, significant differences between kinship and CSG emerged (total score, EFA, $F(4, 215) = 3.68$, $p = .006$; CFA, ns; Estrangement from Spiritual Community, EFA, $F(4, 215) = 2.53$, $p = .04$; CFA, ns; Insecurity with God, EFA, $F(4, 215) = 4.32$, $p = .002$; Disruption in Religious Practices, EFA, ns; CFA, ns). Interestingly, Tukey's post hoc tests with the EFA subsample revealed that grievers who lost an intimate partner had significantly higher CSG than those bereaved of all other relationships (e.g. child, co-worker). Mean scores of EFA and CFA groups were similar, with participants bereaved of an intimate partner endorsing higher levels CSG.

Table 5. Descriptive statistics of demographic and loss-related factors.

		EFA subsample					CFA Subsample			
Variable	*n*	Total *M* (*SD*)	Factor 1 *M* (*SD*)	Factor 2 *M* (*SD*)	Factor 3 *M* (*SD*)	*n*	Total *M* (*SD*)	Factor 1 *M* (*SD*)	Factor 2 *M* (*SD*)	Factor 3 *M* (*SD*)
Income										
< $10,000–19,999	33	56.55 (22.19)	22.55 (10.38)	22.88 (9.86)	11.12 (4.99)	26	59.58 (23.18)	22.00 (8.81)	24.00 (10.61)	13.58 (5.74)
$20,000–29,000	21	52.14 (28.74)	20.05 (12.30)	21.86 (11.96)	10.24 (5.78)	25	55.68 (24.29)	21.76 (9.86)	22.12 (12.15)	11.80 (6.13)
$30,000–39,000	26	53.35 (25.78)	20.35 (10.33)	22.96 (12.00)	10.04 (5.81)	27	51.15 (20.43)	19.96 (9.54)	20.59 (8.42)	10.59 (5.35)
$40,000–49,000	20	50.35 (25.08)	19.15 (10.32)	20.85 (10.38)	10.35 (5.65)	23	53.61 (20.94)	22.39 (8.70)	20.48 (8.62)	10.74 (4.82)
$50,000–74,000	58	50.16 (21.09)	17.67 (8.04)	21.88 (10.50)	10.60 (5.90)	57	49.49 (19.02)	18.40 (8.37)	21.63 (8.65)	9.46 (4.25)
$75,000–99,000	35	45.71 (19.79)	16.86 (8.34)	19.94 (9.34)	8.91 (4.66)	27	51.41 (23.62)	19.15 (8.69)	21.70 (10.41)	10.56 (5.67)
$100,000 to >150,000	27	50.00 (21.26)	19.41 (10.01)	19.89 (8.81)	10.70 (5.55)	35	45.34 (19.75)	16.20 (8.92)	19.31 (9.35)	9.83 (5.10)
Gender										
Female	149	48.36 (20.61)	18.19 (9.20)	20.36 (9.21)	9.80 (4.98)	131	48.31 (18.66)	17.92 (7.72)	20.54 (9.03)	9.85 (4.54)
Male	71	56.46 (26.04)	21.20 (10.43)	23.92 (11.96)	11.35 (6.27)	89	56.44 (24.11)	21.98 (10.00)	22.56 (10.32)	11.90 (6.00)
Race/Ethnicity (if American)										
White	153	48.95 (21.57)	18.05 (8.95)	20.73 (10.02)	10.18 (5.43)	162	49.22 (19.92)	18.31 (8.23)	20.82 (9.46)	10.09 (4.83)
Racial/ethnic minority	67	55.58 (24.85)	21.72 (10.84)	23.30 (10.73)	10.57 (5.57)	58	58.22 (23.91)	23.03 (9.86)	22.86 (9.92)	12.33 (6.10)
Participant relationship to deceased										
Immediate family	133	47.68 (22.22)	18.08 (9.62)	19.83 (9.82)	9.77 (5.26)	138	49.69 (19.92)	19.17 (8.68)	20.14 (8.85)	10.37 (5.08)
Extended family	30	53.70 (19.42)	19.40 (9.11)	23.47 (9.58)	10.83 (5.19)	33	52.45 (24.10)	18.27 (9.47)	23.85 (11.85)	10.33 (5.55)
Friend	14	56.07 (24.68)	22.29 (11.68)	23.21 (9.91)	10.57 (4.89)	13	50.92 (20.88)	20.54 (9.02)	20.38 (8.05)	10.00 (4.51)
Romantic partner or fiancé(e)	31	63.10 (24.51)	23.29 (9.60)	27.35 (11.27)	12.45 (6.68)	29	59.52 (24.08)	22.69 (9.47)	24.21 (9.73)	12.62 (6.10)
Other	12	43.42 (19.57)	16.25 (6.62)	18.17 (9.43)	9.00 (4.75)	7	53.57 (22.72)	18.43 (7.68)	23.57 (11.87)	11.57 (4.76)
Cause of death										
Nonviolent	164	48.59 (22.35)	18.47 (9.33)	20.07 (9.99)	10.05 (5.48)	160	50.06 (20.93)	18.86 (8.48)	20.61 (9.58)	10.59 (5.25)
Violent	37	61.03 (22.95)	22.65 (10.67)	27.24 (10.32)	11.14 (5.37)	44	58.27 (23.16)	22.50 (9.79)	24.43 (9.48)	11.34 (5.75)
Other	19	52.00 (21.67)	18.37 (9.81)	22.79 (9.05)	10.84 (5.59)	16	48.63 (17.78)	18.50 (9.57)	20.38 (8.99)	9.75 (3.94)

Note: Factor 1: Estrangement from Spiritual Community; Factor 2: Insecurity with God; Factor 3: Disruption in Religious Practices.

Violent death loss (e.g. suicide, homicide, or accident) was associated with significantly higher CSG on two dimensions of the construct than nonviolent death loss (e.g. cancer; total scores, EFA, $F(2, 217) = 4.70$, $p = .01$; CFA, ns; Estrangement from Spiritual Community, EFA, $F(2, 217) = 2.92$, $p = .056$; CFA, $F(2, 217) = 3.06$, $p = .05$; Insecurity with God, EFA, $F(2, 217) = 8.00$, $p < .001$; CFA, $F(2, 217) = 2.90$, $p = .059$). However, this difference was not evident on Disruption in Religious Practices (EFA, ns; CFA, ns).

Incremental validity

Finally, higher ICSG 2.0 scores were associated with higher CG scores, even after controlling for NRC scores in both subsamples (EFA, $\beta = .32$, $p < .001$; CFA, $\beta = .35$, $p < .001$), supporting the new measure's incremental validity over a validated general purpose measure of spiritual struggle.

Discussion

Conducting an earlier qualitative inquiry with a diverse sample of spiritually distressed survivors (Burke, Neimeyer, Young, et al., 2014) enabled us to garner data to bolster our existing measure, the ICSG (Burke, Neimeyer, Holland, et al., 2014). Fine-grained analyses of participant narratives suggested candidate items for a revised scale – the ICSG 2.0 – with apparent face validity and clinical utility. Thus, developing the ICSG 2.0 and testing its psychometric properties was the focus of our study.

This study provides initial evidence for a 3-factor, 28-item revised measure of spiritual distress in bereavement demonstrating good psychometric properties, including replication with CFA. Specifically, testing of the ICSG 2.0 with a diverse sample of Christian bereaved adults revealed that the instrument performed well in terms of high internal consistency reliability, adequate test-retest reliability, and evidence of convergent, discriminant, and incremental validity with other established instruments. However, Disruption in Religious Practices revealed more modest test-retest reliability across a period of several weeks. While this could reflect lower stability for this dimension of CSG, it is also possible that participants' behavioral engagement with their faith was actually more variable across time than the attitudinal dimensions of their spiritual struggle, as might be expected if they were to experience ongoing disenchantment with God or members of their spiritual communities, while continuing to join sporadically in worship services and rituals. A more substantial longitudinal study could shed light on temporal shifts in the expression of spiritual struggle in bereavement.

With regard to CG, our results are consistent with Burke, Neimeyer, Holland et al. (2014) study, such that grievers in our sample with high levels of CSG on generic instruments like the R-COPE or high levels of CG also had high ICSG 2.0 scores. Likewise, participants with high CSG reported lower levels of sense-making and higher ultimate meaning struggles. In fact, grievers with high ICSG 2.0 scores not only scored high on all aspects of CSG (e.g. NRC, interpersonal-, doubt-, and ultimate meaning struggles), but also on divine- and demonic struggles as measured by the RSS, suggesting that CSG is experienced by spiritually inclined grievers in multiple clinically significant domains (Burke et al., 2011).

Exploration of demographic factors revealed interesting variations in ICSG 2.0 scores. For example, in contrast to Burke et al. (2014) who found no differences on the original ICSG in terms of gender, age, and specific relationship category, we found that being younger, male, and losing an intimate partner exacerbated participants' spiritual reactions to the death as assessed by the ICSG 2.0, especially in terms of relating to one's spiritual community – a dimension of spiritual distress addressed more explicitly on the revised measure. Our finding that CSG is more pronounced in younger mourners might be explained by the evolving spiritual identity and religious practices of emerging adults/Millennials. Although men and women did not differ in terms of their level of discontent with God, males struggled more in terms of engagement with their religious relationships and practices, which might reflect men's generally lower interest and participation in religion (Pew Research Center, 2018, "The Gender Gap in Religion," para. 2), especially when faith is further compromised by loss. Our finding that loss of an intimate partner was uniquely associated with CSG relative to other relationship types is surprising, especially in light of studies showing that being either the parent or spouse/partner of the deceased is a risk factor for poor bereavement outcome (Burke & Neimeyer, 2013). Perhaps grievers made single by a loss have a more difficult time re-engaging in their spiritual community and/or feel more lost in terms of knowing God's plan for their life in their partner's absence. Follow-up studies are needed to determine if spiritual distress, *per se*, has an especially negative effect on specific types of relationship loss.

Likewise, in contrast to Burke et al. (2014) who found that Caucasians completing the original ISCG had higher spiritual distress, this same demographic group displayed less distress on the ICSG 2.0, particularly with regard to their spiritual community and religious practices. Such divergent findings suggest that further research with diverse samples is needed to understand the role of race/ethnicity in CSG. In contrast, violent death loss proved to be a robust risk factor for CSG in both previous research (Burke et al., 2011; Burke, Neimeyer, Holland, et al., 2014; Burke & Neimeyer, 2014) and in the present study. Unsurprisingly, our violently bereaved mourners experienced both more global spiritual distress and more discontent in their relationships with God and their spiritual community. Grievers' lived experiences (Burke et al., 2014) help explain the "why" of this, such that, on one hand, everything about the nature of violent death is incongruent with a loving God, and, on the other hand, stigmatization and ostracism by one's spiritual family can be unbearably painful and isolating.

Limitations and future directions

The present study provides substantial evidence for the validity, factorial structure, and reliability of the ICSG 2.0, suggesting that this improved measure should prove useful in both research and clinical settings ongoing. However, the ICSG 2.0 is not without limitations. For instance, expanding beyond MTurk as a sampling source would be valuable in future studies in order to more confidently generalize to other populations (e.g. clinical samples, grievers without Internet access).

Still, although a majority of our participants were 25–44 years old ($M = 37$ years), studies using non-web data collection means often attract mostly similarly aged adults (e.g. 20–33 years; Burke et al., 2014). Additionally, unlike grievers who were recruited using more traditional means (e.g. through churches), or who contribute without being compensated, MTurk workers participate primarily to be monetarily compensated, which may have affected participants' responses. Our cross-sectional, correlational study also meant that possible causal relations between variables could not be inferred.

Future studies should include mourners who endorse other monotheistic traditions such as Judaism or Islam, or other faith traditions such as Buddhism, which emphasizes impermanence and encourages meaning-making in the face of suffering. That said, the development of a one-size-fits-all scale is unlikely, especially given that CSG is experienced differently by grievers regardless of one's particular faith tradition (Burke, Neimeyer, Young, et al., 2014). Thus, although spiritual struggle might be expressed in terms of disruptions of spiritual communities and practices across different religions, "insecurity with God," understood in terms of compromised attachment to what was once a security enhancing being, may be irrelevant for traditions that do not conceive the divine in these terms. Thus, these differences warrant further exploration, as does the role of attachment style as a predisposing factor for spiritual struggle in general, and security with God in particular. In fact, even grievers who do not endorse a faith tradition *per se* – who rely instead on naturalistic, practical, or philosophic worldviews to make sense of the world – likely would benefit from research exploring ways to understand and capture the existential challenges inherent in life and loss.

In conclusion, the ICSG 2.0 shows potential as a valid and multidimensional tool for researchers, mental health professionals, and clergy alike to understand, assess, and document grief-related spiritual crisis to facilitate healing in bereavement for grievers and their spiritual communities.

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Appendix A

Inventory of Complicated Spiritual Grief—2.0 (ICSG 2.0)

Important points to read before completing this questionnaire:

- During bereavement, many people experience struggles, concerns, or doubts regarding spiritual or religious issues.
- The purpose of this scale is to understand how you have been coping spiritually since your loss.
- On the list of items below there are no right or wrong answers. The best answer is the one that most accurately reflects your experience. If a statement does not apply to you or your situation, simply mark N/A (not applicable).
- When items refer to your "spiritual community," please allow that to represent whatever *spiritual community* means to you. It's meant to include all spiritually inclined individuals in your social network, for instance, fellow believers, members of your church, spiritually like-minded friends or family, etc.
- Please read each statement with the loss you are currently grieving in mind.
- We want you to respond based on how you *actually* feel, not how you believe you *should* feel.
- Please think about your loss of _____, and then read each statement carefully.
- Choose the answer that best describes how you have been feeling *about your loss* during the **past month** including today.

Since the death of _____	Not at all true/ NA	A little true	Somewhat true	Mostly true	Very definitely true
1. People in my spiritual community don't want me to express my grief much or at all.	0	1	2	3	4
2. I feel it is unfair that God took [LOVED ONE].	0	1	2	3	4
3. My spiritual community appears to care more about their own comfort than my pain.	0	1	2	3	4
4. I struggle with accepting how a good God allows bad things to happen.	0	1	2	3	4
5. My spiritual community places unrealistic expectations on my grieving process (e.g. suggesting I should "get over it").	0	1	2	3	4
6. I feel angry at God.	0	1	2	3	4
7. My grief responses often contradict my spiritual community's spiritual beliefs.	0	1	2	3	4
8. I sometimes feel disappointed by God.	0	1	2	3	4
9. I find that spiritual/religious activities (e.g. prayer, worship, Bible reading) are no longer fulfilling.	0	1	2	3	4
10. People in my spiritual community act as if [LOVED ONE]'s death didn't happen.	0	1	2	3	4
11. It is challenging to find a spiritual leader to discuss difficult spiritual issues with.	0	1	2	3	4
12. I sometimes feel like God is punishing me.	0	1	2	3	4
13. I'm confused as to why God would let this happen.	0	1	2	3	4
14. My spiritual community criticizes my anger toward God.	0	1	2	3	4
15. I am a faithful believer, so I don't understand why God didn't protect me.	0	1	2	3	4
16. My spiritual community thinks I've been grieving for too long.	0	1	2	3	4
17. Since my loss, my spiritual beliefs are overshadowed by the beliefs of my spiritual community.	0	1	2	3	4
18. Sharing my spiritual struggle with my spiritual community seems to complicate our relationship.	0	1	2	3	4
19. I sometimes feel abandoned by God.	0	1	2	3	4
20. My doubts about my spiritual beliefs trouble me.	0	1	2	3	4
21. I have lost my desire to worship	0	1	2	3	4
22. I no longer feel safe and protected by God, knowing that anything can happen to anyone.	0	1	2	3	4
23. My spiritual community might reject me because of the way that my loss has re-shaped my spiritual beliefs.	0	1	2	3	4
24. I feel like I have been robbed of the future God had planned for me.	0	1	2	3	4
25. I go out of my way to avoid spiritual/religious activities (e.g. prayer, worship, Bible reading).	0	1	2	3	4
26. I have walked away from my faith.	0	1	2	3	4
27. I find it difficult to pray.	0	1	2	3	4
28. I have withdrawn from my spiritual community.	0	1	2	3	4
OPEN-ENDED ITEMS					
If your spiritual struggle has been experienced in ways not covered by the items above, please add your statements below:					

1._____	0	1	2	3	4
2._____	0	1	2	3	4
3._____	0	1	2	3	4
4._____	0	1	2	3	4
5._____	0	1	2	3	4

Note:.

The ICSG 2.0 is placed in the public domain to encourage its use in clinical assessment and research. No formal permission is therefore required for its reproduction and use by others, beyond appropriate citation of the present article.

Scoring Instructions:

A total ICSG 2.0 score can be calculated by summing all 28 items and dividing that sum by 28.

Subscales by item #

(calculated by summing the items and dividing by the number of items in parentheses):

Insecurity with God (13): 2, 4, 6, 8, 11, 12, 13, 14, 15, 19, 20, 22, 24

Estrangement from Spiritual Community (9): 1, 3, 5, 7, 10, 16, 17, 18, 23

Disruption in Religious Practices (6): 9, 21, 25, 26, 27, 28

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