

Influence of Attending Worship Services on the Mental Health of Young Adults in Mainstream Churches in Imenti North, Meru County, Kenya

Murithi Felix Kinoti¹, Dr. Peter Mwiti² & Dr. Damaris Rukahu³

^{1,2,3}Department of Theology, Religious Studies and Counselling, Kenya Methodist University

Corresponding Email: fmkinoti@gmail.com

Accepted: 19 March 2025 || Published: 15 April 2025

Abstract

The purpose of this study was to examine the influence of attending worship services on the mental health of young adults in mainstream churches in Imenti North, Meru County, Kenya. The study adopted a correlational research design. The target population was 3,745 young adults and 106 pastors/Rev/fathers from 13 mainstream churches in Imenti North Sub County. Data was analyzed using descriptive and inferential statistics. The questionnaire results revealed that the majority of respondents (96 or 27%, and 107 or 31%) strongly agreed or agreed, with a mean of 4.24, that attending worship services helped them become more optimistic in life. Additionally, 121 (35%) strongly agreed, and 89 (26%) agreed, with a mean of 4.04, that their self-esteem developed through opportunities to express their talents in the church. However, 112 (32%) strongly disagreed, and 100 (28%) disagreed, with a mean of 2.37, about attending counseling sessions or listening to sermons that had positively affected their emotional stability. The correlation coefficient was found to be $r = 0.680$ at $\alpha < 0.022$, with a significance level of 99%. Since the correlation coefficient was less than 1 and the p-value was less than 0.05, the null hypothesis was rejected. Interview results indicated that attending worship services facilitated positive changes in young adults' lives, including spiritual growth and expanded thinking. Moreover, attending worship services helped young adults cope with mental health issues related to childhood trauma, providing exposure to counseling and God's love. The frequency of attending worship services was a significant factor in the mental health and well-being of young adults, promoting optimism and personal growth. However, there were challenges in engaging young adults with certain programs, such as sermons, which may not have been relevant or appealing to them. The recommendation for attending worship services is that churches should engage young adults more in worship services, offering tailored programs or concurrent services that specifically address their spiritual and mental health needs.

Keywords: *Religious Practices, Mental Health, Young Adults, Imenti North, Meru County, Kenya*

How to Cite: Kinoti, M. F., Mwiti, P., & Rukahu, D. (2025). Influence of Attending Worship Services on the Mental Health of Young Adults in Mainstream Churches in Imenti North, Meru County, Kenya. *Journal of Sociology, Psychology and Religious Studies*, 5(1), 26-37.

1. Introduction

Mental health could be explained as the ability of a person's mind to function optimally in such a way that they can handle life-stressing situations and productively perform tasks (WHO, 2022). A religious practice is defined as an activity developed and agreed to represent spirituality in a person or a group of people as they show allegiance to God (Goodman et al., 2022). Attending worship services includes availing oneself of a religious practice that involves singing and praying for spiritual guidance (Birhan & Eristu, 2023).

Globally, in European nations such as Germany, there has been increased anxiety and suicidal cases among young adults due to a lack of hope (Brailovskaia et al., 2021). In a nation such as Russia, poor mental health has resulted in young adults torturing their close families if not killing them. In China, competition stress has been named as the leading cause of high mental disorders in the nation.

Regionally, rejection of young adults by the churches especially when they have a history of crime, has caused severe mental issues leading to hallucinations and feeling worthless in a nation such as South Africa (Khumalo et al., 2023). In Rwanda, lack of spiritual guidance, communal conflicts, and war have resulted in increment of bipolar issues among the young adults.

Locally, young adults have been battling with lack of hope and sadness especially when they are excommunicated from their church due to committing sin (Kinyua, 2020). Further, Christian denomination conflicts whereby one church perceives itself as superior as compared to the other has resulted to obsessive behavior among the young adults causing increased tension when they interact with other people of different church during community service (Omwenga, 2020).

1.1 Problem Statement

Ideally, religious institutions play a pivotal role in promoting mental well-being by fostering spiritual resilience, emotional support, and a sense of community. Structured religious practices, such as worship services, reading sacred texts, and community service, have been associated with reduced stress, enhanced self-esteem, and improved coping mechanisms among young adults.

However, in Imenti North Sub-County, adherence to religious practices has significantly declined, leading to increased cases of depression, anxiety, and other mental health disorders among young adults (African Population and Health Research Center [APHRC], 2022). Despite the potential of religious institutions to offer mental health interventions, their involvement remains inadequate, with limited pastoral counseling services, low participation in communal faith-based activities, and minimal engagement in structured scripture study. This gap has contributed to increased cases of substance abuse, self-harm, and social disengagement, further exacerbating the mental health crisis. This study aimed to examine the influence of attending worship services on the mental health of young adults in mainstream churches in Imenti North, Meru County, Kenya.

1.2 Research Hypothesis

H₀1: Attending worship services has no statistically significant influence on mental health among young adults in mainstream churches in Imenti North, Meru County, Kenya.

2. Literature Review

2.1 Theoretical Review

Human Flourishing Theory was developed by Aristotle (1980), and it states that an individual's well-being is shaped by happiness, purpose, morality, social connections, and overall health. According to this theory, Worship provides a sense of community, belonging, and spiritual connection, which are crucial for emotional stability. Engaging in communal worship strengthens self-esteem, optimism, and moral discipline, reducing stress and depression (Omwenga, 2020; Nanji & Olivier, 2024). Worship services also remind individuals of divine love, reinforcing a sense of purpose and enhancing resilience against mental distress.

2.2 Empirical Review

Malviya (2023) examined how Australia's people were able to integrate religion and mental health care to enhance the quality of life amidst the cultural and linguistic nature of the people. The study evaluated 16 past studies that were related to the topic to provide in-depth information through a systematic review. Notably, when people-maintained consistency in attending religious events such as church services, they were able to have robust mental health. Therefore, religious leaders were key to shaping the morality of individuals through guidance and counseling. Additionally, the self-esteem and positive social change of the individuals were enhanced when they were allocated various roles in the services. That notwithstanding, the study relied on secondary data to base their findings which may be faulted for having author biases in addressing the topic.

Further, Moodley and Hove (2023) investigated how South Africa was handling mental health issues after covid-19 pandemic and how that was incorporated with pastoral care. The study pointed out that due to COVID-19, a lot of people suffered mental instability due to prolonged periods of isolation. Based on narrative approach, the study found that mental issues were noted to include increased crime rates, GBV, and abuse of drugs. However, through consistent pastoral care that exposed the community to church-related activities like visiting the sick, praise and worship, prayer, and reading the word of God, mental stability was regained. The study thus noted that there was need to link and incorporate psychological and Biblical training to serve the community better. That notwithstanding, Moodley and Hove (2023) did not specify other mental issues facing the community that affected empathy and self-esteem.

Notably, Goodman et al. (2022) evaluated how Kenyan men's childhood exposures affected their adulthood mental health and their spirituality. Five hundred and thirty-two men were selected to take part in the study and were issued with questionnaires. The outcome was that most men suffered from silent depression and were lonely, to say the least. They did not have a person they could rely on to express how childhood traumas affected their mental health. However, being spiritual enabled them to have hope and purpose in life and develop self-esteem. Regrettably, the study assessed only men but not females who would explain how attending worship services enabled them to cope with mental issues due to childhood sexual abuse and negative societal perception of considering them less important as compared to men.

3. Methodology

The study adopted a correlational research design. The target population was 3,745 young adults and 106 pastors/Rev/fathers from 13 mainstream churches in Imenti North Sub County. Notably, Yamane's (1967) formula was used to sample 361 young adults and simple random sampling was used to sample 32 pastors. Questionnaires were used to collect data from young

adults while pastors were interviewed. Further, the study undertook a pre-testing at the Presbyterian Church of East Africa, Nkubu. Whereby, 3 pastors and 36 young adults were included through a simple random method. To assess reliability, the study examined the consistency of the responses to the questions through Cronbach's Coefficient Alpha. SPSS software version 29 was used and various analyses such as descriptive, Pearson correlation, and Regression Coefficients analysis were done.

4.0 Results and Discussion

4.1 Response Rate

The study collected quantitative and qualitative data from various types of respondents. The study had 361 young adults who were issued with questionnaires. In addition, the study purposed to interview 32 pastors, making a total sample size of 393 respondents as in Table 1.

Table 1: Response Rate

Respondents	Sampled	Response	Percentage
Young Christian Adults Issued with Questionnaire	361	323	89%
Pastors interviewed	32	26	88%
Total	393	349	89%

Table 1 shows that the study achieved an impressive response rate. On young Christian adults: 323 out of 361 returned completed questionnaires (89% response rate) whereas 26 out of 32 pastors participated in interviews (88% response rate). These high response rates were considered satisfactory for the study's reliability. According to Mugenda and Mugenda (2003), a response rate of more than 70% indicated a satisfactory study outcome. Thus, the current study's response rate of 89% was satisfactory and the minority group of unanswered questionnaires and non-interviewed members did not significantly affect the study.

4.2 Reliability Results

The study conducted a pilot test in PCEA, Nkubu, South Imenti sub-county. Table 2 provides results.

Table 2: Reliability Results

Instrument	Cronbach's Alpha	N of Items
Attending Worship Services	0.834	5
Reading Sacred Books	0.794	5
Adhering to Religious Statues	0.854	5
Involvement in Community Service	0.862	5
Mental Health	0.928	5
Average	0.854	5

According to Table 2, the average Cronbach Alpha coefficient was 0.854, which was more than 0.7. Nikmard et al. (2023) stated that an instrument's reliability was indicated by a coefficient ranging from 0.7 to 1. Therefore, since the average coefficient of the questionnaires used in this study was noted to be 0.854, it was deemed reliable.

4.3 Descriptive Results of Mental Health

Mental health was the dependent variable and it had indicators such as psychological well-being, emotional well-being, and physical well-being. The table had an ordinal Likert scale whereby 1 represented strongly disagree; 2- disagree; 3-neutral; 4-agree and 5 strongly agree. Table 3 provides the results.

Table 3: Descriptive Statistics of Mental Health

Statements N=349	1	2	3	4	5	Mean
Attending worship service improves psychological well-being.	41 (12%)	26 (7%)	75 (21%)	110 (32%)	97 (28%)	4.34
Reading sacred texts improves emotional well-being	31 (9%)	48 (16%)	69 (17%)	102 (29%)	99 (29%)	4.07
Adherence to social norms improves physical well-being	47 (13%)	54 (15%)	84 (24%)	108 (32%)	56 (16%)	3.17
Social platforms in church enables one to speak out issues.	100 (29%)	111 (32%)	84 (24%)	26 (7%)	28 (8%)	2.24
Received counselling from church improves on immoral behaviour	65 (19%)	36 (10%)	114 (33%)	83 (23%)	51 (15%)	3.05

Table 3 indicates that 97(28%) strongly agreed and 110(32%) young adults agreed on a mean of 4.32 that attending worship services improved their psychological well-being. In addition, 99(29%) strongly agreed and 102(29%) young adults agreed on a mean of 4.07 that reading sacred texts had improved their emotional well-being. However, 100(29%) young adults strongly disagreed and 111(32%) disagreed on a mean of 2.24 that the church provided a platform through which they could speak when something bothered them.

The results meant that the mental well-being of the young adults was developed as a result of showing up at worship services and taking part in reading scriptures and other sacred texts. That notwithstanding, the huge numbers of followers had to specifically handle case-by-case

individual mental issues. As a result, the young people felt left out and considerably neglected since they did not have someone to speak to mentoring and counseling them. The more difficult it was for the young people to identify with someone with whom they would share their predicaments, the higher the chances of them staying away. As also noted by Dein (2020), the need to have a well-organized counseling department was closely guided by the number of staff that would provide counseling services to resolve mental issues among young people.

The study also interviewed 26 respondents whose response was coded MH01 to MH26 and asked three questions in this section. The first question required them to describe the various counseling services that were offered in the church to improve positive mental health among young adults. Their responses were grouped into four themes which were; sexuality, general life, education, and career perspectives. On sexuality, the respondents indicated that young adults received counseling on maintaining sexual purity, and those that were married were encouraged to maintain faithfulness in their marriage. A respondent MH02 was quoted saying,

“Sexuality counseling is one of the key sessions we encourage among the young adults since wrong sexual decisions negatively impact them in all their lives.”

The respondents also mentioned that the young adults were also advised on general life matters in regard to how to live with each other and spread the love of Christ. They were also encouraged to live with each other peacefully irrespective of ethnicity. The young adults were counselled on the importance of education and how it affects future life. They underwent basic training in time management, confidence, and communication that will enable them in their education. The young adults underwent career counselling which enabled them to identify their calling and their purpose in life. The counselling also involved coping with challenges that may result from a career change, promotion, demotion, and job retrenchment. A respondent MH19 was quoted saying,

“Career counselling is needed especially when a young person does not find fulfillment in their workplace.”

Another respondent MH23 was quoted saying,

“Counselling cuts across different spectrums but mainly revolves around living with each other, sexuality and majorly on education.”

Comparatively, Fatma et al. (2022) also established that the main issues that affected young people were related to relationships with each other, relationships with God, and self-love. Additionally, Afen and Egunjobi (2023) revealed that low self-esteem of people not loving themselves was a major need for counselling in a church setup. Villasenor (2023), established that interaction with each other needed to blossom in a healthy environment and when it did not counselling was part of the solution to restore it.

The second question required the respondents to explain various initiatives developed by the church to enable the young adults shape their lives for the better. The responses were grouped into two themes which were; self-help groups and severe punishment for non-adherence to religious practices. In regards to self-help groups, the church linked a group of three to ten young people on average, who had a business idea. They were funded and provided with financial management skills to run the innovative idea they had.

In regards to severe punishment, the church was serious in terms of not condoning sinful acts from the young adults. They were mainly punished through suspension from active participation in church activities. Therefore, the young adults clearly understood the position

of the church in regards to sinful actions hence aligning themselves to the laid down rules and regulations of the church. As noted by Birhan, and Eristu (2023), in the long run, they were able to cope with not only the church regulations but also in other areas of their lives successfully.

The third question required the respondents to highlight the challenges faced by the church in ensuring that young adults do not fall into depression. The participants named the challenges as negative attitudes of the young adults towards receiving help, excess stigmatization of the church members to the young adults, and limited finances to sponsor severely depressed young adults into receiving professional help. A respondent MH10 was quoted saying,

“The church was determined to use counsellors who were friendly and of the same age with the young adults in empowering them emotionally and spiritually.”

Comparatively, Malviya (2023), noted that Stigmatization in church is highly discouraged because it lowers self-esteem of the young adults which in turn affects their mental health.

4.4 Descriptive Statistics of Attending Worship Services

Attending worship service was the first independent variable and had indicators such as optimism, self-esteem, emotional stability, empathy, and positive social change. Table 4 provides the results.

Table 4: Descriptive Statistics of Attending Worship Service and Mental Health

Statements N=349	1	2	3	4	5	Mean
Attending church services enhances optimism in life.	48 (14%)	53 (15%)	45 (13%)	107 (31%)	96 (27%)	4.24
Self-esteem develops when allowed to express one's talents.	20 (6%)	57 (16%)	62 (17%)	89 (26%)	121 (35%)	4.04
Attended counselling sessions and listened to sermons for emotional stability	112 (32%)	100 (28%)	41 (12%)	44 (13%)	52 (15%)	2.37
Participated in giving materials in kind to the less fortunate in the community	29 (8%)	106 (30%)	83 (24%)	70 (20%)	61 (18%)	3.58
Ability to interact with different people in church enhances positive social change	99 (28%)	85 (24%)	39 (12%)	74 (21%)	52 (15%)	3.40

Table 4 96(27%) of the respondents strongly agreed and 107(31%) agreed on a mean of 4.24 that their frequency in attending worship services had enabled them to become optimistic in life. Additionally, 121(35%) of young adults strongly agreed and 89(26%) agreed on a mean

of 4.04 that their self-esteem had developed since they were allowed to express their talents in church. However, 112(32%) strongly disagreed and 100(28%) disagreed on a mean of 2.37 that they had previously attended counseling sessions and listened sermons which had been good to their emotional stability. This result meant that young adults were able to regain direction in life and able to become genuinely happy and content.

This was caused by the trust that the church had shown to them by allowing them to express their talents in church. Nevertheless, most young adults attested that they had not previously attended counseling sessions in their churches and hardly accorded the required seriousness in taking time to listen to sermons. According to Idara (2020), young adults were easily bored and lacked motivating reason to listen to a sermon to the end. Notably, Omwenga (2020) also noted the same predicament and linked it to technological, disruption i.e. social media platforms on the phones. Further, Nanji (2024), linked this poor concentration and attendance to counselling sessions to negative peer influence.

The study also interviewed 26 respondents whose response was coded MH01 to MH26. The first question required the participants to explain how attendance at worship services caused a positive change in young adults' lives. The responses given were grouped into two themes which were; spiritual growth and expansion of thinking. In regards to spiritual growth, the respondents indicated that the young adults were able to pray, worship, sing, and listen to the word of God. This improved their thinking and their actions since they understood the virtue of the connection of spirituality, thoughts, and actions. A respondent MH09 was quoted saying, *"Consistent attendance of services enables a young person to understand the connection between what God wants and their will."*

The results relate to the findings by Krishni Veerasamy et al. (2023) that the easier it was for a person to attend church services, the higher their chances of having a positive mentality in life. Additionally, Bosire et al. (2021), contribution to the discussion was that consistent prayer and worship promoted emotional stability.

The second question required the respondents to elaborate on the mental issues facing the community that affected young adults' self-esteem. The issues mentioned were grouped into three themes which were poverty, rejection, and ethnic hatred. In regards to poverty, most young adults were from low-income families, unemployed, and did not have sustainable income-generating projects. Therefore, they lacked adequate disposable income to cater for their utility bills, funds for education, and entertainment allowances causing them high stress levels and exposing them to low self-esteem.

According to Villaseñor (2023), lack of enough money to seek out recurring expenses had a high influence on depression rates among adults. In regards to rejection, most young adults faced exclusion by their peers in various activities pushing them to emotional instability. In regards to ethnic- hatred, young adults faced ethnicity especially those that did not come from the region. However, the severity was related to a place of residence in the young adults lived. A respondent MH12 was quoted saying,

"Young Christian adults face similar challenges such as poverty, just like others. The only difference is that they have hope in Christ."

The third question required the participants to highlight how attending worship services enabled young adults to cope with mental issues due to childhood traumas. The responses given were grouped into two themes that were; exposure to counselling and being shown Godly love.

In regards to exposure to counselling, the church made significant strides by creating awareness that allowed young people to get help from their peers, other senior church members, and appointed church counsellors. These people provided reliable opinions, and honest rebuke and came in handy in resource provision. This method enabled the young adults to feel they were loved and cared for. According to Dein (2020), having confidential and reliable counselling structures was the sure way to promote positive mental health among young people.

4.5 Pearson Correlation of Attending Worship Services

The study had a research hypothesis that stated that attending worship services had no significant influence on mental health among young Christian adults. Table 5 provides the results of correlation analysis.

Table 5: Correlation Analysis of Attending Worship Services and Mental Health

		Attending Worship Service	Mental Health
Attending Worship Service	Pearson Correlation	1	.680
	p-value		.022
	N	349	349
Mental Health	Pearson Correlation	.680	1
	p-value	.022	
	N	349	349

Correlation is significant at the 0.01 level (2-tailed)

As per Table 5, the correlation coefficient for attending worship service was $r=0.680$, $p\text{-value}=0.022$ at $\alpha < 0.05$ and 99% significance level. Therefore, since the correlation coefficient was less than 1 and p-value was less than 0.05, the study rejected the null hypothesis but the relationship was fairly strong. Therefore, this means that attending worship service had a fairly strong positive significant effect on mental health of young Christian adults. Also noted by Khumalo (2023), was that consistent attendance of worship services enhanced positivity in regard to life and led to stability of emotions and esteem, which are directly associated with mental health.

4.6 Regression Coefficient Analysis for Attending Worship Service

Table 6: Regression Coefficient of Attending Worship Service

Model	Unstandardized Coefficients		Standardized Coefficients	T	Sig.
	B	Std. Error	Beta		
(Constant)	14.204	1.922		7.389	.011
Attending Worship Services	.018	.070	.014	.262	.003

Dependent Variable: Mental Health

Table 6 indicates that the constant was 14.204, attending worship service was 0.018, and error term=1.922. Hence $C=14.204$, $X_1=0.018$, and $e=1.922$. When included in the equation, it resulted in $Y=14.204C+0.018X_1+1.922$. This means that attending worship service was significant in influencing mental health.

4.7 Summary of Findings

The findings of the questionnaire indicated that, majority of the respondents 96 (27%) of the respondents strongly agreed and 107(31%) agreed on a mean of 4.24 that their frequency in attending worship services had enabled them to become optimistic in life. Additionally, 121(35%) of young adults strongly agreed and 89(26%) agreed on a mean of 4.04 that their self-esteem had developed since they were allowed to express their talents in church. However, 112(32%) strongly disagreed and 100(28%) disagreed on a mean of 2.37 that they had previously attended counseling sessions and listened to sermons which had been good for their emotional stability. The correlation coefficient $r=0.680$ at $\alpha < 0.022$ and 99% significance level. Therefore, since the correlation coefficient was less than 1 and p-value was less than 0.05, the study rejected the null hypothesis. The results of regression coefficients indicated that the constant was 14.204, attending worship service was 0.018, and error term=1.922. Hence $C=14.204$, $X_1=0.018$, and $e=1.922$.

5. Conclusion

The frequency of attending worship services was a significant factor in the mental health and well-being of young adults, promoting optimism and personal growth. However, there were challenges in engaging young adults with certain programs, such as sermons, which may not have been relevant or appealing to them.

6. Recommendations

The study recommended that churches engage young adults more in worship services, offering tailored programs or concurrent services that specifically address their spiritual and mental health needs.

References

- Afen, I. E., & Egunjobi, J.P. (2023). Relationship between depression and spirituality among the youths of St. John the Evangelist Parish in Karen Nairobi, Kenya. *International Journal of Research Publication and Reviews*, 4(11), 3232-3238. <https://doi.org/10.55248/gengpi.4.1123.113214>
- African Population and Health Research Center (2022). *Kenya: National Adolescent Mental Health Survey (K-NAMHS) a report on key findings*. https://aphrc.org/wp-content/uploads/2022/10/K-NAMHS-report_2022.pdf
- Birhan, B., & Eristu, N. (2023). Positive religious coping and associated factors among participants with severe mental illness attending Felege Hiwot Comprehensive Specialized Hospital, Bahir Dar, Ethiopia. *Psychology Research and Behavior Management*, 16(1), 2931-2941. <https://doi.org/10.2147/PRBM.S421684>
- Bosire, E.N., Cele, L., Potelwa, X., Cho, A., & Mendenhall, E. (2021). God, Church water and spirituality: Perspectives on health and healing in Soweto, South Africa. *Global Public Health*, 4(1), 1-15. <https://doi.org/10.1080/17441692.2021.1919738>

- Brailovskaia, J., Teismann, T., Friedrich, S., Schneider, S., & Margrafa, J. (2021). Suicide ideation during the COVID-19 outbreak in German university students: Comparison with pre-COVID-19 rates. *J Affect Disord Rep*, 6(100228), 1-10. <https://doi.org/10.1016/j.jadr.2021.100228>
- Dein, S. (2020). Religious healing and mental health. *Mental Health, Religion & Culture*, 23(8), 657-665. <https://doi.org/10.1080/13674676.2020.1834220>
- Fatma, S., Kumar, A., Gupta, R., & Bansal, A. (2022). Perspective pathways to greater human flourishing and religious communities. *Social Science Journal*, 12(2), 1394-1402. <https://resmilitaris.net/menu-script/index.php/resmilitaris/article/download/210/140>
- Goodman, M. L., Gitari, S., Keiser, P., Elliott, A., & Seidel S. (2022). Mental health and childhood memories among rural Kenyan men: Considering the role of spirituality in life-course pathways. *Journal of Health Psychology*, 27(1), 81-91. <https://doi.org/10.1177/1359105320944984>.
- Idara (2020). *Residents want more efforts to address mental health*. <https://www.kenyanews.go.ke/residents-want-more-efforts-to-address-mental-health/>
- Khumalo, I.P., Selvam, S.G., & Fadiji, A.W. (2023). The well-being correlates of religious commitment amongst South African and Kenyan students. *South African Journal of Psychology*, 53(4) 589-602. <https://doi.org/10.1177/00812463231199960>
- Kinyua, S.M. (2020). *Relationship between social media use, community service and level of depression among university students in Nairobi County, Kenya* [Master's Thesis, Kenyatta University]. Kenya. <https://ir-library.ku.ac.ke/bitstream/handle/123456789/24479/Relationship%20between%20Social%20Media%20Use%20and%20Level.....pdf?sequence=1&isAllowed=y>
- Malviya, S. (2023). The need for integration of religion and spirituality into the mental health care of culturally and linguistically diverse populations in Australia: A rapid review. *Journal of Religion and Health*, 62(1), 2272-2296 <https://doi.org/10.1007/s10943-023-01761-3>
- Moodley, J. K., & Hove, R. (2023). Pastoral care and mental health in post-pandemic South Africa: A narrative review exploring new ways to serve those in our care. *Religions*, 14(477), 1-10. <https://doi.org/10.3390/rel14040477>
- Nanji, N., & Olivier, J. (2024). Providing mental healthcare through faith-based entities in Africa: A systematic review. *Christian Journal: Global Health*, 11(1), 148-176. <https://doi.org/10.15566/cjgh.v11i1.795>
- Omwenga, N. (2020). *Exploring the relationship between spirituality and mental health among Kenyans living in the United States: A review of literature* [Master's thesis, Bethel University]. Spark Repository. <https://spark.bethel.edu/etd/488>
- Krishni Veerasamy, K., Puteeraj, M., & Somanah, J. (2023). Exploring the salience of religious identity on the mental health of the Mauritian adult. *Discover Psychology* 3(32), 1-15. <https://doi.org/10.1007/s44202-023-00092-4>
- Villasenor, G. (2023). *Work, stress, and Christian spiritual coping* [Dissertation, Liberty University]. America. <https://digitalcommons.liberty.edu/cgi/viewcontent.cgi?article=5311&context=doctoral>

World Health Organization (2022). *World mental health report: Transforming mental health for all*. Geneva. <https://iris.who.int/bitstream/handle/10665/356119/9789240049338-eng.pdf?sequence=1>