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Diverse Prayer Postures in Christianity: Empirical Indices of Body and Spirit Unification in Worship for the Production of Eudaemonia

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Abstract

Life is collusion of physical and spiritual substances forming complete unbroken chain. This wholeness of being is determinant factor for healthy and prosperous relations between man and God and fellowman, which occur enigmatically in the realms of science and religion bound in history. Thus, communication with God involves varieties of relationships sealed in spiritual, ritualistic and empirical prayer enactments. Prayer in ancient worldviews was perceived purely as spiritual and soul activity with no significant attachment to observable psychosomatic and therapeutic efficacies associated with physical exercises. However, its art and science involves physical movements with isometric effects similar to medical prescription of psychotherapeutic and

physiotherapeutic fitness, thus in its bio-diverse postures it possesses significant therapeutic implications for the holistic *eudaemonia*[1] of participants. The aim is to analyze the different attitudinal postures, periods of body movements and recitations in Christianity during private and public prayers to determine the formulation of doctrinal and health policies for the production of holistic wellbeing. The method employed is the qualitative and phenomenological involving interviews, observations and survey of extant source materials, while data analysis adopts the descriptive, historical and deductive approach. The findings revealed that the postures observed during congregational prayers take about 1-3 hours of 10 different mind, body and spirit exercises with significant implication for improving spiritual and physical health with more impact on the aging. The supposition is that worshippers who spend more time in congregational prayers are likely to achieve beneficent health conditions than those who do not pray at all or spend less time during private prayers.

Keywords: Prayer Postures, Christianity, Empirical Indices, Worship, Eudaemonia

Introduction

All religions of the world are products of deep emotional reflection on faith and conducts inherent in human nature. Faith as a belief system and practice has great psychological, spiritual and corporeal effects on the human psychosomatic wholeness even unto metempsychosis. From faith develops human exploits and achievements, which differ from age to age, culture to culture and context to context. The holy scriptures have not left us in doubt as to the nature of communication with the self, with other persons and with God, the immutable Supreme Reality. When we peruse the passages on the integral wholeness, wellness and unity of the human person and of the human race,

[1] The word *eudaemonia* is derived from the Geek **εύδαιμονια** meaning *welfare* or state of *happiness*. It is the combination of two Greek words *eu* (well or good) and *daimon* (spirit). The idea reflects an Aristotelian philosophy of life which supports the principle of general and personal wellbeing and the worth or quality of life in its lifted state often contrasted with the idea of hedonism which targets man's pleasure or sensuality.

Pinches Lapide observes that the Bible points to the entirety of practical action within the political, socio-economic, cultural and spiritual spheres which are not meant to be separated from each other than are body, spirit, and soul or nature and culture. Consequently, in an organised state of being, issues of welfare and salvation, wellness, stableness of body and spirit, peace of mind, fortune and economic equilibrium, and socio-political harmony and respect for cultural values and the dignity of life are all mutual complementary aspects of *Shalom* (27, 34).

Since the human person is an organized system of being, man acts in a certain way functioning in relation to belief in the existence of the Ultimate Reality and how to relate with other species in the ecosystem. In agreement with the philosophy of Pascal's wager, Carles Salazar argued that though God's existence cannot be rationally demonstrated, the belief in His existence is demonstrable in outward ritual behaviours (388) with concrete existential experiences and experiments. It is in this sense that we see man becoming active in every aspect of socio-political, cultural, economic, spiritual and religious life, which includes the acting of faith in observable rites and rituals of worship and prayer.

The Catholic Catechism asserts that God is the Creator of all that is in existence. He freely created man to make him share in His blessedness of life therefore He calls mankind to seek him, know Him, and to love Him with all his heart and strength. God also calls together all men scattered and divided into the unity of His family, the Ecclesia. To accomplish this purpose, God sent the Messiah so that through Him men would become heirs of His blessed life. Jesus, being the Christian Messiah and a Prophet in accordance by Islamic tradition, called together disciples and chosen apostles commissioning them to proclaim the gospel (Mk. 16: 15-16; Matt. 28: 19; Lk. 24:47), which is the Good news of salvation. Those who heard and welcomed the Good News respond positively by faith and are urged to continue the proclamation of the gospel everywhere in the world. This treasury faithfully guarded by successors of the apostles is handed over from generation to generation, energized by the Holy Spirit, professing it in faith, living it in fraternal sharing and celebrating it in liturgy and prayer (27; cf. Acts 2:42). It is against the sublime background of all time-bound supplications in communion with God that Christians are interested in the gift of prayer and what it represents for us humans. Religious traditions like Judaism, Hinduism, Buddhism, Christianity and Islam have prescribed various methods and ways of prayer performances in the art of worship which varies from one denomination to another based on prescribed tenets

and obligatory faith experiences of the group. The ordinances of worship in the different Churches support the aspirations of adherents towards achieving and sustaining socio-ethical, spiritual and material wholeness of being. Consequently, borrowing from the Islamic postulations on the art and science of prayers, Nazish and Kalra 337, 338; and Muhammad Osama and Reem Javed Malik 399) affirm that the initial understanding of worship is fulfilment of tranquil living and observance of moral and spiritual obligations. However, a rediscovery of the connectivity between science and religion has kindled interest in the exploration of religious practices essential for nurturing physical and psychic health of individuals and societies. Therefore, certain modes of devotion possess meditative functions involving the physical movement of the body with significant contribution to accomplishing physical and psychological health benefits in the life of the practitioners. The physical activity corresponds to performing mild-intensity exercise where most of the joints and muscles undergo exercise during different positions and movements adopted in prayers.

Selami Yǜksek's analysis lends credence to the above assertions about the place of prayer in Islamic tradition. He affirms that prayer accustoms Muslims with healthy and wholesome lifestyle of ablution, standing up, sitting, bending the knees, kowtowing and saluting which all constitute different forms of physical exercises for the body since it consists not only of saying the suras by heart and meditating but also involves various body movements and positions, repeated every day in a ritualistic rhythm, which is more beneficial to the elderly than the young (1-2; cf. Raci I. L., & Lamia el-F., 1997; Ibrahim F., W. A. & Wam Ahmad, 2008). Consequently, the position and posture of the human body in prayer remains significant acts of spiritual and physical worship with lifesaving import. It is evident that there have been little empirical studies relating to how the material and spiritual body system can combine to work symmetrically to produce therapeutic experiences among Christian worshippers in Nigerian. This being the crux of the matter, investigating the significance and value of the psychic and body fitness of persons evident in acts of prayer and worship become for us innovative experimentation in the quest for the production of quality lifespan of Nigerians within their diverse worship milieus; an investigation which has not been given

much attention in this context and *sitz-im-leben* within the space of both ancient and contemporary times

PRAYER POSTURES IN CHRISTIANITY

Prayer is an indispensable aspect of seeking and relating with God in spirit, soul, heart, mind and body. According to Carles Salazar, prayer possesses apparent polysemy in words and activity but in its core meaning, gravitates towards the idea of it being an act of communication and communion with God or another supernatural entity by means of corresponding state of mind and the externalization of beliefs (391, 392). The posture of prayer is that of the purity of the heart galvanized into practical action by the practitioner(s). Accordingly, Terry Baxter posits that "prayer is the fuel that drives God's work in our lives and the world" (1). It is for the Christian a covenant relationship with the divine in historical events beginning with the realities of creation (Catholic Catechism 539).

Prayer which involves simple heartfelt cry to God requires certain bodily expression of reverence that enhances the experience of worship. From time immemorial, the Christian heritage is rich with gestures of prayers and praises which include sitting, standing, kneeling, bowing, hand raising, clapping of hands, and prostration (Service 1-2). Though current customs differ considerably in contemporary local worship sessions, the vigorous use of the body in prayer during worship is present in many religious traditions like yoga and cahkras in Hinduism (Thomas Petriano 41). The varieties in posture and attitude found in ancient, mediaeval and contemporary prayers seem to emanate with the practices of the Semitic peoples who gave the world three forms of monotheistic religions, namely, Judaism, Christianity and Mohammedanism. The similar variety of postures in prayer characterizes the polytheistic religions of the East, Buddhism, Hinduism, Taoism, Confucianism, etc., (Seventh-day Adventist World Church 1). An x-ray of the various prayer postures in Christianity becomes relevant for our purpose.

Prayer Postures in the Roman Catholic Tradition: Prayer involves body movements which symbolizes many things for many people depending on the expression of their hearts during worship. The Roman Catholics do not conduct Sunday Service but celebrate Mass in solemn worship once or twice every day of the week aside the mandatory Sunday Mass. According to Carles Salazar, the act

of prayer in Roman Catholicism indicates that praying is essentially a mental activity co-existential with the very concept of the belief itself, but that mental act needs to be externalized in a certain way through performing definite ritualistic behaviors. This perception agrees with his view of Mauss' assertion that what makes prayer a social fact or institution is precisely its linguistic and ritual make-up. The efficacy of prayer is contingent upon its authenticity and correspondence between action and thought (389-390).

The United States Conference of Catholic Bishops (USCCB), state categorically that since we humans are creatures of body and spirit our prayer is not confined to our minds and hearts but expressed by our whole bodies also. During Mass, the Catholics assume different postures with deep philosophical meaning indicative of the whole structure of the prayer session. The 2024 Conference of Bishops divided the Order of Mass into four main parts proper to the specific feast, feria or other occasion being observed. Thus, the Mass comprise the (i) Introductory Rites – Entrance, Greeting, Penitential Act, Glory to God and Collect; (ii) Liturgy of the Word – First Reading, Responsorial Psalm, Second Reading (on Sundays and Solemnities) Gospel Acclamation, Gospel Reading, Homily, Procession of Faith (on Sundays, Solemnities and special occasions), Universal Prayer or Prayer of the Faithful and offerings; (iii) Liturgy of the Eucharist – Presentation of Gifts and Preparation of the Altar, Prayer over the Offerings, Eucharistic Prayer (which include preface; Holy, Holy, Holy; first half of the prayer and consecration; mystery of faith; second half of prayer ending with doxology), the Lord's prayer, sign of peace, the Lamb of God, communion and prayer after communion; (iv) Concluding Ritual Actions – Announcements (optional), Blessings and Dismissal (www.usccb.org/prayer-).

The Catholic Mass takes about 2 to 3 hours depending on the type of Mass and the clergy offering the Mass. The prayer at Mass starts with a procession of the Bishop (where there is one), priests, ministers, Mass servants and lay readers to the Church's altar. This introductory section containing the Introductory Rites begins after the solemn movement to the sanctuary with the entrance hymn is being sung while the congregation remains standing. The celebrant introduces the Mass with a sign of the cross followed by greeting the congregation, conducting the penitentiary rites, the "Glory to God" recitation and concluding with the "Collect"

or opening prayer. The whole introduction takes about 10-16 minutes. The process involves body movements which include procession, standing, chanting and clapping of hands (during the "Glory to God in the Highest!"), and side to side swaying of the body in conformity with the rhythm of the songs.

The Liturgy of the Word which constitutes the second subdivision of the Mass assumes this posture: First part involves the 1st Reading, the Responsorial Psalm, and the Second Reading. During this period, which takes about 3-5 minutes, the congregation and the officiating priest(s) remain seated to listen and also respond accordingly to the portion of the Psalm recited amid the readings. The second part is the Gospel Acclamation during which praxis the congregation all stand up and remain standing until the Gospel has been read. This may take about 4 or 7 minutes depending on the length of the Gospel passage. This ritual is followed by the Homily and the preparation of gifts. At this point, the congregation is seated assuming the posture of keen listening and meditation on the Word of God as delivered by the priest. The homily might take 25 to 35 minutes. The homily is followed by the recitation of the Apostolic Creed with the congregation standing in humble respect and show of gratitude in readiness to expressing unfailing faith in God and His Word. Most at times, the Creed is recited in hymn form with side to side movements and clapping of hands, which might take about 12-14 minutes. After the recitation of the Creed, the Universal Prayer or Prayer of the Faithful is delivered while the congregation remains standing.

There is however an interval before the preparation of the gifts in which congregational offerings is brought to the altar. The offerings take the shape of the normal Sunday collections, mandatory collections, specific purpose collections (where the need arises), and the tithe collections often done at the end of the month. This process takes place amidst the people moving in procession to drop the gifts in the collection box and returning to sit down. Consequently, the whole body movement in the second section of the Mass – Liturgy of the Word – beginning with the First Reading through the Offerings often take, in total, about 58 minutes of sitting, standing, dancing, recitations, clapping of hands and shuffling in processions.

The third section of the Mass is the Liturgy of the Eucharist which consists in: The section begins properly with prayer over the Offerings. This is followed by the

Eucharistic Prayer which includes the *Sanctus* or Holy, Holy, Holy adoration then the first half of the prayer and the consecration. During this session the people kneel down to signify penance and adoration. Thereafter the proclamation of the mystery of faith takes place ending with the doxology as the congregation remains in their kneeling position till the great response of "Amen!" The "Amen" is followed by the chanting of the "Lord's Prayer", offering each other the "sign of peace" by shaking hands, and reciting "the Lamb of God" canticle while still in standing position. At the close of the "Lamb of God" canticle, the faithful go on their knees again lasting till the procession for the reception of the Holy Communion. The kneeling continues for those who have received the communion till the thanksgiving prayer after the Holy Communion. The action in the Liturgy of the Eucharist takes approximately 16 or 18 minutes of sitting, standing, kneeling, and procession.

The concluding rites of the Mass begin with the congregation seated to take announcements and necessary information, which might take 10-15 minutes as the case may be. Thereafter, the officiating priest will bless the congregation with a solemn prayer while all are standing then follows the dismissal pronouncement, "Go in the peace of the Lord, the Mass is ended". The Catholic Mass is one of the prayers that involve various body movements with response invocations. There are many other forms of the Catholic prayer which take the form of physical exercises such as the devotions of Stations of the Cross; Divine Mercy; Sacred Heart; reciting the Holy Rosary, etc., all involving intermittent sitting, standing, kneeling, prostrating, bowing, genuflecting, making the sign of the cross, reciting, singing, handshakes, clapping and raising of hands for 20 to 45 minutes in every case.

Different Prayer Postures among the Evangelical Churches: The Evangelical Churches in Nigeria are numerous but for the purpose of this study, a few who share similar patterns of prayer worship are listed, namely, ECWA, COCIN, Methodist Church, Lutheran Church, and Baptist Convention. It is evident that varieties of prayer postures characterize the practice in all Christian churches with various approaches though. Kortering Jason L., is convinced about the submissions of the Bible Encyclopaedias that in the Old Testament times, the saints often stand to pray, spreading their hands towards God to express themselves vocally (1 Sam. 1:26; 1 Kings 8:22; Ps. 141:2; 1 Tim. 2:8) and sometimes lifting up their hands

while they bowed their heads and worship the Lord with their faces to the ground, and at times prostrating on the earth (Neh. 8:6). However, in the New Testament times, there is no example of specific variety of prayer posture since from the early Church era the people may sit and pray, and sometimes they either stand, kneel and/or prostrate (see 2 Chron. 6:13; Dan. 6:10; Matt. 26:39). These postures are determined by the circumstances and conditions of the inner self during prayer especially to aid in fighting drowsiness or inattention. Further, traditional postures in the orthodox Churches also include folding of hands, clapping of hands during hymns and praise worship, extending both hands forward, closing and opening of eyes, lifting of eyes upwards beseechingly, lifting of voices, salutations, and bowing of the head in obeisance and fidelity (2 of 4; see also Alex & Stephen Kendrick 1; cf. Jn. 11:41; Lk. 9:16; Ps. 77:1).

The Christian religious act does not differ considerably in its ritualistic prayer postures, for example, from the symbolic actions of many other religions of the world because all deal with emotions represented in practical action. Patty Van Cappellen & Megan Edwards, in agreement with many scholars, have argued that embodied religious activities such as prayer and worship provide the legitimate avenue for communicating with the divine. When praying and worshipping, people express their emotions to God and equally experience these emotions themselves. The emotional feelings can be positive or negative in their psychic and practical reactions. The combination of these reactions produce an affect which galvanize the embodied form into specific posture, namely, standing, sitting, singing, kneeling, prostrating, jumping, clapping or raising of hands, hand shake, stamping of feet, bowing, dancing, murmuring, embracing, crying and keeping silent. The expression of joy, happiness or thanksgiving, for example, produces a certain positive mood expressed by standing tall, leaning back or chest out, orienting the head upwards, lifting the shoulders and arms reaching out and/or upwards. These expressions are associated with stronger motion, greater dynamics, and higher energy and power in body movements compared to the negative or passive emotions. Consequently, for prayer and worship activities in the Evangelical Churches, the expression of praise worship and thanksgiving services are often associated with singing, dancing, clapping and raising of hands, laying of hands, stamping of feet, music and drumming, and jumping which involves greater

movement giving support to the amplification of positive influence. The expression of negative emotion of anger also shares similar impact on the action of the actor as in the case of the expression of joy, praise or thanksgiving. On the other hand, negative emotions like sadness, depression, shame, and/or guilt represent the constricting the body with downward orientation and low action, which are expressed with the head down, upper body bent forward, shoulders slumped in submission, and less erect (4-8; see also, Spilka & Ladd 2013, Coulson 2004; Wallbott 1998; Witkower & Tracy 2019; Chaves & Anderson 2014; Keltner 995; Tracy & Matsumoto 2008).

The above forms of body language are determinant factors for prayer and worship reflecting the experiences and expressions in the act and art of communicating with the divine among evangelicals. These compositions of body movement exhibited during prayer and devotion take several minutes spasmodically spreading and spanning over 8 to 20 minutes within the hours of congregational worship depending on the nature of the prayer and service of dedication under performance. The early Christian scriptural practices and postures are adopted by the Evangelical Churches to this day. However, there are several modifications and innovations, which with the passage of time, developed certain movements during the assembly's praise-worship sessions such as shaking, twisting and swinging of the body, falling and rolling on the floor, and shouting out prayer invocations, supposedly, under the intoxication of the Holy Spirit.

Diverse Prayer Carriages in the Anglican Communion: The setting of prayer and worship structure in the Anglican Church is closely related to the pattern within the Roman Catholic tradition since both conduct worship by saying the Mass. In the Church's nonverbal communication essential to liturgical worship, members express their devotional emotions in various ways alive with physical action. It is through the action that the measurement is taken of building a bridge between the visible and invisible, using the body and sign language as sensory recreation of the mystery. During congregational prayers the following movements and postures take place: (i) Standing Position – members stand to sing, during the Opening prayer, the Gloria acclamation, when the priest reads the Gospel and during the recitation of the Creed, the Eucharistic prayer and the sharing of peace and/or any point considered significant for the action by the officiating minister; (ii) Sitting

Position – Members sit to hear the word of God, and other forms of intercessory prayers; (iii) Kneeling and Genuflecting – this takes place during the Preparation for Worship, Confession time, Intercession, Consecration of the Holy Eucharist, Absolution and Benediction, when the Blessed Sacrament is reserved in the Church Tabernacle, and after the Service; (iv) Sign of the Cross – is done specifically during private prayer before the service. It is also made at the beginning of the Gospel Reading, during Absolution, before receiving the Holy Communion, and during Blessings; (v) Bowing – is considered biblical also (cf. Ps. 5: 7; 95: 6) and is done when receiving the Communion; (vi) Raising of Hands – this activity constitute part of the innovation adopted by members aside the conventional worship pattern seen in i - v above. Thus they clap, dance, lift up their hands, speak in tongues and wave hands as evidence of satisfaction (Charles Samuel 1 & 2). Today, Anglican members openly and freely express their devotion without strictly sticking to the past and formal liturgical postures.

Prayer Postures in the Aladura Churches: The Aladura is a compendium of African Indigenous Church Movement that has strong faith in divine healing. the central point of worship for members of the Movement is devotion in the quest for liberation from personal and social problems associated with conception of children, economic affairs, security, health and exorcisms from witchcraft and evil forces plaguing African societies. Converts are attracted by the use of mediumistic trances (Kofi Johnson 151, 156, 161). The Aladura Churches comprised – the Christ Apostolic Church (CAC), Cherubim and Seraphim (CS), Church of the Lord and Celestial Church of Christ (CCC). The worship and prayer patterns of the Aladura reflect the following: practical expression of ritual action showing acts of thanksgiving sacrifice in expression of excitement, dancing and clapping of hands. They also raise their hands in praise worship where they sing songs and sway rhythmically during ritual sacrifices. The Aladura Movement make use of white handkerchiefs to clean their faces of the sweat occasioned by participation in vigorous exercises of dancing, clapping, jumping, drumming and shouting. There is never a passive or dull moment in the prayer and worship sessions of the Aladura Churches as is evident among Catholics, Anglicans and other Evangelicals. They are known to traverse long distances up mountains or hills where they conduct their worship, often barefooted. Members have structured patterns of worship wherein

at certain times the go down to rivers or streams to bath in the running waters (Olorunfemi Daniel Olorunsola 29, 32, 40).

Prayer Comportments in Pentecostalism: The Pentecostal Movement is an upshot of the African Independent Church Movements, thus their mode of worship is similar. According to Verakliueva & Svetlana Ryazanova, Pentecostal prayer practices are at par with the Bible reading and its traditional worship prototypes and act as "way of spiritual growth and building life relationship with God" (335). Born again Christians within Pentecostal Churches, like many other Church denominations, regard their bodies as kind of medium through which to access the transcendent. They therefore assume different postures during worship and prayers that reflect varieties of body dispositions. In Pentecostal worship, the posture and rhythm are natural corollary of the central axiom of the Movement – that God can be experienced directly, personally and intimately (Naomi Richman 469). The major distinguishing factor between Pentecostals and orthodox Roman Catholic, Anglican Communion and Evangelical Churches is that Pentecostal worship has no direct bearing and relation to fixed texts from scriptures. However, they recognize and conform to 3 specific prayer ordained by God, namely, the Lord's Prayer (Matt. 6:9-13); Prayer of Grace (2 Cor. 13:13); and the so-called Aaronic Blessings (Num. 6:24). In Pentecostalism, the prayer for healing stands apart and speaking in tongues or glossolalia observed in public worship is its hallmark (Verakliueva & Svetlana Ryazanova 337).

Richman further highlights that Pentecostal subject-making involves more than just the internalization and memorization of particular scriptural interpretation or set of doctrinal formulae but is much an embodied process as it is equally cognitive involving gradual cultivation of certain bodily dispositions – passive and active – through performances of prayer, fasting, anointing and exorcism. Against this backdrop, Pentecostal service and worship conduct involve shaking and body twisting, swinging, dancing, singing, drumming, crying, shouting, laughing, prostrating, and collapsing and rolling on the floor, Pentecostal at the Mountain of Fire Miracle Church (MFM), for example, usually pace up and down the pews and aisle when praying, reciting particular prayer points collectively. However, at a point they break off individually to chant prayer points loudly and forcefully, stamping feet, and hitting the walls. This gradually metamorphose into glossolalia

as the action is repetition reaches crescendo, becomes faster and less articulate. These structures of prayer enactments are experienced in prevailing deliverance prayers and exorcisms in a kenotic manner (470).

There are also certain innovative forms of prayer among the Charismatic Pentecostal Christians involving the art of speaking in tongues, method of healing by the laying of hands, and soaking prayer which possess strong deliverance import (Michael Wilkinson and Peter Althouse 1 of 2). These prayer and worship gestures in Pentecostalism most times assume violent confrontations between the believer and the forces of darkness. The activity involves the interplay of the psychic, psychological, spiritual and corporeal personality of the deliverer and the to-be-delivered. These prayer enactments are encapsulated into several moments of embattled engagements spanning over 3 to 4 hours of deliverance rituals amidst praise worships and invocations of victory.

Conclusion and Suggestions for Further Research

Prayer and worship in Christianity are indispensable aspects of communication and communion with God, which believers take very seriously. These take different shapes and dimensions ranging from emotional expression, spiritual consecrations, doctrinal recitations, and physically measurable devotional acts. Christian prayers are either congregational or private, and all devotees participate in both enactments on daily basis. In the course of worship, religious devotees engage in listening to God's message of salvation, recitation of creeds, consecration of sacred sacrifices in the Eucharist, thanksgiving and supplications, which are often accompanied by certain emotional expressions in body postures and movements such as sitting and standing, kneeling and genuflecting, bowing and prostrating, singing and dancing, clapping and raising or waving of hands, etc.

The performativity postures are forms of physical exercises similar to the practice of yoga classifications like Baddha Konasana, Malasana Vayu, Nishkasana and other secular calisthenics, which possess therapeutic potencies. Medical diagnostics have also revealed that clapping of hands, for example, has serious implications for health improvement in certain areas such as stimulation of blood circulation, strengthening of body muscles, boosting energy and immunity, stress reliefs and coordination between the heart and the brain. Ritual action and

enactments in Christianity could be beneficial to the participants who take time to engage in congregational worship since the act is done every day for a period spanning over 30 to 45 minutes intermittently. Christianity therefore combines its exhibition of faith with different body motions while praying which has significance for every movement conveying the emotion of the heart to address mental, spiritual, psychological and physical health challenges.

The ensuing investigation into the intersection between the spiritual and biomedical expression of worship and prayer in religious traditions have galvanized and stimulated interest in the new quest for holistic salvation. In view of the reality of present health challenges associated with psycho-emotional and physiological fitness, it is incumbent to offer some suggestions as way forward for further research:

1. Develop a research equation summing up the number of times in minutes, hours and days during intersection between the biomedical and emotive supplications prevalent in Nigerian Christianity and Islam for policy and decision making in the health industry.
2. Consider an investigation into the negative aspects of prayer postures laden with emotional anger challenging God for negligence and unanswered intercessions and its effect on the psychomotor of Nigerian youths, irrespective of religious creed or affiliation.

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