


Vulnerability and responses of the Church of Nigeria Anglican Communion to Islamic insurgency threat in Northern Nigeria missions

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Dates:

Received: 31 Oct. 2024

Accepted: 17 Feb. 2025

Published: 08 Sept. 2025

How to cite this article:

Nwashili, K.D., 2025, 'Vulnerability and responses of the Church of Nigeria Anglican Communion to Islamic insurgency threat in Northern Nigeria missions', *HTS Teologiese Studies/Theological Studies* 81(1), a10360. <https://doi.org/10.4102/hts.v81i1.10360>

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The Islamic insurgency in Northern Nigeria, primarily through Boko Haram since 2009, has led to widespread kidnapping and killings of Christians, destruction of churches and deterioration in Muslim-Christian relations, resulting in a significant humanitarian crisis. This article addressed a gap in the literature regarding the Church of Nigeria (Anglican Communion) and its explicit responses to this insurgency. Unlike preceding studies that concentrated on broad church responses in related regions, this study examined how the Anglican Church tackles the insurgency in its mission areas. This study utilised of sociological and historical approaches, incorporating both primary and secondary sources. Primary sources included personal experiences and observations, while secondary sources comprised of books, periodicals, internet materials, church reports and historical documents. The study is anchored in Nouwen's theology of vulnerability, which emphasises harmony with the marginalised. Findings show the Church's multidimensional approach, focusing on spiritual resilience, interfaith dialogue and community engagement. Initiatives include launching safe havens, providing humanitarian aid and establishing partnerships with other faith communities to promote peace. The study concluded that the Church of Nigeria (Anglican Communion) has demonstrated adaptability and commitment to its mission, fostering social harmony in affected areas. Recommendations emphasise the need for improved partnerships with security agencies to ensure the safety of worshippers, the expansion of community outreach programmes to address the socio-economic drivers of insurgency, and support for interfaith initiatives to reduce conflict. These strategies aim to reinforce the Church's mission effectiveness and resilience amid ongoing challenges.

Contribution: The article may draw from theology, sociology and conflict studies, making it relevant to a varied readership. The findings will be of immense benefit, which will offer practical insights for churches and organisations involved in mission work in conflict zones. It will fill a gap in existing literature on the intersection of faith and violence in contemporary Nigeria, especially in the *HTS* journal.

Keywords: The Church of Nigeria (Anglican Communion); responses; Islamic insurgency; mission areas; Northern Nigeria; vulnerability.

Introduction

Christianity, despite its status as one of the dominant religions in Nigeria, has suffered significant setbacks in the northern part of the nation. The vast majority of '*Kristoci*' (Hausa word for Christians) have become targets of Islamic insurgency. In any given year, it has been estimated that the number of Christians killed by extremist groups is rarely less than 4000, often more than in the rest of the world combined (Global Christian Relief n.d.). In the north-eastern part of the nation, anti-Christian violence is significantly localised, and since the introduction of Sharia Law in 1999, a large population of Christians has been subjected to daily discrimination. The rise of Islamic extremism, exemplified by the 'Boko Haram' sect since 2009, has witnessed unprecedented violence meted out on a gigantic scale to Christians in most North-eastern states such as Adamawa, Borno, Gombe, Taraba and Yobe (Relief Web 2023). The membership of Boko Haram cuts across a broad spectrum of Nigerian society, but as would be expected, a large number of members come from poor, lower-class backgrounds. Some members were identified to be former university lecturers, students, bankers, a former commissioner, and others are officers of Borno State government. The group may have included people of questionable character such as rehabilitated drug addicts, street urchins and similar underclass people (Olu 2009:3).

Note: The article is a contribution to the themed collection titled 'Mission and Vulnerability', under the expert guidance of guest editors Prof. Lukwikilu Mangay and Prof. Lygunda Fohle.

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Despite efforts by Nigerian security agencies to combat the insurgents, there remain places in the BAY States (Borno, Adamawa and Yobe) which form the North-east Belt of Insurgency, where the terrorists remain irrepressible. This North-east Belt comprises about 18 Local Government Areas (LGAs) – 10 in Borno State (Bama, Baga, Biu, Chibok, Gwoza, Kukawa, Kaga, Marte, Monguno and Ngala), five in Adamawa State (Madagali, Michika, Mubi North, Mubi South and Maiha), and three in Yobe State (Damaturu, Gujba and Geidam). These LGAs form a belt that runs around Nigeria's borders with Cameroon, Chad and Niger, cutting over Borno State's borders with Yobe and Adamawa states. The difficult landscape of most communities in the North-east Belt of Insurgency makes access challenging for both the Nigerian military and humanitarian aid agencies. This has become a veritable platform for the insurgents, who hide in those communities from where they launch attacks on the military and civilians (Nextier SPD Policy Weekly 2024).

In an April 2023 report of the International Society for Civil Liberties and Rule of Law, it was stated that at least 52 250 persecuted Christians have been killed in the past 14 years simply for the crime of being Christian (Chimtom 2024). This violence has spread southward to the middle belt of Nigeria in the last 5 years. Radicalised Fulani herdsmen have murdered several Christians in the middle belt of the nation for land grabbing. Boko Haram has now been joined by another extremist group operative in the area, called the Islamic State West Africa Province (ISWAP), and both seek the eradication of Christianity from the northern states. The violence has resulted in refugees now numbering over four million, mostly Christian farmers. The government of Nigeria has proved unwilling to condemn the levels of violence which some call genocidal, or inept in its attempts to engage and neutralise extremist movements (Global Christian Relief n.d.).

The resulting phenomena have negatively impacted the Christian mission in this region, triggering a series of responses: coping strategies, instituting humanitarian works among refugees, and interfaith dialogue. These responses are based on (Lang 2017) Christian teachings on peace and love. While the extant literature has studied the Church's responses to the rising Islamic insurgency in areas such as Northern Cameroon and some states in Northern Nigeria, a concrete study that explores the mission responses, especially in the mission frontier of the Church of Nigeria (Anglican Communion) in Northern Nigeria, is lacking. Therefore, this article examines the Church of Nigeria (Anglican Communion)'s responses to the Islamic insurgency threat in the mission frontiers in Northern Nigeria.

Methodologies and theoretical framework

This study utilises sociological and historical approaches, incorporating both primary and secondary sources. Primary sources include personal experiences and observations, while secondary sources comprise books, periodicals, internet materials, church reports and historical documents.

Target areas include Borno (Anglican Diocese of Maiduguri), Adamawa (Anglican Diocese of Yola) and Yobe (Anglican Diocese of Damaturu) states. The study anchored on Nouwen's theology of vulnerability, which avers the necessity of 'being weak with the weak, vulnerable with the vulnerable and powerless with the powerless'.

Professor Musa W. Dube's seminar explores faith, vulnerability, and public health amid Human Immunodeficiency Virus (HIV) crisis. Inspired by Henri Nouwen, she critiques the church's moral superiority and urges a compassionate theology. Dube calls for embracing fragility, fostering inclusion, and dismantling systemic barriers. She envisions the church as a space of holistic healing, where vulnerability is sacred strength, enabling Christ-like humility, justice, and genuine hope for the marginalised.

She quotes the following iconic words of Henri Nouwen as vital for today's thinking on health and healing:

Compassion requires us to be weak with the weak, vulnerable with the vulnerable, and powerless with the powerless. Compassion means full immersion in the condition of being human. (Gunner 2009:12)

The 'way of vulnerability that Nouwen embodied and opened up for many through his writings seems to gain in significance with the passing years after his death. Nouwen's name came to be associated with the phrase 'The Wounded Healer' ever since the publication of his foundational book with that title in 1979. Nouwen's life story, literary legacy and theological contribution are very aptly summed up in this phrase. In his inimitable way, Nouwen popularised 'The Wounded Healer' as a metaphor for ministers who are called not only to care for other people's wounds but to make their wounds into an important source of healing. He explains the deeper meaning of this phrase as follows:

Making one's wounds a source of healing, therefore, does not call for a sharing of superficial personal pains but for a constant willingness to see one's pain as rising from the depth of the human condition which all men share. (Nouwen 1979:88)

Only by facing and embracing our woundedness and weakness and moving away from the illusion of being able to control life through gaining more and more power can we discover the healing potential of the way of vulnerability. According to Nouwen, a 'Theology of Weakness' is necessary to counter the lust for power that has entrapped and corrupted the human spirit in the Western world. The response of God to this 'diabolic power' was to choose powerlessness. God chose to enter human history in complete weakness, as a vulnerable, dependent human baby. In Jesus of Nazareth, the powerless God appeared among us to unmask our illusion of power. The movement from abusive power to power through powerlessness is what we are called to. A theology of weakness is a theology of divine empowering, not a theology of weaklings. It is a movement from the illusion of being in control to complete surrender to the power of God. The all-pervading conviction in Western society is that power is a good thing. But more power, in the

form of money, connections, fame, intellectual ability and skills, is only a way to get some sense of security and control and strengthen the illusion that life is ours to dispose of (Van der Merwe 2016:9).

The threat of Islamic insurgency to the Christian mission in Northern Nigeria

It is very difficult not to accept that one of the motivations of the Boko Haram insurgents in North-east Nigeria was and is theological. Writing for the Oxford Research Group, Reeve (2014) notes that the Salafist commitment of Boko Haram leaders is real. Their attacks on Christians and church property could be indicative that the country is on the brink of a religious war. Shakau told Christians that:

The religion of Christianity you are practising is not a religion of God – it is paganism ... We are trying to coerce you to embrace Islam because that is what God instructed us to do. (Reeve 2014:3)

In its numerous operations in the north, the group has always left behind sad stories and frightening scenes of destruction, death and kidnappings among Christians, but mostly Muslims, notably politicians and hereditary rulers (Lang 2017). For decades now, Boko Haram insurgents have orchestrated indiscriminate terrorist violence on the Christian Church (Lang 2017:6).

Down the centuries, as Azumah observes, Christians have had a polarised response to Islamic extremism (Azumah 2010:83). While some Christians have opted for a tough response, others have preferred a soft or conciliatory tone. Broadly, Christian responses to Islam have changed over time, given that the medieval period was marked by a confrontational Christian anti-Islamic polemic, as opposed to the more conciliatory and open mechanisms of the contemporary period (Zebiri 1997:6).

In the wake of the spillover of the Boko Haram insurgency into Nigeria, churches (Catholic, Protestant and Pentecostal churches) have responded in various ways. The Islamic extremism came at a time when the North's religious landscape was already on the path to radicalism (Lang 2017:7).

Mohammed (2014) posits that:

[T]he main aim of Boko Haram in killing Christians is to start a full scale war between the Muslims and the Christians. It has been attacking Christians and their places of worship and creating social tension and disharmony between Christians and Muslims in the northern states of Nigeria, and between northerners and southerners. Some southerners perceive Boko Haram as a mechanism for Islamising the country. The leadership of the Christian Association of Nigeria (CAN) has also seen the insurgency as a ploy to impose Shariah law and Islam on the country. (pp. 19–20)

Je'Adayibe (2018) observes:

[M]any Christians in the northeast have either lost their lives due to Islamic insurgency activities, or have abandoned their homes and found safe havens in places such as Jos, Kaduna, Abuja, Nasarawa, and some other cities in Nigeria. (p. 41)

The Christian community in Nigeria has responded to the Boko Haram brutality, and the current Islamic militancy has emerged as a determinant factor for Christian responses to Islam (Lang 2017). The trauma of the Boko Haram attacks along with the huge psychological and evangelical impact on the Christian Church. Initially, the operations of Boko Haram were not given serious attention by the Christian community. This is premised on the assumption that Boko Haram, despite its extremism against Christians, was a Nigerian sect, with nothing to do with Nigeria. This flawed assumption caused the Christian clergy to do nothing to monitor the dynamics of the extremism or locate early warning signs to foresee its spillover into Nigeria. In 2012 and 2013, following the first abductions, the North came to understand that the sect was a large threat to their faith tradition (Lang 2017). As stated by Bamidele (2017:165), 'the widespread of arms in Nigeria's north-eastern region aggravates the problem of the safety and security of lives and property, undermining the prospects of religious tolerance and stable peace'.

Such consciousness caused Catholic, Protestant and Pentecostal church leaders to organise prayers calling on God to facilitate the release of the abducted Christians. Christians seem to have quickly understood that while Boko Haram Islamist insurgents use Qur'an verses calling for violence as a theological justification for their terrorist acts, many orthodox Muslims do not agree with this way of interpreting the Qur'an. If one can go by messages from Catholic and Protestant clergy, it is evident that there is a consensus call for Christians to be careful in their judgements about the Qur'an. Christian leaders have not yielded to the temptation of telling Muslims how they should interpret the Qur'an and have avoided associating all Nigerian Muslims with the Boko Haram radical religious ideology. Largely, the Christian community sees Islam as a religion with the potential to guarantee peace, despite its use by Boko Haram leaders to justify the terror running its course in Nigeria's north. Though under attack, Christians have not approved declarations that the insurgents fight and kill others in defence of Islam (Lang 2017).

The church of Nigeria (Anglican Communion) responses to Islamic insurgency threat in Northern Nigeria

The Church of God in Nigeria has encountered significant persecution amid religious conflicts, particularly influenced by the nation's diverse cultural and religious landscape. Nigeria is a culturally and religiously diverse nation, with significant populations of both Christians and Muslims. This diversity sometimes leads to tensions and conflict, particularly in regions where the religious demographics

are sharply divided, as often arises where religious communities are in close proximity.

The response to persecution, particularly within the Anglican Communion in Northern Nigeria, has elicited a myriad from Christians. They are divided on how to respond to these teething challenges. In the wake of brokenness and hopelessness brought about by the protracted persecution of the Church in Northern Nigeria, some suggest that the Church should engage in armed struggle to bring an end to the quagmire (Reeve 2014). The Bible provides several hints that can help us in responding to Christian persecution today, which provides insight to Nigerian Christians in dealing with Boko Haram. Jesus spoke about persecution to his disciples before the week of his passion. In John 15:20b, Jesus said, 'If they persecuted me, they will persecute you also' (Je'Adayibe 2018). Some Christians believe that armed struggle has become a necessary evil if the Church is to survive the current onslaught. Christians have hardly engaged in violent attacks, indicating reluctance towards such measures (Reeve 2014). In contrast, the Scriptures advocate for resilience and forgiveness, inspired by Jesus Christ's teachings. The conventional teachings of the Church over time highlight the importance of resilience and forgiveness to our persecutors. However, the efforts to encourage interfaith dialogue are often hindered by political bias.

Attempts to improve understanding between Christians and Muslims have been bolstered by organisations such as the Nigerian Inter-religious Council (NIREC), and other interfaith organisations have consistently provided vital platforms for both Christian and Muslim communities to explore ways of enhancing mutual understanding and strengthening tolerance. In response to increasing vulnerability to attacks, the Church has implemented various security measures, including educational programmes and the involvement of security professionals to address the growing risk of attacks. According to Awojobi (2021), the church's responses to security challenges in Nigeria and existing studies on security have always focused on the role of security agents such as the armed forces, the police and the legislators with little or no attention paid to the role of Church leaders in national security which is central to the understanding and tackling of security challenges facing the Nigerian society. He goes on to opine that Church leaders are to use their position in the Nigerian society to promote adequate security of lives and property (Awojobi 2021:68). Church leaders within the target areas have taken the bull by the horn by enhancing security measures; churches have implemented measures such as handheld metal detectors to screen people; in some churches, women are barred from entering churches with handbags; cars are parked in designated places; roadblocks are mounted in areas to restrict access. Additionally, Christian communities often engage in advocacy to raise awareness about persecution and to call for religious freedom. This can involve lobbying governments, engaging with international organisations and partnering with other religious groups (Reeve 2014).

Relief efforts have been mobilised through the Church of Nigeria (Anglican Communion), which established a national Relief Committee that has helped several victims, families, congregations and communities. Furthermore, spiritual activities such as fasting, prayer rallies and solemn assemblies have been organized by the Church in view of imminent menace of insurgency and killings. In a notable event, an estimated five million Nigerian Christians participated in a CAN-organised 3-day prayer and fasting rally. These actions reflect a collective response to ongoing persecution, including interdenominational prayer meetings aimed at thwarting violent groups such as Boko Haram (Reeve 2014).

The experience with Islamic insurgency in Nigeria calls for Christian involvement in purposeful politics, which Yusuf Obaje calls 'politics of redemption'. This involves using biblical principles which promote development, justice and transformation. It also involves politics that is godly and Christ-centred. Responsible Christian participation in politics will help to influence decisions that affect Nigerian citizens, particularly Christians, as they will also help to enact laws that are not inimical to their own interests. Such Christian involvement will help to address persistent leadership crisis in Nigeria and other forms of leadership failures which the Boko Haram have exploited to perpetrate evil (Je'Adayibe 2018).

Coping strategies and divine resilience among church members and leaders to combat Islamic insurgency threat to the Church of Nigeria, Anglican Communion in Northern Nigeria

Continuous danger posed by Islamic insurgency in Northern Nigeria has greatly impacted the Church of Nigeria, Anglican Communion. The spiritual resilience among church members and leaders has advanced as a vital survival strategy. This resilience is seen as the ability to uphold confidence and collective strength despite the danger involved. The leaders of the Church are the drivers of numerous coping strategies in pushing forward to its fruition that includes counselling care services, spiritual education, community engagement and faith practice.

The Church established a veritable platform for meeting of different groups within the community for nurturing unity and care as regards coping strategy; this builds relationships and minimises fear and anxiety. Active participation in collective activities creates a sense of belonging, which is essential during times of crisis. The Church provided counselling care services to help Internally displaced persons (IDPs) and others in the process of trauma and loss as the emotional and psychological well-being of congregants is paramount in rebuilding their faith and resilience.

Systematic and consistent devotion with intercessory prayer is key for resistance to situations that come as a result of the

insurgency. Hope and faith in God produce a buffer to withstand the trauma faced. Constant fellowships within the community build strength to forge ahead and boost their faith as the act of worship during crises provides comfort and a shared sense of purpose among congregants. Educating members of the Church within the community on different coping strategies to be able to deepen their faith as it reinforces individual beliefs to enhance communal identity of the church members. A strong theological foundation helps congregants navigate crises and maintain hope. Bible study, workshops and seminars play a pivotal role in equipping and inculcating principles of faith and resilience amid insurgency and violence.

The Church of Nigeria, Anglican Communion in Northern Nigeria, engages in many coping strategies to boost spiritual resilience among community members as it seeks to combat Islamic insurgency threats using these coping strategies such as Civic Meeting, Counselling Care, Church and Prayer Services and Divine Instruction. The Church has remained vigorously involved in humanitarian efforts for the IDPs and refugees in responding to the Islamic insurgency, which has in many ways affected communities in Northern Nigeria such as Borno, Adamawa and Yobe states, also known as the belt of Islamic insurgency.

The Anglican Diocese of Maiduguri established an emergency response programme that gives out food, shelter, educational support for children thrown out of school and medical care to thousands of IDPs escaping violence and insurgency (Anglican Diocese of Maiduguri). Hope for the Hopeless was established by local Anglican parishes to cater for the psychosocial support and vocational training of IDPs for skill acquisition and has assisted many to bounce back to economic freedom (Church of Nigeria, Anglican Communion).

Youth empowerment programmes have been put in place for the benefit of displaced youth (IDPs), which take care of everything about the youth. This laudable project is in partnership with some faith-based organisations (FBOs) and non-governmental organisations (NGOs) for their recreational activities, education and professional development (Anglican Diocese of Lagos). The Church has established a vigorous response to the problems posed by the Islamic insurgency in Northern Nigeria. Through various philanthropic missions, the Church not only addressed the immediate necessities of the affected but also endowed the IDPs, nurturing pliability and municipal unity.

Contextualising vulnerabilities as mission development in Northern Nigeria

Conflict and socio-economic factors are the drivers of insurgency, which thrive in Northern Nigeria, where vulnerability is apparent and can be central to mission work. Nouwen (1979:56) contends that recognising our own brittleness permits us to fasten more deeply with others.

This link is essential for task progression, as it adopts trust and honesty, enabling missionaries to engage more expressively with local communities. The notion of 'wounded healers' as postulated by Nouwen (1979:101) suggests that those who have encountered suffering are frequently well set to offer support and are empathetic to others. In the context of Northern Nigeria, missionaries who recognise their own vulnerabilities could discover themselves more active, focusing on the necessities of those they work for, changing their mission from simple service to a communal expedition of healing and growth.

By outlining vulnerabilities as a source of strength and opportunity for mission advancement, practitioners in Northern Nigeria can create a more profound impact. This approach not only boosts their own spiritual journeys but also contributes to the flexibility and empowerment of the communities they serve. Nouwen appeals to what he regards as the core of the Christian message: God's self-revelation in the *kenosis* of Jesus Christ (Phlp 2:6-8). God does not reveal Godself as the powerful other, unapproachable in omniscience, omnipotence and omnipresence, but God is revealed in the incarnation. He came to us in the vulnerable way of Jesus Christ. Nouwen argues that God thereby also reveals to us the movement of our spiritual life. It is not a movement from weakness to power, but a movement in which we become less and less defensive and ever more open and vulnerable (Van der Merwe 2016). The missionaries in north-east Nigeria have been imbibing this doctrine to cater for the welfare of displaced refugees and victims of the Islamic militancy. Henri Nouwen's vulnerability approach deals with a transformative perspective on pastoral care and mission work, particularly in conflict-ridden zones such as Northern Nigeria. He sees vulnerability not as weakness but as a vital feature of human existence that mirrors our reliance on God and one another. Nouwen contends that Christian mission ought to be about entering the world's brokenness with compassion, rather than wielding power, challenging traditional models focused on strength and self-sufficiency.

This approach emphasises humility, interdependence and embracing human suffering in practical theology. It encourages engagement with marginalised communities and theological reflection grounded in real-life experiences. Nouwen's approach promotes empathy and solidarity with those suffering, offering a more compassionate alternative to imperialistic mission models in Northern Nigeria.

Nouwen also advocates for building community through trust and mutual care, vital in conflict-prone areas. His framework redefines the church's role as a sanctuary for healing, where individuals share their struggles and receive support. It also calls for decentering missionary authority, encouraging collaboration with local leaders to empower communities. Lastly, Nouwen stresses the significance of contextualising the gospel, making it more relevant to

specific regional challenges such as violence, persecution and displacement. His approach nurtures a holistic, compassionate mission that prioritises humility, empathy and shared suffering.

The mission work today faces a unique challenge, operating in a region grappling with both economic hardship and ongoing conflict because of Islamic insurgency. Its mission has shifted to meet both the spiritual and practical needs of the people, focusing on hope, education and peace-building. The Church recognises the importance of respecting local cultures, prioritising unity and healing over outside influence. Its work centres on improving health, education and community development, always rooted in Christian values. By building long-term partnerships, the Church helps local communities grow stronger and more resilient, even amid conflict and Islamic insurgency.

Conclusion

The Church of Nigeria (Anglican Communion) has shown significant resilience and commitment in responding to the threat of Islamic insurgency and vulnerability in mission frontiers in Northern Nigeria. The current violence, mainly from extremist groups such as Boko Haram and ISWAP, has led to extensive displacement and moulded a widespread fear in such places as Adamawa, Damaturu and Borno. In response, the Church launched both spiritual and practical initiatives geared towards easing the travail of affected communities.

The Church's mission efforts have been channelled towards providing humanitarian aids, including food, shelter and medical support, while equally advocating for peace and security at both local and national levels. The Church leadership has engaged in discussions with Muslim communities to stimulate understanding and mitigate the narrative of violence. Moreover, the Church has emphasised the importance of prayer and spiritual solidarity, encouraging Christians to remain steadfast in their faith despite enduring persecution.

The Church of Nigeria (Anglican Communion) has multiple empowerment initiatives for displaced persons through educational programmes, such as job creation and psychosocial support, assisting the rehabilitation and reintegration of victims into society. The Church provided a platform for healing and rebuilding lives, and plays a critical role in promoting social cohesion and resilience amid the insurgency.

Despite the ongoing challenges orchestrated by the insurgency, the Church's responses highlight its unwavering commitment to spreading the gospel while advocating for justice, peace and security. The Church of Nigeria (Anglican Communion) continues to collaborate with other faith-based establishments, such as the Nigerian government, and build lasting local partnerships and collaborations which are vital to guaranteeing lasting peace and the protection of vulnerable communities in Northern Nigeria.

Practical recommendations tailored to mitigate the effects of Islamic insurgency in the region

The recommendations of the study are as follows:

- Promote open and respectful interfaith dialogue between Christians and Muslims as a means of building mutual trust and deeper understanding.
- Provide Church leaders with training on security protocols to ensure their safety during church activities and advanced crisis organisational skills.
- Change worship styles and positions to address security concerns, such as holding smaller gatherings or using alternative venues that ensure safety.
- Create programmes to offer psychological support for those affected by violence and trauma.
- Promote a synergy with other Christian denominations to present a unified front against violence and discrimination, enhancing mutual support in mission efforts.
- Use Church platforms to inform congregations about the realities of the insurgency. Engage with homegrown, both state and federal governments, to advocate for the protection of vulnerable communities and uphold religious freedom.
- Engage social media and online communication to reach wider audiences, particularly in areas where physical gatherings may pose risks. Put in place secure and trusted communication channels to keep congregations abreast of happenings and connected during crises.
- The Church should consider adopting pragmatic protective and security measures.

Acknowledgements

I hereby acknowledge the authors whose works were cited in the article.

Competing interests

The author declares that he has no financial or personal relationships that may have inappropriately influenced him in writing this article.

Author's contributions

K.D.N. is the sole author of this research article.

Ethical considerations

This article followed all ethical standards for research without direct contact with human or animal subjects.

Funding information

This research received no specific grant from any agency in the public, commercial or non-profit sector.

Data availability

Data sharing is not applicable to this article, as no new data were created or analysed in this study.

Disclaimer

The views and opinions expressed in this article are those of the author and are the product of professional research. It does not necessarily reflect the official policy or position of any affiliated institution, funder, agency or that of the publisher. The author is responsible for this article's results, findings and content.

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