

# Christian Muslim Forum

## **The Christian Muslim Forum**

(A company limited by guarantee)

### **Report and Financial Statements For the Period Ended 31 December 2024**

Charity number 1114793  
Company number 05461960

# The Christian Muslim Forum

## Report of the trustees for the year ending 31 December 2024

The trustees are pleased to present their annual directors' report together with the financial statements of the charity for the year ending 31 December 2024 which are also prepared to meet the requirements for a directors' report and accounts for Companies Act purposes.

The financial statements comply with the Charities Act 2011, the Companies Act 2006, the Memorandum and Articles of Association, and Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland (FRS 102) effective 1 March 2018.

## Our purposes and activities

The Charity is established to work for the advancement of education and in particular to assist the Christian and Muslim faiths to develop mutual understanding through dialogue, events and projects in the community. The main objectives and activities for the period to 31 December 2024 were to:

- bring Christians and Muslims in different parts of the country together online and in-person on subjects that matter
- communicate stories of positive Christian-Muslim engagement, upcoming events and useful information to the public
- broaden the reach of Forum activities to include a wide spectrum of Muslims and Christians
- maintain and develop our strong network of Christian and Muslim organisations, scholars & specialists
- produce resources to further interfaith dialogue between Christians and Muslims
- develop stronger partnerships with organisations that complement our activities
- engage with media to promote Christian and Muslim voices in the public sphere
- generate additional and sustainable funding for our work
- extend the Church Mosque Twinning Programme to new areas and in new formats
- develop new resources to support Christian-Muslim dialogue particularly in relation to prejudice and discrimination

Trustees confirm that in agreeing the objectives and planned activities of the Charity in 2020 they have had regard to the Charity Commission's guidance on public benefit, including the guidance *Public benefit: running a charity (PB2)*.

The Christian Muslim Forum was launched in 2006 to create a space where Christians and Muslims in England can meet, learn about and understand each other better, so that we can live faithfully with difference and work together to enhance Christian-Muslim relationships. We aim to facilitate bridge-building activities between Christian and Muslim groups as platforms of engagement for the two communities to learn from one another, to share everyday concerns and to tackle difficult and controversial issues that affect both communities.

The past year has reasserted the significance of our work in undertaking meaningful dialogue between Christians and Muslims and engaging on subjects of social importance. In an election year with both domestic and foreign policy challenges galvanising voters, our work has, again, shone a light on the myriad ways in which faith identity and faith communities play a part in the way individuals engage with one another in local communities and as a national community of active citizens.

We have discussed the ongoing war in Gaza and its implications for peace in the Middle East. Recognising the longevity of the conflict and the heavy escalation of recent violence resulting in exponential deaths of Palestinian civilians, as well as concomitant outbreaks of violence in the Occupied West Bank against Palestinian communities, we have sought to understand how peace advocates and people of faith can play a role in addressing the dire humanitarian situation and the challenges to international humanitarian law and the law of armed conflict. We have discussed the role of faith communities in building solidarity with the affected communities in the region and resisting the attempts to characterise popular protests in support of a ceasefire and a stable peace as 'hate marches'. Our conversations have highlighted the neglected Christian communities in the Holy Land and have served as an important reminder of the virtues of faith communities being active in civil society for championing the moral cause of peace in divided societies.

Polarisation has also been an important subject of deliberation in our conversations about matters closer to home with our year being focused on topics ranging from the far right and its abuse of Christian symbology and scripture to advance an Islamophobic agenda, and responding to the racist riots in towns and cities across the UK during the summer of 2024.

The murder of three young girls at a dance class in Southport in July 2024 was a stark reminder of the horrors of indiscriminate violence unleashed against innocents in our local communities. In the immediate hours following the attack matters took a more sinister turn with social media posts alleging the attacker was a Muslim by the name of 'Ali Al-Shakati' who was 'on an MI6 watch list', 'known to Liverpool mental health services' and an 'asylum seeker'. Posts making these allegations about the attacker's identity quickly went viral. A vigil held in Southport for the victims of the attack took place but the community's pain and trauma was exploited by the far right acting on disinformation that the attacker was of Muslim background.

A day later, protestors descended on Southport mosque shouting racist slogans and threw objects at the mosque. In the days that followed and especially on the weekend of 3-4 August, violence, thuggery and Islamophobic chants occurred in towns and cities across the UK. Attacks included the targeting of Holiday Inn Express in Rotherham which housed asylum seekers. Chants by protestors included statements such as: "Get them out", "We want our country back", "England til I die" and "No surrender".

The willingness to accept that any attack or terrorist incident is likely to involve someone of Muslim origin stems from the high volume of media output that fixates on Muslims and violence or terrorism, as documented by academic research and reports by the Centre for Media Monitoring. This has been happening for many years to the extent that a tweet announcing false information about the Southport attacker's presumed identity was widely, and unquestioningly, accepted as true. Moreover, the scale and speed with which disinformation was shared and amplified and the manner in which the far right organised their violence fuelled riots, stem from the rapid pace with which social media and social media apps (like Telegram and WhatsApp) can spread and share news like wildfire. Again, this is not new; reports by the UN have identified Facebook as a key organising tool of individuals involved in the pogroms against Rohingya Muslims in Burma.

The response by the Government to the events was rapid and robust ensuring that all those who took part in the violence, or enabled it, or incited hatred online, would be dealt with through the criminal justice system. Furthermore, our Patron, the Archbishop of Canterbury, Justin Welby, quickly denounced the far right's abuse of Christian iconography and the racist riots which he described as “anti-Muslim, anti-refugee and anti-asylum seeker”. The Archbishop reaffirmed the church's position on the abuse of Christian symbols by the far right stating: “Let me say clearly now to Christians that they should not be associated with any far-right group – because those groups are unchristian. Let me say clearly now to other faiths, especially Muslims, that we denounce people misusing such imagery as fundamentally anti-Christian.”

The far right's Islamophobia is both a product of its own ingrained racism but also a product of the normalisation of racism and Islamophobia in our mainstream discourse. As Archbishop Justin noted, the far right's targeting of racialised minority groups has “flourished in fertile ground cultivated by years of rhetoric from some of our press and politicians”.

Our attention to the challenges posed to interfaith solidarity and social cohesion by the far right has been further advanced by our events hosting Dr Helen Paynter and Dr Maria Power, co-editors of the book (fortuitously published by SCM Press in autumn 2024), 'The Church, The Far Right and The Claim to Christianity'.

Faith communities have a role to play in challenging far right discourses because the far right uses the language of nationalism to depict Muslims as 'outsiders' when Muslims are just as much a part of our nation and our national story as those of other backgrounds whether in terms of historical colonisation by the British Empire, or migration and the settlement of communities in the UK; British Muslims are British. Secondly, the far right abuses Christian symbols and teachings to popularise an idea of the nation as 'Christian', deliberately seeking to portray Islam as an alien religion in the UK rather than one of the Abrahamic faiths and a minority religion in a religiously plural society. This is all the more relevant in terms of census data which shows all religions to be minority religions in modern British society. Moreover, the far right pushes ideas of racial superiority and ethnonationalism in a way that is antithetical to religious teachings about the equal worth of all human beings and equality as the foundation of British society.

We have explored contemporary manifestations of Islamophobia in the UK and Europe, especially after the summer riots to examine the ways in which the far right uses and abuses Christian teachings, symbols and history to cast Muslims as 'invaders', 'outsiders' and the 'other' in European society and what role the churches can play in 'reclaiming' Christianity and Christian teachings from its manipulation and exploitation by the far right. What can

Christians and Muslims do together to challenge the hatred and bigotry that the far right pushes in our multiethnic, religiously plural societies has been a major piece of conversation throughout our year. Our annual Patron's meeting, hosted by then Archbishop of Canterbury, Justin Welby, surveyed these themes through small group conversations between Christians and Muslims about social polarisation, religious iconography, nationalism and hate discourses, and interfaith solidarity and dialogue as an instrument for social understanding and de-polarisation.

A similar theme was the topic of a presentation about our Church - Mosque twinning programme delivered in a session at the Christian-Muslim Summer School organised by the Centre for Muslim - Christian Studies at Ripon College in Oxfordshire. Discussing 'contact theory' and the conditions for improving social interactions and challenging prejudice, the session drew on examples from our Church-Mosque twinning programme to explore how, when and how often contact between groups occurs; the motivations for initiating contact and the challenges to maintaining contact in difficult times.

Other notable contributions to the core theme of interfaith dialogue and solidarity has been our exploration of Christian evangelical responses to Islam, drawing on the title of the book authored by Dr Richard McCallum, 'Christian Evangelical Responses to Islam: A contemporary overview'.

Evangelism is a key part of both Christianity and Islam, both religious traditions share a 'mission' to invite people to the Word of God; and to bear witness to their faith in their interactions in personal, communal and social life. This can excite tensions between the religions, as we encounter differences in doctrines, practices and visions of what constitutes a life of virtue in this world and salvation in the next, but it also presents valuable and important opportunities for mutual learning as we engage in inter-faith dialogue to understand each others' Scriptures, practices, and emulate role models at the heart of both religions. Pew Research on Global Religious Trends suggests that Christianity and Islam will be dominant world religions in the future, enjoying parity by 2050, with both comprising around a third of the global population. Much of this growth will occur in the Global South, and much of it, on the Christian side, will be in the Evangelical sphere. Dr Richard's book is a timely and vital contribution to navigating Christian-Muslim dialogue now and in the future as we come to terms with the ways in which demography and denominational shifts are changing our communities within and its impact without.

Our focus on young people remains with two important initiatives taking place in the year. Our Interfaith Media Training project successfully secured grant funding for a second cohort of young Christians and Muslims to be trained in media skills and broadcast interviews to better amplify the voices of young people of faith in our media and public life. The project builds on our seminal training session last year.

We also partnered with Westminster Interfaith and St Mary's University, Twickenham to host a dialogue among Young People of Faith inviting speakers from Jewish, Christian and Muslim traditions to speak about the challenges of being a young person of faith in today's society. The event offered an opportunity to hear from a segment of our faith communities that can often be overlooked and for whom contemporary social and economic issues can present different and new challenges to navigating faith in personal and public life.

Gender continues to be an area of focus for us and we have consistently tried to ensure parity in our speakers' programme to draw female voices to the fore. Our event at the London Jesuit

Centre in partnership with Westminster Interfaith saw two Muslim female scholars engage in direct dialogue about the role of prayer in their private lives and religious vocation. Prayer, which takes different forms in Christian and Muslim traditions, is nonetheless a central part of both faiths and learning about ways in which prayer shapes daily life and the regular routine of being Christian or Muslim is a reminder of our shared spiritual aspirations to draw close to The Divine and to live a life of composed devotion and deep reflection.

We were pleased to contribute to a one day conference hosted by the Centre for Faith in Public Life at Wesley House, Cambridge and the Woolf Institute, Cambridge, on The Bloom Review: One Year On - Multi-Faith Perspectives. Our contribution on Religious literacy and Muslim perspectives on the Bloom Review was well received and will be published in a collection of essays based on presentations delivered at the conference.

We are pleased to have welcomed new Scholar-Consultants to our organisation widening the pool of people specialising in faith matters and contributing to our work. Mindful of the need to broaden the age range of our Scholar-Consultants, we have been careful to appoint individuals from younger age groups.

We have also expanded our funding relationships to enjoy grants from two small grant-making bodies, as well as further funding from an established funding partner. It has been a pleasure to share our work with new partners and to elicit generous funding support for our activities. We continue to make efforts to secure further funding through partnership agreements and applications for restricted funding for project costs to maintain our activities.

We are deeply honoured and grateful for the support and encouragement of our Patron, the Archbishop of Canterbury. Our annual meeting at Lambeth Palace is a highlight in our calendar and a notable intervention to the importance attached to Christian-Muslim dialogue at a national and leadership level. Our event, held in the autumn of each year, is an opportunity to gather faith leaders from Christian and Muslim background to engage in high-level dialogue on issues of national importance.

As we look forward to marking our 20th anniversary in 2026, we are humbled by the incredible support we have received for our work over the years and remain resolute that our work has been, and continues to be, of vital importance not just to Christians and Muslims but to all who care about the preservation of our democratic society as a place where people of faith and no faith can live, work, socialise and interact with one another in peace, fraternity and social harmony.

## Financial Review

### Principal Funding Sources

Sources of funding in recent years have been various Church of England Dioceses, Churches Together in Britain and Ireland, Catholic Bishops' Conference of England and Wales, Dawoodi Bohra Community, Edinburgh University, Free Churches Group, the Methodist Church, Al-Khoei Foundation, United Reformed Church, Westminster Abbey, St Paul's Cathedral, Worshipful Company of Goldsmiths, The Allan and Nesta Ferguson Charitable Trust, MB Reckitt Trust, Imam Ali Foundation, Islamic Relief, Muslim Aid, Muslim Hands, Near Neighbours, Sir Halley Stewart Trust, Henry Luce Foundation, St John's Church Hurst Green, Muslim Charities Forum, Peace Matters, World Federation of KSIMC, Yusuf Islam Foundation, Randeree Charitable Trust, Lady Fatema Charitable Trust, and individual donations and consultation fees on matters of national interest.

We are also privileged to receive in-kind support from Christian and Muslim organisations whether through use of facilities or recruitment of volunteers.

### Investment Policy

When funds permit we maximise the amount kept on deposit in an interest-bearing account. There are insufficient funds available for long term investment.

## Reserves Policy and Going Concern

The Trustees' policy has been to manage reserves at a level needed to meet existing commitments and develop its strategy. Grants and donations received have resulted in accumulated unrestricted and restricted reserves at 31 December 2024 of £46,587 (2023: £24,791).

## Plans for future periods

The Forum continues to work with partners and grant making institutions to finance its priorities. Existing project commitments, including Church-Mosque Twinning, Inter Faith Media Skills Training, and the development of Resources on Islamophobia and Islam and Muslims for church congregations, continue. Our media skills training programme has been particularly successful and we are glad to be able to expand our work in this area. Our recent projects on Young People of Faith and Women and Faith allows us to further enhance our commitment to diversity, equity and inclusion within and without. The Forum is encouraging a commitment to donate to core funds over several years from trusted, high profile partners and widening its approach to grant making bodies to source funding for project costs.

## Reference and administrative details

Charity Name:	The Christian Muslim Forum
Charity registration number:	1114793
Company registration number:	5461960
Registered Office and operational address:	200a Pentonville Road, London, N1 9JP

## Directors and Trustees

The company directors are charity trustees for the purposes of charity law and under the company's Articles are known as members of the Management Committee. They are as follows:

Shaykh Ibrahim Mogra, Co-Chair (re-appointed 12 October 2015)

Rt Revd Paul Hendricks, Co-Chair (re-appointed 12 October 2015)

Imam Qari Asim (appointed 17 October 2018)

Aliya Azam (appointed 30 November 2019)

Bishop Martin Gorick (appointed 28 September 2021)

Jill Dhell (appointed 28 September 2021)

### **Patron**

The Most Revd and Rt. Hon. Justin Welby, Archbishop of Canterbury (Founding)



## Structure, Governance and Management

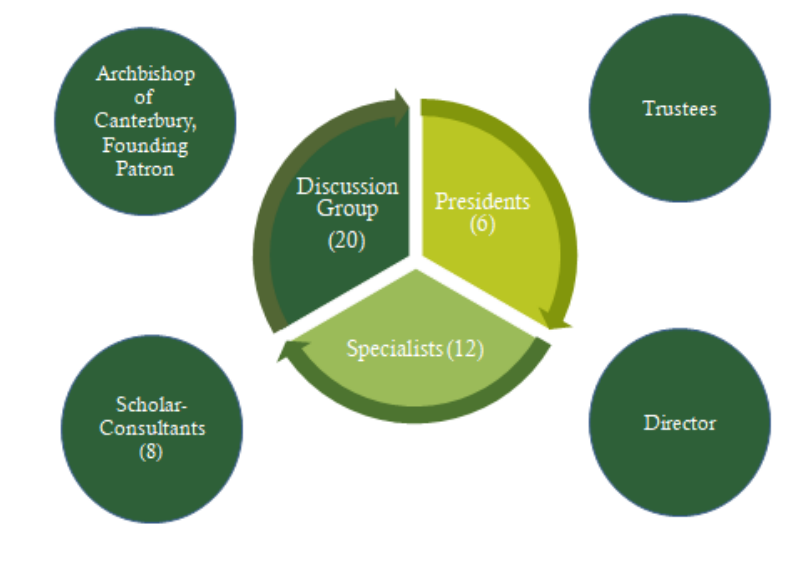
### Governing Document

The Christian Muslim Forum is a charitable company limited by guarantee (inc. 24 May 2005) and registered as a charity (22 June 2006). The company was established under a Memorandum of Association setting out the objects and powers of the charitable company and is governed under its Articles of Association. The Articles of Association were revised in October 2019. In the event of the company being wound up members are required to contribute an amount not exceeding £1.

### Recruitment and Appointment of Management Committee

The company directors are charity trustees for the purposes of charity law and under the company's Articles are known as members of the Management Committee. Under the requirements of the Memorandum and Articles of Association members of the Management Committee are elected to serve for a period of four years after which they must be re-elected at the next Annual General Meeting. No Trustee may serve for more than two consecutive terms nor for more than four terms in total. There are two Patron-appointed Trustees, one Christian, one Muslim. There are two Chairpersons, one Christian, one Muslim, elected by the Trustees to serve for two years and eligible for re-appointment for two more years but not further without a break in office. The first directors (1 Christian, 1 Muslim) were identified by the Forum's Implementation Group, in consultation with Christian and Muslim representative bodies, who proposed them to the Archbishop of Canterbury (Founding Patron) as Chair/Vice-Chair of the Forum. Those identified were appointed as the first directors of the Forum. Two additional directors were appointed in 2006 and since then there have been 6 directors.

### Organisational Structure



The Christian Muslim Forum's Management Committee convenes approximately every eight weeks. The Management Committee is supported by the Presidents of the Christian Muslim Forum (seven representative religious leaders from the Christian and Muslim communities) who give advice on the strategic direction and input to the policy of the charity. The Director also sits on the Committee but has no voting rights. A scheme of delegation is in place and day to day responsibility for actions and decision-making rest with the Director. The Director is responsible for ensuring that the charity:

- delivers the projects to which it is committed
- makes applications to relevant grant-making bodies for core and project costs

- maintains records and processes
- achieves a programme of communication with key interested parties
- manages contracts, purchasing and suppliers
- maintains relationships with funders
- manages contractors, sessional workers and volunteers
- reports to and directs the work of the Management Committee

Strategy, programme and project delivery is overseen and co-ordinated by the Director. The Director is responsible for servicing the meetings of the Christian Muslim Forum. The Forum explores aspects of different Christian and Muslim traditions amongst its members and reflects on key topical issues. A core Discussion Group, bringing together Christians and Muslims from diverse backgrounds, meets several times each year to discuss difficult issues, the results of which shape the Forum's strategy. We have a commitment to ensure that at least 30% of Forum members are female, at the end of the period there were 8 female members out of a total of 20 (40%).

### Related Parties

The Christian Muslim Forum was a member of the national Inter Faith Network UK; though it is now defunct with a new initiative taking shape to replace some of its vital work, and we are associated with Churches Together in England through our Presidents. We have, over the years, also built links with:

#### **Religious institutions and organisations**

Catholic Bishops' Conference of England and Wales  
Coptic Orthodox Church  
Churches Together in Britain & Ireland (CTBI)  
Council of Christians and Jews  
Baptist Union  
East London Mosque and London Muslim Centre  
Dioceses of the Church of England  
Bradford Central Mosque  
Finsbury Park Mosque

Free Churches Group  
Islamic Centre of England

Leeds Makkah Mosque  
London Central Mosque and Islamic Cultural Centre

The Methodist Church  
Presence and Engagement Network, Church of England  
Salvation Army  
Society of Jesus, UK  
St Paul's Cathedral  
United Society Partners in the Gospel  
United Reformed Church  
Westminster Abbey  
World Federation of KSIMC

Muslim Welfare House, London

Muslim World League

#### **Charities**

Al-Khoei Foundation  
Al-Khair Foundation  
Church Urban Fund (CUF)  
Coexist House  
Collaboration House

Imam Ali Foundation  
Islamic Relief  
Randeree Charitable Trust  
Yusuf Islam Foundation  
Trussell Trust  
Lady Fatema Charitable Trust  
Peace Matters

#### **Academic institutions**

Christian-Muslim Studies Network, University of Edinburgh

Centre for Muslim-Christian Studies, Oxford

Cambridge Muslim College

Cambridge Inter-Faith Programme  
Faith Centre, London School of Economics  
St George's College, Jerusalem  
University of Edinburgh  
University of Roehampton  
Islamic Foundation

#### **Government and quangos**

Department for Housing, Communities and Local Government  
Cross Government Anti-Muslim Hatred Working Group

#### **Faith based civil society orgs**

Abrar House  
An-Nisa Society  
British Muslim Forum  
Dawoodi Bohra Community  
Faith and Belief Forum

Faith-based Regeneration Network  
The Feast, Birmingham  
Imams Online  
International Imam Hussain Council

London Boroughs Faiths Network  
London Interfaith Centre

Karimia Institute, Nottingham  
St Ethelburga's Centre for Reconciliation and Peace  
Mosques and Imams National Advisory Board (MINAB)

Muslim-Christian Marriage Support Group  
Muslim Council of Britain (MCB)  
St Philip's Centre, Leicester  
Near Neighbours Programme

#### **Media**

Centre for Media Monitoring

Greenbelt Festival

Premier Christian Radio

### Pay policy for senior staff

The board of directors, who are also the trustees, and the senior management team comprise the key management personnel of the charity in charge of directing and controlling, running and operating the Trust on a day to day basis. Board directors give of their time freely and no director received remuneration in the year with the exception of payments to a director for specific project work. Details of directors' expenses, remuneration and related party transactions are disclosed in note 6 to the accounts.

There is a policy that the salaries of senior staff are reviewed annually. However, the Christian Muslim Forum has not employed staff since 9 January 2015.

### Risk Management

The trustees have a risk management strategy which comprises:

- an annual review of the principal risks and uncertainties that the charity faces;
- the establishment of policies, systems and procedures to mitigate those risks identified in the annual review; and
- the implementation of procedures designed to minimize or manage any potential impact on the charity should those risks materialise.
- Risk Guidance regarding Extremism and Controversial Views
- Child and Adult Safeguarding policies
- Data protection policy to comply with GDPR
- Use of Social Media guidelines

The main areas of risk are currently identified as:

- Financial/Fraud - we continue to develop our financial processes to ensure that we have timely financial reporting and that the trustees are fully involved in financial decision-making. Internal checks are made on the Charity's bank accounts.
- Staff issues/loss of key staff - the Director was made redundant on 9 January 2015. The Director has been replaced by a Director who is not a member of staff. We engage sessional specialist workers, consultants, and have a growing volunteer team.
- Income dependency – we continue to apply for grants to fund core and project costs of the organisation and continue to receive small grants and donations from Christian and Muslim institutions.
- Website - technical support for managing website updates and other routine maintenance.
- Extremism and Controversial Issues - The Forum has developed its own 'Risk Guidance Regarding Extremism and Controversial Views' and follows the Charity Commission's *Compliance Toolkit Protecting Charities from Harm*, Chapter 5.
- Safeguarding of Adults and Children - The Forum has updated its safeguarding policies in respect of children and vulnerable adults and reviews policies annually.

## Trustees' responsibilities in relation to the financial statements

The charity trustees (who are also the directors of the Christian Muslim Forum for the purposes of company law) are responsible for preparing a trustees' annual report and financial statements in accordance with applicable law and United Kingdom Accounting Standards (United Kingdom Generally Accepted Accounting Practice). Company law requires the charity trustees to prepare financial statements for each year which give a true and fair view of the state of affairs of the charitable company and the group and of the incoming resources and application of resources, including the income and expenditure, of the charitable group for that period. In preparing the financial statements, the trustees are required to:

- select suitable accounting policies and then apply them consistently;
- observe the methods and principles in the Charities SORP;
- make judgements and estimates that are reasonable and prudent;
- state whether applicable UK accounting standards have been followed, subject to any material departures disclosed and explained in the financial statements;
- prepare the financial statements on the going concern basis unless it is inappropriate to presume that the charity will continue in business.

The trustees are responsible for keeping proper accounting records that disclose with reasonable accuracy at any time the financial position of the charity and to enable them to ensure that the financial statements comply with the Companies Act 2006. They are also responsible for safeguarding the assets of the charity and the group and hence taking reasonable steps for the prevention and detection of fraud and other irregularities. The trustees are responsible for the maintenance and integrity of the corporate and financial information included on the charitable company's website. Legislation in the United Kingdom governing the preparation and dissemination of financial statements may differ from legislation in other jurisdictions.

## Statement as to disclosure to our Independent Examiner

In so far as the trustees are aware at the time of approving our trustees' annual report:

- there is no relevant information, being information needed by the independent examiner in connection with preparing their report, of which the independent examiner is unaware, and
- the trustees, having made enquiries of fellow directors and the company's independent examiner that they ought to have individually taken, have each taken all steps that he/she is obliged to take as a director in order to make themselves aware of any relevant information and to establish that the independent examiner is aware of that information.

Approved by the Board of Directors and signed on its behalf by:

.....  
Name:

.....  
Date:

**The Christian Muslim Forum**  
**Statement of Financial Activities (including income and expenditure account) for year ending 31 December 2024**

	Note	Unrestricted Funds	Restricted Funds	Total Funds 2024	Total Funds 2023
		£	£	£	£
<b>Income</b>					
Grants and donations	3	17,445	22,500	39,945	18,680
Interest income	4	644	-	644	459
Other income		-	-	-	-
<b>Total income</b>		<b>18,089</b>	<b>22,500</b>	<b>40,589</b>	<b>19,139</b>
<b>Total expenditure</b>					
Expenditure on charitable activities	5	18,793	0	18,793	22,708
<b>Net income/(expenditure) and net movement in funds for the year</b>		<b>(704)</b>	<b>22,500</b>	<b>21,796</b>	<b>(3,569)</b>
<b>Reconciliation of funds</b>					
Funds brought forward		21,791	3,000	24,791	28,360
Transfers		704	(704)		
<b>Total funds carried forward</b>		<b>21,791</b>	<b>24,796</b>	<b>46,587</b>	<b>24,791</b>

The statement of financial activities includes all gains and losses recognised in the year. All income and expenditure derive from continuing activities.

**The Christian Muslim Forum Balance  
Sheet as at 31 December 2024**

	Note	£	£
<b>Current assets</b>			
Prepayments and other assets	9	180	1,180
Cash in bank and on hand		62,934	41,096
<b>Total current assets</b>		63,114	42,276
<b>Liabilities</b>			
Creditors falling due within one year	10	16,527	17,485
<b>Net assets</b>		<b>46,587</b>	<b>24,791</b>
<b>The funds of the charity:</b>			
Unrestricted income funds	11	<b>21,791</b>	<b>21,791</b>
Restricted income funds		<b>24,796</b>	<b>3,000</b>
<b>Total charity funds</b>		<b>46,587</b>	<b>24,791</b>

The trustees have prepared accounts in accordance with section 398 of the Companies Act 2006 and section 138 of the Charities Act 2011. These accounts are prepared in accordance with the special provisions of Part 15 of the Companies Act relating to small companies and constitute the annual accounts required by the Companies Act 2006 and are for circulation to members of the company. For the year ending 31 December 2024 the company was entitled to exemption from audit under section 477 of the Companies Act 2006 relating to small companies. The members have not required the company to obtain an audit of its accounts for the year in question in accordance with section 476. The directors acknowledge their responsibilities for complying with the requirements of the Act with respect to accounting records and the preparation of accounts.

The notes at pages 15 to 19 form part of these accounts.

Signed:

Date:

Name Bishop Paul Hendricks  
Trustee on behalf of the trustees

**The Christian Muslim Forum**

**Statement of Cash Flows for the year ending 31 December 2024**

		<b>2024</b>	<b>2023</b>
	Note	£	£
<b>Cash generated in operating activities</b>	12	<b>21,838</b>	<b>(5,664)</b>
<b>Cash and cash equivalents at the beginning of the year</b>		<b>41,096</b>	<b>46,760</b>
<b>Total cash and cash equivalents at the end of the year</b>		<b>62,934</b>	<b>41,096</b>

## Notes on the accounts

### 1 Accounting Policies

The principal accounting policies adopted, judgements and key sources of estimation uncertainty in the preparation of the financial statements are as follows:

#### a) Basis of preparation

The financial statements have been prepared in accordance with Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland (FRS 102) (effective 1 March 2018) - (Charities SORP (FRS 102)), the Financial Reporting Standard applicable in the UK and Republic of Ireland (FRS 102) and the Companies Act 2006. The Christian Muslim Forum meets the definition of a public benefit entity under FRS 102. Assets and liabilities are initially recognised at historical cost or transaction value unless otherwise stated in the relevant accounting policy note(s).

#### b) Reconciliation with previous Generally Accepted Accounting Practice

In preparing the accounts, the trustees considered that no restatement of comparative items was necessary in applying the accounting policies required by FRS 102 and the Charities SORP FRS 102.

#### c) Preparation of the accounts on a going concern basis

The Christian Muslim Forum reported net assets of £46,587 at 31 December 2024 and fundraising activities are continuing. On this basis the Trustees consider that the charity is a going concern.

#### d) Income

Income is recognised when the charity has entitlement to the funds, any performance conditions attached to the item(s) of income have been met, it is probable that the income will be received and the amount can be measured reliably.

#### e) Interest receivable

Interest on funds held on deposit is included when receivable and the amount can be measured reliably by the charity; this is normally upon notification of the interest paid or payable by the Bank.

#### f) Fund accounting

Unrestricted funds are available to spend on activities that further any of the purposes of charity. Restricted funds are donations which the donor has specified are to be solely used for particular areas of the Trust's work or for specific projects being undertaken by the Forum.

#### g) Expenditure and irrecoverable VAT

Expenditure is recognised once there is a legal or constructive obligation to make a payment to a third party, it is probable that settlement will be required and the amount of the obligation can be measured reliably.

Irrecoverable VAT is charged as a cost against the activity for which the expenditure was incurred.



h) Debtors

Debtors are recognised at the settlement amount due. Prepayments are valued at the amount prepaid net of any trade discounts due.

i) Cash at bank

Cash at bank includes bank current and short term deposit accounts.

j) Creditors and provisions

Creditors and provisions are recognised where the charity has a present obligation resulting from a past event that will probably result in the transfer of funds to a third party and the amount due to settle the obligation can be measured or estimated reliably. Creditors and provisions are normally recognised at their settlement amount after allowing for any trade discounts due.

## 2 Legal status of the Trust

The Trust is a company limited by guarantee and has no share capital. In the event of the company being wound up members are required to contribute an amount not exceeding £1.

## 3 Income from grants and donations

	2024 £	2023 £
Grants	39,500	17,962
Donations	445	718
	<b>39,945</b>	<b>18,680</b>

## 4 Interest income

Interest income of £644 (2023: £459) arises from money held in a short term interest bearing deposit account.

## 5 Analysis of expenditure on charitable activities

	2024	2023
	£	£
Staff costs	14,712	15,886
Public events and forums and other direct project costs	409	4,869
Insurance	0	0
Website and publicity	1720	302
Accommodation	120	120
IT costs	236	144
Other office costs	163	13
Independent examination	1410	1350
Bank charges	23	24
<b>Totals</b>	<b>18,793</b>	<b>22,708</b>

Expenditure on charitable activities was £18,793 (2023: £22,708) of which £18,793 was unrestricted (2023: £17,158) and £0 was restricted (2023: £5,550).

## 6 Staff costs, trustee remuneration and expenses, and the cost of key management personnel

No employees had employee benefits in excess of £60,000 (2023: nil).

Trustees' expenses during the year were £Nil (2023: £Nil).

Trustees' remuneration during the period was £Nil (period to 31 Dec 2023: £Nil). No trustee or other person related to the charity had any personal interest in any contract or transaction entered into by the charity during the year (period to 31 Dec 2023 - none).

## 7 Staff Numbers

There were no employees (including casual and part- time staff) during the year (2023: none)

## 8 Corporation Taxation

The charity is exempt from tax on income and gains falling within section 505 of the Taxes Act 1988 or section 252 of the Taxation of Chargeable Gains Act 1992 to the extent that these are applied to its charitable objects.

## 9 Debtors

	2024 £	2023 £
Other debtors and prepayments	180	180
Grants receivable	0	1,000
	<b>180</b>	<b>1,180</b>

## 10 Creditors

	2024 £	2023 £
Bank loans and overdrafts	-	-
Social security and other taxes	-	-
Accruals and other creditors	16,527	17,485
	<b>16,527</b>	<b>17,485</b>

**11 Movements in Funds**

	At 1 January 2024 £	Incoming Resources £	Resources Expended £	Transfers £	At 31 December 2024 £
Unrestricted Funds	21,791	18,089	18,793	704	21,791
Restricted Funds	3,000	22,500	0	(704)	24,796
<b>Total funds</b>	<b>24,791</b>	<b>40,589</b>	<b>18,793</b>	<b>-</b>	<b>46,587</b>

Restricted funds of £25,500, covering three projects was unspent at 31 December 2024 and carried forward for future expenditure on specific projects. The grants concerned Sir Halley Stewart Trust (£3,000) for Resources for churches on Islam and Muslims, Lady Fatema Charitable Trust (£2,500) for Interfaith Media Training and Westminster Abbey (£20,000) for dissemination projects for church resources on Islamophobia, and Challenging exclusionary discourses - the role of churches.

**12 Reconciliation of net movement in funds to net cash generated from operating activities**

	2024 £	2023 £
Net movement	21,796	(3,569)
Decrease/( Increase) in Debtors	1,000	2,000
Increase/(Decrease) Creditors	(958)	(4,095)
 Net cash generated by operations	 <b>21,838</b>	 <b>(5,664)</b>

# Christian Muslim Forum

## **The Christian Muslim Forum**

(A company limited by guarantee)

### **Report and Financial Statements For the Period Ended 31 December 2024**

Charity number 1114793  
Company number 05461960

# The Christian Muslim Forum

## Report of the trustees for the year ending 31 December 2024

The trustees are pleased to present their annual directors' report together with the financial statements of the charity for the year ending 31 December 2024 which are also prepared to meet the requirements for a directors' report and accounts for Companies Act purposes.

The financial statements comply with the Charities Act 2011, the Companies Act 2006, the Memorandum and Articles of Association, and Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland (FRS 102) effective 1 March 2018.

## Our purposes and activities

The Charity is established to work for the advancement of education and in particular to assist the Christian and Muslim faiths to develop mutual understanding through dialogue, events and projects in the community. The main objectives and activities for the period to 31 December 2024 were to:

- bring Christians and Muslims in different parts of the country together online and in-person on subjects that matter
- communicate stories of positive Christian-Muslim engagement, upcoming events and useful information to the public
- broaden the reach of Forum activities to include a wide spectrum of Muslims and Christians
- maintain and develop our strong network of Christian and Muslim organisations, scholars & specialists
- produce resources to further interfaith dialogue between Christians and Muslims
- develop stronger partnerships with organisations that complement our activities
- engage with media to promote Christian and Muslim voices in the public sphere
- generate additional and sustainable funding for our work
- extend the Church Mosque Twinning Programme to new areas and in new formats
- develop new resources to support Christian-Muslim dialogue particularly in relation to prejudice and discrimination

Trustees confirm that in agreeing the objectives and planned activities of the Charity in 2020 they have had regard to the Charity Commission's guidance on public benefit, including the guidance *Public benefit: running a charity (PB2)*.

The Christian Muslim Forum was launched in 2006 to create a space where Christians and Muslims in England can meet, learn about and understand each other better, so that we can live faithfully with difference and work together to enhance Christian-Muslim relationships. We aim to facilitate bridge-building activities between Christian and Muslim groups as platforms of engagement for the two communities to learn from one another, to share everyday concerns and to tackle difficult and controversial issues that affect both communities.

The past year has reasserted the significance of our work in undertaking meaningful dialogue between Christians and Muslims and engaging on subjects of social importance. In an election year with both domestic and foreign policy challenges galvanising voters, our work has, again, shone a light on the myriad ways in which faith identity and faith communities play a part in the way individuals engage with one another in local communities and as a national community of active citizens.

We have discussed the ongoing war in Gaza and its implications for peace in the Middle East. Recognising the longevity of the conflict and the heavy escalation of recent violence resulting in exponential deaths of Palestinian civilians, as well as concomitant outbreaks of violence in the Occupied West Bank against Palestinian communities, we have sought to understand how peace advocates and people of faith can play a role in addressing the dire humanitarian situation and the challenges to international humanitarian law and the law of armed conflict. We have discussed the role of faith communities in building solidarity with the affected communities in the region and resisting the attempts to characterise popular protests in support of a ceasefire and a stable peace as 'hate marches'. Our conversations have highlighted the neglected Christian communities in the Holy Land and have served as an important reminder of the virtues of faith communities being active in civil society for championing the moral cause of peace in divided societies.

Polarisation has also been an important subject of deliberation in our conversations about matters closer to home with our year being focused on topics ranging from the far right and its abuse of Christian symbology and scripture to advance an Islamophobic agenda, and responding to the racist riots in towns and cities across the UK during the summer of 2024.

The murder of three young girls at a dance class in Southport in July 2024 was a stark reminder of the horrors of indiscriminate violence unleashed against innocents in our local communities. In the immediate hours following the attack matters took a more sinister turn with social media posts alleging the attacker was a Muslim by the name of 'Ali Al-Shakati' who was 'on an MI6 watch list', 'known to Liverpool mental health services' and an 'asylum seeker'. Posts making these allegations about the attacker's identity quickly went viral. A vigil held in Southport for the victims of the attack took place but the community's pain and trauma was exploited by the far right acting on disinformation that the attacker was of Muslim background.

A day later, protestors descended on Southport mosque shouting racist slogans and threw objects at the mosque. In the days that followed and especially on the weekend of 3-4 August, violence, thuggery and Islamophobic chants occurred in towns and cities across the UK. Attacks included the targeting of Holiday Inn Express in Rotherham which housed asylum seekers. Chants by protestors included statements such as: "Get them out", "We want our country back", "England til I die" and "No surrender".

The willingness to accept that any attack or terrorist incident is likely to involve someone of Muslim origin stems from the high volume of media output that fixates on Muslims and violence or terrorism, as documented by academic research and reports by the Centre for Media Monitoring. This has been happening for many years to the extent that a tweet announcing false information about the Southport attacker's presumed identity was widely, and unquestioningly, accepted as true. Moreover, the scale and speed with which disinformation was shared and amplified and the manner in which the far right organised their violence fuelled riots, stem from the rapid pace with which social media and social media apps (like Telegram and WhatsApp) can spread and share news like wildfire. Again, this is not new; reports by the UN have identified Facebook as a key organising tool of individuals involved in the pogroms against Rohingya Muslims in Burma.

The response by the Government to the events was rapid and robust ensuring that all those who took part in the violence, or enabled it, or incited hatred online, would be dealt with through the criminal justice system. Furthermore, our Patron, the Archbishop of Canterbury, Justin Welby, quickly denounced the far right's abuse of Christian iconography and the racist riots which he described as "anti-Muslim, anti-refugee and anti-asylum seeker". The Archbishop reaffirmed the church's position on the abuse of Christian symbols by the far right stating: "Let me say clearly now to Christians that they should not be associated with any far-right group – because those groups are unchristian. Let me say clearly now to other faiths, especially Muslims, that we denounce people misusing such imagery as fundamentally anti-Christian."

The far right's Islamophobia is both a product of its own ingrained racism but also a product of the normalisation of racism and Islamophobia in our mainstream discourse. As Archbishop Justin noted, the far right's targeting of racialised minority groups has "flourished in fertile ground cultivated by years of rhetoric from some of our press and politicians".

Our attention to the challenges posed to interfaith solidarity and social cohesion by the far right has been further advanced by our events hosting Dr Helen Paynter and Dr Maria Power, co-editors of the book (fortuitously published by SCM Press in autumn 2024), 'The Church, The Far Right and The Claim to Christianity'.

Faith communities have a role to play in challenging far right discourses because the far right uses the language of nationalism to depict Muslims as 'outsiders' when Muslims are just as much a part of our nation and our national story as those of other backgrounds whether in terms of historical colonisation by the British Empire, or migration and the settlement of communities in the UK; British Muslims are British. Secondly, the far right abuses Christian symbols and teachings to popularise an idea of the nation as 'Christian', deliberately seeking to portray Islam as an alien religion in the UK rather than one of the Abrahamic faiths and a minority religion in a religiously plural society. This is all the more relevant in terms of census data which shows all religions to be minority religions in modern British society. Moreover, the far right pushes ideas of racial superiority and ethnonationalism in a way that is antithetical to religious teachings about the equal worth of all human beings and equality as the foundation of British society.

We have explored contemporary manifestations of Islamophobia in the UK and Europe, especially after the summer riots to examine the ways in which the far right uses and abuses Christian teachings, symbols and history to cast Muslims as 'invaders', 'outsiders' and the 'other' in European society and what role the churches can play in 'reclaiming' Christianity and Christian teachings from its manipulation and exploitation by the far right. What can



Christians and Muslims do together to challenge the hatred and bigotry that the far right pushes in our multiethnic, religiously plural societies has been a major piece of conversation throughout our year. Our annual Patron's meeting, hosted by then Archbishop of Canterbury, Justin Welby, surveyed these themes through small group conversations between Christians and Muslims about social polarisation, religious iconography, nationalism and hate discourses, and interfaith solidarity and dialogue as an instrument for social understanding and de-polarisation.

A similar theme was the topic of a presentation about our Church - Mosque twinning programme delivered in a session at the Christian-Muslim Summer School organised by the Centre for Muslim - Christian Studies at Ripon College in Oxfordshire. Discussing 'contact theory' and the conditions for improving social interactions and challenging prejudice, the session drew on examples from our Church-Mosque twinning programme to explore how, when and how often contact between groups occurs; the motivations for initiating contact and the challenges to maintaining contact in difficult times.

Other notable contributions to the core theme of interfaith dialogue and solidarity has been our exploration of Christian evangelical responses to Islam, drawing on the title of the book authored by Dr Richard McCallum, 'Christian Evangelical Responses to Islam: A contemporary overview'.

Evangelism is a key part of both Christianity and Islam, both religious traditions share a 'mission' to invite people to the Word of God; and to bear witness to their faith in their interactions in personal, communal and social life. This can excite tensions between the religions, as we encounter differences in doctrines, practices and visions of what constitutes a life of virtue in this world and salvation in the next, but it also presents valuable and important opportunities for mutual learning as we engage in inter-faith dialogue to understand each others' Scriptures, practices, and emulate role models at the heart of both religions. Pew Research on Global Religious Trends suggests that Christianity and Islam will be dominant world religions in the future, enjoying parity by 2050, with both comprising around a third of the global population. Much of this growth will occur in the Global South, and much of it, on the Christian side, will be in the Evangelical sphere. Dr Richard's book is a timely and vital contribution to navigating Christian-Muslim dialogue now and in the future as we come to terms with the ways in which demography and denominational shifts are changing our communities within and its impact without.

Our focus on young people remains with two important initiatives taking place in the year. Our Interfaith Media Training project successfully secured grant funding for a second cohort of young Christians and Muslims to be trained in media skills and broadcast interviews to better amplify the voices of young people of faith in our media and public life. The project builds on our seminal training session last year.

We also partnered with Westminster Interfaith and St Mary's University, Twickenham to host a dialogue among Young People of Faith inviting speakers from Jewish, Christian and Muslim traditions to speak about the challenges of being a young person of faith in today's society. The event offered an opportunity to hear from a segment of our faith communities that can often be overlooked and for whom contemporary social and economic issues can present different and new challenges to navigating faith in personal and public life.

Gender continues to be an area of focus for us and we have consistently tried to ensure parity in our speakers' programme to draw female voices to the fore. Our event at the London Jesuit

Centre in partnership with Westminster Interfaith saw two Muslim female scholars engage in direct dialogue about the role of prayer in their private lives and religious vocation. Prayer, which takes different forms in Christian and Muslim traditions, is nonetheless a central part of both faiths and learning about ways in which prayer shapes daily life and the regular routine of being Christian or Muslim is a reminder of our shared spiritual aspirations to draw close to The Divine and to live a life of composed devotion and deep reflection.

We were pleased to contribute to a one day conference hosted by the Centre for Faith in Public Life at Wesley House, Cambridge and the Woolf Institute, Cambridge, on The Bloom Review: One Year On - Multi-Faith Perspectives. Our contribution on Religious literacy and Muslim perspectives on the Bloom Review was well received and will be published in a collection of essays based on presentations delivered at the conference.

We are pleased to have welcomed new Scholar-Consultants to our organisation widening the pool of people specialising in faith matters and contributing to our work. Mindful of the need to broaden the age range of our Scholar-Consultants, we have been careful to appoint individuals from younger age groups.

We have also expanded our funding relationships to enjoy grants from two small grant-making bodies, as well as further funding from an established funding partner. It has been a pleasure to share our work with new partners and to elicit generous funding support for our activities. We continue to make efforts to secure further funding through partnership agreements and applications for restricted funding for project costs to maintain our activities.

We are deeply honoured and grateful for the support and encouragement of our Patron, the Archbishop of Canterbury. Our annual meeting at Lambeth Palace is a highlight in our calendar and a notable intervention to the importance attached to Christian-Muslim dialogue at a national and leadership level. Our event, held in the autumn of each year, is an opportunity to gather faith leaders from Christian and Muslim background to engage in high-level dialogue on issues of national importance.

As we look forward to marking our 20th anniversary in 2026, we are humbled by the incredible support we have received for our work over the years and remain resolute that our work has been, and continues to be, of vital importance not just to Christians and Muslims but to all who care about the preservation of our democratic society as a place where people of faith and no faith can live, work, socialise and interact with one another in peace, fraternity and social harmony.

## Financial Review

### Principal Funding Sources

Sources of funding in recent years have been various Church of England Dioceses, Churches Together in Britain and Ireland, Catholic Bishops' Conference of England and Wales, Dawoodi Bohra Community, Edinburgh University, Free Churches Group, the Methodist Church, Al-Khoei Foundation, United Reformed Church, Westminster Abbey, St Paul's Cathedral, Worshipful Company of Goldsmiths, The Allan and Nesta Ferguson Charitable Trust, MB Reckitt Trust, Imam Ali Foundation, Islamic Relief, Muslim Aid, Muslim Hands, Near Neighbours, Sir Halley Stewart Trust, Henry Luce Foundation, St John's Church Hurst Green, Muslim Charities Forum, Peace Matters, World Federation of KSIMC, Yusuf Islam Foundation, Randeree Charitable Trust, Lady Fatema Charitable Trust, and individual donations and consultation fees on matters of national interest.

We are also privileged to receive in-kind support from Christian and Muslim organisations whether through use of facilities or recruitment of volunteers.

### Investment Policy

When funds permit we maximise the amount kept on deposit in an interest-bearing account. There are insufficient funds available for long term investment.

## Reserves Policy and Going Concern

The Trustees' policy has been to manage reserves at a level needed to meet existing commitments and develop its strategy. Grants and donations received have resulted in accumulated unrestricted and restricted reserves at 31 December 2024 of £46,587 (2023: £24,791).

## Plans for future periods

The Forum continues to work with partners and grant making institutions to finance its priorities. Existing project commitments, including Church-Mosque Twinning, Inter Faith Media Skills Training, and the development of Resources on Islamophobia and Islam and Muslims for church congregations, continue. Our media skills training programme has been particularly successful and we are glad to be able to expand our work in this area. Our recent projects on Young People of Faith and Women and Faith allows us to further enhance our commitment to diversity, equity and inclusion within and without. The Forum is encouraging a commitment to donate to core funds over several years from trusted, high profile partners and widening its approach to grant making bodies to source funding for project costs.

## Reference and administrative details

Charity Name:	The Christian Muslim Forum
Charity registration number:	1114793
Company registration number:	5461960
Registered Office and operational address:	200a Pentonville Road, London, N1 9JP

## Directors and Trustees

The company directors are charity trustees for the purposes of charity law and under the company's Articles are known as members of the Management Committee. They are as follows:

Shaykh Ibrahim Mogra, Co-Chair (re-appointed 12 October 2015)

Rt Revd Paul Hendricks, Co-Chair (re-appointed 12 October 2015)

Imam Qari Asim (appointed 17 October 2018)

Aliya Azam (appointed 30 November 2019)

Bishop Martin Gorick (appointed 28 September 2021)

Jill Dhell (appointed 28 September 2021)

### **Patron**

The Most Revd and Rt. Hon. Justin Welby, Archbishop of Canterbury (Founding)

## Structure, Governance and Management

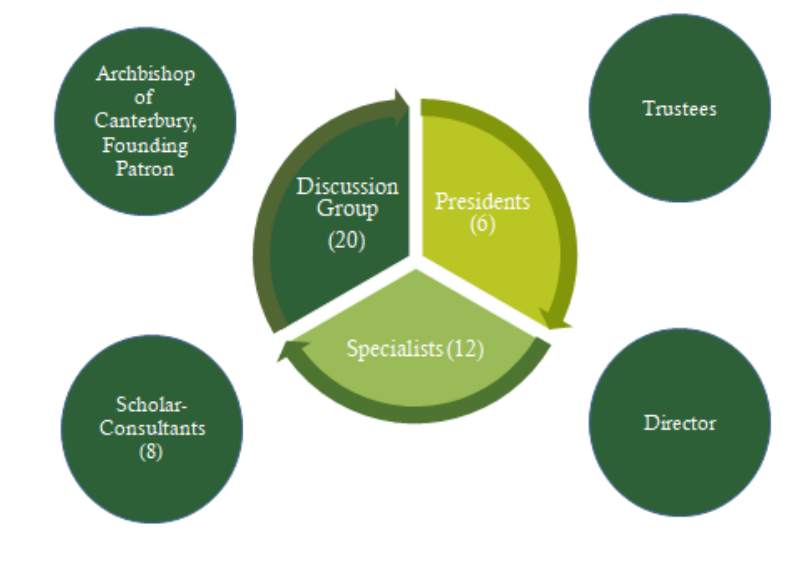
### Governing Document

The Christian Muslim Forum is a charitable company limited by guarantee (inc. 24 May 2005) and registered as a charity (22 June 2006). The company was established under a Memorandum of Association setting out the objects and powers of the charitable company and is governed under its Articles of Association. The Articles of Association were revised in October 2019. In the event of the company being wound up members are required to contribute an amount not exceeding £1.

### Recruitment and Appointment of Management Committee

The company directors are charity trustees for the purposes of charity law and under the company's Articles are known as members of the Management Committee. Under the requirements of the Memorandum and Articles of Association members of the Management Committee are elected to serve for a period of four years after which they must be re-elected at the next Annual General Meeting. No Trustee may serve for more than two consecutive terms nor for more than four terms in total. There are two Patron-appointed Trustees, one Christian, one Muslim. There are two Chairpersons, one Christian, one Muslim, elected by the Trustees to serve for two years and eligible for re-appointment for two more years but not further without a break in office. The first directors (1 Christian, 1 Muslim) were identified by the Forum's Implementation Group, in consultation with Christian and Muslim representative bodies, who proposed them to the Archbishop of Canterbury (Founding Patron) as Chair/Vice-Chair of the Forum. Those identified were appointed as the first directors of the Forum. Two additional directors were appointed in 2006 and since then there have been 6 directors.

### Organisational Structure



The Christian Muslim Forum's Management Committee convenes approximately every eight weeks. The Management Committee is supported by the Presidents of the Christian Muslim Forum (seven representative religious leaders from the Christian and Muslim communities) who give advice on the strategic direction and input to the policy of the charity. The Director also sits on the Committee but has no voting rights. A scheme of delegation is in place and day to day responsibility for actions and decision-making rest with the Director. The Director is responsible for ensuring that the charity:

- delivers the projects to which it is committed
- makes applications to relevant grant-making bodies for core and project costs

- maintains records and processes
- achieves a programme of communication with key interested parties
- manages contracts, purchasing and suppliers
- maintains relationships with funders
- manages contractors, sessional workers and volunteers
- reports to and directs the work of the Management Committee

Strategy, programme and project delivery is overseen and co-ordinated by the Director. The Director is responsible for servicing the meetings of the Christian Muslim Forum. The Forum explores aspects of different Christian and Muslim traditions amongst its members and reflects on key topical issues. A core Discussion Group, bringing together Christians and Muslims from diverse backgrounds, meets several times each year to discuss difficult issues, the results of which shape the Forum's strategy. We have a commitment to ensure that at least 30% of Forum members are female, at the end of the period there were 8 female members out of a total of 20 (40%).

### Related Parties

The Christian Muslim Forum was a member of the national Inter Faith Network UK; though it is now defunct with a new initiative taking shape to replace some of its vital work, and we are associated with Churches Together in England through our Presidents. We have, over the years, also built links with:

#### **Religious institutions and organisations**

Catholic Bishops' Conference of England and Wales  
Coptic Orthodox Church  
Churches Together in Britain & Ireland (CTBI)  
Council of Christians and Jews  
Baptist Union  
East London Mosque and London Muslim Centre  
Dioceses of the Church of England  
Bradford Central Mosque  
Finsbury Park Mosque

Free Churches Group  
Islamic Centre of England

Leeds Makkah Mosque  
London Central Mosque and Islamic Cultural Centre

The Methodist Church  
Presence and Engagement Network, Church of England  
Salvation Army  
Society of Jesus, UK  
St Paul's Cathedral  
United Society Partners in the Gospel  
United Reformed Church  
Westminster Abbey  
World Federation of KSIMC

Muslim Welfare House, London

Muslim World League

#### **Charities**

Al-Khoei Foundation  
Al-Khair Foundation  
Church Urban Fund (CUF)  
Coexist House  
Collaboration House

Imam Ali Foundation  
Islamic Relief  
Randeree Charitable Trust  
Yusuf Islam Foundation  
Trussell Trust  
Lady Fatema Charitable Trust  
Peace Matters

#### **Academic institutions**

Christian-Muslim Studies Network, University of Edinburgh

Centre for Muslim-Christian Studies, Oxford

Cambridge Muslim College

Cambridge Inter-Faith Programme  
Faith Centre, London School of Economics  
St George's College, Jerusalem  
University of Edinburgh  
University of Roehampton  
Islamic Foundation

#### **Government and quangos**

Department for Housing, Communities and Local Government  
Cross Government Anti-Muslim Hatred Working Group

#### **Faith based civil society orgs**

Abrar House  
An-Nisa Society  
British Muslim Forum  
Dawoodi Bohra Community  
Faith and Belief Forum

Faith-based Regeneration Network  
The Feast, Birmingham  
Imams Online  
International Imam Hussain Council

London Boroughs Faiths Network  
London Interfaith Centre

Karimia Institute, Nottingham  
St Ethelburga's Centre for Reconciliation and Peace  
Mosques and Imams National Advisory Board (MINAB)

Muslim-Christian Marriage Support Group  
Muslim Council of Britain (MCB)  
St Philip's Centre, Leicester  
Near Neighbours Programme

#### **Media**

Centre for Media Monitoring

Greenbelt Festival

Premier Christian Radio

### Pay policy for senior staff

The board of directors, who are also the trustees, and the senior management team comprise the key management personnel of the charity in charge of directing and controlling, running and operating the Trust on a day to day basis. Board directors give of their time freely and no director received remuneration in the year with the exception of payments to a director for specific project work. Details of directors' expenses, remuneration and related party transactions are disclosed in note 6 to the accounts.

There is a policy that the salaries of senior staff are reviewed annually. However, the Christian Muslim Forum has not employed staff since 9 January 2015.

### Risk Management

The trustees have a risk management strategy which comprises:

- an annual review of the principal risks and uncertainties that the charity faces;
- the establishment of policies, systems and procedures to mitigate those risks identified in the annual review; and
- the implementation of procedures designed to minimize or manage any potential impact on the charity should those risks materialise.
- Risk Guidance regarding Extremism and Controversial Views
- Child and Adult Safeguarding policies
- Data protection policy to comply with GDPR
- Use of Social Media guidelines

The main areas of risk are currently identified as:

- Financial/Fraud - we continue to develop our financial processes to ensure that we have timely financial reporting and that the trustees are fully involved in financial decision-making. Internal checks are made on the Charity's bank accounts.
- Staff issues/loss of key staff - the Director was made redundant on 9 January 2015. The Director has been replaced by a Director who is not a member of staff. We engage sessional specialist workers, consultants, and have a growing volunteer team.
- Income dependency – we continue to apply for grants to fund core and project costs of the organisation and continue to receive small grants and donations from Christian and Muslim institutions.
- Website - technical support for managing website updates and other routine maintenance.
- Extremism and Controversial Issues - The Forum has developed its own 'Risk Guidance Regarding Extremism and Controversial Views' and follows the Charity Commission's *Compliance Toolkit Protecting Charities from Harm*, Chapter 5.
- Safeguarding of Adults and Children - The Forum has updated its safeguarding policies in respect of children and vulnerable adults and reviews policies annually.

## Trustees' responsibilities in relation to the financial statements

The charity trustees (who are also the directors of the Christian Muslim Forum for the purposes of company law) are responsible for preparing a trustees' annual report and financial statements in accordance with applicable law and United Kingdom Accounting Standards (United Kingdom Generally Accepted Accounting Practice). Company law requires the charity trustees to prepare financial statements for each year which give a true and fair view of the state of affairs of the charitable company and the group and of the incoming resources and application of resources, including the income and expenditure, of the charitable group for that period. In preparing the financial statements, the trustees are required to:

- select suitable accounting policies and then apply them consistently;
- observe the methods and principles in the Charities SORP;
- make judgements and estimates that are reasonable and prudent;
- state whether applicable UK accounting standards have been followed, subject to any material departures disclosed and explained in the financial statements;
- prepare the financial statements on the going concern basis unless it is inappropriate to presume that the charity will continue in business.

The trustees are responsible for keeping proper accounting records that disclose with reasonable accuracy at any time the financial position of the charity and to enable them to ensure that the financial statements comply with the Companies Act 2006. They are also responsible for safeguarding the assets of the charity and the group and hence taking reasonable steps for the prevention and detection of fraud and other irregularities. The trustees are responsible for the maintenance and integrity of the corporate and financial information included on the charitable company's website. Legislation in the United Kingdom governing the preparation and dissemination of financial statements may differ from legislation in other jurisdictions.

## Statement as to disclosure to our Independent Examiner

In so far as the trustees are aware at the time of approving our trustees' annual report:

- there is no relevant information, being information needed by the independent examiner in connection with preparing their report, of which the independent examiner is unaware, and
- the trustees, having made enquiries of fellow directors and the company's independent examiner that they ought to have individually taken, have each taken all steps that he/she is obliged to take as a director in order to make themselves aware of any relevant information and to establish that the independent examiner is aware of that information.

Approved by the Board of Directors and signed on its behalf by:

.....  
Name:

.....  
Date:



**The Christian Muslim Forum**  
**Statement of Financial Activities (including income and expenditure account) for year ending 31 December 2024**

	Note	Unrestricted Funds	Restricted Funds	Total Funds 2024	Total Funds 2023
		£	£	£	£
<b>Income</b>					
Grants and donations	3	17,445	22,500	39,945	18,680
Interest income	4	644	-	644	459
Other income		-	-	-	-
<b>Total income</b>		<b>18,089</b>	<b>22,500</b>	<b>40,589</b>	<b>19,139</b>
<b>Total expenditure</b>					
Expenditure on charitable activities	5	18,793	0	18,793	22,708
<b>Net income/(expenditure) and net movement in funds for the year</b>		<b>(704)</b>	<b>22,500</b>	<b>21,796</b>	<b>(3,569)</b>
<b>Reconciliation of funds</b>					
Funds brought forward		21,791	3,000	24,791	28,360
Transfers		704	(704)		
<b>Total funds carried forward</b>		<b>21,791</b>	<b>24,796</b>	<b>46,587</b>	<b>24,791</b>

The statement of financial activities includes all gains and losses recognised in the year. All income and expenditure derive from continuing activities.

**The Christian Muslim Forum Balance  
Sheet as at 31 December 2024**

	Note	£	£
<b>Current assets</b>			
Prepayments and other assets	9	180	1,180
Cash in bank and on hand		62,934	41,096
<b>Total current assets</b>		63,114	42,276
<b>Liabilities</b>			
Creditors falling due within one year	10	16,527	17,485
<b>Net assets</b>		<b>46,587</b>	<b>24,791</b>
<b>The funds of the charity:</b>			
Unrestricted income funds	11	<b>21,791</b>	<b>21,791</b>
Restricted income funds		<b>24,796</b>	<b>3,000</b>
<b>Total charity funds</b>		<b>46,587</b>	<b>24,791</b>

The trustees have prepared accounts in accordance with section 398 of the Companies Act 2006 and section 138 of the Charities Act 2011. These accounts are prepared in accordance with the special provisions of Part 15 of the Companies Act relating to small companies and constitute the annual accounts required by the Companies Act 2006 and are for circulation to members of the company. For the year ending 31 December 2024 the company was entitled to exemption from audit under section 477 of the Companies Act 2006 relating to small companies. The members have not required the company to obtain an audit of its accounts for the year in question in accordance with section 476. The directors acknowledge their responsibilities for complying with the requirements of the Act with respect to accounting records and the preparation of accounts.

The notes at pages 15 to 19 form part of these accounts.

Signed:

Date:

Name Bishop Paul Hendricks  
Trustee on behalf of the trustees

**The Christian Muslim Forum**

**Statement of Cash Flows for the year ending 31 December 2024**

		<b>2024</b>	<b>2023</b>
	Note	£	£
<b>Cash generated in operating activities</b>	12	<b>21,838</b>	<b>(5,664)</b>
<b>Cash and cash equivalents at the beginning of the year</b>		<b>41,096</b>	<b>46,760</b>
<b>Total cash and cash equivalents at the end of the year</b>		<b>62,934</b>	<b>41,096</b>

## Notes on the accounts

### 1 Accounting Policies

The principal accounting policies adopted, judgements and key sources of estimation uncertainty in the preparation of the financial statements are as follows:

#### a) Basis of preparation

The financial statements have been prepared in accordance with Accounting and Reporting by Charities: Statement of Recommended Practice applicable to charities preparing their accounts in accordance with the Financial Reporting Standard applicable in the UK and Republic of Ireland (FRS 102) (effective 1 March 2018) - (Charities SORP (FRS 102)), the Financial Reporting Standard applicable in the UK and Republic of Ireland (FRS 102) and the Companies Act 2006. The Christian Muslim Forum meets the definition of a public benefit entity under FRS 102. Assets and liabilities are initially recognised at historical cost or transaction value unless otherwise stated in the relevant accounting policy note(s).

#### b) Reconciliation with previous Generally Accepted Accounting Practice

In preparing the accounts, the trustees considered that no restatement of comparative items was necessary in applying the accounting policies required by FRS 102 and the Charities SORP FRS 102.

#### c) Preparation of the accounts on a going concern basis

The Christian Muslim Forum reported net assets of £46,587 at 31 December 2024 and fundraising activities are continuing. On this basis the Trustees consider that the charity is a going concern.

#### d) Income

Income is recognised when the charity has entitlement to the funds, any performance conditions attached to the item(s) of income have been met, it is probable that the income will be received and the amount can be measured reliably.

#### e) Interest receivable

Interest on funds held on deposit is included when receivable and the amount can be measured reliably by the charity; this is normally upon notification of the interest paid or payable by the Bank.

#### f) Fund accounting

Unrestricted funds are available to spend on activities that further any of the purposes of charity. Restricted funds are donations which the donor has specified are to be solely used for particular areas of the Trust's work or for specific projects being undertaken by the Forum.

#### g) Expenditure and irrecoverable VAT

Expenditure is recognised once there is a legal or constructive obligation to make a payment to a third party, it is probable that settlement will be required and the amount of the obligation can be measured reliably.

Irrecoverable VAT is charged as a cost against the activity for which the expenditure was incurred.

h) Debtors

Debtors are recognised at the settlement amount due. Prepayments are valued at the amount prepaid net of any trade discounts due.

i) Cash at bank

Cash at bank includes bank current and short term deposit accounts.

j) Creditors and provisions

Creditors and provisions are recognised where the charity has a present obligation resulting from a past event that will probably result in the transfer of funds to a third party and the amount due to settle the obligation can be measured or estimated reliably. Creditors and provisions are normally recognised at their settlement amount after allowing for any trade discounts due.

## 2 Legal status of the Trust

The Trust is a company limited by guarantee and has no share capital. In the event of the company being wound up members are required to contribute an amount not exceeding £1.

## 3 Income from grants and donations

	2024 £	2023 £
Grants	39,500	17,962
Donations	445	718
	<b>39,945</b>	<b>18,680</b>

## 4 Interest income

Interest income of £644 (2023: £459) arises from money held in a short term interest bearing deposit account.

## 5 Analysis of expenditure on charitable activities

	2024	2023
	£	£
Staff costs	14,712	15,886
Public events and forums and other direct project costs	409	4,869
Insurance	0	0
Website and publicity	1720	302
Accommodation	120	120
IT costs	236	144
Other office costs	163	13
Independent examination	1410	1350
Bank charges	23	24
<b>Totals</b>	<b>18,793</b>	<b>22,708</b>

Expenditure on charitable activities was £18,793 (2023: £22,708) of which £18,793 was unrestricted (2023: £17,158) and £0 was restricted (2023: £5,550).

## 6 Staff costs, trustee remuneration and expenses, and the cost of key management personnel

No employees had employee benefits in excess of £60,000 (2023: nil).

Trustees' expenses during the year were £Nil (2023: £Nil).

Trustees' remuneration during the period was £Nil (period to 31 Dec 2023: £Nil). No trustee or other person related to the charity had any personal interest in any contract or transaction entered into by the charity during the year (period to 31 Dec 2023 - none).

## 7 Staff Numbers

There were no employees (including casual and part- time staff) during the year (2023: none)

## 8 Corporation Taxation

The charity is exempt from tax on income and gains falling within section 505 of the Taxes Act 1988 or section 252 of the Taxation of Chargeable Gains Act 1992 to the extent that these are applied to its charitable objects.

## 9 Debtors

	2024 £	2023 £
Other debtors and prepayments	180	180
Grants receivable	0	1,000
	<b>180</b>	<b>1,180</b>

## 10 Creditors

	2024 £	2023 £
Bank loans and overdrafts	-	-
Social security and other taxes	-	-
Accruals and other creditors	16,527	17,485
	<b>16,527</b>	<b>17,485</b>

**11 Movements in Funds**

	At 1 January 2024 £	Incoming Resources £	Resources Expended £	Transfers £	At 31 December 2024 £
Unrestricted Funds	21,791	18,089	18,793	704	21,791
Restricted Funds	3,000	22,500	0	(704)	24,796
<b>Total funds</b>	<b>24,791</b>	<b>40,589</b>	<b>18,793</b>	<b>-</b>	<b>46,587</b>

Restricted funds of £25,500, covering three projects was unspent at 31 December 2024 and carried forward for future expenditure on specific projects. The grants concerned Sir Halley Stewart Trust (£3,000) for Resources for churches on Islam and Muslims, Lady Fatema Charitable Trust (£2,500) for Interfaith Media Training and Westminster Abbey (£20,000) for dissemination projects for church resources on Islamophobia, and Challenging exclusionary discourses - the role of churches.

**12 Reconciliation of net movement in funds to net cash generated from operating activities**

	2024 £	2023 £
Net movement	21,796	(3,569)
Decrease/( Increase) in Debtors	1,000	2,000
Increase/(Decrease) Creditors	(958)	(4,095)
 Net cash generated by operations	 <b>21,838</b>	 <b>(5,664)</b>



# Brookfield & Co

Chartered Accountants

J A Brookfield B Comm ACA ATII

Consultant J E Pickard BA AIT

## Independent Examiners' Report

Report of the Independent Examiner to the Directors of the Christian Muslim Forum  
For the year ended 31 December 2024

We report on the financial statements for the year ended 31 December 2024 which are set out on pages 13 to 20 and have been prepared on the basis of the accounting policies on pages 16 to 17.

### Respective responsibilities of the Board of Directors and Independent Examiner

The Board of Directors is responsible for the preparation of the financial statements. It is our responsibility to form an independent opinion, based on our work, on those statements and to report our opinion to you.

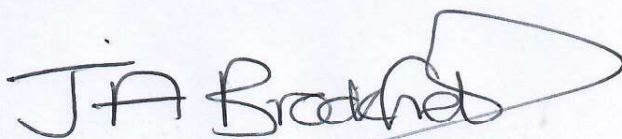
### Basis of Independent Examiner's Report

An examination includes a review of the accounting records kept by the Company and a comparison of the accounts presented with those records. It also includes consideration of any unusual items or disclosures in the accounts, seeking explanations from the Board of Directors concerning any such matters. The procedures undertaken do not provide all the evidence that would be required in an audit and consequently we do not express an audit opinion on the view given by these accounts.

### Independent Examiners Statement

In connection with our examination, no matter has come to our attention which gives us a reasonable cause to believe that in any material aspects the requirements to keep the accounting records in accordance with the Companies Act 2006 and to prepare accounts which accord with the accounting records and to comply with the accounting requirements of the Act have not been met or to which, in our opinion, attention should be drawn in order to enable a proper understanding of the accounts to be reached.

Signed by J A Brookfield  
on behalf of  
Brookfield & Co  
Chartered Accountants



26/9/25