

# Safeguarding Trust Building Friendship

*A Preliminary Statement by the  
Interfaith Alliance UK in Relation to the  
Proposed Christian Muslim Forum  
for England*



Interfaith Alliance UK

*The Eternal One is our God, the Eternal God is One*

**[interfaithalliance.org.uk](http://interfaithalliance.org.uk)**

# 1 Introduction

*‘And you will find the nearest among men in their love to the believers are those who say “We are Christians”, for there are priests and holy men among them and they are not proud’*  
**(Quran 5:82)**

*“Teacher, which is the greatest commandment in the Law?” Jesus replied: “Love the Lord your God with all your heart and with all your soul and with all your mind. This is the first and greatest commandment. And the second is like it: ‘Love your neighbour as yourself.’ All the Law and the Prophets hang on these two commandments.”* **(Matthew 22:36-40)**

The Interfaith Alliance UK is a network of people of faith committed to a promotion of the liberal and progressive aspects of diverse faith traditions, working together to promote the love of the One Same God witnessed in social justice, tolerance and respect for differences in Britain’s multi-faith and multicultural society.

The Interfaith Alliance UK strongly supports the initiative to establish a permanent structure for Christian-Muslim dialogue and cooperation for the United Kingdom and Ireland, which is fully ecumenical and balanced in its Christian contribution, and equally broad and inclusive in its compass of diverse parts of the Muslim community, of all traditions, viewpoints (including liberal progressive viewpoints), genders and ages.

## 1.1 The Christian Muslim Forum

The initiative undertaken since 1997 by the Church of England under Archbishop George Carey’s leadership, in conjunction with some Muslim organisations, to establish such a Christian Muslim Forum for England therefore represents an important development, with a potentially

substantial impact on the future in this country, of relations between Muslims and the various Christian churches as a whole, regardless of their participation in the Forum or otherwise.

These developments are set in relief to the critical world situation at this juncture in history, and the tragic events in London of 7 July 2005, in respect whereof Christian-Muslim dialogue plays a pivotal role in securing peace, justice and security for people of all faiths in Britain.

The Interfaith Alliance UK has therefore undertaken a careful initial impact assessment of this project, and with a view to protecting and promoting what is morally right and just in the encounter between our faith communities, presents here a number of serious cautions which we should like to discuss more fully with Churches Together in Britain and Ireland, the government and other faith-based organisations, with the intention of undertaking more comprehensive research.

Due to the lack of transparency with which some of the processes relating to administration of the Christian Muslim Forum are being undertaken, details concerning all the personalities involved in this initiative, their roles, criteria for their selection, and the procedures by which the Forum is being launched, are not yet offered up to public scrutiny.

For this reason, the Interfaith Alliance UK, acting in the public interest, presents this as a preliminary statement of concerns, with a view to more detailed research, and we request that the organisers of the Christian Muslim Forum kindly make available the relevant information in full during the course of a comprehensive enquiry undertaken by a number of faith-based

organisations together, thereby enabling public concerns to be allayed.

## ***1.2 Statement of Concerns***

This statement was drafted and approved at the meeting of the Board of the Interfaith Alliance UK, taking place on 22 November 2005. The preliminary statement is further made publicly available online at our website:

<http://www.interfaithalliance.org.uk/>

It is the decision of the Board of the Interfaith Alliance UK to present this statement initially for discussion to Churches Together in Britain and Ireland, and thereafter to other interested parties. We have sought, and continue, to invite the organisers of the Christian Muslim Forum to meet and discuss with ourselves the concerns raised in this statement, both prior to its publication and since.

This brief initial statement is divided into three parts:

1. Preliminary Statement of Muslim Concerns
2. Preliminary Statement of Christian and Jewish Concerns
3. Preliminary Recommendations

We hope our statement of concerns will be taken in the spirit in which it is intended, our acting to protect the trust and good relations which should rightly obtain between diverse faith communities in this country, such that any new inter-faith initiative to build dialogue and cooperation between Christians and Muslims, should at the very least, not do harm, if it is unable to do substantive good.

**Board of the Interfaith Alliance UK**

*London, 22 November 2005*

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## 2 Preliminary Statement of Muslim Concerns

### 2.1 Targeted Proselytisation of the Muslim Community and its Background

During the Holy Month of Ramadan in November 2004, a group from St Helen's Church, Bishopsgate, under the direction of its Rector, William Taylor sent a group of missionaries into the Stepney Episcopal Area of the Diocese of London. The group had for some time been planning a campaign of vigorous evangelism targeting the Muslim community in London, and on that occasion set up a stall immediately outside the East London Mosque (London Muslim Centre).

This inflammatory and provocative action, directly outside a Muslim house of worship during the Muslim holy month, led to considerable anger among a number of worshippers at the mosque, in particular among the young, and this in turn led to a violent disturbance of public order and a breach of the peace.

Since that time, repeated and prolonged attempts have been made by the Muslim community in cooperation with Christian friends, to engage the Rector of St Helen's Church, Bishopsgate in dialogue around this issue, but these have finally been repelled by William Taylor, his citing a scriptural paradigm that the Bible allegedly justifies such provocative insensitivity:

*"We do not consider it unloving to proclaim the Gospel whenever and wherever we can...Jesus Christ himself makes this clear as he preaches in the temple, right at the heart of Judaism (e.g. John 7-8). Indeed, his first followers take this lead as they proclaim Jesus Christ as Lord in the temple courts too (e.g. Acts 3). Just as they continued to do so even when the religious rulers did not like this and asked them to stop, so too*

*we feel that we should serve God rather than man (e.g. Acts 4)...In view of Jesus Christ's own example and that of the Apostles we really do not feel that we have anything to apologise for. And, consequently, we also cannot provide any dhimmi-like reassurances that we will stop engaging in this kind of proclamation."*  
**(Statement from St Helen's Church, Bishopsgate, 11 October 2005)**

In the light of the repeated rejection by the Rector of St Helen's Church, Bishopsgate, to enter into any neutrally-mediated dialogue with the Muslim community around this issue, on 9 November 2005 an emergency meeting was convened between representatives of the Muslim community, the Metropolitan and City of London police, local government and local Anglican clergy, to discuss the appropriate strategy to address the inflammatory actions by St Helen's at a highly sensitive time.

Previous to this incident, on 13 December 2003 a joint Jewish and Muslim Delegation met with the Rt Reverend and Rt Hon Richard Chartres, Bishop of London, and at that time presented to him serious concerns expressed jointly on behalf of the Office of the Chief Rabbi and the Muslim community, in respect of grossly provocative activities against the Jewish and Muslim communities emergent from three Conservative Evangelical Anglican churches in London, All Souls Church, Langham Place, Christ Church, Spitalfields, and St Helen's Church, Bishopsgate.

In the case of All Souls Church, Langham Place, not only had the Rector of this church, Richard Bewes enlisted the services of 'Jews for Jesus' to launch a mission targeting the Jewish community on the High Holy Day of Rosh Hashannah, but had for a number of years sponsored the activities from the premises of the church, of an

organisation training in the evangelistic targeting of Muslims, by 'Brethren in Christ World Ministries', with the specific remit of polemical, targeted proselytism of the British Muslim community.

The considerable notoriety of this group and its missionary leadership amongst the Muslim community arises out of repeated blasphemies against the person of the Prophet Muhammad, and his many virulent speeches and publications attacking the Holy Quran and the British Muslim communities. For example:

*'When we look at the life of Mubammad we find an even larger emphasis on sex, and the fulfillment of carnal desires...It is odd that God would allow one of His prophets, to indulge in lust and revel with women at his pleasure...Do we find any of the other prophets so obviously controlled by sex?' (Jay Smith 'Muhammad' Hyde Park Christian Fellowship 1995 C4iib)*

## **2.2 Relation of Such Conduct to the Christian Muslim Forum**

The activities by these Conservative Evangelical churches *do not exist in isolation*, but through a network of conservative evangelical groups and individuals dedicated to targeting Muslims, spreading to areas where Muslim communities live, and to university campuses. For example, through ongoing training programmes in Muslim evangelism conducted for student members of university Evangelical Christian Unions, affiliate bodies of the Universities and Colleges Christian Fellowship (UCCF) have enlisted the services of a number of anti-Islamic polemicists. In addition a growing number of affiliate bodies of the Evangelical Alliance (EAUK) specialise in targeting of the British Muslim community often in ways which

are highly provocative, dishonest and damaging to community relations.

The major concern however, arises out of the fact that a number of the network of evangelical individuals associated with the promotion of the targeting of the Muslim community, have been connected either directly or indirectly, to the advisorship of Archbishop Carey in reference to inter-faith relations with the Muslim community.

Even at the initial discussions leading to the inception of the Christian Muslim Forum, there were serious private concerns and anger raised by very senior Muslim leaders on account of a statement made by a former senior advisor to Lord Carey on inter-faith relations, to the effect that the British Muslim community should be targeted, and which was later retracted after very stern complaint to the Archbishop.

*We have been advised by Canon Dr David Marshall to clarify that the reference to the Chaplain and Advisor on Inter-Faith Relations to Archbishop Carey which was made by the Muslim leaders in that instance does not relate to him in any way, but to another individual, and any inference to him is incorrect.*

Nevertheless, the manner in which the previous Archbishop of Canterbury appears to have manoeuvred the placing of key personnel in Lambeth Palace in accordance with a seeming personal agenda, ensured that among the network of advisors to the Christian Muslim Forum have been a number of leading evangelical members with an unambiguous involvement in the targeted proselytism of the Muslim community, including among others, personnel from missionary Islamic institutions such as the London Bible College (re-named London School of Theology), and members of the Anglican Network for Inter-Faith

Concerns (NIFCON) working in missionary Islamics.

It is increasingly the case, that in the light of past and ongoing statements by Lord Carey in respect of Islam and the Muslim community, which have provoked a repeated angered public response by Muslim organisations, the confidence of grassroots British Muslims in the ostensible goodwill of the former Archbishop towards the community is severely to the effect that, "Carey was a false friend to us".

It is therefore the profound fear and clear caution of the Interfaith Alliance UK that Muslims, and other Christian churches involved in this project, should be under no illusion as to the severely damaging impact upon overall Muslim trust in the whole enterprise of dialogue with British Christians (*both within and outside* the Christian Muslim Forum initiative), if and when these facts come to broader public attention, including within the Muslim community.

### **3 Preliminary Statement of Christian and Jewish Concerns**

#### ***3.1 Misrepresentation of the Ecumenism of the Project***

Further to the serious concerns raised by Muslims, it is moreover the shared concern of Christians, Jews and Muslims in the Interfaith Alliance UK, and our friends from various Eastern Orthodox and Catholic organisations and elsewhere, that while the clear perception of very many ordinary British Muslims is that the Christian Muslim Forum is a coordinated and officially endorsed, fully ecumenical cooperative venture of all the Christian churches together, that this is not in fact the case.

During the process of consultation with the Muslim community as to the need for a national Christian Muslim Forum, some effort was made to investigate the opinions of different British Muslim communities with a view to wider inclusion. Such a stakeholder analysis has however not been paralleled in a fair and inclusive consultation by the Church of England with other Christian denominations, resulting in a comprehensive and transparent ecumenical selection process for the Forum.

On the contrary, the process of involvement of the personnel within non-Anglican churches formally responsible for inter-faith relations appears to have been inconsistent, partial, haphazard and cavalier. This has led to the perception among our colleagues and ourselves of the Established Church acting somewhat like Head Boy of Eton, handpicking cooperation from other denominations as it sees fit. This is not a satisfactory standard of due process.

Such a practice is clearly misleading, and at odds with the perception of the Christian Muslim Forum by the grassroots Muslim community as authentically ecumenical, and thus is inappropriate for the best interests of the Forum as a whole.

#### ***3.2 Absence of a Coherent Theological Basis for Inter-Faith Dialogue***

It is a fundamental tenet of the Islamic view of the Christian world as being divided into *abluna al-masihiyun* ('our people, the Christians'/'our neighbours'/'fellow Arabs', etc) and *salabiyyun* ('Crusaders'/'foreigners'). Previous initiatives for Christian-Muslim dialogue have foundered on the repeated and consistent failure to recognise this core principle universally recognised across the Muslim world. Namely, that it is the ancient Christian communities with whom Muslims have lived as neighbours in mutual encounter for centuries, which have a critical role to play in shaping the engagement of Christendom with the Muslim *ummah*.

It is therefore absolutely crucial to the success of the Christian Muslim Forum that this project proceeds on a proper and honest ecumenical basis, giving due weight to those traditional Eastern churches, Orthodox (Antiochan, Greek, Russian Orthodox Patriarchates), Coptic, Chaldean, Syrian Orthodox, Roman Catholic, for whom relations with Muslims are most intuitive, expressed unambiguously by the current Greek Orthodox Archbishop Gregorios of Thyateira and Great Britain:

*"We say to our Muslim friends, "We are your brothers. We have lived with you as friends and neighbours for centuries, and you and we worship the One Same God of Abraham""*  
***(Archbishop Gregorios of Thyateira and Great Britain)***

Authentic dialogue, free from the odour of the disingenuous, can only be achieved when the basis for such dialogue is placed on the footing of a properly grounded theology of other faiths.

Following his meeting on 16 November with one of the Muslim coordinators of the Christian Muslim Forum, the Chair of the Interfaith Alliance UK reported back to the Board of the IAUK that he was advised that a deliberate decision had been taken by the organisers of the Christian Muslim Forum to exclude any forum of theological dialogue from the initiative, the view being taken instead that such theological dialogue should take place outside the Forum.

However, actions of religiously-inspired intolerance at whichever end of the spectrum from ghettoisation to terrorism arises directly out of the failure to understand respect for people of other faiths and for difference, as a *religiously-binding obligation*.

A celebrated instance of the transformative role of a coherent theology of the other, is the Declaration of *Nostra Aetate* promulgated by the Roman Catholic Church:

*The Church regards with esteem also the Muslims. They adore the one God, living and subsisting in Himself; merciful and all-powerful, the Creator of heaven and earth, who has spoken to men; they take pains to submit wholeheartedly to even His inscrutable decrees, just as Abraham, with whom the faith of Islam takes pleasure in linking itself, submitted to God. Though they do not acknowledge Jesus as God, they revere Him as a prophet. They also honour Mary, His virgin Mother; at times they even call on her with devotion. In addition, they await the day of judgment when God will render their deserts to all those who have been raised up from the dead. Finally, they value the moral life and worship God especially through prayer,*

*almsgiving and fasting.*’ (***Declaration of Nostra Aetate 3, 28 October 1965***)

It is thus the view of the Board of the IFAUK that the decision to expunge discussion of the core elements of belief from the central activity of what purports to be a dialogue forum between two great world faiths, considerably reduces the worth and ability of the Christian Muslim Forum as an instrument to achieve anything significant at all.

For its own part, the Interfaith Alliance UK is now itself planning to convene a Christian Muslim Theological Forum, one principal focus of which is an Islamic *Nostra Aetate* project, aiming to elaborate a coherent Islamic documentary theology of other faiths, and equivalent Christian theology of Islam and other faiths. It is intended that such a project will provide the necessary theological heart and scholarly grounding essential for a national Christian Muslim Forum to function.

Moreover, due to the current political tensions within the Anglican Communion between its liberal, Anglo-Catholic, and conservative evangelical wings, there has been no attempt to elaborate a clear formal Anglican theology of other faiths, such as is an *a priori* requirement for constructive engagement with the Muslim community. The apparent vacillation in inter-faith dialogue therefore, between uncertain liberal syncretism on the one hand and virulent conservative evangelical anti-Muslim exclusivism on the other hand, is a reflection of the wider internal political crisis which the Anglican Communion now faces. Under such circumstances, as one senior Catholic colleague correctly articulates, an Anglican project of a Christian Muslim Forum is therefore, ‘Theology on the hoof’.



### **3.3 Concerns Regarding Muslim Participation in the Project**

The apparent secrecy and lack of transparency of process appears to be a permeating feature of the management and the launching of the Christian Muslim Forum. For its part, the Muslim membership of the Forum appears to have been sponsored more on the basis of particular existing power groups within the Muslim community, and not on the basis of Muslim thinkers, open to dialogue, who are trained and articulate in the academic study of Christian theology, Greek, Hebrew and other biblical languages, Patristics and Church History, even though a fair number of such Muslim thinkers exist.

One of the leading Muslim organisations in all aspects of the Christian Muslim Forum is the Islamic Foundation in Markfield, Leicester, an institution founded by Kurshid Ahmad, a senior figure in the Indo-Pakistani Islamist political movement *Jam'at-e-Islami*, which seeks to establish an Islamic theocracy. The Islamic Foundation was also the subject of some concern in the recent BBC *Panorama* documentary broadcast on 21 August 2005.

The founder and spiritual leader of *Jam'at-e-Islami*, Abul 'Ala Mawdudi writes of his Utopian vision of an Islamic state based upon two classes, Muslims and *Dhimmis* (Christians and Jews), in his manual *The Punishment of the Apostate in Islam*, which justifies the execution of Muslim converts to Christianity. He writes:

*'According to this verse, the true position of Dhimmis under Islamic rule is to be content to remain low (saghirun). As Dhimmis they cannot try to become great (kabirun). Similarly non-Muslims from abroad who come seeking protection may enter into the House of Islam. They can certainly come for commerce, arts and*

*crafts, politics, education and all other cultural purposes. But they can never come with the purpose of exalting the message of their religion at the expense of God's Word. The sole purpose of the help which Allah gave His messenger and, following him, the Muslims against the kuffar or in the future will give them, and as a result of which the House of Islam was previously established or will be established in the future at some point, was and will be in the future also to make low the word of kufr and to lift high the Word of God.'*  
**(Abul 'Ala Mawdudi 'The Punishment of the Apostate According to Islamic Law' Islamic Publishers, Lahore 1963; II:D)**

The Islamic Foundation is at some pains to demonstrate its active participation in activities of inter-religious dialogue, education, chaplaincy training and formation of converts, and denies that it any longer publishes material by Mawdudi. However, notwithstanding the above, it is a matter of serious Christian concern that the current Director of the Islamic Foundation who represents the Muslim Council of Britain to the Inter Faith Network, has unyieldingly declined to respond to repeated appeals by Christians for support in relation to the plight of persecuted Christian minorities in Muslim-majority countries.

It is a matter of grave concern as to whether a Christian Muslim Forum in which the Islamic Foundation plays a leading role, is in a position to address urgent issues of the execrable treatment of Christian and other non-Muslim minorities in countries such as Pakistan and Saudi Arabia.

The Interfaith Alliance UK maintains a clear position that discussion relating to fair rights and parity of esteem for Muslim minorities in Britain *must* be based on an identical commitment from *all participants* in a Christian Muslim Forum, to securing those same rights

and liberties for Christian and other non-Muslims in Muslim-majority settings.

### ***3.4 Concerns Relating to Anti-Semitism***

The Community Security Trust of the Jewish community maintains intelligence information in relation to Anti-Semitic incidents and persons whose statements and activities incite to Anti-Semitism against the Jewish people.

In this connection, there have been serious Jewish concerns for some time in relation to one or more individuals who appear to have attained senior roles in some national Muslim organisations, including the MCB Inter-Faith Committee.

The Liberal Democrat MP, Dr Evan Harris has been the subject of considerable attack from one of the lead committee members of the MCB Inter-Faith Committee, whose consistent published attacks on Jews and Israel have provoked considerable security worry. For example:

*‘However, this logic remains beyond the grasp of the Pro-Israel activists, who simply cannot bring themselves to recognise the interests of Britain above those of Israel...Many of these Rabbis believe that the Jewish people have a God given right to plunder land in Palestine and that the chyw missa (death penalty) should be applied to practising homosexuals. These Rabbis and their followers idealise Maimonides, who says in the Mishneh Torah, that beating a bad wife is an acceptable form of discipline...’ (Shaikh Riyadh Nadwi ‘Loyalty to Britain or Israel’, OCCRI, 10 July 2004)*

In keeping with his view that:

*‘We cannot allow our minds to be kept in a straight [sic] jacket, fettered by the fear of being labelled conspiracy theorists or anti-Semitic’ (Shaikh Riyadh Nadwi ‘Why Do We*

### ***Blame Israel’, OCCRI, 22 February 2004)***

some Christian organisations have now reported the receipt of lobbying mailings from Nadwi in regard to alleged Israeli maltreatment of Palestinian Christians, and the need therefore to build joint Christian-Muslim solidarity against Israel.

It is a distinctive feature of the period since the events of 11 September 2001 in New York and of 7 July 2005 in London, and the increased scrutiny by Western states of alleged extremist activities of some Muslim organisations, that a number of highly conservative Muslim bodies in Britain, previously strongly opposed to inter-religious dialogue, have begun to appoint ‘inter-faith’ officers. In a number of cases, the motives for these recent inter-faith appointments by Saudi-funded mosques or Deobandi South Asian Muslim groups may not be consistent with the true aims of building mutual respect between *all* faiths, or of reciprocal parity of esteem for non-Muslim minorities in Muslim states.

It is therefore incumbent upon any Christian Muslim Forum to proceed only after a full investigation into understanding the motives for ‘inter-faith dialogue’ according to the meaning of each of its participating member organisations. To fail to do so would have the damaging potential to undermine public confidence in the role of *all* inter-religious work as an instrument to promote mutual understanding and community cohesion.

## 4 Preliminary Recommendations

The above statement, represents a brief initial comment by the Interfaith Alliance UK in advance of more detailed work, which by itself raises the most serious and substantial concerns about the potential damage that may be done to relations between the Christian churches as a whole and the Muslim community in Britain, on account of substantial flaws of process and transparency, undisclosed agendas and various degrees of political manoeuvring which have been attendant to the enterprise of the Christian Muslim Forum.

It is our strongest fear that any failure on the part of Churches Together in Britain and Ireland to act, in conjunction with the Interfaith Alliance UK, other inter-faith organisations, and the Muslim community, to redress these concerns will lead to a seriously negative impact on faith community relations – *and any future attempts to construct Christian-Muslim dialogue which may be attempted by other churches or faith communities.*

Our key and urgent recommendations are therefore outlined below:

1. That those administering the Christian Muslim Forum within the Church of England act swiftly and decisively to place the Christian contribution to the project on an authentically ecumenical footing, duly supervised in proper conjunction with the official inter-faith departments of the other churches, and Churches Together in Britain and Ireland.
2. That the officers of the Interfaith Alliance UK and the officers of CTBI responsible for

inter-faith relations, acting in conjunction with other inter-faith organisations and the Muslim community, undertake a full review into the operation of the Christian Muslim Forum, with a view to restoring the fullest grassroots-level Muslim trust in the project. In particular, there *must be an unambiguous guarantee* given to Muslims that:

- a. Any person found to be have made inflammatory statements concerning the personal life of the Prophet Muhammad and his family
- b. Or to have been involved directly or indirectly in promoting the targeted proselytisation of the Muslim community

shall in *no circumstances* be permitted to have any role, *either directly or indirectly*, in the Christian Muslim Forum.

3. An identical guarantee should be applied to Muslim participation in the Christian Muslim Forum, such that any person or organisation found to have made inflammatory or Anti-Semitic statements, shall *not* be permitted to participate in the Forum in *any capacity*.
4. In particular, there must be an unambiguous pre-requisite that all persons involved in any capacity in the Christian Muslim Forum *must* accept the basic principles of freedom of religion enshrined in the UN Universal Declaration of Human Rights, and recognise the legitimate

- rights of Christian and other non-Muslim minority communities in Muslim states as being *equivalent* to those of Muslim minorities in Britain. This undertaking must be witnessed *in both deed as well as word*.
5. In conjunction with the Interfaith Alliance UK, CTBI, inter-faith officers of the various churches and the Muslim community, proper care should be taken to ensure that the administrative arrangements of the Christian Muslim Forum are not in the hands of any single denomination or tradition.
  6. Muslim and Christian membership of the Forum must incorporate a range of genders, ages and traditions, *including the progressive liberal traditions in Islam as well as Christianity*, with inclusion and membership *prioritising* openness and knowledge of the other faith.
  7. That there is, alongside the other defined social areas of concern and activity of the Forum, a Christian Muslim Theological Forum focusing on establishing a clear and scholarly theology of other faiths, placing the overall work of the Christian Muslim Forum within the context of a *grounded, intellectually sound and religiously-binding framework of respect for differences*. The Interfaith Alliance UK *will itself take responsibility* for constructing this theological forum of dialogue, with the fullest inclusion of a diversity of Christian and Muslim traditions within it.
  8. We also consider it unhelpful and illogical that the geographical limits of operation of the Christian Muslim Forum should extend only so far as the provincial jurisdiction of the Church of England, excluding Scotland, Wales and Ireland. (The Provinces of Canterbury and York have no meaning for British and Irish Muslims, who regard their communities as contiguous). The area of operation of the Forum should therefore rationally aim to incorporate both the Christian churches and the Muslim communities of these islands as a whole.

The Interfaith Alliance UK offers the above eight recommendations for urgent reform of the proposed Christian Muslim Forum, seeking the best interests of trust-building and respect for differences, which undergird Christian-Muslim relations in Britain and Ireland.

We will actively pursue the cause of seeking such urgent reform, and support all positive measures in the public interest. In our seeking to act with truth and justice, may the Merciful One guide us all in His Wisdom and abounding Grace.