

Submission to the Royal Commission into Antisemitism and Social Cohesion

Joint Submission by Concerned Christians on Antisemitism, Social Cohesion, Faith Leadership and National Resilience.

Truth, Transformation and Hope

Endorsed by over 400 Christian pastors, ministry leaders, business and community influencers and other concerned Christians, conservatively representative of tens of thousands of individuals across Australia.

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1. Introduction

On 14 December 2025, as Jewish Australian families gathered at Bondi Beach to kindle the lights of Chanukah, 15 lives were taken and more than 40 people were wounded in an act of antisemitic terror. Over 400 Christians who have endorsed this submission, write first not as policy advocates but as neighbours in grief. We mourn with the families who buried their dead, with a community wounded once more, and with a nation shaken. And we say plainly what conscience demands: the hatred that struck Bondi is evil, and it must be named, resisted and overcome.

We wish to formally express our gratitude to the Jewish community and the many courageous individuals who have publicly shared their lived experiences in the Royal Commission hearings. It is deeply regrettable that such painful trauma had to be revisited for the broader public to have the opportunity to better grasp and acknowledge these vital testimonies.

It is also deeply regrettable that it took the loss of 15 innocent lives at Bondi Beach for this Royal Commission to be established and for a societal reckoning to begin to take place, despite the countless warnings by intelligence agencies, national security experts and the Jewish community since October 7, 2023.

History demonstrates repeatedly that in any society where antisemitism takes root and moves from the fringed edge of society to the mainstream, that society itself will be in peril. If hatred and lies continue to spread without any consequences and continued silence, antisemitism will not only flourish, but social cohesion more broadly will break down.

Since October 7, 2023, the rise in antisemitism in our nation, as well as the failure to treat it with the seriousness it deserved, led to the normalisation of hostility toward Jewish students on our university campuses and the unchecked vitriol of online antisemitism, providing a fertile ground for the world's oldest prejudice to endure and expand.

Long before the Bondi massacre, severe societal damage was already inflicted through targeted attacks on Jewish children, families, homes, schools, sporting events and arson attacks on places of worship. These incidents reveal an astonishing and dangerous blindness within our nation.

As Christians, we also believe the unacceptable scourge of antisemitism is a major alarm bell for the trajectory of our nation. History shows that the way a society treats its Jewish people is the “canary in the coal mine” for a society’s health. As such, this is not only about antisemitism; it is about the survival of an Australian society underpinned by freedom, tolerance, and democratic principles.

Hatred and violent demonstrations against any heritage or religion, have no place in our nation. Antisemitism directly undermines the foundations of liberal democracy, the rule of law, and truth by replacing institutional trust with systemic falsehoods.

The frequent and aggressive public hatred on our streets by anti-Western factions, radical Islamists, and far-left/far-right agitators - fomenting violence and hatred for years - is a

symptom of a profound societal crisis, and Australia is not immune to this far-reaching global issue.

We also recognise that much of the antisemitism we witness today is fuelled by anti-Zionism and anti-Israel hatred. While criticism of Israel government policy is not antisemitic in and of itself, it does cross into antisemitism when Israel's right to exist is denied, antisemitic tropes are used alongside criticism of Israel, or double standards are applied not expected of other nations.

The demonisation of the Jewish state, as well as misinformation regarding Israel and the Middle East conflict as a whole, inevitably leads to attacks on Jews around the world and provides moral sanction for them. When Israeli military actions prompt assaults on Jewish people in our nation and other countries the connection is clear: this is not political disagreement, it is antisemitism. Hence, any proper societal action to resolve antisemitism today must necessarily address antisemitism based on anti-Zionism.

Australia historically served as a vital sanctuary for those fleeing the atrocities of Nazi Germany and other conflicts. The Jewish people that found sanctuary in Australia have and will continue to be extraordinary contributors to our nation with courage and strength.

This submission continues the call that Christians first made in the Open Letter to the Prime Minister of 7 January 2026 and updated with further signatories by letter dated 14 January 2026 which urged the establishment of this very Commission. That letter was endorsed by hundreds of Christians, endorsing organisations, churches across multiple denominations representing a conservative estimate of tens of thousands of Christians calling for decisive national action grounded in justice, truth, compassion and social cohesion. This letter, dated 14 January 2026, is included as Attachment 1.

We do not claim to speak for every denomination or church or Christian. However, we do claim a shared and unshakeable conviction: that antisemitism is a threat to every Australian; we are called to offer the Jewish people our friendship and our protection; and that the Church has a moral duty to confront this hatred, including where it has been nurtured within our own history. It is in that spirit of solidarity, humility, candour and resolve that we offer what follows.

This submission is also endorsed by significant Christian organisations, pastors, church and ministry leaders, business leaders, community representatives and other concerned Christians from across Australia.

Some of our suggested recommendations are the responsibility of the Australian Christian community to implement. But we also hope the Royal Commission's findings further inspire and galvanise collective action. We also acknowledge that our recommendations may, in a variety of ways, be beneficial to other communities and sectors.

This submission responds to the Interim Report of the Royal Commission dated 30 April 2026 while also setting out a broader moral, educational, cultural and practical framework for national action.

As Christians, we believe the fight against antisemitism requires more than legislative and law enforcement responses alone. It requires moral clarity through total condemnation and a collective rejection of hatred at all levels: educational reform, leadership within faith communities, national unity and practical partnerships that strengthen human dignity and social cohesion.

This Royal Commission, which was called for by the victims and families of the Bondi massacre as well as a significant cross-section of Australian society, is the custodian of a profound opportunity to record the truth, set a roadmap for societal transformation and provide a measure of hope to a grieving and divided nation.

2. Executive Summary

The submission advances these central propositions:

1. Antisemitism has become a grave and rapidly escalating national travesty requiring coordinated national action;
2. The Bondi terrorist attack, which was the culmination of years of escalating antisemitism, stands as both an act of criminal brutality and a direct violation of Australia's shared Judeo-Christian democratic heritage and social harmony;
3. Australia must adopt a whole-of-society response combining security, education, media, faith leadership, technology, community engagement and national resilience;
4. Christian institutions have an important responsibility to confront historical anti-Jewish theology, actively assist in combating antisemitism and be agents for authentic community cohesion; and
5. Social cohesion is strengthened not merely by condemning hatred, but by building practical partnerships that unite communities.

2.(a) Response to the Interim Report

We welcome the Interim Report's findings regarding the seriousness of rising antisemitism in Australia. It is greatly appreciated that the Australian government has accepted all recommendations relating to the Commonwealth and committed to working with the states and territories on a national approach to all 14 recommendations and we are expectant of rigorous and effective implementation.

2.(b) Christian Responsibility

A central theme of this submission is the responsibility of Christian communities to acknowledge and confront aspects of church history that contributed to or directly led to anti-Jewish prejudice. While many churches today reject antisemitism by varying degrees, the legacy of anti-Jewish teaching requires honest examination, clear repudiation and practical reform.

Christian churches, ministries, schools and theological institutions can play an important role through education concerning the Jewish foundations of Christianity, teaching on the historical consequences of anti-Jewish theology, clergy formation, interfaith engagement, Holocaust education, community partnerships with Jewish organisations and public repudiation of antisemitism in all forms. To this end and to demonstrate a practical expression this submission includes a one-page declaration “Christian’s Against Antisemitism”.

2.(c) Practical Partnership, Education and Youth Engagement

This submission also emphasises practical cooperation as a constructive response to hatred. Partnerships involving Israeli innovation in water security, agriculture, health, trauma recovery, cyber security, emergency response, artificial intelligence and community safety can strengthen wellbeing and build relationships across communities.

The submission further highlights opportunities involving Indigenous and remote Australian communities, including water technology, desert agriculture, remote infrastructure, health systems and innovation. These partnerships can support reconciliation, social cohesion, nation building and effectively assist in meaningfully working towards closing the gap.

Youth Engagement, Education and Leadership Formation is highlighted as pivotal to a multi-generational approach and emphasises the importance of engagement with Holocaust Museums, Education Centres and Public Remembrance.

2.(d) Terms of Reference Alignment

A detailed alignment matrix showing how this submission addresses the Royal Commission Terms of Reference is included as Attachment 3. The body of this submission should be read together with that attachment, which identifies the relevant Terms of Reference themes, the corresponding submission content, and the practical recommendations advanced by the submission.

Submission in full

3. Purpose and Scope of the Submission

The purpose of this submission is to not only assist the Royal Commission by articulating a Christian civic response to antisemitism and social cohesion. It also presents a principled framework grounded in faith leadership, moral responsibility, public safety and practical cooperation.

The submission addresses four levels of response:

- **Protection:** the immediate security and safety of Jewish communities, schools, synagogues, institutions and public events in response to the interim report;
- **Prevention:** education, early intervention, online monitoring, intelligence coordination, and community resilience;
- **Formation:** the responsibility of churches, schools, seminaries and ministries to shape beliefs, language and leadership in ways that reject antisemitism; and
- **Partnership:** practical cooperation that strengthens human dignity, builds trust and delivers shared benefits across Australian society.

These levels should not be treated as alternatives. An affective national response requires all four operating together in a coordinated way.

4. National Context and the Need for a Whole-of-Society Response

Antisemitism is a warning sign for the health of society. Where Jewish communities are threatened, intimidated or excluded, the wider society is weakened. Antisemitism corrodes public trust in institutions, undermines civic belonging, normalises conspiratorial thinking and creates conditions in which extremist violence becomes more likely.

The Bondi terrorist attack must therefore be understood not only as a criminal atrocity but also as a direct attack on Australia's social cohesion. It exposed vulnerabilities in public safety, online radicalisation, community trust, and national preparedness. It also revealed the need for moral clarity across civil society.

A whole-of-society response should involve government, law enforcement, intelligence agencies, schools, universities, technology platforms, media organisations, churches, synagogues, mosques, community groups, businesses and families. Each has a role in resisting hatred and building a more resilient national culture.

5. Response to the Interim Report

We welcome the Interim Report's recognition of antisemitism as a serious national concern. That includes but is not limited to the need for stronger protection of vulnerable communities, improved intelligence coordination, enhanced counter-terrorism preparedness, stronger event protection systems, better information sharing between agencies, risk assessment systems, and the critical importance of rebuilding public trust and social cohesion.

However, we respectfully submit that antisemitism cannot be solved through policing and security responses alone. The Commission's work demonstrates the need for deeper and wider educational, cultural, moral and spiritual responses across Australian society.

Security measures are essential, but they must be supported by education, civic formation, moral leadership, interfaith partnership and sustained public accountability.

6. Christian Responsibility and the History of Antisemitism

Christian communities have a particular responsibility to speak with clarity against antisemitism. Christianity is historically and theologically rooted in the life of the Jewish people. The scriptures, prophets, apostles and earliest Christian communities emerged within Jewish history. Any Christian teaching that encourages contempt for Jewish identity undermines the moral witness and the very heritage of the Church.

We acknowledge with humility that throughout significant parts of Christian history, anti-Jewish hatred, fueled by replacement theology, often formed the basis for the marginalisation and persecution of Jewish communities. Replacement theology, otherwise known as supersessionism, is broadly understood as the belief that the Church has replaced the Jewish people in God's purposes.

Historically, applications of replacement theology were often used to justify:

- Exclusion of Jewish communities;
- Theological contempt toward Jewish identity;
- Forced conversions;
- Discrimination and segregation;
- Anti-Jewish political and religious rhetoric;
- Broader social hostility and violence against the Jewish people; and
- Pogroms, expulsions, massacres and the Holocaust.

Many churches today reject antisemitism unequivocally. Nevertheless, the legacy of these teachings requires honest examination. Silence or ambiguity is insufficient. Teachings that have historically weakened Christian respect for Jewish identity have contributed to contempt for Jewish people and created a climate in which antisemitic narratives became normalised.

However, far from being a thing of the past, Christian antisemitism in our nation is alarming, particularly as some prominent church leaders openly espouse anti-Jewish prejudice.

As an example, in March 2025 a deeply disturbing and controversial public open letter, became known as the 'Micah letter' was signed by some senior Anglican Church leaders. The letter was antisemitic in its framing, selectively and manipulatively used bible scripture and expressed sympathetic views toward extremist groups. The Micah letter continues to cause distress in the Jewish community.

The Australian Jewish Association was compelled to formally respond again in June this year. This is one example that erodes and undermines modern interfaith efforts that seek to repair these breaches of Christian-Jewish relations

For this reason, we submit that replacement theology and Christian antisemitism be addressed in all its forms. This requires pastoral, educational and institutional attention. Christian leaders should actively educate their communities on the dangers of replacement theology and antisemitism. This includes helping their communities understand how theology can be distorted and misused and ensuring that scriptural interpretation is underpinned by the paramount values that Christ taught and embodied: love of God and love of our neighbor.

We also affirm that indifference, silence and ambivalence is not befitting of Christian leaders, who should serve as moral examples in our society, consistent with the Christian mandate to be salt and light. The Holocaust demonstrated the tragic costs of such ambivalence, and this must never be repeated.

The submission therefore urges that Christian education should clearly affirm the Jewish foundations of the Christian faith, reject contempt for Jewish identity, and equip pastors, teachers and youth leaders to distinguish legitimate theological discussion from language that diminishes Jewish dignity or denies the ongoing significance of Jewish life, history, culture and societal contribution.

We recommend that churches, ministries, schools and theological institutions develop practical programs addressing:

- The Jewish foundations of Christianity;
- Accurate historical, legal, and biblical definitions of key terminology so people are equipped to recognise when language is being used to disguise antisemitism;
- The historical consequences of anti-Jewish theology, including Christian antisemitism;
- Holocaust education and remembrance;
- Responsible preaching and teaching on Israel, Judaism and the Jewish people;
- Clergy and ministry leadership training;
- Judeo-Christian dialogue and community partnership; and
- Public repudiation of antisemitism in all forms.

Therefore, it is submitted that the Royal Commission consider supporting and encouraging initiatives to combat antisemitism within Christian settings, as laid out above.

6.(a) Christian Declaration Against Antisemitism

The following Christian Declaration Against Antisemitism is included in the body of this submission as a statement of moral, pastoral and public commitment. It is intended to provide a clear framework for churches, ministries, schools, theological institutions, organisations and individual Christians who wish to stand publicly and peacefully against antisemitism and in solidarity with Jewish Australians.

DECLARATION

We are Christians united against antisemitism. We represent diverse churches and denominations across Australia and those who embrace Judeo-Christian values. We stand united to denounce the plague of antisemitism that has taken root in our nation. Hatred of Jews is an unconscionable violation of justice, freedom, and human dignity, principles every Australian and institution must uphold.

We grapple with the immensity of the Bondi Beach tragedy alongside all conscientious Australians. We also mourn the unparalleled rise of antisemitism. It is unconscionable that Jewish Australians do not feel safe in our nation and are being subjected to routine hatred, intimidation and violence. It is the moral duty of Christians, together with all sectors of society, to confront antisemitism boldly and unequivocally.

We condemn the alarming rise of antisemitism unequivocally. We will stand peacefully against antisemitism in all its forms, regardless of motivation or ideology, including antisemitism based on anti-Zionism. As Christians and those who embrace Judeo-Christian values recognise that all are created in the image and likeness of God and that antisemitism is a gross violation of human dignity. Antisemitism is dangerous not just to Israel and the Jewish people, but to all who share the values of democracy, truth, justice, and freedom, values that are God-ordained and God-given.

We acknowledge with gravity the past, through confronting the present. We abhor the history of Christian antisemitism, not only for past horrors but for the persistence of prejudice today. True repentance demands action, not just words: we must actively repair the past through standing with Jewish Australians in the present.

We will act peacefully in defence of Jewish Australians. As Christians, we will oppose, through peaceful action and clear moral witness, anyone who promotes violence or hatred against Jews and Jewish places of worship and wherever these vile acts are perpetrated. We will encourage our fellow Christians in our congregations to join with us in this endeavor. And so,

We declare to you, our Jewish friends, that we are with you. We stand shoulder to shoulder with you in defence of human dignity, justice, and freedom, these cherished Judeo-Christian values which Australia was built upon, and we will work to turn back the tide of antisemitism together. As Christians, we will not simply speak but act peacefully in support of you, our Jewish friends, in the interest of all that is just and good. We will not abandon you.

The Commission is respectfully invited to regard this declaration as a practical example of faith-community leadership that supports social cohesion, public safety, moral education, Judeo-Christian friendship and national resilience.

6.(b) Practical Cooperation, Israeli Innovation and Other Existing/Current Technologies

One of the strongest responses to hatred can be constructive cooperation that improves the health and wellbeing of society. Practical partnerships can demonstrate that communities are not locked into suspicion or grievance but can work together to solve shared problems.

Therefore, this submission supports practical links with Israeli and Jewish-led innovation ecosystems where they can strengthen Australian social cohesion and deliver measurable public benefit. It encourages exploration of collaboration with Israeli universities such as the [Technion - Israel Institute of Technology](#) - and relevant research, industry and philanthropic partners in fields such as:

- Water security and desalination;
- Remote and Indigenous water infrastructure;
- Agriculture and desert farming;
- Health and trauma recovery systems;
- Cyber security and community protection technologies;
- Emergency response systems;
- Artificial intelligence and medical research;
- Mental health and resilience programs; and
- Community safety applications.

The purpose of identifying possible partnerships with Israeli institutions, such as Technion, is to demonstrate that constructive partnership, shared research and practical service can counter hatred by building relationships that improve wellbeing.

In fields of health and trauma recovery, community safety and support technologies should also be considered where they are privacy-protective, trauma-informed and community-governed. Examples include the free I'M SAFE / R U SAFE App designed to increase personal safety and create evidence to identify and prosecute perpetrators. The Resolute Ready platform provides support for veterans and their families suffering the consequences of trauma.

These Christian-founded initiatives have tremendous potential not only to improve community safety for both Jewish Australians and the wider community, but also to provide a foundation for Judeo-Christian collaboration and relationship building. Shared business and innovation partnerships between Jewish and Christian business leaders, entrepreneurs and innovators can strengthen relationships and further advance reconciliation between the two respective communities.

Further details for the above initiatives are contained in Attachment 4.

This submission suggests that the Royal Commission should recommend that a register of reputable institutional sources of practical assistance for Australian partnerships, such as the above initiatives, should be created and made easily and widely accessible. We stress that such partnerships can prevent as well as promote recovery from antisemitic attacks.

7. Indigenous Communities, ANZAC History and National Unity

This submission highlights the importance of shared national history in strengthening social cohesion. The contribution Australian servicemen including Aboriginal soldiers and Australian Jewish soldiers during the ANZAC campaigns, including the Battle of Beersheba, reflects enduring Australian values of courage, sacrifice and unity.

The Battle of Beersheba remains historically significant not only for military reasons, but also symbolically as an event associated with paving the way to the modern Jewish state and forged part of the longer shared history between Australia and the region.

Building on the historic relationship, modern partnerships and bilateral relations can benefit our country involving Israeli expertise in water technology, desert agriculture, remote infrastructure, health systems and innovation may provide practical benefits for Indigenous and remote Australian communities. These partnerships should be developed respectfully, in consultation with Indigenous leaders and communities, and with clear attention to local needs, land, culture and self-determination.

Where properly designed, such initiatives can support reconciliation, economic opportunity, environmental sustainability, public health, and nation-building. They can also demonstrate that social cohesion is strengthened when communities cooperate around practical good that serve human dignity. Tangible, everyday initiatives would build trust and bridge cultural divide through community empowerment and aid relief.

An example of such an initiative is a community-led pilot project involving ISRAID and Aboriginal leaders, directed towards bringing safe, reliable and culturally appropriate water solutions to Aboriginal communities.

This is only one example of how Israeli innovation and know-how can offer significant benefit to Indigenous Australians, while promoting collaboration and relationship building with the two communities. There is tremendous, untapped potential in existing Israeli innovations that can provide immediate improvements to the lives of Indigenous Australians living in remote communities.

This also demonstrates how co-led Jewish and Indigenous partnerships can benefit both communities, promote understanding through collaboration and strengthen social cohesion. As Christians, we firmly believe such initiatives help fulfil our biblical mandate to love our neighbour, which includes supporting the safety and wellbeing of Indigenous communities.

Therefore, this submission urges the Royal Commission to recommend Government provide support for appropriate partnerships between Israeli and Australian Indigenous communities, as well as other projects that can benefit indigenous advancement.

8. Youth Engagement, Education and Leadership Formation

Young Australians are central to the long-term task of resisting antisemitism and strengthening social cohesion. Antisemitism is often normalised among young people through online misinformation, conspiracy narratives, peer culture, imported bias and social media content that rewards outrage rather than truth. Online outrage and rants undermine opportunities for civil discourse and respectful conversations. A durable national response must therefore include youth-specific education, leadership formation and practical opportunities for young people to build relationships across communities.

This submission recommends that youth engagement be treated not as an optional communications exercise, but as a core prevention strategy. Programs should be designed to equip young people to recognise antisemitism, reject dehumanising language, challenge online hate, understand the historical and contemporary reality of Jewish life, and participate constructively in Australia's democratic society.

Priority areas for youth engagement should include:

- School and youth-group resources that explain antisemitism and its history, including the Holocaust, Jewish history and the contribution of Jewish Australians;
- Educational modules on the norms of civil discourse and respectful conversations;
- Leadership development for young Christian, Jewish and other community leaders, including structured dialogue and service-based projects;
- Digital literacy initiatives that help young people identify conspiracy theories, extremist recruitment, propaganda and online incitement;
- Campus and school-based programs promote respectful disagreement, civic responsibility and protection of vulnerable communities;
- Peer-led initiatives that encourage young people to speak against hatred in their own networks and online spaces;
- Trauma-informed resources for young people affected by antisemitic violence, terrorism, bullying or community intimidation;
- Opportunities for youth participation in practical partnerships involving innovation, water security, health, technology, agriculture and community resilience; and
- Interfaith and intercultural exchanges that build trust before crises occur, rather than only responding after harm has been done.

Youth engagement should also include practical training for pastors, ministry leaders, teachers, chaplains, parents and youth workers so that adults who shape the views of young people are equipped to respond wisely to antisemitism, online radicalisation, campus hostility and social conflict.

The objective is not merely to prevent young people from adopting antisemitic attitudes. It is to form young Australians who understand human dignity, reject hatred, respect religious and cultural difference, and are prepared to contribute to a resilient and cohesive national community.

This submission urges the Royal Commission to recommend that Government introduce and strengthen educational programs to engage Australian youth in practical training to overcome dehumanising language, online hate and antisemitism.

9. Holocaust Museums, Education Centres and Public Remembrance

Holocaust remembrance and education should be promoted as a central part of Australia's long-term response to antisemitism. Museums, memorials and education centres provide young Australians, teachers, faith leaders and community leaders with direct access to survivor testimony, historical evidence, ethical reflection and practical resources for resisting hatred, denial and dehumanization.

This submission therefore supports stronger promotion of, and practical access to, Holocaust museums and education centres in capital cities and major population centres, including school excursions, teacher professional learning, youth leadership visits, church and theological college programs, interfaith delegations and regional digital access.

These institutions should not be treated only as historical museums, but as civic and moral infrastructure. Their work strengthens social cohesion by teaching the consequences of propaganda, conspiracy theories, scapegoating, racial hatred, religious hatred and state-enabled dehumanisation. In a period of rising antisemitism and online radicalisation, Holocaust education should be connected with contemporary antisemitism education, democratic citizenship, counter-extremism prevention, interfaith understanding and the practical protection of Jewish life in Australia.

Suggested reference links for implementation include:

- [Sydney Jewish Museum](#)
- [Melbourne Holocaust Museum](#)
- [Adelaide Holocaust Museum and Andrew Steiner Education Centre](#)
- [Holocaust Institute of Western Australia](#)
- [Darwin Military Museum / Darwin Holocaust Memorial and Education Centre](#)
- [Queensland Holocaust Museum and Education Centre](#)
- [National Jewish Memorial Centre, Canberra](#)

We also recognise that Holocaust education alone is not sufficient and should be complemented by broader education on the history of antisemitism, its tropes, manifestations, and the warning signs that preceded the Holocaust. This will better equip communities to identify, recognise, and challenge antisemitism in its various forms. Antisemitism should be understood not merely as the cause of an isolated historical event, but as a persistent and evolving hatred that has adapted across different eras and societies.

This submission urges that the Royal Commission recommend that the Australian government should identify, develop and support Holocaust education in the national school curriculum and through informal education, as described above.

10. Summary of Recommendations

To promote social cohesion and combat antisemitism, we respectfully recommend support for the following:

1. Educational initiatives addressing antisemitism, including comprehensive Holocaust education and the historical development of antisemitism over many centuries.
2. Support for Jewish and Christian community partnerships promoting social cohesion.
3. Educational initiatives within churches and theological institutions addressing the dangers of replacement theology and Christian anti-Jewish history.
4. National public education campaigns that explain why antisemitism is a threat to all Australians, not only to Jewish Australians.
5. Support for development of clergy and ministry leadership training concerning antisemitism prevention.
6. Identify the importance of adoption, circulation and practical implementation of the Christian Declaration Against Antisemitism, included as Attachment 2, by churches, ministries, schools, theological institutions, Christian organisations, community leaders and other Christians as a clear public commitment to reject antisemitism and stand with Jewish Australians.
7. Development of trauma-informed support systems for victims, families and affected communities.
8. Support for co-led Indigenous and Israeli practical programs that benefit both communities, including water, agriculture, health and innovation partnerships.
9. Development of youth engagement programs addressing antisemitism, Holocaust awareness, online antisemitic hate, civic responsibility and Judeo-Christian understanding.
10. Support for youth leadership, school, campus, church and community initiatives that equip young Australians to reject antisemitism and strengthen social cohesion.
11. Promotion of visits to Holocaust museums, memorials and education centres in Australian capital cities and major population centres as civic and moral infrastructure for countering antisemitism.
12. Support for travelling Holocaust education exhibitions, digital survivor testimony resources, and partnerships between museums, schools, faith communities and regional communities.

11. Conclusion – Truth, Transformation and Hope

Antisemitism is a direct threat to Jewish Australians and to the common good of the nation. It attacks human dignity, distorts truth, undermines democracy, and weakens social cohesion. Australia must therefore respond with urgency, unity and moral courage.

We affirm the need for strong security and law enforcement responses. We also affirm that lasting change requires education, leadership, theological honesty, Judeo-Christian cooperation, online accountability, public remembrance and practical partnerships that build trust across communities.

We stand with the Jewish community against antisemitism. We commit to encouraging education, public clarity and practical cooperation. We urge the Royal Commission and Australian government to adopt a comprehensive approach that protects vulnerable communities, strengthens national resilience and advances the common good.

We believe in the best of Australia and trust that truth will ultimately prevail. As a nation that was once the envy of the world for its social cohesion, we are hopeful that better days lie ahead. The values that helped make Australia great can not only be restored but strengthened and renewed for future generations.

Drawing on this history and its foundational principles, Australia is uniquely positioned to serve as an international model of truth, transformation and hope.

12. Implementation Principles

Implementation should be guided by clear principles that ensure recommendations become practical, measurable and accountable.

Principle	Meaning	Practical implication
National coordination	A consistent national framework across jurisdictions.	Common standards, clear leadership and shared reporting.
Community protection	Security must prioritise vulnerable communities.	Funding, risk assessment, event protection and emergency planning.
Moral clarity	Antisemitism must be named and rejected without ambiguity.	Consistent public leadership and education.
Faith leadership	Religious communities have inherent responsibilities.	Training, teaching resources and interfaith partnerships.
Practical partnership	Social cohesion is strengthened through shared projects.	Innovation partnerships in water, health, safety and resilience.
Accountability	Progress must be measured and reported.	Annual public reporting and independent review mechanisms.

13. Co-Signature and Endorsement Blocks

We, the undersigned organisations, leaders and other Christians support the substance of this submission including the Christian Declaration against Antisemitism. We affirm the need for a whole-of-society response to antisemitism that includes protection, prevention, education, faith leadership, youth engagement, practical partnership and the strengthening of social cohesion across Australia.

Publication and authority note:

By signing, each signatory confirms that the name, organisation, title and signature details supplied may be included with the submission unless a different confidentiality preference is recorded. Where a person signs on behalf of an organisation, they confirm that they are authorized to do so. Where authority is not held, the person should sign only in an individual capacity.

Organisational Signatories

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Multimedia Education Ltd	Hugh Kitson	Founder	VIC
Oasis Family Church	Kathleen Bagshaw	Pastor	NSW
Olive Tree Ministries INC	Enoch John Lavender	Pastor	NSW
Servants of Jesus Community	Joseph Chircop	Founding Leader	NSW

Southern Cross Alliance for Israel	John Lockwood	Chairman	VIC
Toward Jerusalem Council II (TJCI)	Mark Norbury	National Coordinator & EA	NSW
Victory Life Centre Perth	Margaret Court AC, MBE	Pastor	WA

To date, over 421 Pastors, Reverends, and influential Christian leaders and individuals have co-signed this joint submission during its four-day circulation, with more endorsements arriving daily.

If you would like to add your support, please add your name here:

<https://icej.org.au/submission-form/>

Attachment 1: Original Open Letter Calling for a Royal Commission

An Open Letter from Christian Pastors and Leaders to the Australian Government: Urgent Call for a Commonwealth Royal Commission into Antisemitism and the Bondi terrorist attack

Letter dated 7 January, updated with signatories received by 14 January

January 23, 2026

Via email and post

The Honourable Anthony Albanese MP
Prime Minister of Australia
Parliament House
Canberra ACT 2600

Dear Prime Minister,

We, the undersigned Christian church, organisational, business and community leaders, leading diverse denominations and communities across Australia, write to you in a spirit of profound concern, with deep respect for the responsibilities you carry, and a shared sense of national duty and national responsibility. The horror that occurred in Bondi is an attack on our nation's common Judeo-Christian heritage and core democratic principles.

As stewards of faith and advocates for justice, compassion, and reconciliation, we humbly appeal for the establishment of a Commonwealth Royal Commission into antisemitism and the tragic Bondi Beach massacre of December 14, 2025. This devastating event, which claimed fifteen lives and injured forty others during what should have been a peaceful and joyous Hanukkah celebration, has inflicted deep wounds upon our Jewish brothers and sisters, our broader society, and the very fabric of our nation.

The attack followed a sustained and deeply troubling rise in antisemitism across Australia, particularly since the atrocities of 7 October 2023, the deadliest massacre of Jewish people since the Holocaust. As Christians, we are compelled to make this appeal now because history has taught us over and over again that silence and inaction in the face of rising hatred leads to tragic consequences. We need determined effort to deal with the growing evil of antisemitism and anti-Zionism to improve social cohesion.

As you are aware, in the preamble to the Australian Constitution, our forebears declared their commitment to unite "humbly relying on the blessing of Almighty God." This Foundational acknowledgment reflects a collective aspiration for a Commonwealth guided by divine wisdom, moral integrity, and the pursuit of truth in the face of adversity. It is in this same spirit that we urge a comprehensive inquiry - not only as a procedural response, but as an act of national humility, seeking God's guidance to uncover systemic failures, foster genuine healing and cohesion, and finally address this ancient hatred which has taken hold in our nation and echoes the darkest chapters in history.

By convening a Commonwealth Royal Commission, your government would honour the constitutional ethos of reliance on Almighty God, promoting justice that aligns with biblical principles of truth-seeking and care for the afflicted.

Only a Commonwealth Royal Commission would provide the necessary independence and authority to examine the wide breadth of critical issues underpinning the scourge of antisemitism in Australia, including intelligence coordination, preventive measures against extremism, and the protection of vulnerable communities. Historical precedents, such as the Royal Commission into Institutional Responses to Child Sexual Abuse, demonstrate how such inquiries can drive meaningful reforms, restore public trust, provide justice for victims, and prevent future tragedies.

Compelling reasons for the establishment of a Commonwealth Royal Commission have already been powerfully articulated by victims' families; over 170 eminent legal professionals; Jewish leaders and sixteen representative bodies and roof organisations including the Executive Council of Australian Jewry, NSW Board of Deputies, Rabbinical Association of Australasia and Zionist Federation of Australia; former security and intelligence officials; former Chief Justice Robert French; the Australian Human Rights Commissioner; Australian business and sporting leaders; multiple online petitions; and a diverse group of past and present political leaders from across the political spectrum. We now add our voices to this call.

As Christians we offer three main reasons which are complementary to those already advanced.

1. Pursuit of Justice and Truth

From a Christian perspective, a Commonwealth Royal Commission is essential to uncover the systemic failures that enabled the Bondi Beach massacre, aligning with the biblical imperative to seek justice and truth.

2. Compassion for the Afflicted and Vulnerable

A Commonwealth Royal Commission would be an essential act of compassion toward the victims' families and the Jewish community, which endured profound loss leading up to and during a peaceful Hanukkah celebration.

Biblical principles urge defending the oppressed and speaking for those who cannot speak for themselves, making it imperative to address the escalating threats of extremism and hatred that targeted our Jewish community. This process would help to provide closure, support redress, and foster protective measures, embodying Christ's example of empathy and care for suffering.

3. Promotion of National Healing and Reconciliation

A Commonwealth Royal Commission would facilitate national healing by bridging societal divisions and promoting reconciliation, consistent with Christian teachings on unity and peace. In the aftermath of this attack, which has deepened grief and division, a Commonwealth Royal Commission could restore public trust, strengthen social cohesion, and reaffirm shared values based on our Judeo-Christian foundations on which our Constitution was established.

We owe the Jewish people an immeasurable debt, including the very roots of our faith and the moral inheritance of our Judeo-Christian civilisation.

We acknowledge with humility and repentance that despite this truth, much of the Church remained silent in the face of the Holocaust and centuries of active Christian anti-Judaism leading up to it. We are determined not to repeat these same mistakes again, which is why we are speaking out now.

We also commit to praying fervently for our government leaders, as we are called to do, and to encourage others to do likewise. We desire to work with you to dramatically alter the trajectory of our beloved nation. This is an opportunity to work together to strengthen our nation's resilience, bridge divisions and reaffirm our shared Judeo-Christian values.

We must now protect, make structural reforms, prepare and defend our wounded nation. We stand with the Jewish community leaders and call for a Commonwealth Royal Commission. Our great Australian ANZACs would expect no less, for they served and died to protect our civilisation and our great nation.

Given the compelling reasons for a Commonwealth Royal Commission, the mounting voices across the nation calling for one, and the dangers of inaction which history has borne out, we urge you to commence the process of establishing a Commonwealth Royal Commission, while also implementing all other measures currently available. Doing so will ensure that the lessons from this tragic event contribute to a safer, more unified Australia.

Yours in faith and service,

Organisations endorsing this letter:

- Bridges for Peace; Matthew Chivers – National Director Australia
- Christian Faith and Freedom Inc; Karen Bos – National Director
- Christian Friends of Israeli Communities (CFOIC); Pam Culpitt – Australian Representative
- Christians for Israel (C4I); Ian Worby - National Chairman
- International Christian Embassy Jerusalem (ICEJ Australia); Sarah Way - National Director
- International City Church; Jonathan Mok - Pastor
- Kingdom Builders and Israel Allies Foundation Australia; John Lockwood – Chief Executive Officer
- Never Again Is Now (NAIN); Mark Leach – Co-Founder

And on behalf of Christians across Australia that represent conservatively tens of thousands of Christians.

Note: Two organizations which endorsed this original letter will not be endorsing the submission and have therefore been removed to avoid any confusion.

Attachment 2: Christian Declaration Against Antisemitism

This declaration is included as a standalone attachment so that churches, ministries, schools, theological institutions, Christian organisations, community leaders may adopt, circulate or endorse it as a practical expression of the commitments advanced in this submission.

We are Christians united against antisemitism. We represent diverse churches and denominations across Australia and those who embrace Judeo-Christian values. We stand united to denounce the plague of antisemitism that has taken root in our nation. Hatred of Jews is an unconscionable violation of justice, freedom, and human dignity, principles every Australian and institution must uphold.

We grapple with the immensity of the Bondi Beach tragedy alongside all conscientious Australians. We also mourn the unparalleled rise of antisemitism. It is unconscionable that Jewish Australians do not feel safe in our nation and are being subjected to routine hatred, intimidation and violence. It is the moral duty of Christians, together with all sectors of society, to confront antisemitism boldly and unequivocally.

We condemn the alarming rise of antisemitism unequivocally. We will stand peacefully against antisemitism in all its forms, regardless of motivation or ideology, including antisemitism based on anti-Zionism. As Christians and those who embrace Judeo-Christian values recognize that all are created in the image and likeness of God and that antisemitism is a gross violation of human dignity. Antisemitism is dangerous not just to Israel and the Jewish people, but to all who share the values of democracy, truth, justice, and freedom, values that are God-ordained and God-given.

We acknowledge with gravity the past, through confronting the present. We abhor the history of Christian antisemitism, not only for past horrors but for the persistence of prejudice today. True repentance demands action, not just words: we must actively repair the past through standing with Jewish Australians in the present.

We will act peacefully in defence of Jewish Australians. As Christians, we will oppose, through peaceful action and clear moral witness, anyone who promotes violence or hatred against Jews and Jewish places of worship and wherever these vile acts are perpetrated. We will encourage our fellow Christians in our congregations to join with us in this endeavor. And so,

We declare to you, our Jewish friends, that we are with you. We stand shoulder to shoulder with you in defence of human dignity, justice, and freedom, these cherished Judeo-Christian values which Australia was built upon, and we will work to turn back the tide of antisemitism together. As Christians, we will not simply speak but act peacefully in support of you, our Jewish friends, in the interest of all that is just and good. We will not abandon you.

Attachment 3: Terms of Reference Alignment Tables

These tables are provided as a consolidated attachment to show how the submission fits within, and responds to, the Royal Commission Terms of Reference and related submission requirements. They are intended to assist the Commission in identifying the relevance of each part of the submission to its inquiry mandate.

Table 3.1: Terms of Reference Alignment Matrix

Term of Reference Area	How this submission addresses it	Relevant submission content
Nature, prevalence and drivers of antisemitism	Identifies antisemitism as an escalating national problem and addresses religious, ideological, online, educational and cultural drivers.	Executive Summary; National Context; Christian Responsibility; Social Cohesion.
Government responses, de-radicalisation and social cohesion	Calls for a whole-of-society response involving education, security, faith leadership, technology, community partnerships and resilience programs.	Core Position; National Context; Implementation Principles.
Recommendations to counteract and prevent antisemitism	Provides practical recommendations on education, interfaith partnerships, online hate monitoring, protection of Jewish institutions and faith-community leadership.	Recommendations; Implementation Principles.
Impact on Jewish Australians	Recognises antisemitism as affecting security, mental health, daily life, freedom of worship, cultural participation and trust in public institutions.	Response to Interim Report; Social Cohesion; Recommendations.
Law enforcement, border control, immigration and security agencies	Supports enhanced intelligence coordination, protective security, training, information sharing and counter-terrorism preparedness, while emphasising that security responses must be paired with cultural and educational reform.	Response to Interim Report; Recommendations.
Circumstances surrounding the Bondi terrorist attack	Treats the Bondi attack as a national social-cohesion and security failure requiring lessons for event protection, information sharing, emergency response and community recovery.	Introduction; Response to Interim Report; Recommendations.
Further recommendations to strengthen social	Proposes faith-led education, Christian-Jewish partnership, Indigenous and remote-community cooperation,	Christian Responsibility; Practical Cooperation; Indigenous

cohesion and counter extremism	innovation partnerships and national resilience initiatives.	Communities; Conclusion.
Professional, respectful and non-prejudicial engagement	Uses respectful language, avoids operational claims beyond public information, and frames proposals as policy and community recommendations rather than findings against individuals.	Compliance Statement; Submission Form Text.

Table 3.2: Submission Requirements and Lodgment Compliance

Requirement / Commission need	How the submission responds	Location in document
Relevance to Terms of Reference	The submission addresses the nature, prevalence, drivers and impacts of antisemitism and proposes prevention, education, community protection and social cohesion measures.	Introduction; Terms of Reference Compliance; Attachment 3.1; Recommendations.
Clear identification of submitter perspective	The submission identifies itself as a Christian submission from Christian pastors, ministry leaders, business leaders, community representatives and other concerned Christians from across Australia.	Cover page; Introduction; Executive Summary; Co-Signature Blocks.
Evidence of community concern and public support	The original open letter is included as Attachment 1 and records the call for a Commonwealth Royal Commission, the listed endorsing organisations, and the submitter-provided indication of approximately 460 leaders and organisations subscribing or supporting the call.	Attachment 1; Introduction; Purpose and Scope.
Practical recommendations	The submission provides recommendations across national coordination, security, education, youth engagement, Holocaust education, Christian formation, technology partnerships, remote water initiatives and social cohesion.	Recommendations; Implementation Principles.
Faith-community contribution	The submission explains Christian responsibility, addresses replacement theology and anti-Jewish history, and includes the Christian Declaration Against Antisemitism.	Christian Responsibility; Declaration section; Attachment 2.
Publication and consent management	The document includes co-signature and endorsement blocks that allow signatories to state authority, role and	Co-Signature and Endorsement Blocks;

	publication or confidentiality preference.	Attachment 2 endorsement table.
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Submission Compliance Statement

Relevance: The submission is directed to the Commission's terms of reference and focuses on antisemitism, social cohesion, faith leadership, security, education, extremism prevention and community resilience.

Form: The submission is suitable for copying into the Commission's online form or uploading as a Word document, subject to the submitter completing identifying details and any publication preferences.

Respectful approach: The submission is written in a professional, impartial, respectful and constructive manner.

Privacy and publication: The submission does not intentionally include personal information about private individuals beyond public or contextual references. If signatories, case studies or personal stories are added later, consent and publication preferences should be checked before lodgment.

Legal and operational caution: The submission avoids claims that could prejudice current or future criminal proceedings and does not rely on classified, intelligence, law-enforcement or operationally sensitive information.

Evidence basis: Where the submission makes factual claims or recommendations, it should be supported by public sources, organisational experience, witness statements or signatory knowledge where available.

No individual dispute resolution: The submission recognises that the Commission cannot resolve individual disputes, award compensation or make orders in individual cases.

Source note: This section has been prepared with reference to the Royal Commission's published Terms of Reference and Submissions guidance, including the Commonwealth Letters Patent dated 9 January 2026, the public submissions page, and the Commission's guidance that the online form captures information relevant to the work of the Commission and consistent with the Terms of Reference.

Attachment 4: Examples of practical initiatives

Technion - Israel Institute of Technology

Technion Australia is part of a worldwide family of Technion Societies which support and actively participate in Technion activities and developments. Founded in 1957, it aims to: - Share with the world the cutting-edge achievements and life changing applications discovered and developed by Technion students and alumni. - Create a virtual and physical bridge between Australia and Israel, with particular focus on scientific, medical, environmental and technology sectors. - Promote

public awareness and knowledge of the Technion. - Foster academic and scientific exchange between Australia and the Technion. - Encourage and facilitate student exchange between Australian universities and the Technion. - Aid the development and sustainability of the Technion through fundraising, including the provision of scholarships and funding of joint research projects. - Assist in the dissemination of Technion knowledge and foster joint projects with Australian commerce and industry. - Establish a vibrant and enduring membership and volunteer structure. (<https://austechnion.com/>)

Resolute Ready

Resolute Ready is a nationally recognized, lived-experience-led platform that connects individuals, families and communities with trusted support services, educational resources and early intervention pathways. Supporting over 250 service providers, it focuses on strengthening wellbeing, resilience and recovery across groups including veterans, first responders, educators and families. Through initiatives such as the Digital Education Backpack and Virtual Hub, Resolute Ready enables timely access to mental health resources, trauma-informed education and support networks. Its model is based on early connection, reducing barriers to care, and fostering stronger, more resilient communities—particularly relevant in contexts of social stress, fear, or community vulnerability. (<https://resoluteready.com>)

I'M SAFE / R U SAFE (Abbreviated)

I'M SAFE / R U SAFE is a practical community safety initiative that supports individuals and communities experiencing heightened risk, including Jewish Australians affected by rising antisemitism. It provides simple tools to build preparedness, strengthen awareness, and enable rapid response when safety concerns arise. Key features include SOS alerts, live-location sharing, discreet incident recording, and trusted contact networks, helping individuals and community groups respond quickly and effectively. As the platform evolves, including the development of its “Bubble” feature, it aims to further enhance community connection, early intervention and coordinated safety responses. (<https://www.imsafe.app/>)