

# **HINENI YOUTH & WELFARE – AUSTRALIA INC. – VICTORIA BRANCH**

*A branch of Hineni Youth & Welfare – Australia INC 9881103*

## **CONSTITUTION**



## SECTION 1: NAME שם

This association shall be called “**Hineni Youth & Welfare – Australia Incorporated – Victoria**”  
**Branch**”. SECTION 2: DEFINITIONS הגדרות

1) In this constitution:

- a) Melbourne Hineni Means Hineni Youth & Welfare – Australia Inc. – Victoria Branch
- b) Aliyah - Emigration to the State of Israel
- c) Asepha Klalit - Literal meaning: ‘general meeting’. The Annual General Meeting (AGM) of Melbourne Hineni as defined in Section 13.
- d) Boger (f. –et) - Literal meaning: ‘graduate’. A member of Melbourne Hineni with certain conditions and rights of membership. See Section 4. (pl. bogrim pl. f. bogrot)
- e) Chanich (f. –ah) - Literal meaning: ‘educatee’. A person who is participating, or who has participated, in at least one program, seminar or camp run by Federal Hineni or one of its branches at present or in the past twelve months. (pl. m. chanichim – pl. f. chanichot)
- f) Chinuch - Educational content
- g) Federal Hineni - Hineni Youth & Welfare – Australia Inc.
- h) General member conditions and rights of membership. See Section 4.  
- A member of Melbourne Hineni with certain
- i) Gizbar (f. – it) - Treasurer of Melbourne Hineni
- j) Hineni Israel Year Programme - Year long training course conducted in the State of Israel
- k) Machane - A camp run by Melbourne Hineni. (pl. machanot) l) Madatz (f. –it) - Shortened form of ‘madrich tzair’. Literal meaning: ‘young leader’. A membership category of Melbourne Hineni with certain conditions and rights of membership. See Section 4 below. (pl. madatzim)
- m) Madrich (f. –ah) or helps to lead programs, seminars and camps for chanichim. Also: A membership category of Melbourne Hineni, as further defined in Section 4 below. (pl. madrichim pl. f. madrichot)  
  
- Secretary of Melbourne Hineni
- n) Sgan Hineni (f. –ah)  
- Literal meaning: ‘leader’. A person who leads
- o) Mazkirut - Literal meaning: ‘secretariat’. The emergency committee of Melbourne Hineni
- p) mefakeach - Literal meaning: ‘guide’ and colloquially known as: ‘leader’ or ‘educator. A person not sent nor delegated by the Jewish Agency, who assumes the function of a shaliach/shlichon when a shaliach/shlichon has not been delegated.
- q) Moatsa - Literal meaning: ‘council’. Weekly meeting of madrichim of Melbourne Hineni as defined in Section 11.
- r) Modern Orthodoxy - See Appendix 1
- s) Rosh Chinuch - Head of Education, or Educational Content, of Melbourne Hineni t) Rosh Hadracha - Head of Leadership Training of Melbourne Hineni u) Rosh Hineni - President of

Melbourne Hineni

w) Rosh Limudei Kodesh  
- Head of Religious Education of

Melbourne Hineni

x) Rosh Machane Choref

y) Rosh Machane Kayitz- Juniors

z) Rosh Tochniot Ha'Aretz

- Head of a Melbourne Hineni Winter Camp (pl. Roshei Machane Choref) - Head of Melbourne Hineni Junior Summer Camp

- Head of Israel Programmes for Melbourne Hineni

aa) Rosh Yachasei Tzibur

- Head of Public Relations of Melbourne Hineni and Fundraising

bb) Sgan - Deputy '...' or Vice '...'

cc) shaliach - Literal meaning: 'emissary'. A Representative send from the State of Israel and delegated to Melbourne Hineni by the Jewish Agency. (pl. shlichim) (Equivalent: shlichon; pl. shlichonim)

dd) snif - Literal meaning: 'branch'. The representative body for those members and associate members having their postal address within the geographical boundaries (as defined in Section 7) of that branch.

ee) special general meeting than the annual general meeting

- A general meeting of Melbourne Hineni other

ff) Sydney Hineni - Hineni Youth & Welfare – Australia Inc. – NSW Branch gg)

tafkid - Literal meaning: 'office' or 'role' (pl. tafkidim)

hh) Tzevet ii) Va'ad

certain responsibilities -

-

Literal meaning: 'Committee'. The steering

Literal meaning: 'Team'. A taskforce with committee of Melbourne Hineni. (pl. va'adot)

jj) YaBaK - Shortened form of 'Yeshivat Bogrim Klalit'. Literal meaning: 'general sitting of bogrim'. A meeting of Melbourne Hineni as defined in Section 14.

kk) YaMaK - Shortened form of 'Yeshivat Madrichim Klalit'. Literal meaning: 'general sitting of madrichim'. A meeting of Melbourne Hineni as defined in Section 12.

ll) Dugma Ishit - Literal meaning: 'Personal Example'. The code of behaviour Hineni Members are expected to follow in order to lead by example. See Section 19.

2) In this constitution:

a) a reference to a function includes a reference to a power, authority and duty, and

b) a reference to the exercise of a function includes, if the function is a duty, a reference to the performance of a duty, and

c) a reference to a mefakeach includes a reference to a shaliach and a shlichon.

d) Words importing any gender include the other genders, unless stated expressly otherwise. e) Words importing the plural number include the singular number and words importing the singular number include the plural number, unless stated expressly otherwise.

### SECTION 3: Ideology

The Ideology section in this constitution shall be identical to the Federal Constitution.

1. Modern Orthodoxy

Modern Orthodoxy believes in “Torah min HaShamayim” – that the words of the Torah are directly from G-d – and in the authority of the Oral Law. With this belief, Modern Orthodoxy allows the principles of Halachic Judaism to be absorbed into a person's life in the secular world, in line with Rav S.R. Hirsch’s principle of “Torah im Derech Eretz”.

Modern Orthodoxy emphasizes the concept of Ahavat Yisrael – the love of all Jews – and the belief that despite significant differences of opinion with many of our fellow Jews, we all remain part of Am Yisrael. Modern Orthodox Judaism believes in the centrality of Eretz Yisrael to the Jewish people and the significance of the modern State of Israel.

Hineni Youth & Welfare is a Jewish youth movement that practices its Judaism through Modern Orthodox Halachic principles guided by the Rabbanim of The Central Synagogue and Caulfield Hebrew Congregation. This includes but is not limited to:

- Observance of Shabbat and Festivals
- Observance of Kashrut
- Tefillah
- Observance of Tzniut (Modesty)
- Observance of Fasts and Mourning Periods

With these practices and beliefs in place, Hineni endeavours to ensure all Jewish practices are as egalitarian as possible.

Hineni madrichim must adhere to the above practices and set a personal example at any official Hineni Youth & Welfare Activity, Camp, Seminar or other Hineni run events. Hineni chanichim should strive to fulfil these practices within a non-coercive framework at any official Hineni Youth & Welfare activity.

## 2. Activism

The goal of Hineni as a modern, Jewish, youth movement is to strive to produce active and informed members of the Jewish, national and global community.

### 2.1. Political Values

Hineni strives to be a politically informed youth movement with the primary goal being the creation of politically active youth. Hineni will achieve this through a politically non-partisan educational philosophy concerning Israeli, Australian and world politics and therefore, as a movement, Hineni does not promote the views of, or advocate for any political stream or party. As such, Madrichim have the responsibility and are required to provide an education that presents the spectrum of issues and ideologies whilst remaining non-partisan. In addition to this, Madrichim must encourage Chanichim to be tolerant and respectful of all views.

Whilst Hineni does not take a political stance on Israel or world politics, it sees combatting racism, hatred, anti- Israel and anti-Semitism as an exception. Hineni will actively oppose, both through education and activism, any organization or party that has an agenda to delegitimize these rights as decided by the Federal Va’ad.

Although remaining politically non-partisan, Hineni sees the development and actualisation of personal ideologies of Madrichim and Chanichim as the ultimate form of political hagshama. As such, Madrichim and Chanichim will be able to become active and informed members of society.

### 2.2. Social Values

As a community organisation, Hineni recognises the important role it plays in the Jewish, Australian and Israeli communities and understands it has a responsibility to work towards the betterment of the local and global community. Hineni believes the concepts of Tikkun Olam (bettering the world), Tzedek (Justice), Chesed (Kindness), and of helping the “other” are the values that will enable the betterment of the surrounding communities. These values are to be realised and reinforced through educational structures and encouragement of individuals to engage in promoting awareness, volunteerism, charity and communal work. Hineni will attempt to facilitate this where possible, provided the aims of the organisation are consistent with the values mentioned in point 2.1. Whilst recognising work with the local and national community as of paramount importance, a special emphasis is to be placed on the actualisation of

these values in Israel. The realisation of these values both locally and abroad strives to make Hineni a doogma for all and to become pioneers of “the vision of justice and peace” (“hanevuah shel tzedek veshalom”).

### 3. Pluralist Zionism

Hineni understands Zionism as a ‘dynamic ideology’, which continues to evolve throughout history. As Diaspora Jews living in the 21st century we believe that ‘modern’ Zionism is an entity that encompasses active support and love of Israel.

Hineni believes in and endeavours to implement the visions outlined in the Israeli Declaration of Independence. Hineni believes that these are a common ground and starting point for our expression of pluralist Zionism. Hineni believes that the outlined visions are necessary and fundamental starting points for our belief in the State of Israel, irrespective of political leanings.

Hineni believes that, with a basis of the following points, madrichim should endeavour to reach an informed political standpoint and express this within a tolerant, pluralist environment, promoting a rich and diverse spectrum of ideas.

Hineni draws its fundamental Zionist values from the Israeli Declaration of Independence, specifically promoting:

- Aliyah Nimshechet: “The State of Israel will be open for Jewish immigration and for the Ingathering of the Exiles; it will foster the development of the country for the benefit of all its inhabitants... We appeal to the Jewish people throughout the Diaspora to rally round the Jews of Eretz-Israel in the tasks of immigration and up building”. Hineni further believes that upon making Aliyah, bogrim uphold Hineni’s ideology and seek to act always for the betterment of the state of Israel [statement of objects i])
- Self-determination & revival of national culture: “This right is the natural right of the Jewish people to be masters of their own fate, like all other nations, in their own sovereign State”
- Human Rights: “It will be based on freedom, justice and peace as envisaged by the prophets of Israel; it will ensure complete equality of social and political rights to all its inhabitants irrespective of religion, race or sex; it will guarantee freedom of religion, conscience, language, education and culture”
- Inclusion & democracy: “We appeal...to the Arab inhabitants of the State of Israel to preserve peace and participate in the upbuilding of the State on the basis of full and equal citizenship and due representation in all its provisional and permanent institutions”
- Regional peace: “We extend our hand to all neighbouring states and their peoples in an offer of peace and good neighbourliness”

In addition to these values, Hineni endeavours to express pluralist Zionism through:

- Promoting a balanced, unbiased, Zionist education of Israeli politics, encouraging chanichim to reach an informed political opinion. [statement of objects i])
- Promoting and supporting the Hineni Israel year programmes as an integral part of progression in the movement. [statement of objects k])
- Affiliating with the AZYC, ZC of NSW and ZC of Victoria, ACT Jewish community, the Central and Caulfield Synagogues; and to assume rights and obligations resulting therefrom. [statement of objects cc])
- Continued self-education of Israeli current affairs by the madrichim.

Moreover, Hineni acknowledges an adaptation of the 2004 Jerusalem Zionist Council’s (35<sup>th</sup> Zionist congress) ‘principles of Zionism,’ as relevant and important in understanding and educating about Zionism as it exists post 1948. These principles read as follows:

Zionism is founded on:

- The unity of the Jewish people, its bond to its biblical and historic homeland Israel, and the centrality of the State of Israel and Jerusalem, its capital, in the life of the nation.
- Aliya to Israel from all countries and the effective integration of all immigrants into Israeli society. 5

- Strengthening Israel as a Jewish, Zionist and democratic State and shaping it as an exemplary society with a unique moral and spiritual character, marked by mutual respect for the multi-faceted Jewish people, rooted in the vision of the prophets, striving for peace and contributing to the betterment of the world.
- Ensuring the future and the distinctiveness of the Jewish people by furthering Jewish, Hebrew and Zionist education, fostering spiritual and cultural values and teaching Hebrew as the national language.
- Nurturing mutual Jewish responsibility, defending the rights of Jews as individuals and as a nation, representing the national Zionist interests of the Jewish people, and struggling against all manifestations of anti-Semitism.
- Settling the country as an expression of practical Zionism.

Hineni participants are proud to promote these ideals to themselves as individuals, the movement and the community at large.

#### **SECTION 4: STATEMENT OF OBJECTS , מטרת הצהרה**

- Federal Hineni is a Zionist, Modern Orthodox, politically active, Jewish youth movement, whose aims are to:
1. Promote the preservation and identity of the Jewish people through the fostering of Jewish and Hebrew education and of spiritual and cultural values.
  2. Acknowledge the State of Israel as the homeland of the Jewish people, and promote the strengthening of it through Aliyah Nimshechet (continuous emigration).
  3. Promote, through education, the protection and unification of Jewish people everywhere.
  4. Promote a balanced, unbiased education of Israeli politics (and politics in general) encouraging chanichim to reach an informed political opinion.
  5. Grow the Hineni Israel Year Program, and continue its place as an educational process within Federal Hineni
  6. Promote Jewish Modern Orthodox identity, education, and awareness among Jewish youth and the general Jewish community.
  7. Promote Jewish education and acclimatisation of all Jewish Youth by approaching the wider Jewish community.
  8. Promote social and political action as a result of education gained at Hineni, with an emphasis on environmentalism and human rights issues.
  9. To organise activities, camps and seminars for Jewish youth, and provide a framework for education and recreation, in accordance with the aims and objectives of the association.
  10. To provide in a place for every Jewish chanich, irrespective of that person's personal belief system, while, for Federal Hineni as a whole, promoting and adhering to modern orthodox beliefs and practices and to respect the right of the individual to form their own opinion, in a warm environment which promotes self-expression and excludes rivalry.
  11. To create and carry out leadership and development programs and seminars for youth within the Jewish community.
  12. To develop the potential, qualities and attributes of each member, and aim to instil a lasting commitment to Judaism and the Jewish people.
  13. To affiliate with the Australian Zionist Youth Council (AZYC), The Central Synagogue and the Caulfield Hebrew Congregation.
  14. To subsidise Jewish youth unable to attend the association's activities or programmes on financial or other grounds.
  15. 'The assets and income of the organisation shall be applied solely to further its objects and no portion shall be distributed directly or indirectly to the members of the organisation except as genuine compensation for services rendered or expenses incurred on behalf of the organisation.'
  16. 'In the event of the organisation being dissolved, the amount that remains after such dissolution and the satisfaction of all debts and liabilities shall be transferred to another organisation with similar purposes which is not carried on for the profit or gain of its individual members.'
  17. Create a warm, inclusive environment for all its participants regardless of any disability, sexual orientation or gender.

This section shall be identical to that of the Statement of Objects section in the constitution of Federal Hineni, and may only be changed by a special resolution of a general meeting of Federal Hineni.

## חברות MEMBERSHIP: 5 SECTION

- a) There shall be four (4) categories of membership of Melbourne Hineni
- i. Madrichim
  - ii. Bogrim
  - iii. Madatzim
  - iv. General Members
- b) A person is qualified to be a madrich if, and only if, the person is a natural person:
- i. who is Jewish, and
  - ii. who has been nominated according to paragraph g), and
  - iii. who has been approved to be a madrich by the Rosh Hineni and Sgan Hineni,
- or
- iv. who is a boger.
- c) A person is qualified to be a boger if, and only if, the person is a natural person:
- i. who is Jewish, and
  - ii. who has either completed Year 12 schooling (or equivalent) or is eighteen (18) years of age or over, and
  - iii. who has either been a madrich for a contiguous period of at least four (4) months or who has completed the Hineni Israel Year Programme, and
  - iv. who has been nominated according to paragraph g), and
  - v. who has been approved to be a boger by the Rosh Hineni and Sgan Hineni.
- d) A person is qualified to be a madatz if, and only if, the person is a natural person:
- i. who is Jewish, and
  - ii. who is attending secondary school in the year eleven (11) group or is part of the year 11 shichva (year group), and
  - iii. who is a chanich, and
  - iv. who has completed a Hineni Hadracha (leadership) course, at the discretion of the Rosh Hadracha, and
  - v. who has been nominated according to paragraph g), and
  - vi. who has been approved to be a madatz by the Rosh Hineni and Sgan Hineni.
- e) Rules pertaining to madrichim shall also pertain to bogrim and madatzim henceforth in this constitution unless stated expressly otherwise.
- f) A person is qualified to be a General Member if, and only if, the person is a natural person:
- i. who is Jewish, and
- either
- ii. who is attending secondary school in either the year eleven (11) or year twelve (12) group, and
  - iii. who is a chanich, and
  - iv. who has been nominated according to paragraph g), and
  - v. who has been approved to be a General Member by the Rosh Hineni and Sgan Hineni, or
  - vi. who is currently participating in the Hineni Israel Year Programme.
- g) 1) A nomination of a person for membership of Melbourne Hineni:
- i. must be made by a member of Melbourne Hineni in writing in the form set out in Appendix 2 of this constitution, and
  - ii. must be consented to by the nominee, and
  - iii. must be lodged with the Rosh Hineni or Sgan Hineni.
- 2) As soon as practicable after receiving the nomination, the Rosh Hineni and Sgan Hineni are to determine whether to approve or reject the nomination.
- 3) As soon as practicable after the Rosh Hineni and Sgan Hineni make that decision, the Gizbar must notify the nominee in writing that the Rosh Hineni and Sgan Hineni approved or rejected the nomination (whichever is applicable).
- 4) A nominee whose nomination has been approved shall not be required to pay an entrance fee nor annual subscription to Melbourne Hineni.
- h) A person ceases to be a member of Melbourne Hineni if the person:
- i. dies (נפטר), (or
  - ii. resigns membership according to paragraph i), or
  - iii. is expelled from Melbourne Hineni according to Section 20, or

iv. fails to renew membership according to paragraph j)

If a member of Melbourne Hineni ceases to be a member under these rules, the Gizbar must make an appropriate entry in the register of members on the date the person ceases to be a member.

- i) 1) A member of Melbourne Hineni is not entitled to resign their membership except in accordance with this rule. 2) A member of Melbourne Hineni may resign from membership by first giving the Rosh Hineni or Sgan Hineni written notice of at least seven (7) days of the intention to resign, and on the expiration of that period of notice, the member ceases to be a member.
- j) 1) A renewal of membership of Melbourne Hineni:
- i. must be made by each and every member of Melbourne Hineni in writing in the form set out in Appendix 3 of this Constitution, and
  - ii. must be lodged with the Gizbar before 1 February of each calendar year, except as provided in part iii. iii. if the member becomes a member on or after 1 February in any calendar year – before each 1 February in each succeeding calendar year.
- 2) If a member no longer qualifies (excluding the requirements of nomination and approval, as required in paragraph b), c), d) and f)) to be that member, that membership may not be renewed
- 3) As soon as practicable after receiving from a member a renewal of membership, the Gizbar must notify the Rosh Hineni and Sgan Hineni in writing of the receipt of the renewal.
- k) The Gizbar must establish and maintain a register of members of Melbourne Hineni specifying the name and address of each person who is a member of Melbourne Hineni together with the date on which the person became a member.

## **SECTION 6: MEMBERS' LIABILITIES** **החבר של ההתחייבויות**

Members of Melbourne Hineni shall not be liable to contribute towards the debts and liabilities of Melbourne Hineni or the costs, charges and expenses of the winding up of Melbourne Hineni.

## **SECTION 7: ELECTED POSITIONS OF MELBOURNE HINENI** **עמדות נבחרות של הנני**

- a) The elected positions of Melbourne Hineni are:
- i. Rosh Hineni
  - ii. Sgan Hineni
  - iii. Gizbar
  - iv. Rosh Chinuch
  - v. Rosh Limudei Kodesh
  - vi. Rosh Hadracha
  - vii. Rosh Tochniot Ha' Aretz
  - viii. Rosh Yachasei Tzibur
  - ix. Rosh Kiruv
  - x. Two (2) Roshei Machane Choref
  - xi. Junior Mentor
  - xii. Rosh Machane Kayitz- Juniors
  - xiii. WOP (Without Portfolio)
  - xiv. Two (2) Mazkirut Members
  - xv. Rosh Chazak
  - xvi. Rosh Tikkun Olam
- b) Each person holding an elected position is, subject to this Constitution, to hold office from the time of their election until the next Asepha Klalit, with the exception of the Rosh Hineni and Sgan Hineni, whose term of office begins after the Federal Hineni summer camp following their election.
- c) In the event of an elected position falling vacant, the Va'ad must collectively fulfil the responsibilities of that tafkid until a suitable candidate is nominated and voted upon by a YaBaK.
- d) An elected position shall fall vacant if, and only if:
- i. the Returning officer declares the position vacant according to Section 13 paragraph n), or
  - ii. the Va'ad declares the position vacant according to paragraph e), or



- iii. the Mazkirut declares the position vacant according to paragraph f), or
  - iv. a YaBaK declares the position vacant according to Section 14,
- Or if the member holding the elected position:
- v. dies, or
  - vi. ceases to be a member of the Melbourne Hineni, or
  - vii. resigns office according to paragraph h), or
  - viii. becomes a mentally incapacitated person, or
  - ix. in the case of an elected position which is a member of the Va'ad or Mazkirut, is absent without the consent of the Va'ad or Mazkirut from all meetings of the Va'ad or Mazkirut held during a period of four (4) months.
- e) The Va'ad may remove any member, apart from members elected to the Mazkirut under paragraph a)xiii., from their elected positions by a resolution passed by a majority which comprises more than two-thirds of members entitled to vote at a Va'ad meeting, only on the following grounds:
- i. that the member holding the elected position has acted in a manner prejudicial to the interests of Melbourne Hineni, or
  - ii. that the member holding the elected position has been convicted of a criminal offence prejudicial to the interests of Melbourne Hineni.
- f) The Mazkirut may remove a member elected to the Mazkirut under paragraph a)xiii., from their elected positions by a resolution passed by a majority which comprises more than two-thirds of members entitled to vote at a Mazkirut meeting, only on the following grounds:
- iii. that the member holding the elected position has acted in a manner prejudicial to the interests of Melbourne Hineni, or
  - iv. that the member holding the elected position has been convicted of a criminal offence prejudicial to the interests of Melbourne Hineni.
- g) A YaBaK may remove any member from their elected position, according to Section 12
- h) A resignation of a member from an elected position:
- i. must be made in writing to the Va'ad or Mazkirut
  - ii. must provide a reasonable explanation for their resignation.
- i) The resignation will come into effect upon receipt of the resignation by the Va'ad or Mazkirut.

## **SECTION 8: STRUCTURE, POWERS AND FUNCTIONS OF MELBOURNE**

### **מבנה , סמכויות ותפקידים הנני מלבורן HINENI**

- a) Melbourne Hineni shall be a branch of Federal Hineni.
- b) Melbourne Hineni is to have the boundaries of the State of Victoria.
- c) The Rosh Hineni must be a boger of Federal Hineni.
- d) If requested by the Federal Va'ad, Melbourne Hineni will furnish details of its members to Federal Va'ad. e) In the event that Melbourne Hineni is wound up, any surplus funds held by it will be paid to Federal Hineni. f) Within one month of the end of its financial year, Melbourne Hineni will furnish the Federal Va'ad with a report which will include:
  - i. the number of members, and
  - ii. number and type of its social events and activities, and
  - iii. the annual financial report including a statement of income, expenditure, and balance sheet for the financial year, and
  - iv. details of its donations specifically nominated for the benefit of Federal Hineni.
- g) Melbourne Hineni may exercise those functions as provided in the constitution of Federal Hineni, including but not limited to:
  - i. controlling the affairs of camps, seminars, events and functions run by Melbourne Hineni, and ii. representing Melbourne Hineni to the Zionist Youth Concil – Victoria, and
  - iii. resolving internal disputes between members (in their capacity as members) of Melbourne Hineni, and iv. disciplining members of Melbourne Hineni, and
  - v. organising and implementing chinuch programmes for members of Melbourne Hineni, and vi. fundraising for Melbourne Hineni.

## SECTION 9: TAFKIDIM תפקידים

a) The tafkidim of Melbourne Hineni are:

- i. Rosh Hineni
- ii. Sgan Hineni
- iii. Gizbar
- iv. Rosh Chinuch
- v. Rosh Limudei Kodesh
- vi. Rosh Hadracha
- vii. Shnat Rekaz
- viii. Rosh Yachasei Tzibur
- ix. Rosh Kiruv
- x. Roshei Machane Choref
- xi. Junior Mentor
- xii. Rosh Machane Kayitz- Juniors
- xiii. Mefakeach
- xiv. WOP (Without Portfolio)
- xv. Two (2) Mazkirut Member
- xvi. Rosh Tziud
- xvii. Rosh Tzevet Chazak
- xviii. Rosh Tikkun Olam

The following tafkidim are reserved for madatzim, to be appointed every semester by the Rosh and Sgan Hineni: i. Gabbai't  
ii. Rosh Marketing  
iii. Rosh Shule

b) The Gizbar must keep a register of members of the Va'ad specifying the names and residential addresses of each person who is a tafkid holder, as well as the date each person was elected.

c) It is the function of the **Rosh Hineni**:

- i. ensure the effective running of the movement, both junior and senior, and
- ii. effectively communicate with all bogrim madrichim, madatzim and the mefakeach, and ensure that they are equipped to carry out their functions, and
- iii. help madrichim and tafkid holders without carrying out their functions in their stead, and iv. liaise and maintain good relations with: Caulfield Hebrew Congregation (CHC), the ZYC, Federal Hineni, UIA, JNF, ZCV, the Jewish day schools and other relevant community organisations, and v. chair all relevant meetings, such as mazkirut, va'ad, moatsa, YaBaK, YaMaK, Asepha Klalit. This includes the preparation of agendas before the meeting, and the minutes and action points after the meeting, and
- vi. run mizdar (assembly at the beginning of weekly meetings), and
- vii. be the Melbourne Hineni representative to the ZYC, and
- viii. be present at Melbourne Hineni on Sundays during all meetings as a point of contact, and ix. ensure rooms are cleaned at the end of meetings, and
- x. search for new madrichim where necessary, and
- xi. to ensure that professional development is made available to all madrichim, and
- xii. oversee the running of the Parents and Friends Committee

In addition:

- xiii. it is up to the Rosh Hineni and Sgan Hineni to appropriately divide the above responsibilities between themselves
- xiv. Where practicable, Rosh Hineni and Sgan Hineni should be voted in before Machane Kayitz in time for an extended chafifa (transition) period
- xv. Where practicable, Rosh Hineni and Sgan Hineni should have led for one year, and be a graduate of the Hineni Israel Year Programme
- xvi. ensure a campsite is booked for both Summer and Winter Camps for the following year prior to leaving office
- xvii. Have read and comprehend the current Melbourne Constitution

d) It is the function of the **Sgan hineni** to:

- i. ensure the effective running of the movement, both junior and senior, and ii. effectively communicate with all bogrim, madrichim, madatzim and the mefakach, and ensure that they are equipped to carry out their functions, and
- iii. help madrichim and tafkid holders without carrying out their functions in their stead, and iv. liaise and maintain good relations with all community organizations, which include: Caulfield Hebrew Congregation (CHC), ZYC, ZCV, the Jewish day schools and
- v. run mizdar (assembly at the beginning of weekly meetings), and
- vi. be the Melbourne Hineni representative to the ZYC in the absence of the Rosh Hineni, and vii. be present at Melbourne Hineni on Sundays during all meetings as a point of contact, and In addition:
- viii. it is up to the Rosh Hineni and Sgan hineni to appropriately divide the responsibilities, which coincide, between themselves
- ix. Where practicable, Sgan hineni should be voted in before Machane Kayitz in time for an extended chafifa (transition) period
- x. Where practicable, Sgan hineni should have led for one year, and be a graduate of the Hineni Israel Year Programme
- xi. ensure a campsite is booked for both Summer and Winter Camps for the following year prior to leaving office
- xii. Have read and comprehend the current Melbourne Constitution

e) It is the function of the **Gizbar** to:

- i. Manage all financial affairs of Melbourne Hineni which includes but is not limited to: ii. ensuring that all money due to Melbourne Hineni is collected and received and that all payments authorised by Melbourne Hineni are made
  - a. payments will not be authorised if activities made for the benefit of Hineni occurred during Shabbat or Yom Tovim
- iii. seeking major sponsorship and donations for camp subsidies and the salary of a Shaliach etc. iv. ensuring that correct books and accounts are kept showing the financial affairs of Melbourne Hineni, including full details of all receipts and expenditures connected with the activities of Melbourne Hineni, and
- v. chair the Tzevet Kiruv
- vi. liaise with appropriate tafkid holders with regards to the financial details of Melbourne Hineni functions, including camps, and
- vii. liaise with the treasurer of CHC and Federal Gizbar, and
- viii. take minutes of all relevant meetings, such as Va'ad, YaBaK, Asepha Klalit
  - ix. Prepare a financial report for Hineni Victoria in accordance with S8(k) of the Federal Hineni constitution, to the satisfaction of the Federal Va'ad as guided by the Federal Gizbar
- x. To liaise with the Rosh Tziud in the maintaining and purchasing of necessary tziud. i. oversee and initiate the establishment and running of a Parents and Friends Committee ii. Organise and facilitate the fundraising efforts within Melbourne Hineni, and
- iii. Seek donations from the community, and

f) It is the function of the **Rosh Chinuch** to:

- i. organise with the Rosh Hineni, Sgan Hineni and appropriate tafkid holders, bi-annual planning seminars to coincide with the madrichim seminar and Federal Hineni ideology seminar, and ii. maintain a sifria (library), and
- iii. publish chinuch booklets, and
  - iv. further interest in aliyah and personal religious growth in members of Melbourne Hineni, and 11
- v. work with the Rosh Limudei Kodesh to organise chinuch for functions, and
- vi. be involved in camp planning, and
- vii. initiate action towards taking a stance on current social and welfare issues, and
- viii. submit material for the CHC 'Shabbat Shalom' newsletter, and
- ix. run and be responsible for the Misgeret Aliyah (aliyah framework) on a state level, and x. keep members of Melbourne Hineni updated on important events and issues in the State of Israel. in addition,
- xi. where practicable, the Rosh Chinuch should have led for at least one year, and be a graduate of the Hineni Israel Year Programme
- xii. View, edit and authorize the delivery of weekly and camp programs for each tzevet

g) It is the function of the **Rosh Limudei Kodesh** to:

- i. provide religious chinuch for madrichim and bogrim, such as shiurim (religious lessons), dapei shavua (information on the weekly bible portion), and divrei Torah (oral presentations on religious topics) and addressing religious questions, and
- ii. organise those religious rituals and activities which are practiced by the movement, including providing the materials needed for such rituals (including prayer books), and
- iii. facilitate the personal religious growth of madrichim and bogrim, and
- iv. liaise with the Rabbi of CHC, and
- v. work with the Rosh Chinuch, and
- vi. be involved in camp planning, and
- vii. teach practical skills of Judaism to members, and
- viii. help, in conjunction with the Rosh Hadracha, impart religious chinuch to chanichim through shiurim, regular meetings, etc, and
- ix. provide the movement with regular updates from the Kosher Australia bulletin, and x. ensure that there is a women's minchah (afternoon prayer service) on Shabbat (Sabbath) on Machane Choref, including a reading of the Torah (Pentateuch).
- xi. Ensure that, where possible, all Hineni prayers services are done with both ten (10) men and (10) women.

h) It is the function of the **Rosh Hadracha** to:

- i. run hadracha programs for:
  - a) chanichim in year ten (10) group,
  - b) chanichim in the year 11 group whom have not completed a year ten (10) Hineni hadracha course and
  - c) newly approved madrichim (According to Section 4)
- ii. maintain and update a hadracha resources which must be accessible to all madrichim, and iii. be responsible for maintaining a standard of hadracha amongst madrichim/bogrim and madatzim working in conjunction with the Rosh Hineni and Sgan Hineni, and
- iv. together with the head of the junior movement and Junior Mentor oversee the integration of madatzim into leading with madrichim and bogrim, and
- v. liaise with madatzim by:
  - a) attending the YaMak of the junior movement at least two (2) times a month and
  - b) running regular feedback sessions

i) It is the function of the **Melbourne Shnat Rekaz** to:

- i. liaise with Sydney Hineni and the AZYC, and
- ii. liaise with the Gizbar with regards to subsidies, and
- iii. be responsible for the preparation of promotional material for parents, and
- iv. prepare the current year twelve group for the Hineni Israel Year Programme, as their madrich, and v. interview applicants for the Hineni Israel Year Programme, and to attend their AZYC interviews, and vi. maintain communication with parents of prospective participants and current participants of the Hineni Israel Year Programme, and
- vii. prepare seminars about the Hineni Israel Year Programme to take place as part of machanot, and
- viii. organise a farewell, and
- ix. maintain communication with the current Melbourne participants of the Hineni Israel Year Program j) It

is the function of the **Rosh Yachasei Tzibur** to:

- i. Make publicity posters and facilitate poster drives, and
- ii. Coordinate Hineni's social media platforms, and
- iii. Submit articles to the Australian Jewish News, and
- iv. Make photoboards and take photos at all functions, and

k) It is the function of the **Rosh Kiruv** to:

- i. Ensure that canvassing at schools and synagogues occurs throughout the year, and i. Ensure and maintain good relations with communal organisations well as various businesses, and ii. Liaise with various schools, including submitting material for their newsletters and noticeboards, and iii. Liaise with the Roshei Machane to ensure canvassing activities are based around camp ii. Liaise with CHC, including submitting material to their weekly newsletter

l) It is the function of the **Roshei Machane Choref** to:

- i. manage the affairs of the Winter Camp ('the camp'), including in part:
  - a. the daily running of the camp,
  - b. the logistical planning before and on camp,
  - c. madrich meetings on the camp,
  - d. the camp planning before the camp, and
- ii. chair the Winter Camp va'ad, which includes various tafkidim at the discretion of the Roshei Machane Choref, in consultation with Melbourne Hineni, and
- iii. act as the representatives of Melbourne Hineni to prospective participants of the camp and their families, and
- iv. liaise with the madrichim, and
- v. liaise with the Gizbar, with respect to financial affairs of the camp, and
- vi. maintain custody of all records, books and other documents related to the office, and vii. appropriately divide the above responsibilities between themselves.
- viii. enter into dialogue with the Half Va'ad regarding Kashrut on camp, specifically regarding a mashgiach. It is the responsibility of the Half Va'ad in conjunction with the camp Roshim and the Rosh Limudei Kodesh to ensure that the chosen person is qualified for the position.
- ix. In the event that the Half Va'ad, Camp Roshim and Rosh Limudei Kodesh are not confident in the ability of the mashgiach to uphold the level of Kashrut expected on a Hineni run camp, the **camp Kitchen** must be operated as milk/vegetarian.
- x. Furthermore, it is the responsibility of the Half Va'ad to have the information regarding the Kashrut on camp available to all Madrichim.
- xi. find a camp adult to attend the camp, and sit on the Winter Camp va'ad at the discretion of the Roshei Machane Choref, in the event that Federal Hineni does not have a shaliach or mefakeach. The camp adult should ideally be someone who has been a madrich/a at Hineni, and is now an ex-boger/et. If they are an ex-boger/et, they must be at least 3 years out of Hineni, and the camp executive must decide that they are removed enough from their time at Hineni and from the current mad body, and suitable to be a camp adult on Machane Choref.
- xii. (for at least one Rosh Machane Choref to) complete mental health first aid training prior to camp, and have received their mental health first aid accreditation.

m) It is the function of **Junior Mentor** to:

- i. To coordinate the junior movement in conjunction with the executive while being a junior movement Boger, unless.
- ii. To make sure that madatzim have a smooth transition into the madrich body by
  - a) ensuring that fellow madrichim are treating them in an appropriate manor
  - b) ensuring that moatsa is being run in an effective way for the madatzim.
- iii. Act as the junior bogrim and madatzim's representative in the creation of:
  - a) The junior chinuch structures for camps and weekly meetings and
  - b) The seder yom for junior chanichim on camp
- iv. Assist the Roshei Machane in understanding:
  - a) the abilities of the madatzim
  - b) the working relationship between madatzim and all bogrim and
  - c) the abilities and understanding of junior chanichim.
- v. To hold short sikkum sessions for Madatzim and juniors bogrim at the end of weekly meetings on a regular basis
- vi. To watch juniors peulot at least 2 times a term
- vii. To work with the executive to ensure madatzim enjoyment

n) It is the function of **Rosh Machane Kayitz- Juniors** to:

- i. manage the affairs of the Junior Summer Camp ('the camp'), including in part:
  - a. the daily running of the camp,
  - b. the logistical planning before and on camp,
  - c. madrich meetings on the camp,
  - d. the camp planning before the camp, and
- ii. chair the Junior Summer Camp va'ad, which includes various tafkidim at the discretion of the Rosh Machane Kayitz- Juniors, in consultation with Melbourne Hineni, and

- iii. act as the representative of Melbourne Hineni to prospective participants of the camp and their families, and
- iv. liaise with the madrichim, and
- v. liaise with the Gizbar, with respect to financial affairs of the camp, and
- vi. maintain custody of all records, books and other documents related to the office.
- vii. where possible the election for these tafkidim should occur as close to the return of Hineni after winter camp where practicable
- viii. enter into dialogue with the Half Va'ad regarding Kashrut on camp, specifically regarding a mashgiach. It is the responsibility of the Half Va'ad in conjunction with the camp Roshim and the Rosh Limudei Kodesh to ensure that the chosen person is qualified for the position.
- ix. In the event that the Half Va'ad, Camp Roshim and Rosh Limudei Kodesh are not confident in the ability of the mashgiach to uphold the level of Kashrut expected on a Hineni run camp, the **camp Kitchen** must be operated as milk/vegetarian.
- x. Furthermore, it is the responsibility of the Half Va'ad to have the information regarding the Kashrut on camp available to all Madrichim.

o) It is the function of **WOP** (Without Portfolio) to:

- i. be a representative of the madrich body at all va'ad and mazkirut meetings
- ii. provide a balance, and spectrum of opinions at all va'ad and mazkirut meetings
- iii. provide the va'ad and mazkirut with a voice of insight

p) It is the function of a **Mazkirut Member** to:

- i. be a representative of the madrich body at all mazkirut meetings
- ii. provide a balance, and spectrum of opinions at all mazkirut meetings
- iii. provide the mazkirut with a voice of insight

q) It is the function of **Rosh Tziud** to:

- i. Ensure adequate levels of tziud are supplied and maintained for Hineni's activities, including weekly meetings and programs, events, seminars, Machane Choref, Machane Kayitz (and Federal Summer camp where applicable)
- ii. Maintain order and organisation in the tziud room so as to allow easy identification of and access to all tziud
- iii. To assist in or to facilitate the set-up and preparation of technological media for Hineni activities
- iv. To liaise with State Gizbar regarding the financing of tziud
- v. To liaise with madrichim, bogrim and madatzim in order to appropriately address their tziud needs and queries

r) It is the function of **Rosh Tzevet Chazak** to:

- i. Develop and maintain an integration program for chanichim with intellectual disabilities titled "Tzevet Chazak"
- ii. manage the affairs of Tzevet Chazak, including in part:
  - iii. the daily running of the Tzevet Chazak
  - iv. the logistical planning before and on a camp which will include a Tzevet Chazak,
  - v. Recruitment of participants and buddies
  - vi. Coordinate the program planning, and
  - vii. chair the Tzevet Chazak va'ad, and
  - viii. Act as the representatives of Melbourne Hineni to prospective participants of the camp and their families, and liaise with the madrichim, and liaise with the Gizbar, with respect to financial affairs of the camp, and maintain custody of all records, books and other documents related to the office, and
  - ix. Liaise with external partnership organisation 'Flying Fox' and engage in regular meetings throughout the year concerning Tzevet Chazak

s) It is the function of the **Rosh Tikkun Olam** to:

- i. ensure the organisation is run within a social\* activism framework, and by providing insight, ideas and instigation of initiatives in an aim to increase madrich and chanich awareness, and allow Hineni to run as

sustainably and ethically conscientious as possible. This may be achieved in the following manners;•

ii. Insular:

- a) Work alongside Rosh Chinuch to assist in the incorporation of social justice based education for both madrichim and chanichim. This should include at least four major Tikkun Olam events annually.
- b) Oversee Hineni's consumptions and provide suggestions to assist Hineni in understanding and enacting more ethical consumption practices.

iii. External:

- a) Increase Hineni's involvement with external organisations; creating ties with external organisations and providing madrichim and chanichim with opportunities to participate in external voluntary social justice initiatives/events.
- b) Assist the chanich and madrich body in becoming more socially active in public social justice events.

*\*Social activism refers to both social justice and environmental activism affairs.*

t) It is the function of the **Gabbai** to:

- i. Organise the running sheet of Friday Night Kabbalat Shabbat
- ii. Find Someone to deliver a davar Torah every week
- iii. Organise someone to run Kabbalat Shabbat and Maariv
- iv. Be present at a majority of Kabbalat Shabbat Services

u) It is the function of the **Rosh Marketing** to:

- i. Organise for people to come to the Kabbalat Service
- ii. Organise events for the service
- iii. Organise Flyers/ Facebook Pages/ word of mouth publicity
- iv. Organise publications for people to read once a month
- v. Be present at a majority of Kabbalat Shabbat Services

v) It is the function of the **Rosh Shule** to:

- i. Ensure that the shule is prepared for people on Friday night. This includes that the chairs are set up and the mechitza is put up.
- ii. Ensure that there are siddurim for people to use
- iii. Ensuring that the shule is cleaned up after and there is nothing left in the room (can delegate to other people) iv. In the case of an event, the Rosh shule will facilitate the vaad and have discussions with the Rosh marketing and Gabbi about the running of the event.
- v. Be present at a majority of Kabbalat Shabbat Services

## 1) SECTION 10: VA'AD **וַאד**

a) The members of the half va'ad shall be the following tafkid holders:

- xviii. Rosh Hineni
- xix. Sgan Hineni
- xx. Gizbar
- xxi. Rosh Chinuch
- xxii. WOP
- xxiii. Mefakeach

The Members of the full va'ad shall be the following tafkid holders:

- i. Rosh Hineni
- ii. Sgan Hineni
- iii. Gizbar
- iv. Rosh Chiunch
- v. WOP
- vi. Mefakeach

- vii. Rosh Limudei Kodesh
- viii. Rosh Hadracha
- ix. Shnat Rekaz
- x. Rosh Yachasei Tzibur
- xi. Rosh Kiruv
- xii. Roshei Machane Choref
- xiii. Rosh Machane Kayitz - Juniors
- xiv. Rosh Chazak
- xv. Rosh Tikkun Olam

- b) The va'ad is the steering committee of Melbourne Hineni
- c) The half va'ad will meet fortnightly where ever possible at the dates set by the Rosh Hineni and Sgan Hineni..., d) Oral or written notice must be given to each member of the Va'ad by the Rosh Hineni at least one (1) day before the appointed time for the holding of the meeting
- e) The Rosh Hineni is the chairperson of va'ad meetings. They set down the standing orders for each meeting
- f) Va'ad meetings are open to all bogrim, unless specified closed by the Rosh. If the Rosh Hineni is not present at a va'ad meeting then it will be the responsibility of the Sgan Hineni to act as the chair in his/her stead.
- g) At the request of the Rosh, certain va'ad meetings will require the presence of all tafkidim holders in order to keep tafkid holders accountable to each other and to Melbourne Hineni. If both the Rosh Hineni and Sgan Hineni are not present at a va'ad meeting then the responsibility to chair the meeting will go to a vote. Candidates will nominate themselves and the candidate. The candidate with the simple majority will act as the chair of the meeting.
- h) In addition to va'ad meetings, members of the Va'ad should attend CHC services/events at least once a month
- i) It is the power and function of the Va'ad to:
  - i. to control and manage the affairs of Melbourne Hineni, and
  - ii. exercise all such functions as Melbourne Hineni may exercise, other than those functions that are required by this constitution to be exercised by a general meeting of Melbourne Hineni, and
  - iii. has power to perform all such acts and do all such things as appear to the Va'ad to be necessary or desirable for the proper management of the affairs of Melbourne Hineni.
- j) It shall also be the function of the Half Va'ad to:
  - i. Maintain Appendix 5, the Policies, Beliefs and Actions of Melbourne Hineni in the following manners:
    - i.i. In order to action a change to the Policies, Beliefs and Action, a member of the Va'ad must provide the change in writing, and
    - i.ii. The Va'ad must approve the change, with a two thirds majority, and i.iii. All voting members of the Va'ad present must vote on all suggested changes.

## **SECTION 11: TZVATIM צוותים**

- a) The following tzvatim shall exist within Melbourne Hineni
  - i. Tzevet Chinuch
  - ii. Tzevet Kiruv
- b) Tzevet Chinuch shall consist of:
  - i. Rosh Chinuch
  - ii. Rosh Limudei Kodesh
  - iii. Rosh Hadracha
  - iv. Rosh Tikkun Olam
- c) Rosh Chinuch will act as the chairperson of the Tzevet Chinuch. He/She sets the standing order of the meetings.
- d) The Rosh Chinuch will be held accountable for the regular activities of the Tzevet Chinuch e) The Tzevet Chinuch must meet once every six (6) weeks.
- f) It is the function of **Tzevet Chinuch** to:
  - i. ensure chinuch for the madrichim body every week
  - ii. chair the Tzevet Chinuch



- iii. participate in and assist with the development of Federal Chinuch initiatives
  - iv. be responsible for the chinuch content of all Hineni publications
  - v. coordinate special chinuch events such as Tikkun Leil Shavuot
  - vi. implement projects of social action and awareness
  - vii. assist with the chinuch content of Machanot
  - viii. aid individuals with their personal chinuch development
  - ix. support individual year level tzvatim with the chinuch content of their tochniot (programs) x.
  - be responsible for the maintenance and development of the Hineni library
  - xi. contribute to the Hineni website
  - xii. create and maintain a chinuch and peula (activity) database
- g) Tzevet Kiruv shall consist of:
- i. Gizbar
  - ii. Rosh Kiruv
  - iii. 2 other madrichim who volunteer
- f) The Gizbar will act as the chairperson of the Tzevet Kiruv. He/She sets the standing order of the meetings.
- g) The Tzevet Kiruv must meet at least once every six (6) weeks.
- h) It is the function of **Tzevet Kiruv** to:
- i. assist Rosh Kiruv in the fulfilment of their tafkidim, as outlined in Section 8 e) and j).
  - ii. organise and publicise all special events held by Hineni
  - iii. arrange programs to be run in schools

## SECTION 12: MAZKIRUT מזכירות

- a) The Mazkirut is an emergency committee convening only when necessary to discuss issues of utmost importance, such as discipline and confidential madrichim concerns.
- b) The membership of the Mazkirut shall consist of the following voting members:
- i. Rosh Hineni
  - ii. Sgan Hineni
  - iii. WOP (Without Portfolio)
  - iv. Two (2) Mazkirut Members
  - v. And the Mefakeach, or Shaliach, as a non-voting member.
- And in the absence of a Mefakeach or Shaliach, the federal Rosh Hineni will act as a non-voting member. In the case that the Federal Rosh Hineni, is unable to attend, they should elect a member of the Federal Mazkirut to act on their behalf.
- h) Oral or written notice must be given to each member of the Mazkirut by the Rosh Hineni at least one (1) day before the appointed time for the holding of the meeting
- i) The Rosh may declare a Mazkirut meeting to be:
- i. open, in which case all bogrim may attend, or
  - ii. closed, in which case only the elected members of the Mazkirut may attend
- j) Each voting member of the Mazkirut receives one vote
- k) An issue which has been brought to a Mazkirut meeting and come to a tied vote will be brought to a YaBaK l)
- In addition to Mazkirut meetings, members of the Mazkirut should attend CHC services at least once a month

## SECTION 13: MOATSA מועצה

- a) Moatsa shall take place weekly, when practicable, on a Wednesday.
- b) Moatsa is open to general members, madatzim, madrichim and bogrim of Melbourne Hineni. c) All madrichim, madatzim and bogrim of Melbourne Hineni are expected to attend moatsa unless they have received an exemption from the Rosh Hineni.
- d) The Rosh Hineni is the chairperson of moatsa and sets down the standing orders, which may include: i. reports from members who attended communal organisation meetings during the previous week, and ii. reminders of upcoming events, and
- iii. requests for volunteers.

## SECTION 14: YAMAK ימק

- a) YaMaK shall take place immediately after clean-up of CHC premises on Sundays, in order to:
  - i. evaluate madrichim's meetings, and
  - ii. keep madrichim accountable for their actions.
- b) All madrichim are required to attend YaMaK.
- c) The Rosh Hineni or Sgan Hineni is the chairperson of YaMaK and sets down the standing orders.

## 1) SECTION 15: ASEPCHA KLALIT כללית אספה

- a) Melbourne Hineni must at least once in each calendar year, and within a period of six (6) months after the end of Melbourne Hineni's financial year, convene an AGM of its members. The AGM should be held as soon as practicable after the Federal Summer Camp and before the departure of the Hineni Israel Year Programme participants
- b) A person is entitled to attend a general meeting and vote on or propose resolutions, if the person is a member of Melbourne Hineni:
  - i. who is a Boger, or
  - ii. who is a Madrich, or
  - iii. who is a General Member
- c) A person is entitled to nominate, stand for election, be present during elections and vote on tafkidim if the person is a member of Melbourne Hineni:
  - i. who is a Boger, or
  - ii. who is a Madrich

All persons who are entitled to vote at a general meeting as detailed under paragraph b) shall henceforth be referred to in this Constitution as 'members with voting rights'.

### d) **Quorum:**

The quorum for a general meeting shall be fifteen bogrim, or one half the number of bogrim of Melbourne Hineni, whichever is fewer.

### e) **Adjournment:**

- 1) If within half an hour after the appointed time for the commencement of a general meeting a quorum is not present, the meeting shall stand adjourned to a time not greater than two (2) weeks hence, as the Rosh Hineni shall decide.
  - 2) The chairperson of a general meeting at which a quorum is present may, with the consent of the majority of members present at the meeting, adjourn the meeting from time to time and place to place, but no business is to be transacted at an adjourned meeting other than the business left unfinished at the meeting at which the adjournment took place.
- f) In addition to any other business which may be transacted at an AGM, the following shall be the **order of business at an AGM:**
- i. Singing of 'Advance Australia Fair'
  - ii. Confirmation of minutes of the last AGM and of any special general meeting held since that meeting
  - iii. Matters arising from such minutes
  - iv. Presentation of tafkid holder reports (including that of the mefakach)
  - v. Presentation and consideration of the Melbourne Hineni accounts, according to paragraph g) vi. Appointment of Returning Officer
  - vii. Voting to align Federal constitutional changes from Federal AGM with VIC constitution.
  - viii. Special Resolutions (if any)
  - ix. General Resolutions (if any - including revisited)
  - x. Election of tafkid holders
  - xi. General business
  - xii. Singing of 'Hatikvah' (The official national anthem of the State of Israel)
  - xiii. Singing of 'Shir Hineni' (The Hineni anthem)

g) At an annual general meeting the Gizbar must submit to the bogrim present the statement which is required to be submitted by law.

### h) **Notice:**

The Rosh Hineni must, at least twenty-one (21) days before the date fixed for the holding of the general meeting, cause notice to be given to each member with voting rights specifying the place, date and time of the meeting as well as the nature of the business proposed to be transacted at the meeting. If the nature of the business requires a special resolution, the notice must also specify the intention to propose the resolution as a special resolution.

**i) Business:**

1) No business other than that specified in the notice convening a general meeting is to be transacted at a general meeting except, in the case of an AGM, business which may be transacted under paragraph f). 2) A member desiring to bring any business before a general meeting may give notice in writing of that business to the Rosh Hineni who must include that business in the next notice calling a general meeting given after the receipt of the notice from that member.

**j) Returning Officer:**

1) The chairperson shall appoint the Returning Officer, in the form that "... be appointed returning officer".  
2) If the mefakeach is present, they shall be appointed Returning Officer.

**k) Voting:**

1) A question arising at a general meeting is to be determined on a show of hands and, unless before or on the declaration of a show of hands a poll (written secret ballot) is demanded, a declaration that a resolution has, on a show of hands, been carried or carried unanimously or carried by a particular majority or lost, or an entry to that effect in the minute book, is evidence of the fact without proof of the number or proportion of votes recorded in favour or against that resolution.

2) At a general meeting a poll may be demanded by six (6) members with voting rights present in person.

3) If a poll is demanded at a general meeting, it must be taken:

i. immediately in the case of a poll which either relates to the election of the chairperson, or to the question of adjournment, or

ii. in any other case in such manner and at such time before the close of the meeting as the chairperson directs, and the resolution of the poll on the matter is taken to be the resolution of the meeting on that matter.

4) On any question arising at a general meeting a member with voting rights has one vote only. 5) In the case of an equality of votes on a question at a general meeting, the resolution shall not be carried. l) **Special**

**Resolutions:**

A resolution is a special resolution if it is passed by a majority which comprises at least three-quarters of members with voting rights, and at least one-half of the bogrim, who vote in person at the general meeting of which not less than 21 days' written notice, specifying the intention to propose the resolution as a special resolution, was given. Special Resolutions must be submitted no less than 14 days before commencement of the general meeting. If it is not carried, the forwarder has the right to propose it as a general resolution (see m).

**General Resolutions:**

m) A resolution is a general resolution if it is a resolution which does not change the constitution and is passed by at least half of members with voting rights. General resolutions must be submitted before the commencement of Special Resolutions (order of business vii).

i. a general resolution is binding for a consecutive period of 12 months from the date it is passed ii. "any general resolution passed at a general meeting will be revisited at the nearest General Meeting (following 12 months from the date it is passed) in order to determine if it is adopted into the P, B & A", and will be known as a "revisited general resolution".

iii. Revisited general resolutions will be brought up by the chair to begin the general resolution segment at a general meeting and will determine who the relevant speakers are for each resolution.

n) The following shall be the **standing orders for a general meeting:**

i. Rosh Hineni is to preside as chairperson at each general meeting of Melbourne Hineni. In the absence of the Rosh Hineni, the bogrim must elect one of their number to preside as chairperson of the meeting. ii. Should the chairperson wish to take part in the debate of a question at a general meeting, they must vacate the chair and appoint another boger to act as chairperson until the conclusion of the debate and vote (if any thereon).

iii. The chairperson is to be heard without interruption.

iv. Any person desiring to speak shall address the chair.

v. No person shall speak more than once on any question without the permission of the chair, except as provided in part vi.

vi. The mover of a resolution is to have a single right of reply.

vii. No person shall speak on a question once it has been put to a vote.

- viii. A resolution not seconded shall not be further debated.
- ix. A resolution may be amended or withdrawn by the mover with the consent of the seconder. If it is withdrawn, the seconder shall have first option to move the resolution as originally proposed.
- x. Resolutions shall be considered in the order decided at the discretion of the chair and returning officer.
- xi. A Point of Clarification (PoC) may be raised at any time during the debate of a question. These shall take the form of a question and be addressed to the chair. They shall not contain any statements making for or against the question or resolution under debate.
- xii. A Point of Order (PoO) may be raised at any stage of proceedings, except during voting, and shall be decided by the chairperson without debate, subject to a resolution “that the meeting dissents from the chairperson’s ruling”.

These standing orders may be suspended by a resolution passed by a simple majority at a general meeting in the form “that the standing orders be suspended so as to allow...” (the later part stating the purpose of the resolution).

**Elections:**

- 1) Nomination of a candidate must be seconded and submitted to the Returning Officer in the form set out in Appendix 4. Nominations shall close as directed by the Returning Officer. Where a position is not contested by any candidate, the Returning Officer shall declare the position vacant. The candidate must consent to their nomination.
  - 2) The electors shall be those bogrim and madrichim who are not candidates for the position in question and who are present in person at the AGM. Each elector shall have one vote.
  - 3) Candidates must run as individuals, not as joint tickets. Candidates present in person will be included in the quorum required for an ASEPHA KLALIT, but will not be included in the quorum for elections.
  - 4) A candidate for an elected position shall be permitted to run by proxy if, and only if:
    - i. the proxy is submitted in the form set out in Appendix 5 to the Rosh Hineni, before the commencement of the AGM, and
    - ii. the Rosh Hineni determines that the electors have sufficient knowledge of the candidate’s character and standing.
  - 5) If the proxy is approved, it shall be submitted to the Returning Officer.
  - 6) Each candidate, or their proxy, may deliver a brief speech regarding their candidacy. For the duration of this speech, all other candidates shall vacate the room.
  - 7) At the conclusion of each speech, electors may address questions to the candidate from the floor. Questions may not be addressed to candidates running by proxy, nor their proxies.
  - 8) If a candidate has extenuating circumstances, as decided by the half va’ad they may use video conferencing technology to present themselves for election and shall be considered present for all purposes. The candidate must also elect a proxy in case of technical difficulties, as according to section 14 n) 4).
  - 9) Discussion relevant to each candidate’s suitability for the position in question shall be permitted. All persons desiring to speak must address the chair. Before commencement of this discussion, the chairperson must read out the following to the meeting:
    - i. Any criticism of a candidate must have been notified to the candidate before the commencement of elections.
    - ii. Any points raised in discussion must be the speaker’s first-hand knowledge, and not hearsay.
    - iii. Any points raised must be relevant to the position in question.
- For the duration of this discussion, all candidates for the position in question shall vacate the room.
- 10) Election shall be by poll (written secret ballot). The ballot should be a piece of paper with each candidate’s name on it. The voter should place a number (starting with 1 as the candidate wanted) next to every candidate’s name. Should an elector find any or all candidates unsuitable, they may cast a vote of “no confidence” next to the candidate’s name.
  - 11) Election shall be by poll (written secret ballot). The ballot shall be a piece of paper with each candidates’ name on it.
    - i. Electors shall place a number next to each candidates’ name (in order of their preference). Should they find any or all of the candidates unsuitable, s/he may cast a vote of “no confidence” by writing this next to the candidate’s name in place of a number.
    - ii. If for any reason the elector cannot make a decision, they can “abstain” from voting by writing this on their ballot (A person is required to do this if they were not attentive or left the room for a period of time). A vote of abstention will remove that person from the election’s quorum.
  - 12) To be elected, a candidate must receive a majority (at least 50%) of the vote.
    - i. If no candidate receives 50% of the first preference vote, the candidate with the lowest votes is

- removed and their votes are redistributed to the next preference, however if,
  - ii. If candidates are tied on the lowest amount of votes, and there are at least two (2) other candidates with more votes than them, the tied candidates are removed and their votes are redistributed to the next preference on the ballots. Else a revote must be held.
  - iii. For the election of two candidates for a joint tafkid, once the first candidate has received a majority of the votes, the votes are recounted, ignoring the first candidate's name.
  - iv. This process is repeated until a candidate(s) has been elected or more than 50% of the quorum has voted "no confidence" for the candidate(s).
- 13) If there is a simple majority of "no confidence", the Returning Officer shall declare the relevant position(s) vacant. If there is more than one position available and a simple majority of "no confidence" is reached before any candidate has been elected then both positions shall be declared vacant by the Returning Officer.
- 14) Once a result has been reached, the candidates will be informed. Madrichim may only clap for uncontested elections.

## **SECTION 16: YABAK יבך**

**a) Only bogrim are eligible to be present at and vote at a YaBaK, except as provided in paragraph e).**

### **b) Business:**

The business to be transacted at a YaBaK may only be:

- i. resolutions regarding the consideration of an appeal regarding an internal dispute, according to Section 19, or
- ii. resolutions regarding the consideration of an appeal regarding the expulsion or suspension of a member from Melbourne Hineni, according to Section 20, or
- iii. resolutions regarding the removal of a member from an elected position, or
- iv. the election of tafkid holders of Melbourne Hineni.

### **c) Convention:**

- 1) The Rosh Hineni must, upon thee requisition in writing of at least one-third of the bogrim of Melbourne Hineni, convene a YaBaK.
- 2) A requisition of bogrim for a YaBaK:
  - i. must state the purpose or purposes of the YaBaK, and
  - ii. must be signed by the bogrim making the requisition, and
  - iii. must be lodged with the Rosh Hineni.
- 3) The Rosh Hineni, upon receipt of notice to appeal against a resolution of the Mazkirut, as provided in Sections 19 and 20, convene a YaBaK.
- 4) If the Rosh Hineni fails to convene a YaBaK within one month after that date on which a requisition for a YaBaK, or a notice to appeal to a YaBaK, is lodged with the Rosh Hineni, any one or more of the members who made the requisition or appeal may convene a YaBaK to be held not later than two (2) months after that date.
- 5) The Rosh Hineni and Sgan Hineni may convene a YaBaK for the purpose of elections as the Rosh Hineni and Sgan Hineni think fit.
- 6) A YaBaK is to be convened as soon as practicable before the Bogrim Seminar run by the Australian Zionist Youth Council, in order to consider the election of the following positions:
  - i. Rosh Hineni
  - ii. Sgan Hineni
  - iii. Any other elected position as the Rosh Hineni and Sgan Hineni think fit.

### **d) Notice:**

The Rosh Hineni must, at least seven (7) days before the holding of the YaBaK, cause notice to be given to each boger specifying the place, date and time of the meeting as well as the nature of the business to be transacted at the meeting.

### **e) Standing Orders:**

The standing orders for a YaBaK shall be the same as those of a general meeting as provided in Section 14 paragraph m). Furthermore:

- i. Only bogrim are eligible to speak, or take part in the debate of a question at a YaBaK. However, the members concerned in the business of the meeting must be given the opportunity to attend the meeting and to state their respective cases orally, or in writing, or both.
- ii. The standing orders for elections at a YaBaK shall be the same as those for a general meeting as provided in

Section 14 paragraph n).

**f) Quorum:**

- 1) A quorum for a YaBaK shall be fifteen (15) bogrim, or half the total number of bogrim, whichever is fewer.
- 2) If within half an hour of the appointed time for a meeting, a quorum is not present, the YaBaK: i. if convened for the purpose of elections, is to be adjourned to a time as the Rosh Hineni shall decide, and  
ii. if convened for the consideration of an appeal, is to be dissolved and the relevant resolution of the Mazkirut is to be upheld, and  
iii. in any other case, is to be dissolved.

**g) Returning Officer:**

- 1) The chairperson shall appoint the Returning Officer, in the form that "... be appointed returning officer".
- 2) If the mefakeach is present, they shall be appointed Returning Officer.

**h) Voting:**

- 1) A question arising at a YaBaK is to be determined by a poll (secret ballot) and a declaration that a resolution has, by a poll, been carried or carried unanimously or carried by a particular majority or lost, or an entry to that effect in the minute book, is evidence of the fact without proof of the number or proportion of votes recorded in favour or against that resolution.
- 2) A resolution is carried if it is passed by a majority which comprises either the required number, according to this paragraph, of the bogrim who vote in person at a YaBaK.
- 3) The 'required number' to carry a resolution with respect to an appeal regarding a dispute is 'more than one-half'.
- 4) The 'required number' to carry a resolution with respect to an appeal regarding the expulsion or suspension of a member is 'more than two-thirds'.
- 5) The 'required number' to carry a resolution with respect to the removal of a member from a tafkid is 'more than two-thirds'.
- 6) Each boger has one vote only.

**i) Elections:**

The standing orders for elections at a YaBaK shall be the same as those for a general meeting as provided in Section 13 paragraph n).

**SECTION 17 MEFAKEACH מפקח**

- a) The Mazkirut shall be responsible for selecting the mefakeach, subject to a resolution passed by a YaBaK.
- b) It is the function of the mefakeach to:
  - i. be a member of every committee and subcommittee, including but not limited to the Va'ad and Mazkirut, and
  - ii. be present at every meeting of Melbourne Hineni, including but not limited to the Va'ad, Mazkirut, moatsa, YaMaK, YaBaK, Asepha Klalit. The mefakeach may not propose, second nor vote at these meetings, and
  - iii. work closely with the Rosh Hineni, Sgan Hineni and other tafkid holders, and
  - iv. aid in aliyah goals, and
  - v. be a source of experience,
  - vi. act impartially, and
  - vii. in conjunction with the Rosh Hineni and Sgan Hineni sort out problems within madrichim groups.

**SECTION 18: FINANCES OF MELBOURNE HINENI מלבורן הנני של כספים**

- a) The funds of Melbourne Hineni may be derived from:
  - i. donations made by individuals, corporations, associations or other bodies, or
  - ii. payment for services rendered by Melbourne Hineni, or
  - iii. fundraising, or
  - iv. subject to a resolution passed by a general meeting of Melbourne Hineni, such other sources as the Mazkirut determines.
- b) The financial year of Melbourne Hineni will extend from the 1<sup>st</sup> of October of that year to the 30<sup>th</sup> of September of the following year.

- c) All cheques, drafts, bills of exchange, promissory notes or other negotiable instruments must be signed by the Gizbar together with one (1) of either the Rosh Hineni or Sgan Hineni.
- d) Subject to any resolution passed by a general meeting of Melbourne Hineni, the funds of the association are to be used in pursuance of the objects of Melbourne Hineni in such manner as the Mazkirut determines.
- e) At the end of the financial year, an independent, qualified auditor, as nominated by the Mazkirut, will review the financial accounts of Melbourne Hineni.

## 1) SECTION 19: DISSOLUTION **התפרקות**

- a) The assets and income of Melbourne Hineni shall be applied solely in furtherance of its above mentioned objectives, and no portion shall be distributed directly or indirectly to the members of the organization except as a bona fide compensation for service rendered or expenses incurred on behalf of the organization.
- b) In the event of Melbourne Hineni being dissolved, the amount which remains after such a dissolution and the satisfaction of all debts and liabilities, shall be paid and applied by the Rosh Hineni and Sgan Hineni, in accordance with their powers to Federal Hineni.

## SECTION 20: FUNCTIONS OF MADRICHIM **מדריכים של פונקציות**

When acting as a madrich, or when attending an event, function, seminar or camp run by Melbourne Hineni:

- a) 1) It is the duty of a madrich to:
  - i. neither possess nor use alcohol, cigarettes or any illegal substances, except as provided in clauses 2) and 3), and
  - ii. neither possess nor eat non-kosher foodstuffs, and
  - iii. in the case of a male madrich, appropriately cover their head, and
  - iv. dress appropriately and neither wear a singlet top nor wear clothing that reveals the midriff, and v. only sleep or reside in an allocated sleeping area, in which they are allocated by the executive, unless the area is explicitly being used as a meeting room, and
  - vi. observe Shabbat (the Sabbath), festivals and other religious practices, according to the religious principles of Melbourne Hineni, and
  - vii. not behave in a violent fashion towards other members of Melbourne Hineni or the general public, and viii. not drive chanichim under eighteen years of age unless oral or written permission has been received from their parent or legal guardian, and the madrich has had a minimum of one (1) years driving experience on their probationary licence.
- 2) Possession and use of alcohol is permitted for the purpose of observing religious practice according to the religious principles of Melbourne Hineni.
- 3) Where a madrich has an addiction to a legal substance, whose use or possession is otherwise not permitted according to this paragraph, special conditional permission may be granted by the Mazkirut, as it thinks fit, for the possession or use of this substance.
- b) It is the duty of all madrich, where applicable, to maintain basic skills and knowledge in:
  - i. First Aid
  - ii. Mental Health
  - iii. Occupational Health and Safety, including the development of risk assessments
  - iv. Cross-Cultural Sensitivity
  - v. Child Protection
  - vi. Food Handling
- c) It is the function of a madrich to:
  - i. practice the principle of 'doogma ishit' (to either educate or lead by personal example', and ii. be a leader, mentor, and guide for chanichim, basing such a relationship on mutual respect and understanding, and
  - iii. be approachable, accessible and enthusiastic, and
  - iv. participate wholeheartedly, and
  - v. be a co-operative, supportive and efficient member of their 'tzevet' (a team or committee of madrichim assigned to a particular task or year group) and of the madrich group as a whole, and
  - vi. provide a fun, social, caring, and safe environment for chanichim.

d) In the case of madatzim:

- 1) When a madatz is not functioning as a madrich, they are not bound by the rules in this Section whilst at Hineni.
- 2) A madatz wishing to lead on the Melbourne Hineni Machane Choref-Juniors must also commit to attending the Machane Choref-Seniors
- 3) A madatz wishing to lead on the Melbourne Hineni Machane Kayitz- must also commit to attending the Federal Hineni senior summer camp.

## **SECTION 21: INTERNAL DISPUTES פנימיות מחלוקות**

- a) 1) Disputes between members (in their capacity as members) of Melbourne Hineni are to be mediated by the Mazkirut.
- 2) Any member of Melbourne Hineni may petition the Mazkirut in writing, regarding dispute which has arisen between the member and other member or members of Melbourne Hineni. On receiving such a petition, the Mazkirut:
  - i. must cause notice of petition to be served to all parties concerned, and
  - ii. must give all parties at least fourteen (14) days from the date the notice is served to make submissions to the Mazkirut regarding the complaint, and
  - iii. must take into consideration such submissions.
- 3) The Mazkirut may decide the issue by resolution.
- 4) If any Mazkirut member is party to a dispute mediated by the Mazkirut, the member shall not take part in any decision made by the Mazkirut with respect to the relevant dispute.
- 5) If the Mazkirut decides the matter, the Rosh Hineni must, within seven (7) days after the action is taken, cause written notice to be given to parties of the actions taken, of the reasons given by the Mazkirut for having taken that action, and the parties' right of appeal under paragraph b).
- b) 1) A party may appeal to a YaBaK against a resolution of the Mazkirut under paragraph a), within seven (7) days after the notice of the resolution is served on the party, by lodging with the Rosh Hineni a notice to that effect. 2) On receipt of that notice, the Rosh Hineni is to convene a YaBaK within one (1) month after the date the Rosh Hineni received the notice.
- 3) A party to a dispute may appeal, only on the following grounds:
  - i. the procedure in paragraph a) was not followed, or
  - ii. new evidence relevant to the dispute is discovered.

## **SECTION 22: DISCIPLINING OF MEMBERS חברים של משמעת**

- a) 1) A complaint may be made to the Mazkirut by any person that a member of Melbourne Hineni: i. has deliberately refused or neglected to comply with a provision or provisions of this Constitution, or ii. has persistently and wilfully acted in a manner prejudicial to the interests of Hineni 2) On receiving such a complaint, the Mazkirut:
  - i. must cause notice of the complainant to be served on the member concerned, and ii. must give the member at least seven (7) days from the date the notice is served to make submissions to the Mazkirut in connection with the complaint, and
  - iii. must take into consideration any such submissions.
- 3) The Mazkirut may, by resolution, expel the member from Melbourne Hineni, or suspend the member from the membership of Melbourne Hineni if, after considering all submissions made in connection to the complaint, it is satisfied that the facts alleged in the complaint have been proved.
- 4) If the Mazkirut expels or suspends a member, the Rosh Hineni must, within seven (7) days after the action is taken, cause written notice to be given to the member of the action taken, of the reasons given by the Mazkirut for having taken that action, and the member right of appeal under paragraph b).
- 5) The expulsion or suspension does not take effect:
  - i. until the expiration of the period within which the member is entitled to appeal against the resolution concerned, *under paragraph b)*
  - ii. if within that period the member exercises the right of appeal, unless and until a YaBaK confirms the resolution under Section 14.
  - iii. or unless the madrich in question, continuing to act as a member of Hineni Melbourne will cause



significant harm or pose a threat to the welfare of the movement.

- iv. 1) A member may appeal to a YaBaK against a resolution of the Federal Va'ad under paragraph a), within seven (7) days after the notice of the resolution is served on the member, by lodging with the Rosh Hineni a notice to that effect.
- 2) On receipt of that notice, Rosh Hineni is to convene a YaBaK within one (1) month after the date the Rosh Hineni received the notice.

### **SECTION 23: NOTICE הודעה**

- a) For the purpose of these rules, a notice may be served on a person:
  - i. by delivering it to the person personally, or
  - ii. by sending it by pre-paid post to the address of the person, or
  - iii. by sending it by facsimile transmission or some other form of electronic transmission to an address specified by the person for giving or serving the notice.
- b) For the purpose of these rules, a notice is taken, unless the contrary is proved, to have been given or served:
  - i. in the case of a notice given or served personally, on the date on which it is received by the addressee, and
  - ii. in the case of a notice sent by pre-paid post, on the date when it would have been delivered in the ordinary course of post, and
  - iii. in the case of a notice sent by facsimile transmission or some other form of electronic transmission, on the date it was sent, or if the machine from which the transmission was sent produces a report indicating that the notice was sent on a later date, on that date.

### **SECTION 24: ALTERATION OF THE CONSTITUTION שינוי החוקה**

This Constitution may be altered, rescinded or added to only by a special resolution of a general meeting of Melbourne Hineni.

### **APPENDIX 1. NOMINATION FORM FOR MEMBERSHIP**

#### **Application for Membership**

#### **Hineni Youth & Welfare – Australia Incorporated – Victoria Branch**

(Incorporated under the Associations Incorporation Act 1984)

I, \_\_\_\_\_

*(full name of applicant)*

of, \_\_\_\_\_

*(address)*

hereby apply to become a \_\_\_\_\_ *(category of membership)* of Hineni Youth & Welfare – Australia

Inc. – Victoria Branch. In the event of my admission as a member in the abovenamed category, I agree to be bound by the rules of

Hineni Youth & Welfare – Australia Inc. – Victoria Branch for the time being in force. I further declare I am eligible to belong the

abovenamed category of membership of Hineni Youth & Welfare – Australia Inc. – Victoria Branch.

\_\_\_\_\_ (Signature of Applicant) (Date)

I, \_\_\_\_\_  
(full name)

a member of Hineni Youth & Welfare – Australia Inc. – Victoria Branch, nominate the applicant, who is personally known to me, for

membership in the abovenamed category of Hineni Youth & Welfare – Australia Inc. – Victoria Branch.

\_\_\_\_\_ (Signature of Nominator) (Date)

**APPENDIX 2. APPLICATION FORM FOR RENEWAL OF MEMBERSHIP**

**Application for Renewal of Membership**

**Hineni Youth & Welfare – Australia Incorporated- Victoria Branch**  
(Incorporated under the Associations Incorporation Act 1984)

I, \_\_\_\_\_  
(full name of applicant)

of, \_\_\_\_\_  
(address)

hereby apply to renew my current membership of Hineni Youth & Welfare – Australia Inc. – Victoria Branch. I further declare I am eligible to renew my current membership of Hineni Youth & Welfare – Australia Inc. – Victoria Branch

\_\_\_\_\_ (Signature of Applicant) (Date)

**APPENDIX 1. NOMINATION FORM FOR CANDIDACY**

**Nomination for Candidacy**

**Hineni Youth & Welfare – Australia Incorporated – Victoria Branch**  
(Incorporated under the Associations Incorporation Act 1984)

I, \_\_\_\_\_  
(full name of proposer)

being a madrich (-a) or boger (-et) of Hineni Youth & Welfare –Australia Inc. – Victoria Branch, hereby nominate

\_\_\_\_\_ (name of nominee)

who is personally known to me, for the position of \_\_\_\_\_  
(name of position)

\_\_\_\_\_  
(Signature of Proposer) (Date)

I, \_\_\_\_\_  
(full name of seconder)

being a madrich (-a) or boger (-et) of Hineni Youth & Welfare –Australia Inc. – Victoria Branch, hereby second this nomination of the abovenamed nominee, who is personally known to me.

\_\_\_\_\_  
(Signature of Seconder) (Date)

I, the abovenamed nominee, being a madrich (-a) or boger (-et) of Hineni Youth & Welfare – Australia Inc. – Victoria Branch, hereby consent to my nomination for the abovenamed position.

\_\_\_\_\_  
(Signature of Nominee) (Date)

**APPENDIX 4. PROXY FORM**

**Appointment of Proxy**

**Hineni Youth & Welfare – Australia Incorporated – Victoria Branch**  
(Incorporated under the Associations Incorporation Act 1984)

I, \_\_\_\_\_  
(full name of nominee)

being a madrich (-a) or boger (-et) of Hineni Youth & Welfare – Australia Inc. – Victoria Branch, and nominee for the position of

\_\_\_\_\_ (name of position) hereby appoint

\_\_\_\_\_  
(name of proxy)

being also a madrich (-a) or boger (-et) of Hineni Youth & Welfare – Australia Inc. – Victoria Branch, who is personally known to me, to act as my proxy and to speak for me on my behalf at the elections to be held on \_\_\_\_\_ (date).

\_\_\_\_\_  
(Signature of Nominee) (Date)

## **APPENDIX 5. POLICIES, BELIEFS AND ACTIONS**

*Hineni Youth and Welfare will have a Policies, Beliefs and Actions booklet. The P, B & A will sufficiently document Hineni convention and will serve as an ongoing guide as to the fine details of the functioning of Hineni.*