

NETZER AUSTRALIA

נצ"ר אוסטרליה



Belief, Aims and Policies

Current to January 2023

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Statement of Purpose

This book is a statement of Netzer Australia's Beliefs, Aim and Policies (BAP).

Its purpose is to describe the current beliefs held by the senior movement and bogrim body. It is intended to specify important aims the movement strives for.

Furthermore, it is intended to detail the policies that Netzer Australia holds regarding the implementation of these beliefs.

The ideological actions taken by Netzer Australia are not limited to those listed here in the BAP. The Tochen Chinuch (education structure) and OG (Operational Guidelines) are based upon this document. Ideological decisions made by chaverim (members) in any Netzer forum should be based on the content of this document.

Policies in the BAP will be upheld as written. It is the responsibility of the Va'ad Chinuch to interpret policies and oversee their actualisation. Policies that have not been observed for three years or more will be presented at Veida according to a list prepared by the Va'ad Chinuch. They will be presented as one proposal but will be voted on, abolished or amended as individual items.

The BAP is to be used as a document to codify the ideology of the movement and should be available upon request. *(Amended 2020)*

Definition of Terms

(Veida 2016)

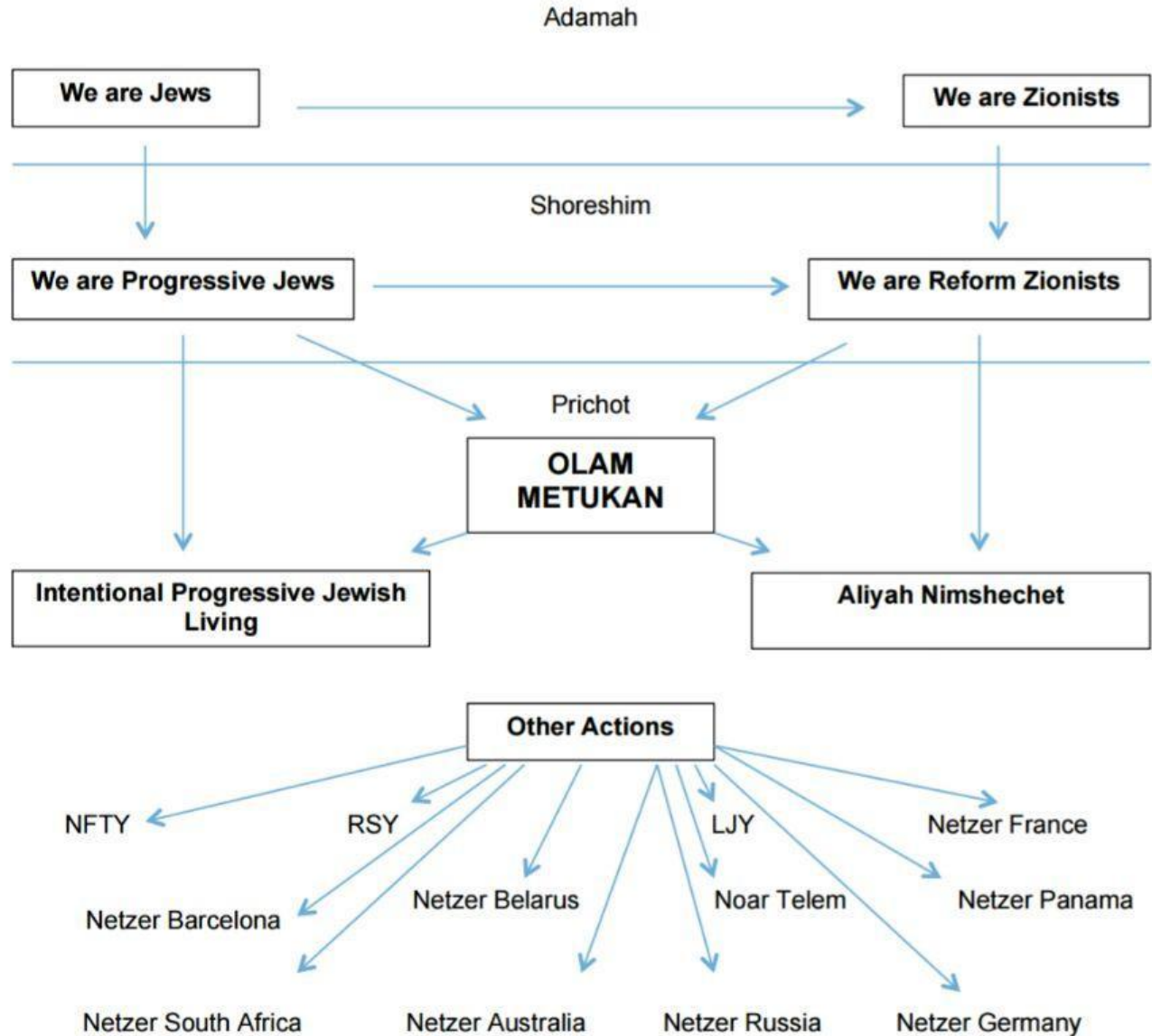
Beliefs: Values and principles that the movement believes in as being good and true.

Aims: Objectives and goals that the movement strives for.

Policies: Actions taken by the movement based on beliefs or aims held by the movement. These can come in the form of 'Netzer should...' and 'Netzer will...'

Netzer Olami Platform

This is a copy of the most recent version of the Netzer Olami Platform (amended Veida Olamit 2016). This platform was created by Netzer Australia and voted in to reflect the views of Netzer as a global movement at Veida Olamit 2015. Like the Australian BAP, the Olami Platform is constantly being developed and amended to best illustrate and codify the ideology of the world movement.



Annotations for Model

We are Jews: Judaism, inspired divinely by the Torah, is the basis for Zionism, our movement, and the starting point for our ideology. In a Netzer context, it is the foundation upon which we build our actions and beliefs.

We are Zionists: Judaism is a people, a nation and a religion, and, as the Jewish expression of nationalism, Zionism is a logical extension of Judaism.

We are Progressive Jews: We see Progressive Judaism as the most logical and appropriate expression of Judaism. Please refer to the “Progressive Judaism” section of the Platform for more details.

We are Reform Zionists: Reform Zionism is the nationalistic expression of Progressive Judaism and therefore, as Zionism is the logical extension of Judaism, Reform Zionism is our extension of Progressive Judaism.

Olam Metukan - a world which we are perfecting: Our commitment to Progressive Judaism and Reform Zionism make it our obligation to strive for an Olam Metukan through the actualisation of these ideologies on a personal, communal, societal, national and global level.

Intentional Progressive Jewish Living: As a direct step in the actualising of the Progressive Jewish vision, all chaverim of Netzer should commit to living their lives informed by Progressive Judaism, in pursuit of an Olam Metukan.

Aliyah Nimschechet: As a direct step in the actualisation of the Reform Zionist vision, chaverim in Netzer, in seeing Netzer as the ultimate destination for living a fulfilled Jewish life, should seriously consider moving to Israel and working to make it a national example as well as continuing to act towards a repaired world in the vision of Progressive Judaism and Reform Zionism, as a step towards an Olam Metukan.

Actions: Over and above Intentional Progressive Jewish living and Aliyah Nimschechet, each *snif* (branch) of Netzer Olami may have their own specific actions, informed by Progressive Judaism and Reform Zionism, to which they commit in order to strive, in their own ways, towards an Olam Metukan. These are outlined in the ideological documents of each individual *snif*.

Extended Explanation

Progressive Judaism

Because we are Jews, we are Progressive Jews

To ensure that Jewish ritual and practice has engaged the Jewish People on a dynamic level, Judaism over the centuries has constantly interpreted and reinterpreted our texts and lessons in response to the various contexts in which it was practiced. In seeking to take responsibility for and ownership over our Jewish practice, and as a natural continuation of this tradition, we proudly identify as Progressive Jews.

We view the Jewish People as:

- A united people, nation and religion
- A society that values an unconditional respect and tolerance for all people as created 'b'tzelem elohim' - 'in the image of God' - as essential to fulfilment
- Being morally bound by Jewish texts and tradition to act in the spirit of Jewish values as an "or I'goyim" - "light unto the nations"

We act upon this by:

- Advocating for, and striving towards, the living of an intentionally Progressive Jewish lifestyle, through constant education and informed decision-making regarding our Judaism. We therefore take conscious action to create a Judaism that is compatible with modern values.

Reform Zionism

Because we are Progressive Jews, we are Reform Zionists

Netzer believes that Reform Zionism is the logical extension of Progressive Judaism. This means that we believe in a religious form of Zionism, based on the principles of Progressive Judaism, seeing Israel as the ultimate destination for living a fulfilled Jewish life. Chaverim of Netzer should seriously consider moving to Israel as a step in the process of repairing the world (*Tikkun Olam*), and all Aliyah should be *Aliyah Nimschechet*.

We view Israel as:

- Not necessarily defined by biblical boundaries, but should uphold its original purpose as a refuge of peace and safety for *Am Yisrael*, and as the spiritual, cultural and religious centre of Jewish life
- The nationalistic expression of Judaism, and therefore a state with an obligation to act in accordance with our Progressive Jewish values, such as justice, tolerance and peace

- A land where one should live an intentional Progressive Jewish life, within a communal framework

We do this by:

- Advocating for the full civil, human and religious rights of all Israeli citizens
- Supporting the pursuit of Progressive Jewish values and interests within Israeli society
- Encouraging movement *chaverim* to spend significant time in Israel
- Educating our chaverim on the importance of *Aliyah Nimschechet* to the actualisation of Netzer's ideology
- Striving to create Reform Zionist total community – *Kehila Kedosha* (sacred community)
- Continuing to intensify the use and teaching of *Ivrit* (hebrew) within our movement

Olam Metukan

A world which we are perfecting

Our commitment to Progressive Judaism and Reform Zionism make it our obligation to actively strive for a Messianic Era through the actualisation of these ideologies on a personal, communal, societal, national and global level, in the vision of our Prophets. In viewing the Messianic Era as divinely inspired by a God of our own personal understanding, we see it as our human responsibility to undertake a process of *Tikkun* (reparation) in pursuit of this ideal, informed by our Jewish teachings, texts and values.

Zionism – ציונות - Tzionut

Netzer, as a member of the world Zionist community, subscribes to the World Zionist Organisation's Jerusalem Program (2004), as well as to the ideology of Reform Zionism.

Jerusalem Program

Zionism is a dynamic ideology. That is why the core definition and aims of Zionism are periodically revised and updated. Below is the text that was indorsed in the Zionist Council session that took place in June 2004 in Jerusalem.

Zionism, the national liberation movement of the Jewish people, brought about the establishment of the State of Israel, and views a Jewish, Zionist, democratic and secure State of Israel to be the expression of the common responsibility of the Jewish people for its continuity and future.

The foundations of Zionism are:

1. The unity of the Jewish people, its bond to its historic homeland Eretz Yisrael, and the centrality of the State of Israel and Jerusalem, its capital, in the life of the nation;
2. Aliyah to Israel from all countries and the effective integration of all immigrants into Israeli Society¹
3. 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.
4. 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;
5. 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;

¹ Netzer believes that all forms of Aliyah should be enacted in the form of Aliyah Nimshechet. (Veida 2017)

6. Settling the country as an expression of practical Zionism²

Definition of Reform Zionism

(Veida 2011, amended 2017)

Reform Zionism is a form of religious Zionism and is the logical extension of Progressive Judaism.

The main principles of Reform Zionism are:

1. While Jews can live religious lives in the Diaspora, only in Israel where Jews bear the primary responsibility for governing society, can the principles of Tikkun Olam be implemented on a national scale, enabling Israel to be a moral example, an 'Or L'goyim' (light onto the nations), to the Diaspora and the rest of the world.
2. An 'Or L'goyim' can be achieved through Aliyah Nimshechet. Netzer sees Aliyah Nimshechet as the highest expression of Reform Zionism and that is best achieved through living as a kvutzah and intentional community. *(However, this does not preclude the desire for continued development of a viable, vital and vibrant Reform Zionist Diaspora.)*
3. Reform Zionism recognizes the necessity of the State of Israel as more than just a place of refuge, it allows for a Jewish space in which cultural and religious creativity is encouraged.
4. Reform Zionism emphasizes the importance of ongoing critical engagement with Israel to improve the State.
5. Reform Zionism recognizes the right for both Jewish and Palestinian self-determination, while also acknowledging the religious significance of Jerusalem to other faiths.
6. Netzer Australia is committed to the strengthening of Progressive Judaism within Israel and striving for the right to free and uninhibited expression of all streams of Judaism within the State of Israel.
7. Netzer is committed to the strengthening of Progressive Judaism within Israel and striving for the right to free and uninhibited expression of all streams of Judaism within the State of Israel. This includes proportional funding by the State and recognition of non-orthodox marriage, and civil marriage.

² Netzer recognizes that settling Israel is an important concept of Zionism e.g. Aliyah, however the definition of settling is ambiguous and there are types of settling that Netzer does not support e.g. illegal outposts (under Israeli law) and settlements in the West Bank. *(Amended Veida 2015)*

Netzer's Reform Zionism

Beliefs:

1. Every chanich/a in Lehava and Shalhevet should strongly consider participating in the Shnat Netzer program. *(Veida 1988, amended 2003)*
2. Every Netzer chaver has an ongoing obligation to strongly consider making Aliyah Nimshechet, including after their time in the movement. *(Veida 1980, amended 2014)*
3. That where possible, every Netzer chaver should visit Israel to experience the country personally and gain a deeper understanding of the land, people and culture. *(Veida 1980, amended 2011)*
4. All tafkidim will be filled by bogrim who aspire to be magshimim of Netzer's Reform Zionism ideals. *(Veida 1988, amended 2004, amended 2017)*
5. Netzer recognises Jerusalem as the political capital of the modern state of Israel, as it is the location of Israel's Parliament. *(Veida 2003, amended 2011)*
6. Medinat Yisrael is a haven and refuge and a place of renewed sovereignty for the Jewish people. *(Veida 1980)*
7. Netzer views all Israeli settlement activity within the West Bank to be illegal (as deemed by international law) and an obstacle to the ongoing pursuit of peace in Israel and the region. *(Amended Veida 2015)*

Netzer recognises the historical and religious significance of areas in the West Bank to the Jewish People. However, we acknowledge that compromises are necessary in pursuing peace- a core value which is rooted in our Progressive Jewish and Reform Zionist principles of Tikkun Olam.

8. Netzer Australia supports the right of the Palestinian people to self-determination in an independent state that acknowledges the legitimacy and right to exist of the Jewish State of Israel. The border of both states would be negotiated based on the pre-1967 borders, with land swaps where appropriate. *(Veida 2016)*

Policies:

1. Netzer will strive to strengthen its relationship with Israel and bring about positive change for Israel. *(Veida 2001, amended 2011)*
2. Netzer will actively encourage and promote Aliyah Nimshechet. *(Veida 1980, amended 2014)*

3. Netzer will assist in aid campaigns (e.g. educational, financial) to assist the State of Israel, to the best of their ability, in line with Netzer's values. (*Veida 1980, amended 2011, amended 2023*)
4. Netzer will be engaged in an ongoing process of self-education about Israel. (*Veida 2011*)

Chinuch - חינוך - Education

This program is designed to educate Netzer chaverim toward a comprehensive knowledge of Judaism, Zionism and Progressive ideology.

Netzer's Education

(Veida 1985)

Aims:

1. To develop a knowledgeable Jew who understands the nature of Progressive ideology, and able to constantly question, evaluate and live their life by the philosophy of Progressive Judaism. To engender the ability to find and use Jewish source material and literature, and to encourage a positive attitude toward learning about and studying all aspects of Jewish life.
2. To develop a knowledgeable Zionist with an understanding of the nature of Reform Zionism and its place within the range of Zionist ideologies.
3. To encourage the feeling of a bond with the broader Progressive Jewish community, and to instil the necessity for that bond's translation into involvement within the community, based on an understanding of the individual's responsibility toward the local community, and coupled with a vital concern for its development. *(Veida 2013)*
4. To develop a socially conscious, responsible and sincere individual by promoting in the chanich/a a positive image of themselves as a person, by providing for creative development of personality and by developing within each individual, a feeling of worth and the understanding that they have something unique to contribute to the group. The furthering of personal contact between chanich/a and madrich/a, is of course, critical in this process of growth.
5. To provide each chaver with an extensive knowledge of Eretz Yisrael and Medinat Yisrael, its geography, history, people and culture. To develop an understanding of the inextricable link between Am Yisrael and Medinat Yisrael, now and throughout the ages. *(Amended 2003)*

6. To ensure that Netzer chaverim are educated thoroughly on Israeli current affairs, political and social issues. *(Amended 2004)*
7. To provide all individuals with an Israel experience. The aims of this are to contribute to a realistic conception of Medinat Yisrael, to foster a personal link with, and understanding of, the land and its people, and to develop Jewish identity.
8. To educate chaverim about Aliya in accordance with our Zionist platform principles. *(Amended 2004)*
9. To facilitate each chaver's exploration of their Jewish identity in an Australian context. To emphasise the ultimate importance of Am Yisrael as part of that unique identity and encourage the strengthening of Diaspora communities and their link to Israel.
10. To educate all our chaverim in their Jewish heritage and tradition with its unique cultural aspects, its festivals, music, literature, song and dance.
11. To stimulate each chaver toward a close, personal examination of morals and values, in particular, Jewish commentaries on them.
12. To make the chaver aware of the unity of Am Yisrael through appreciation of Jewish communal life-styles around the world.
13. To impart a realisation of the value of Hebrew as a living language, necessary for the transmission of Jewish culture and identity
14. For all people in Netzer to understand what Tikkun is, and its basis in Judaism, Progressive Zionist ideology and its importance in Netzer. *(Amended 1990)*
15. To preserve and promote the memory of the Shoah (Holocaust) and actively recognise its importance to the Jewish community whilst being aware of the diverse effects that such education can have particularly on junior chanichim.
16. To develop an understanding in all chaverim of the importance of kvutzah and community, particularly as hagshama of Reform Zionism. To educate continually on this ideal throughout the movement and Shnat. *Kvutzah* ("group") is defined as an intentional community within a Netzer context
17. In order to create an environment where Netzer Chaverim can critically engage with Israel and make an informed decision about how best to express their Reform Zionism,

Netzer strives to educate chanichim about the diverse perspectives of groups regarding Israel-related matters.

Notwithstanding this aim, Netzer recognises the importance of teaching its own Reform Zionist ideology and our deep connection to Medinat Yisrael.

Policies:

1. Netzer will achieve Aim 3 through individual and group participation in religious, cultural and educational events within the community, and by providing support for communal activities whenever possible.
2. At least one peulah on the subject of Israeli current affairs, political and social issues must be run for each Shichvah on Netzer Machanot. *(Amended 2004)*
3. The theme 'Zionism and I' (as a look at personal feelings about Israel) must be included as an underlying theme for years 11 and 12 in all relevant tochniot. *(Veida 1988)*
4. Netzer encourages respect for, and a desire to educate about other streams of Judaism and their practices due to its belief in a United Jewish People. *(Veida 2005)*
5. Netzer will emphasise the use of Hebrew and encouraging its study.
6. Netzer will educate about Tikkun and specific issues through the themes, camps and active involvement in particular projects.
7. Netzer will provide basic Hebrew education for every chanich/a and actively incorporate Hebrew education into our tochen chinuch *(Veida 1988, amended 2023)*

Progressive Study

Policies:

1. Every boger/et must be committed to taking part in ongoing Progressive study for decisions within the movement framework and abiding by those decisions once they are made. If they are not prepared to do this, then they should not take active hadracha or a senior tafkid in the movement. *(Veida 1988)*

Judaism – יהדות - Yehadut

Netzer's Definition of Progressive Judaism

(Veida 2016, Amended 2019)

As a Progressive Jewish movement, Netzer Australia believes that continually reinterpreting and applying the teachings of Jewish traditions, culture, and values to modern times are what distinguishes Progressive Judaism from other Jewish denominations. The values of Progressive Judaism are inspired by the Tanach and the messages God (in all its forms and understandings) has embedded within it. Some core principles of Progressive Judaism include informed decision making, Tikkun Olam*, and egalitarianism. Based on this understanding, Netzer, as a religious movement, strives to make Judaism a meaningful part of the lives of chaverim by choosing how to best actualise our Judaism and maintain progression.

*definitions of informed decision making and Tikkun Olam can be found in their respective sections of the BAP

Relationship With God

(Veida 2020)

Belief

1. Negotiating our collective relationship to God has profoundly impacted the history and culture of the Jewish people.
2. There is no one right way to believe in God – any form of belief is equally valid, which includes a lack of belief in God (atheism).

Aims:

1. To make Netzer a space where chanachimot can explore the idea of God and their potential relationship with this idea.
2. To educate chanachimot and bogrimot about both traditional and more abstract Jewish conceptions of God.

Policy

1. Each shichva should have at least one program run for them each year in which they engage with various ideas of God.

Informed Decision Making

(Veida 2019)

Beliefs:

1. Netzer recognises that informed decision making* is an integral part of our Progressive Jewish identity and practice.

**Informed decision making involves studying and learning from various aspects of Jewish texts, traditions, and other relevant sources of understanding, and allowing individuals to choose how to live a meaningful Jewish life in the context of their community. It acknowledges that as we are not bound by halacha, we have the freedom to choose how to express our Jewish values, after conscious consideration of our historical Jewish teachings.*

Policies:

1. Netzer will strive to continually evolve our Progressive Jewish practice in an informed and critical way
2. All Netzer chaverim will make an effort to learn, understand and educate each other about the rationale behind our Jewish practices

Shabbat - שבת

I) Separation of Shabbat (Veida 2000)

Beliefs:

1. Netzer regards Shabbat to be a religious day, different to other days, with inherent qualities of rest, spirituality, tradition, culture, community and nature.

Policies:

1. As soon as Tefilla has started, Shabbat of Netzer has started, and all Shabbat policies come into effect at this time.

II) Rest³

Policies:

1. On Shabbat there shall be a period of rests in the spirit of Shabbat which enhances the feeling and specialness of the Shabbat.
2. On Shabbat we will wake up slightly later to enhance the feeling of rest.

III) Work

Policies:

1. *Meetings*: No member of Netzer is required to attend administrative meetings or to perform tziud-related activities on Shabbat.
 - Netzer encourages meetings on Shabbat of an educational, social or religious nature within the spirit of Shabbat.
2. *Travel*: There will be no major travelling over Shabbat to get to a Netzer function. (Travelling extended distances to major events [e.g. camp] is major travel, which is intrusive, whereas travelling to Limud Torah at someone's house is different.)
3. *Reinterpretation*: We must be flexible with the starting time of Shabbat. We can alter these times so far as to enable people to come later within reason, but once it has begun, that is it. The time of Havdalah will not be changed to accommodate people. (*Federal Mazkirut 1989, amended 2000*)
4. *Tochniot*: No tochniot on the general theme will be done unless they are specifically, appropriate to Shabbat. (*Veida 1991*)
5. *Non-Netzerniks*: Work that is forbidden by Netzer policy should not be requested to be done by anyone who falls within the influence of Netzer Shabbat.
6. *Money*: Major dealing with money will be avoided on Shabbat.
7. *Visitors*: Visitors, p'kakim and anyone else at camp by invitation will act in the appropriate way as set down in Netzer's policy for Shabbat.

³ Please note: the general understanding of Rest is 'in the Spirit of Shabbat' and allows for discretion in some circumstances

IV) Religious Observance & Spirituality *(Veida 1991)*

Policies:

1. *T'fillah (prayer)*: Kabbalat Shabbat and Shacharit Shabbat with Torah reading will continue to be a part of our Shabbat. In Shacharit Shabbat we will also integrate the assigned Haftarah. *(Amended 2023)*
2. *Havdalah*: We will have Havdalah to farewell Shabbat after three stars appear. *(Amended 2023)*
3. All brachot for Shabbat will be done in their full form.
4. We will do Limmud Torah (Torah study) on Shabbat. *(Amended 1999)*

V) Tradition *(Veida 1999)*

Beliefs:

1. In accordance with these values, we believe that Shabbat should be marked as special in terms of clothing, personal appearance, and cleanliness of the campsite. *(Amended 2001)*
2. Shirim and Rikkudei-Am (Israeli dancing) are an integral part of the concept of culture on Shabbat.

Policies:

1. We will have three meals on Shabbat.
2. We will have activities designed to promote the spirit of community on Shabbat.

VI) Freedom

Beliefs:

1. We believe that the concept of freedom as stated in Torah is important for Shabbat.

Policies:

1. We will have a physical reminder of those Jews in the world who are not free to express their Judaism, by having an additional set of lit candles for Erev Shabbat. *(Amended 2001. Amended 2023)*

VII) Nature *(Veida 2010)*

Beliefs:

1. Netzer believes that the remembrance of creation is an important concept of Shabbat.

Policies:

1. There should be a particular activity during Shabbat which involves an appreciation of nature.

VIII) Community *(Veida 2017)*

Aims:

1. Netzer Aims to establish a unique Shabbat experience that places an emphasis on an environment where the focus is on community and meaningful interpersonal interactions

Policies:

1. To foster the community of 'here and now', electronic devices will only be used to intentionally enhance the spirit of Shabbat or when required due to individual circumstances

Chagim- חגים- Festivals

Policies:

1. Netzer will observe the number of days of festivals as is kept in Israel. Netzer members whose individual minhag it is to keep extra days of chag will be catered for.

Kashrut Policy - כשרות

(Veida 1987, amended 1995 and 1998)

I) Kitchen

Policies:

1. When on all seminars and camps, Netzer will keep Kashrut in the following manner:
(Veida 2001)

- a) All kitchen surfaces will be cleansed
 - b) All pots, pans, plates, utensils and cups will be cleaned
2. Small quantities of *basar* (meat) in food products are unacceptable in Netzer. (*Amended Veida 2009*)
 3. To enhance and be consistent with Netzer and the Progressive Movements' policy and practice of Kashrut, Netzer will use its own plates, bowls, chopping boards and tea towels to avoid using porous materials that compromise our level of Kashrut. (*Veida 2003*)

II) Tameh (Traif) Foods

Policies:

1. Netzer will not eat tameh foods. Foods should be checked for extracts which are tameh. Animal extract is not acceptable. Gelatine and animal derived rennet is also not acceptable. (*Amended 2023*)

III) Morality

Beliefs:

1. As a Progressive Jewish movement, Netzer believes in informed reinterpretation of Jewish texts such that they are more consistent with modern perspectives. Part of Kashrut relates to the ethical consumption and treatment of animals & animal products. (*Veida 2010*)

Aims:

1. Netzer strives to follow a Progressive approach to Kashrut that incorporates traditional standards and modern ethical standards when considering food products sourced from animals. (*Veida 2010*)

Policies⁴:

1. Only free- range eggs will be used at Netzer Camp and Functions.

⁴ Refer to 'Tikkun' section for further guidelines

Blessings- ברכות - Brachot

I) Before Meals

Policies:

1. The blessing before each meal should be made over the dominant food in the meal.

II) Birkat Ha-Mazon

Beliefs:

1. Birkat Ha-Mazon is an excellent vehicle to put into practice Netzer ideology – in particular the Progressive aspect.
2. Birkat Ha-Mazon brings Jewish experience into the daily functioning of the camp by transforming meals from being biological necessities into opportunities to enhance and affirm our Judaism.
3. Birkat Ha-Mazon reinforces the Jewish notion that communal prayer can sanctify even the most mundane of activities – eating!
4. Reciting Birkat Ha-Mazon:
 - Shows chanichim that Judaism can be part of everyday living.
 - Presents the Jewish attitude to food – that it shouldn't be taken for granted and that it can be sanctified by prayer and become an expression of thanks to God.
 - Traditional Birkat Hamazon enhances the chanich's Jewish identity with Netzer and the Progressive movement. It also exemplifies the Progressive stance of encouraging creative prayer.
 - Traditional Birkat Hamazon enhances the chanich's Jewish identity and sense of unity with tradition and the wider Jewish community.

Policies (*Veida 1993*):

1. Netzer will make changes to Birkat Hamazon. Such changes include but not restricted to;
 - a) Netzer will use gender neutral English in Birkat Hamazon
 - b) Netzer will have a more complete and accurate English translation
 - c) The new Birkat Hamazon will have both explanations (commentaries and footnotes) and stimuli (poems, drawings, etc)
 - d) Marnun vrabanun' is changed to 'chaverai' in the zimmun

- e) 'u'vilvaveinu' is added to bivsareinu in nodeh lecha
 - f) Lines added to the harachaman series concerning oppressed Jews, Israel and we read 'May god bless all seated here' instead of 'my wife' etc
2. The understanding of Birkat Hamazon by all must be ensured through creative and informal education as Birkat Hamazon is an integral part of camp atmosphere. *(Amended 2002)*
 3. Non-Camp Situations *(Amended 2008)*
 - a) The brachot should be recited at meals at both private and public Netzer functions. *(Amended 2023)*
 - b) At Netzer organised meals in public places we are required to say Birkat Hamazon. However, if chanichim feel discomfort, either an abridged or creative version may be used.
 4. Netzer Australia will include a part of a prayer thanking all relevant people and factors that made the meal we have just eaten possible.

T'fillah - תפילה - Prayer

(Veida 1991, amended 1996)

Beliefs:

1. We, as Progressive Zionist Jews, believe that T'fillah is an important aspect of Netzer and our lives. Prayer expresses our relationship to God, to each other as a community and to ourselves, as a continuing part of Jewish tradition, identity, religion and cultural life.

I) Education

Aims:

1. We should be constantly striving to further our knowledge and deepen our understanding of T'fillah in the endeavour that all people in Netzer will gain an understanding of T'fillah, it's meaning, concepts and structure. Education on prayer should be an essential element of our chinuch program.

II) T'fillah

Aims:

1. Netzer Australia strives to be engaging and inclusive to the different connections individuals have to God while reciting prayers.

Policies:

1. The T'fillah should follow reasonably well the content and structure of a Progressive Jewish Service. A meditation or other spiritual activity may be done within the usual T'fillah.

III) T'fillah During the Week

Policies:

1. We will have the option to pray once a day, ensuring that Shacharit (morning), Mincha (afternoon) and ma'ariv (evening) are done at least once on camp. *(Amended 2023)*

IV) Additional Services

Policies:

1. Madrichim will provide individuals with the option of participating in additional services (i.e. those not specified above) if they would like to.

V) Equality in Prayer

Beliefs:

1. Only based on the belief in continuing education, and in conjunction with changes occurring in the Reform Jewish Movement, additions or changes should be made to prayers so that they refer to include all individuals as equal contributors to and participants in Judaism and Jewish History. *(Amended 2016)*

Policies:

1. Additions that are made in Hebrew should be marked so that we know that a change has been made.

VI) Transliteration

Policies:

1. All service booklets with Hebrew text must also have the Hebrew transliteration and English translation. *(Veida 1996)*

VII) A Netzer Siddur *(Veida 1996)*

Policies:

1. The 1996 Veida voted that a Netzer siddur be created. The use of the Netzer siddur will be encouraged at each Netzer function in conjunction with a creative supplement unique to each function. The reasoning behind this is so that Netzer:
 - Is ensured the correct structure and content of the services.
 - Does not contradict our Tikkun aims
 - Does not waste resources, allowing madrichim to concentrate on the creative supplement of the service.

Kippah, Tallit and T'fillin

I) Kippah

Policies:

1. All Netzer Chaverim are strongly encouraged to wear a kippah during prayer. *(Amended 2012)*

II) Tallit

Policies:

1. The wearing of Tallit is encouraged for all during Shacharit (morning) services, including Shacharit Shabbat. Leaders of Shacharit Shabbat are required to wear tallitot.

III) Aliyah L'Torah

Policies:

1. As a sign of respect, everyone must dress appropriately when called to the Torah, by wearing shoes and a Tallit.

IV) T'fillin

Policies:

1. Netzer will make it possible for chanichim/ot over bar/bat mitzvah age to lay T'fillin during weekday Netzer activities. *(Amended 2023)*

Jewish Descent

Netzer Australia acknowledges Jewish status as following all parental descent (as opposed to only matrilineal) accompanied by timely acts of Jewish affirmation. We also recognise converts who have been accepted by the recognised streams of Judaism. It is important to note that as constituents of the Union for Progressive Judaism we affirm the definition of who is a Jew as formulated by the Rabbinical Council (Moetzah) of the UPJ.

Tikkun - תיקון - Social Action

Definition of Tikkun as a Zionist Principle

(Veida 1990, amended 1998)

We, the chaverim of Netzer are committed to Tikkun Olam (repairing of the world). Tikkun Olam is the Jewish philosophy by which we strive to bring about the messianic era (an ideal world brought about by our own actions). We believe that tikkun is crucial to the Progressive Jewish and Reform Zionist lifestyle. The framework/model through which we seek to achieve Tikkun Olam as a movement is the “five concentric circles” illustrated below.



Annotations for Model

- Tikkun atzmi (repairing of oneself) – at an individual level
- Tikkun kehila (repairing of the community) – as Jewish communities
- Tikkun chevrah/medina (repairing of society) – as a collective of Jewish kehilot in a sovereign state
- Tikkun am (repairing of the nation) – as the Jewish people, the final goal being to become an Or L'goyim (light unto the nations)
- Tikkun Olam (repairing of the world) – expanding beyond the Jewish realm to a more universalistic approach

Netzer believes each circle to be of its own significance. Netzer chaverim are strongly encouraged to enact all levels of tikkun simultaneously through varied and **positive action**.

Education

Beliefs:

1. Kvutzah and living as communities of intimacy, purpose and participation will be educated upon and be encouraged to be fulfilled by all Netzer chaverim as we recognise the value of intentional communities (kvutzot) particularly for their ability for ideological realisation, informed decision making and social action. (amended 2015)

Aims:

1. Netzer chaverim should understand what Tikkun is, its importance in Netzer, as well as its basis in Judaism and Reform Zionist ideologies, including the concept and value of kvutzah in enacting these ideologies.

Policies:

1. Netzer will explore the “why” (motivations and ethics of doing/giving), the “how” (variations in doing/giving), and “for whom” (potential focus areas of doing/giving) of Tikkun. Additionally, Netzer chaverim will be strongly encouraged to engage in critical thinking and analysis of these questions and challenge themselves to apply such ideals to their wider perspectives of self and the world.
2. Netzer will educate about Tikkun and related issues will occur through the Chinuch Curriculum, camps and active involvement in various projects.

Environmental Matters

(Veida 2023)

Beliefs:

1. We understand that Climate Change is the primary and direct effect of global warming. Such effects have been seen in an increase in the severity and frequency of natural disasters and take great concern at the potential of climate change to wreck destruction on entire ecosystems and populations. Furthermore, we recognise that these two terms are not to be used interchangeably.
2. We concurrently agree that although the biggest carbon emitters come from coal and oil industries, and in alignment with Tikkun Chevra and Tikkun Olam, we reaffirm the connection between a plant based diet towards reducing greenhouse gas emissions.

Ethical Consumption

Beliefs:

1. Netzer believes that the natural environment is vital to our survival and wellbeing. As a Progressive Jewish movement guided by the principles of Tikkun Olam, as well as that of Bal Tashchit (not to waste/destroy resources), we believe it is our responsibility to preserve the environment and to rectify the existing damage. (Veida 2008, amended 2015)

Aims:

1. To limit wastage of animal products (e.g. eggs, milk) in light of Netzer's emphasis on vegetarianism and ethical consumerism.
2. To reduce the use of paper and promote the use of reusable materials instead where practicable. *(Veida 2023)*
3. To prevent the wastage of recyclables. *(Veida 2023)*
4. To conserve and use resources responsibly e.g. water, food, energy, paper
5. To take a proactive approach to environmental issues
6. Netzer will make a conscious effort not to support organizations or companies (or their subsidiaries) that we know (through ongoing education and validation) to be directly exploitative and destructive towards people, animals and the environment.
7. In recognition of the impact of the animal agriculture industry on the environment and on animals, Netzer will actively limit its consumption and wastage of dairy and egg products at Federal Senior Camp and Senior Seminars. In doing so, Netzer accounts for the following;

- a. Food is important to wellbeing and enjoyment, and sometimes animal products are important for this.
 - b. People with specific dietary needs will not be excluded on the basis of this ethical decision.
8. To actively consider sustainable and ethical merchandisers for all Netzer Australia merchandise. *(Amended 2023)*

Policies:

1. Netzer Australia is a vegetarian movement (i.e. We do not eat meat or fish.) in keeping with its ideological pursuit of tikkun. *(Veida 2008)*
2. On one designated day during all camps, Netzer Australia will have a 'Vegan Day' on which no animal products are served. This is to provide a platform for education and discussion on healthy plant based diets, Tikkun Olam and the preservation of the environment. *(Amended 2020)*
3. Netzer will only supply Fair Trade certified tea, coffee and chocolate at Netzer events and encourage chanichim to bring Fair Trade certified products on camps.
4. On all federal camps and senior seminars, there will be at least one fully vegan meal served per day *(Veida 2020)*
5. Netzer will use and buy reusable tziud as much as possible, and strive to collect new tziud from sustainable sources, preferencing, *(Veida 2023)*
 - a. Sustainable fabric, fair trade products
 - b. Op shops, meta marketplace

Sexual and Gender Equality

(Veida 1991)

Beliefs:

1. Netzer believes in the equality of all individuals. *(Amended 2016)*
2. Netzer is opposed to any form of sexual or gender discrimination
3. We as progressive Jews support the acceptance of all sexualities in the Jewish and wider communities. *(Veida 2004, amended 2005)*
4. Civil marriage is the right of all individuals.

5. It is the right of all Jewish couples regardless of sexuality or gender to publicly acknowledge the sanctity of their union before both God and in a synagogue. *(Veida 2009, amended 2014)*

Aims:

1. We will strive to achieve equality in all spheres of our lives.
2. We seek to abolish discrimination based on sexuality or gender in the movement and in our community. *(Veida 2004, amended 2005)*
3. In accordance with the humanitarian ideals of human dignity and justice, we strive towards religious equality regardless of sexual orientation. *(Veida 2009, amended 2014)*

Policies:

1. No peulah will restrict participation based on sex and gender.
2. We, as Progressive Jews, educate on the acceptance of all sexualities in the Jewish and wider communities. *(Veida 2005, amended 2014)*
3. We will work actively to promote this acceptance.
4. We support the decision of the moetzah to allow rabbis to officiate union ceremonies of all Jewish couples regardless of sexuality or gender before God and in a synagogue.
5. We encourage the federal government of Australia to affirm these rights for the Jewish and wider communities. *(Veida 2009, amended 2014)*

Cultural Equality

(Veida 2008)

Beliefs:

1. Netzer recognises the First Nations Peoples as the traditional and continuous custodians of the land on which Netzer Australia conducts itself. Netzer recognises that sovereignty of this land was never ceded *(Amended Veida 2018)*
2. We acknowledge with concern the significant gap between the Aboriginal and non-Aboriginal communities, including areas of health, education and socio-economic standards
3. We believe in inspiring more interest in Aboriginal affairs and in support of Indigenous voices *(Veida 2017)*

4. We as Progressive Jews, in the spirit of 've'ahavta le'arecha kamocho' (loving your neighbour as yourself) condemn all forms of intolerance and discrimination against all cultures and religions. *(Veida 2018)*

Aims:

1. In line with the centrality of tikkun chevrah and tikkun medina to our vision of Olam Metukan, we will educate chaverim about the culture, history and contemporary contexts of First Nations Peoples.

Policies:

1. We pay respect to Australian Indigenous Peoples' history and culture.
2. We will seek to bridge the present health, education and socio-economic gap through education and active support for Indigenous communities.
3. The Va'ad chinuch will take responsibility to incorporate Indigenous Education into the chinuch curriculum and strive to run peulot for all chaverim of Netzer on this topic.

Disability Equality

(Veida 2016)

Beliefs:

1. Netzer believes that supporting and empowering people with a disability is an important part of its dedication to inclusion.
2. Netzer recognises that disability comes in a range of forms including; physical disabilities, invisible disabilities, mental/psychological disabilities or impairments and any given disability which may fit into multiple categories
3. We recognise with concern the significant gaps in education, wealth, safety and freedom between people who are of able-body and mind and people with a disability

Policies:

1. Netzer commits to;
 - a) Be proactive in making all Netzer events accessible for everyone.
 - b) Support the fight for great acceptance, autonomy and equality for all people who are disabled.
 - c) Make an honest effort to accommodate any accessibility requests.
 - d) Facilitate education for Netzer leadership on inclusive education methods, insofar as Netzer is capable.

Tzedakah and Community Service

(Veida 2020)

Policies:

Netzer, as an unaffiliated political movement, will involve itself in organized political and communal actions in line with its educational objectives.

This includes:

1. Netzer will give tzedakah and hold Tikkun projects throughout the year not only in times of crisis. (Veida 2005, amended 2013)
2. Netzer will donate at least 5% of camp profits to tzedakah (charity). It is the responsibility of the Rosh Machane to ensure this is followed through after every camp.
3. Each senior shichvah will participate in at least one activity of community service or action per year. The junior movement will be educated on these activities and be encouraged to participate wherever possible.

Political Statements

(Veida 1990)

Whilst Netzer Australia does not align itself with any political party, it remains a politically aware and active movement. The following political statements represent the views of at least a majority of 75% of the contemporary Veida Netzer Australia.

This section serves to empower the movement to act according to its political interests. The actions of the movement must therefore be decided by the Federal Mazkirut in accordance with these statements. The Political Statements are also important as a historical indication of the movement's political leanings in the past.

Israel Statements

We as Netzer have a specific vision of Israel which we have the right to strive towards by taking stands and action on issues that are important and relevant to us.

At Veida 1995 it was stated that:

Netzer supports the steps taken by the Israeli Government in pursuing the current Peace Process.

At Veida 1996 Netzer stated that:

Netzer is deeply saddened by the murder of Yitzchak Rabin, a hero for his nation and a leader of peace. His assassination was the result of an anti-democratic ideology; therefore Netzer believes that the Israeli Government should ensure that democracy remains central to Israel.

At Veida 1997 Netzer stated that:

Netzer re-affirms its support for and commitment to those organisations which actively strive for the plurality of Jewish practices in Israel.

At Veida 2000 Netzer stated that:

Netzer supports the current Israeli government in pursuing peace with Lebanon, Syria and the Palestinian Authority.

At Veida 2002 Netzer stated that:

Netzer condemns terrorist acts against the State of Israel and Jewish Communities in the Diaspora. In the spirit of peace and justice that pervade Zionism, the State of Israel and Progressive Judaism, we hope that a comprehensive and sustainable peace is established between Israel and the Palestinian people.

At Veida 2003 Netzer stated that:

Netzer support the religious political pursuits of Progressive Jews in Israel. In doing so, we oppose the Israeli Government's lack of legitimisation of Progressive practices e.g. rights of marriages and conversions.

We as Progressive Zionist youth urge the international community (including the United Nations) to recognize Jerusalem as the official capital of the State of Israel.

At Veida 2005 Netzer stated that:

Netzer supports the Israeli government in the pending disengagement from Gaza and see this as a positive step toward better relations with our Palestinian neighbours.

Netzer strongly supports the first democratic elections by the Palestinian people and their future pursuits of a democratic state.

At Veida 2012 Netzer stated that:

Netzer supports the right of the Palestinians to self--determination in an independent state that acknowledges the legitimacy and right to exist of the Jewish state of Israel.

** Self--determination is defined as the right of a people to determine their own sovereignty in their own nation.*

At Veida 2015 Netzer stated that:

Netzer is deeply saddened by the loss of both Israeli and Palestinian life during the events surrounding, and including, the 2014 Operation Protective Edge. While we support Israel's right to defend itself, we acknowledge and mourn the massive loss of Palestinian life, particularly young people and children.

Global Statements

(Veida 2002)

At Veida 2002 Netzer stated that:

Netzer condemns the terrorist attacks in America on September 11th, 2001 and find them abhorrent.

As a humanitarian Youth Movement, Netzer encourages global respect for, and humane treatment of displaced persons.

At Veida 2004 Netzer stated that:

A diversity of opinion exists in Netzer about the war in Iraq. Beyond individual differences, we welcome the liberation of the Iraqi people and hope that the transition towards self-determination and eventual prosperity occurs with minimal violence.

At Veida 2005 Netzer stated that:

As a humanitarian movement, Netzer acknowledges with concern all human rights violations, and specifically condemns the human rights violations in Sudan.

At Veida 2006 Netzer stated that:

Netzer condemns the Iranian Government's denial of the Holocaust, anti-Semitic propaganda and its support of terrorist organizations.

At Veida 2012 Netzer stated that:

Netzer supports marriage equality and the continuing campaign to legalise GLBT marriage in Australia.

Amended 2016: Netzer supports marriage equality and the continuing campaign to legalise marriage for all adults in Australia.

At Veida 2017 Netzer stated that:

Netzer Australia is outraged by Australia's maltreatment of refugees and asylum seekers in offshore detention centres highlighted by the 2116 incidents recorded in the Nauru Files.

As Progressive Jews, we recognise that all people are created *b'tzelem elohim* (in the image of God) and thus we support the value of egalitarianism. Consequently, we believe every person has the right to seek asylum and live free of violence, discrimination and fear.

We condemn Australia's current asylum seeker policies and their ramifications. Netzer Australia calls for the immediate closure of all offshore detention centres. We support the

immediate resettlement of people seeking asylum in either Australia or another suitable nation that can treat them with respect and provide safety and opportunity.

At Veida 2018 Netzer stated that:

Netzer celebrates that same sex marriage has been legalised in Australia. We recognise that this is a monumental milestone in the movement for equality of the LGBTQ+ community in Australia and all over the world. We will continue to support the fight for equality for all genders and sexualities.

At Veida 2019 Netzer stated that:

Netzer Australia is deeply concerned by the emerging racist and anti-semitic discourse in Australia and around the world.

As a Jewish youth movement, we are especially distressed by the verbal and physical violence shown by these anti-Semitic and racist extremists, furthermore the association of these individuals and groups with the neo-Nazi movement.

We, as part of the Jewish community and of the migrant community, are deeply unsettled by the recent rally in St Kilda, occurring right next door to the center of the Jewish community in Melbourne, this is exacerbated considering the pro-Nazi and anti-immigration sentiment of these groups targeting African and migrant groups.

It is imperative that as youth and as Jews who know the importance of standing up to hatred, that we are vocal.

We stand in solidarity with other ethnic and migrant communities who have been affected by the increasingly vocal racist fringe voices in Australia. This aligns with our Jewish value of tzedek, tzedek tirdof (justice, justice you shall pursue)

Central to our movement's beliefs is that all people are created btzelem elohim (in the image of God) and thus need to be treated with respect and compassion. All people have the right to live a life free of violence, persecution and bigotry. We recognise that this is not an isolated incident, this event is a reflection of many anti-Semitic and neo-Nazi attacks made on Jewish communities and minority groups globally. As Jews we wholeheartedly condemn specific attacks, such as the Pittsburgh synagogue shooting and Charlottesville rallies as well as other racially motivated attacks.

Those attempting to blame unrelated issues on our diversity (our diversity on unrelated issues) must know that they are indeed in the minority, and as Jewish youth we are proud

to lead the charge in celebrating multiculturalism and in creating a harmonious, safe and welcoming Australia.

At Veida 2020 Netzer stated that:

Netzer Australia is deeply concerned by the recent climate change patterns and events occurring globally. We recognise that human-produced carbon emissions are a key factor in the catastrophic effects of climate change seen around the world, along with other natural and human factors.

In accordance with the philosophy of Tikkun Olam, we believe that efforts both on the individual level and on a global scale are paramount in minimising the world-wide effects of climate change. We also acknowledge that climate change impacts those who are already disenfranchised and disempowered, particularly First Nations Peoples. It affects these people first, and to the largest extent.

Specifically, we are disturbed by the current bushfire crisis occurring across Australia. Although the bushfires were not solely caused by climate change, the severity and duration has been intensified by climate inaction. Since late August 2019, millions of hectares, hundreds of homes and over half a billion animals have been lost. The impact could have been minimised if the voices of the Australian Fire Force and First Nations Peoples were taken seriously.

Netzer Australia stands against the Australian Federal Government's inaction and urges them to:

- Provide tax incentives to businesses who reduce their carbon footprint and who invest in carbon sequestering and renewable technologies
- Condemn the TNCs who sought to actively hide evidence of climate change years before the general public was aware of its existence.
- Prioritise the development towards of Contribute to a safe future for the youth of Australia, and ultimately, the world
- Completely convert from fossil fuels to green energy, such as wind and solar power, by 2040
- Provide a just transition to a fossil-fuel free future
- Stop the Adani-Carmichael coal mine
- Produce 100% renewable exports by 2030

Additionally, we call on the UPJ and all of its constituents as well as the wider Jewish community, to educate on the effects of the current climate crisis and impress the urgency of climate action.

At Veida 2023 Netzer stated that:

Influenced by the values of Tikkun Am and Tikkun Olam, Netzer Australia condemns Russia's invasion of Ukraine and breaching of international laws, conventions and norms from February

2022. As progressive Jews living in the diaspora, we empathise with the displaced Ukrainian and Russian citizens and refugees.

At Veida 2023 Netzer stated that:

Netzer Australia condemns the US Supreme Court's decision to overturn Roe V Wade on June 22nd, 2022.

If a pregnancy threatens the livelihood of the individual who is pregnant, Judaism supports any individual decision, including the choice of an abortion. As a Progressive Jewish movement, we believe that abortion is both a medical and spiritual decision that should ultimately be made by the individual who is pregnant.

We support the right to bodily autonomy. In light of the overturning of Roe V Wade, Netzer disagrees with institutionalized control of pregnancy and the threat it places to these individuals freedom.

Concurrently, we support recent moves by Australian states to decriminalise abortion and urge Australian governments to continue increasing access to, and education about, abortion services, especially for migrant communities and First Nation Peoples.

Glossary of Hebrew Terms

Netzer uses Hebrew creatively. Thus, this glossary provides both the literal definition of the Hebrew terms and, when appropriate, their meaning within a Netzer context. Hebrew is a living, evolving language and committing to its ongoing study is a central part of our hagshama as Reform Zionists.

This glossary includes all Hebrew terms used in the BAP and those most commonly used within a Netzer context. It will be updated with every reprint to incorporate all new Hebrew terms.

Gender: Words ending in / a , give both the masculine and feminine forms. e.g. female leader: *madricha* , male leader: *madrich* . likewise for ending in /et , e.g. *merakez* : masc., *merakezet* : fem.

Transliteration	Hebrew	Translation(s)
Aliya	עלייה	Literal: ascent Colloquial: Jewish emigration to Israel
Aliyah Nimshechet	עלייה נמשכת	Literal: ongoing 'aliyah' Netzer: Making 'aliyah' to live out Netzer's values in Israel
Am Yisrael	עם ישראל	The Jewish People/Nation
Barak	בָּרַק	Literal: lightning Netzer: Year 9 age group
Basar	בָּשָׂר	Meat
Birkat Hamazon	ברכת המזון	Blessing (grace) after meals (lit. blessing the food)
Boger/et Plural: bogrim/ot	בוגר/ת	Literal: Graduate Netzer: post-school/shnat madrichim*
Chanich/a Plural: chanichim/ot	חניך/חניכה	Participant (Netzer Australia's chanichim are in grades 3-12)
Chaver/a Plural: chaverim/ot	חבר/חברה	Friend/Member Netzer: term for all members of Netzer including bogrim, chanichim, shlichim etc.
Cheder Ochel	חדר אוכל	Dining Hall
Chinuch	חינוך	Education
Eretz Yisrael	ארץ ישראל	Land of Israel

		<i>(traditionally used to describe the biblical borders)</i>
Esh	אֵשׁ	Literal: Fire Netzer: Name of Year 10 group
Hagshama	הגשמה	Literal: realisation/fulfillment Netzer: the act of living out Netzer's values on an individual or collective level
Havdalah	הבדלה	Literal: differentiation Colloquial: Saturday evening prayer service marking end of Shabbat
Irgun	אירגון	Organisation (noun)
Iton	עיתון	Newspaper
Kabbalat Shabbat	קבלת שבת	Friday evening prayer service marking beginning of Shabbat
Kedem	קדם	Literal: advancement Netzer: Name of Year 3-4 group
Kef	כֶּף	Fun
Kippah Plural: kippot	כִּפָּה	Head covering designed specifically for prayer and Jewish custom e.g. not a cap, napkin or hand etc
Lehava	לֶהָבָה	Literal: flame Netzer: Name of Year 11 group
Maariv	מעריב	Evening prayer service
Madatz	מד"ץ = מדריך צעיר	Literal: young leader Netzer: Junior leaders in year 11
*Madrich/a	מדריך /מדריכה	Guide, leader
Magen David	מָגֵן דָּוִד	Literal: Shield of David Netzer: Name of Year 7-8 group
Mazkir/a	מזכיר/ מזכירה	Chairperson/secretary <i>(Netzer has federal and state mazkirim/ot)</i>
Mazkirut Plural: Mazkiriots	מזכירות	Executive <i>(Netzer has state and federal Mazkiriots)</i>
Medinat Yisrael	מדינת ישראל	State of Israel <i>(Traditionally used to describe present day borders of Israel)</i>
Merakez/et	מרכז/ מרכזת	Co-ordinator
Mincha	מנחה	Afternoon prayer service

Misgeret Aliya	עלייה מסגרת	Aliya framework
Mitzvot	מצוות	Literal: Commandments (<i>biblical term i.e. mitzvot from the Torah</i>) Netzer: Name of Year 5-6 group
Moetzet	מועצת	Conference
Noar	נער	Youth
Olam Metukan	עולם מתוקן	Literal: repaired world Netzer: the messianic era, a goal to which all acts of Tikkun are working towards
Peulah	פעולה	Literal: activity Netzer: an educational or fun program run on camps etc.
Pkak	פקק	Literal: plug (<i>like for a sink</i>) Netzer: Kitchen hand
Rikkudei Am	ריקודי עם	Israeli dances (rikkies)
Rosh Plural: roshei	ראש	Head (<i>on a body</i>) and Head (<i>of an event</i>)
Sgan/it	סגן	Deputy
Shacharit	שחרית	Morning prayer service
Shalhevet	שלהבת	Literal: spark/ember Netzer: Name of Year 12 group
Shaliach/shlichah	שליח/ שליחה	Israeli emissary
Shichvah		Year level
Shirim	שירים	Literal: songs, singing Netzer: a traditional sing along done on Friday nights after Shabbat dinner
Snif Plural: sniffim	סניף	Literal: branch Netzer: branches of the movement e.g. different countries
Tafkid Plural: tafkidim	תפקיד	Literal: role Netzer: Tafkidim are positions held by bogrim that are chosen by election
Tameh	טמא	Unclean, unkosher
T'fillah	תפילה	Prayer
Tikkun	תיקון	Literal: repair Netzer: acts of tikkun are acts which are working to make the world a better place.
Tnua	תנועה	Movement

Tziud	ציוד	Equipment
Tzionut	ציונות	Zionism
Va'ad	וועד	Committee
Veida	ועידה	Annual ideological conference <i>(Netzer's Veida is held once a year on Fed camp with all the bogrim and senior chanichim present. This is when proposals to the BAP are voted on)</i>

Shichvot Names

In 2003, it was decided that each shichvah would be given a name that they would carry throughout their time in the movement, and that would be their Shnat group name. The names were chosen based on the order of the Hebrew alphabet, and the theme is nature.

Netzer Australia promotes intentional and meaningful practice in Hagshama (personal development), Sustainability through Tikkun Olam and the upholding of movement memory through Kvutzot.

Alongside Netzer Olami, Netzer Australia will recycle the 2004-2025 Kvutzah names and in doing so dissolve and supersede the 2026-2048 cycle previously voted on.

The 2004-2026 cycle will continue to repeat following 2048, creating a multi-generational network of Kvutzot that share a name and can thus be spiritually connected. *(Amended 2023)*

Year	Hebrew letter	Name	Meaning
2004	Aleph א	Ofek	Horizon
2005	Bet ב	Bareket	Emerald
2006	Gimmel ג	Gal	Waves
2007	Daled ד	Dekel	Palm tree
2008	Hey ה	Harai Zion	Mountains of Zion
2009	Vav ו	Vered	Rose
2010	Zayin ז	Zahav	Gold
2011	Chet ח	Chof	Beach
2012	Tet ט	Teva	Nature
2013	Yud י	Yam	Sea
2014	Kaf כ	Kinneret	Sea of Galilee
2015	Lamed ל	Livluv	Blossoming
2016	Mem מ	Ma'yan	Stream
2017	Nun נ	Nof	Scenery
2018	Samech ס	Savyon	A type of flower
2019	Ayin ע	Aleh	Leaf
2020	Pey פ	Perach	Flower
2021	Tzadik צ	Tzuf	Pollen
2022	Koof ק	Keren	Ray
2023	Raysh ר	Ramah	Hill
2024	Shin ש	Shachar	Dawn
2025	Tuff ת	Te'ena	Fig

Netzer Australia Standing Orders

The purpose of this document is to have a written collection of procedures and protocols by which Netzer conducts votes and meetings. It is especially important to maintain consistency in forums such as Veida, Federal Mazkirut and Moetzet because of the fluid nature of our leadership body.**

**Changes to aspects of the Standing Orders can only be made by the forums to which they apply.

Quorums

1. For administrative meetings of all bogrim, such as Moetzet or an AGM, if issues are to be voted upon (including electing tafkidim) then there must be a quorum of at least two-thirds of current bogrim both physically and mentally present. This is to ensure that a majority of current bogrim are given the opportunity to be educated on the issue and vote accordingly. Further, in the case of an AGM, senior chanichim should be given the opportunity to be present and to participate in proceedings.
2. For executive meetings (State or Federal Mazkirut) a quorum of at least two-thirds of tafkidim with voting rights must be present for proceedings of any type to commence. Further, for Federal Mazkirut, all Australian sniffim must be represented by a Mazkirut member of the relevant sniff.
3. For Veida, if issues are to be voted upon (including the ratification of tafkidim), there must be a quorum of at least two-thirds of the Senior Chanichim and Bogrim body physically and mentally present.

Proposing Motions

To propose a motion to Federal Mazkirut, Federal Moetzet or Veida the same protocol should be followed:

1. The motion must be put forward in writing and circulated, or verbalized with a quorum present;
2. For any motion to be considered it must have a proposer and a seconder, both of whom must be present at the time of discussion and voting;
3. If the motion involves an action – then the motion must include the person/s who will take responsibility for the proposal being carried out or it will not be considered.

4. Any amendments must be addressed to the proposer, who has the final decision whether or not to accept an amendment.

Speaking- POC/POI/POO

1. In discussion regarding proposed motions or candidates for taking tafkidim elections, there shall be two people entitled to speak for the motion or candidate, and two people entitled to speak against. The individual speakers will be decided by the chair of the meeting, but one speaker for a proposed motion must be either the proposer or seconder.
2. In the case than an explanation or part of an explanation is unclear to any individual in the meeting, they have the right to raise a Point of Clarification (POC). This shall be posed in the form of a question which is designed to clarify a part or all of a previous speaker's position. A POC shall also take precedence over other speakers and should be addressed as soon as possible.
3. In the case that a POC is raised, only the person who articulated the point which is being questioned or argued will be given the right of reply.
4. If there are further points for or against which, it is felt, have not been addressed, there is the opportunity for individuals to raise a further Point of Interest (POI).
5. The chair of the meeting has the right to use discretion in limiting the number of speakers as well as the length of the speeches. The chair is also responsible to ensure the arguments or POCs are not repeated.
6. If an individual believes that the standing orders are not being followed, then they may raise a Point of Order (POO). A POO takes precedence over everything else and deliberations may not continue until the point has been clarified. A POO raised should be addressed by the relevant Mazkirut.

Voting

I) Entitlement to vote

1. For votes on decisions or electing tafkidim at a state and federal moetzet, each current boger/et who is physically present has the right to one vote;

2. For votes on decisions at a mazkirut meeting, each tafkid represented on the mazkirut has the right to one vote, with the Federal Merakez/et/Mazkir (in the case of Federal Mazkirut or State Mazkirut) having the casting vote in the case of a tie;
3. Shlichim have no right to vote;
4. At Veida all Senior Chanichim and Madrichim are able to vote.
5. It is up to each individual to ensure that, before voting, they are entitled to vote under the restrictions outlined above.

II) Proxy Votes

1. Under no circumstances will absentee votes or proxy votes of any kind be counted in any forum for voting at Netzer. Every individual with a right to vote must be physically present for any discussion or education, as well as the vote itself, otherwise their vote is not valid.

III) Voting re. the BAP

1. In voting on proposed policies to be added to Netzer's BAP (Beliefs, Aims and Policies document) three voting options will be presented. These are YES, NO and ABSTAIN.
 - YES indicates that the voter is in favour of the proposal as written;
 - NO indicates that the voter is against the proposal and/or in favour of the status quo;
 - ABSTAIN indicates that the voter has not had sufficient education on the issue and therefore cannot make a decision. An abstention vote indicates that the movement requires more education and a continuation of discussion until a YES or NO vote is passed.
2. In voting on these proposed policies, votes will be passed according to the following policies:
 - a) A YES vote will be passed if 50% + 1 of the voter's present vote YES and less than 1/3 of the votes present vote ABSTAIN
 - b) A NO vote will be passed if 50% + 1 of the voter's present vote NO and less than 1/3 of the voter's present vote ABSTAIN
 - c) In the case that there is a vote with less than 1/3 abstentions and no YES/NO 50%+1 majority an abstention vote will be passed.

IV) Voting in Elections

1. In State and Federal Mazkirut elections and when voting on a Rosh Machane, three voting options will be presented. These are YES (individually for each candidate or pair of candidates in the case of co-roshei machane), NO CONFIDENCE and ABSTAIN.

- YES to a candidate or pair of candidates indicates that the voter is in favour of that candidate/pair of candidates.
- NO CONFIDENCE indicates that the voter is opposed to all candidates and/or believes that a better candidate exists from outside of those who are currently running for the Mazkirut position;
- ABSTAIN indicates that the voter is unsure and/or cannot choose between the candidates who are running.

2. In counting votes, the following procedure will be followed:

- a) Only bogrim who have submitted a formal written Expression of Interest can be nominated/voted on for Mazkirut tafkidim or the position of Rosh Machane
- b) The shaliach/shlichah will count the total number of voters. Bogrim may only vote once.
- c) Abstention votes will be removed from consideration unless there is a 50% +1 majority of ABSTENTION votes.
- d) A candidate will be elected by receiving a 50% +1 majority of all votes after abstention votes have been removed from consideration.
- e) A NO CONFIDENCE vote will be carried if no candidate receives a 50% +1 majority and a NO CONFIDENCE vote receives more than 1/3 of total non-abstention votes.
- f) In the case that no candidate receives a 50% +1 majority and a NO CONFIDENCE vote is not carried, the candidate that received the highest number of votes will be elected.
- g) If a NO CONFIDENCE vote is carried, the Mazkirut position will then be re-opened to the entire bogrim body. All candidates from the previous vote will be entitled to run for the position again.
- h) In the event of a 50% +1 majority of ABSTENTION votes, the bogrim body will formulate three points 'for' and three points 'against' each candidate. Each candidate will then have an opportunity to respond to the points formulated.
- i) Discussion will then continue and there will be a re-vote.
- j) In the event of a tie, the bogrim body will formulate three points 'for' and three points 'against' each candidate. Each candidate will then have an opportunity to respond to the points formulated. Discussion will then continue and there will be a re-vote. (*Veida 2004*)

3. In the case of State and Federal Mazkirut elections, all bogrim who are taking part in the voting procedures must be present for the voting of every position being run for. The same applies to tafkidim elections.
- f) In the case that a significant minority of those present take part in the voting, then the chair of the meeting shall have the responsibility to reopen the voting after calling for active participation.

V) Nomination and Voting Process

Candidates are required to submit a written Expression of Interest, which is distributed to the Bogrim body prior to Voting. Candidates are expected to contact the current tafkid holder during the writing process, to gain an in depth understanding of the tafkid.

At Voting, Candidates who have submitted Expressions of Interests need to be nominated and seconded by a Boger/et. Only those who have submitted an Expression of Interest will be permitted to be nominated.

Each Nominee is given the opportunity to address the Bogrim body. The Bogrim are then given the opportunity to ask questions to the Nominee who can respond. The bogrim should strive to make this process as open and honest as possible.

After this process is completed for each Nominee, the Nominee will then leave the room. The bogrim body will then discuss the pros and cons of each candidate. Anonymous minutes will be taken in this discussion that are concise, clear and constructive points - not verbatim quotes.

Bogrim will then vote in accordance with the standing orders.

The aims of an Expression of Interest document are to give each candidate the opportunity to present themselves to the Bogrim and the Bogrim the opportunity to understand each candidate.

Expressions of Interest should include:

- Why you want to nominate for the tafkid
- Your understanding of the tafkid
- A breakdown of your skills and how they relate to the tafkid
- Your strengths and weaknesses, in relation to the tafkid
- What you would like to get out of the tafkid
- What your goals are for the tafkid, both personal and for Netzer

VI) How to Vote

1. In the cases of discussing issues at State or Federal Moetzet, Veida, and Moetzet Tnua voting will take place with an open show of hands.
2. In the case of tafkid elections, voting will be done by secret ballot.
3. When running for a State or Federal Mazkirut position or Rosh Machane, each candidate must be nominated and seconded.

Etiquette

All bogrim must wear the Netzer chultzah at Federal Moetzet and Veida.

Definition of Terms

Current Bogrim – Senior madrichim (i.e. Who have completed schooling or are of equivalent age) who are still actively fulfilling a commitment of service to Netzer.

Mazkirut - The executive of Netzer, including:

State- comprising the elected executive of each state respectively. State tafkidim include State Mazkir/a, State Rosh Chinuch, State Gizbar/it, State Metaem/et and the designated Shaliach for that state.

Federal- comprising the Federal Mazkir/a, Federal Rosh Chinuch, Federal Gizbar/it, Shnat Rakez/et and Federal Metaem/et as well as Shlichim and any other individual which the mazkirut sees fit at any time to include in an observational capacity.

AGM - Annual General Meeting of Netzer, where non-mazkirut tafkidim may be voted on (such as Rosh Tikkun, Rosh Kesher, Synagogues and ZYC representatives etc.)

Moetzet - Weekly administrative meetings of each state's madrichim. A Federal Moetzet may be held from to time to time, with the bogrim from each state present.

Moetzet Tnua- held Federally with the entire senior movement and bogrim. It takes on a forum and authority similar to Veida.

Shichvah – The year group of chanichim that ascends through the movement to become a shnat year. e.g. Barak (1996) →Esh (1997)→Lehava (1998)→Shalhevet (1999)→ Chug Yisrael & Shnat Netzer (2000)

Mentally present - actively listening to the **entire** discussion throughout the proposal/election.

Physically present- in the room that the vote/discussion is being held throughout the whole proposal/election.

NETZER AUSTRALIA

נצ"ר אוסטרליה

