



JEWISH FAMILY &  
CHILDREN'S SERVICE

*Max and Drew Erlich  
Volunteer Program*

# Volunteer Handbook



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Welcome to Jewish Family & Children's Service! Our volunteers enable us to **broaden** our service **outreach** to the community and we're delighted you are **joining our staff**. Yes, our volunteers are considered staff at JF&CS. Together with employees, you'll be part of our commitment to Tikun Olam – the responsibility to **improve our world**.

Our **mission** is this:

*Inspired by Jewish Family & Children's Service tradition, Jewish Family & Children's Service and general communities empowering people in need to meet the challenges of daily living.*

What's the difference between a mission and a vision? A mission is what you do best every day, and a vision is what the future looks like because you do that mission so exceedingly well. The future is much brighter for clients of JF&CS because of you.

**THANK YOU!**

# HISTORY OF JEWISH FAMILY AND CHILDREN'S SERVICE

Until 1871, the St. Louis Jewish community had done little to organize its philanthropic efforts. The Chicago fire in 1871, however, aroused the Jews in St. Louis. The presidents of congregations and other prominent Jews called a meeting at which it was planned to raise relief for the destitute Jews of Chicago and at the same time establish a permanent United Hebrew Relief Association in St. Louis. The following letter was sent to prominent Jews in St. Louis, urging them to meet at the synagogue.

*October 1871*

*A few days since, a number of young Israelites, anticipating the urgent necessity of prompt action on the part of the Israelites of St. Louis to render assistance to our distressed brethren of fire-stricken Chicago, who would soon be in our midst, formed themselves into a "Temporary Relief Committee." Temporary relief, in a number of instances, has been extended.*

*Now, in view of the fact that many Israelitish families are already, and many more will soon be here, who will require and are entitled to substantial assistance, we do respectfully urge upon you the pressing necessity of organizing a permanent UNITED HEBREW RELIEF ASSOCIATION, and to that end invite your hearty cooperation.*

*The Israelites of St. Louis will assemble in Mass Meeting, on next Tuesday evening, October 17<sup>th</sup>, at 7:30 o'clock, at the synagogue, on Sixth Street, near St. Charles Street, for the herein mentioned purpose.*

*His Honor, Mayor Brown, and the General Relief Committee of the City of St. Louis, assure us material assistance.*

*Abe Kramer  
Pres. Congregation Shaare Emeth*

*Adolph Isaacs  
Pres. Congregation United Hebrew*

*L.R. Straus  
Pres. Congregation B'Nai El*

*2006 Binswanger  
Chairman, Temporary Relief Committee*

*Lewis Hutzler  
Nathl. Myers  
Simon Poppe  
and others of the Temporary Relief Committee*

The United Hebrew Relief Association immediately assumed command of the relief needs of the Jews of St. Louis. Everyone took a whole-hearted interest in the organization and joined in

the events planned to raise funds. The annual charity ball marked the height of the social season. Additional funds were solicited by letter from the people of St. Louis.

#### 1870 to 1890 — United Jewish Charities

In the two decades from 1870 to 1890 the need for a service apart from relief expressed itself in the organization of the volunteer philanthropic societies such as the Sisterhood of Personal Service. The Sisterhood of Personal Service operated a day nursery, a kindergarten, and the sewing classes of the Hebrew Industrial School. The membership divided itself into a committee on sewing, hospital visiting, etc. The committee for visiting the sick and needy cooperated with the United Hebrew Relief Association. As the community grew there was an inevitable overlapping of the two societies. They eventually merged into the United Jewish Charities of St. Louis.

#### 1899 — United Jewish Educational and Charitable Association

Jewish leaders recognized that the consolidation of the United Jewish Charities, Jewish Alliance, and the Hebrew Free and Industrial School would better the service given to unadjusted Jewish families. In 1899, the Association was incorporated and in 1909 the three boards combined to be known as the Board of Trustees of the United Jewish Educational and Charitable Association.

#### 1920 — Jewish Community Centre

The movement of the Jewish population from downtown to the central part of the city became noticeable as early as 1917, and the use of the building at Ninth and Carr as a social centre gradually decreased. In 1921 the building was sold, and a building at 3636 Page Avenue was purchased. The United Jewish Educational and Charitable Association became the Jewish Community Centre, which name was also given to the building. The agency organized into three departments: Family Service, Clubs and Classes, and Religious Schools.

Casework technique continued to develop, and the responsibility for services other than direct family case service was gradually discarded.

#### 1932 — Jewish Social Service Bureau

In 1930, the effect of the economic crisis permeated the private casework institution to such an extent that new concepts of responsibility for social welfare changed the nature of many agencies. In 1932 the name was changed to Jewish Social Service Bureau. The Club and Social Department was transferred to the YMHA – YWHA and the Religious Schools to various synagogues.

In 1938 the Refugee Division was organized to work with United Hias Service to bring immigrants and refugees to St. Louis and assist in their resettlement.

#### 1946 - Jewish Family Service Agency

With the state and national governments accepting the responsibility for meeting basic maintenance needs, the agency was freed to develop its service program to its present standards. In 1946 the agency changed its name to Jewish Family Service Agency.

In 1959 the mission of the agency was this: The central purpose of the agency is to contribute to harmonious family inter-relationships, to strengthen the positive values in family life, and to promote healthy personality development and satisfactory social functioning of various family members.

#### 1963 - Jewish Family and Children's Service

In 1946 the Jewish Child Welfare Association had assumed the operations of the Sommers Children's Bureau and the Jewish Children's Home. In the next decade the residential population of both institutions declined sharply. As a result of several mergers, the Jewish Children's Home and Sommers Children's Bureau closed in 1962.

Then followed a merger of the Jewish Child Welfare Association and Jewish Family Service Agency. This consolidated all services to families and children into one agency, Jewish Family and Children's Service.

In 1968 the agency moved to a one-story office building at 9385 Olive Boulevard in Olivette.

#### 1980 - Satellite Office Opened in West County

JF&CS opened an extension office to better serve the needs of residents of the western suburbs. This office was first located at Tpheris Israel Chevra Kadisha Synagogue. In 1981 the West Office moved to Four Seasons Center in Chesterfield. In 1988 it was renamed the Annette S. Fox Youth Counseling Center in honor of a long time member of the Board. She was instrumental in encouraging the development of specialized services for children and identified the need for an office in far West County.

#### 1985 — Accreditation

JF&CS was certified as having met the Provisions for Accreditation of the Council on Accreditation of Services for Families and Children. This accreditation assures that the agency is delivering services the community needs, conducting operations effectively, and managing funds wisely. The agency has been successfully reaccredited every four years since then.

#### 1991/92 - New Programs

In 1991 and 1992 two new program initiatives began: the Jewish Food Pantry and the Child Abuse Prevention Program. Both have become core programs of the agency and have expanded to serve a significant need within the Jewish and general communities.

In 1992 the West Office expanded to include services to adults and relocated to 655 Craig Road in Creve Coeur.

#### 1996 — Anniversary

JF&CS celebrated its 125<sup>th</sup> anniversary with a year of special activities.

#### 1999 - Strategic Plan

In the strategic plan adopted in 1999, the Board recommended the agency incorporate an entrepreneurial approach to significantly enhance its earned revenues. Based on this model, the

agency later developed a for-profit LLC called Transition Strategies which provides eldercare assessment, planning, and information/referral services.

### 2002 — New Building

The agency centralized its operations and moved into the newly built Allan R. Hoffman Building on Schuetz Road.

### 2006 - Program and Financial Growth

Through its growing focus on fundraising, JF&CS increased its endowment by \$3.8 million and generated contributions of \$365,000. Program collaborations resulted in significant growth in services. In 2006 JF&CS touched the lives of over 53,000 people – a 40% increase from 2005.

## **Jewish Family & Children's Service Staff Contact Sheet**

As a JF&CS volunteer, your feedback and questions are very important to us. If you are unable to make your scheduled volunteer time, please contact your designated program supervisor. Also, if you have a program specific question, you should contact the program manager. Below is a JF&CS staff member contact list for agency specific information

### **General volunteer questions, inquiries, or feedback:**

Please contact Kelly Mueller at 314-812-9386 or [kmueller@jfcs-stl.org](mailto:kmueller@jfcs-stl.org).  
or Martha Kreipke at 314-812-9354 or [mkreipke@jfcs-stl.org](mailto:mkreipke@jfcs-stl.org).

### **JF&CS Chaplaincy Program:**

For program questions please contact  
Rabbi Elizabeth Hersh at 314-812-9382 or [ehersh@jfcs-stl.org](mailto:ehersh@jfcs-stl.org).  
Lori Goldberg at 314-812-1333 or [lgoldberg@jfcs-stl.org](mailto:lgoldberg@jfcs-stl.org).

### **JF&CS Development, Administration and Clinical Services:**

For program questions or to report an absence, please contact either:

#### Development:

Jackie Brown at 314-812-9395 or [jbrown@jfcs-stl.org](mailto:jbrown@jfcs-stl.org).  
Jean Millner at 314-812-9367 or [jmillner@jfcs-stl.org](mailto:jmillner@jfcs-stl.org).  
Barbara Barnholtz at 314-812-9365 or [bbarnholtz@jfcs-stl.org](mailto:bbarnholtz@jfcs-stl.org).

#### Administration/Clinical Services:

Evelyn Williams at 314-812-9393 or [ewilliams@jfcs-stl.org](mailto:ewilliams@jfcs-stl.org).  
Della Benham at 314-812-9387 or [dbenham@jfcs-stl.org](mailto:dbenham@jfcs-stl.org).

### **Harvey Kornblum Jewish Food Pantry:**

For program questions or to report an absence, please contact either:

Joan Robinson at 314-812-9337 or [jrobinson@jfcs-stl.org](mailto:jrobinson@jfcs-stl.org).  
Keith Ford at 314-812-9311 or [kford@jfcs-stl.org](mailto:kford@jfcs-stl.org).

### **To Report an injury:**

Please contact Martha Kreipke at 314-812-9354 or [mkreipke@jfcs-stl.org](mailto:mkreipke@jfcs-stl.org).

### **To discuss a safety concern, please contact:**

Kelly Mueller, Volunteer Coordinator, at 314-812-9386 or [kmueller@jfcs-stl.org](mailto:kmueller@jfcs-stl.org)  
Martha Kreipke, Manager of Human Resources, at 314-812-9354 or [mkreipke@jfcs-stl.org](mailto:mkreipke@jfcs-stl.org)  
Lori Goldberg, Senior Services Manager, at 314-812-1333 or [lgoldberg@jfcs-stl.org](mailto:lgoldberg@jfcs-stl.org).  
Joan Robinson, HKJFP Manager, at 314-812-9337 or [jrobinson@jfcs-stl.org](mailto:jrobinson@jfcs-stl.org).  
Barbara Barnholtz, Director of Development, at 314-812-9365 or [bbarnholtz@jfcs-stl.org](mailto:bbarnholtz@jfcs-stl.org).

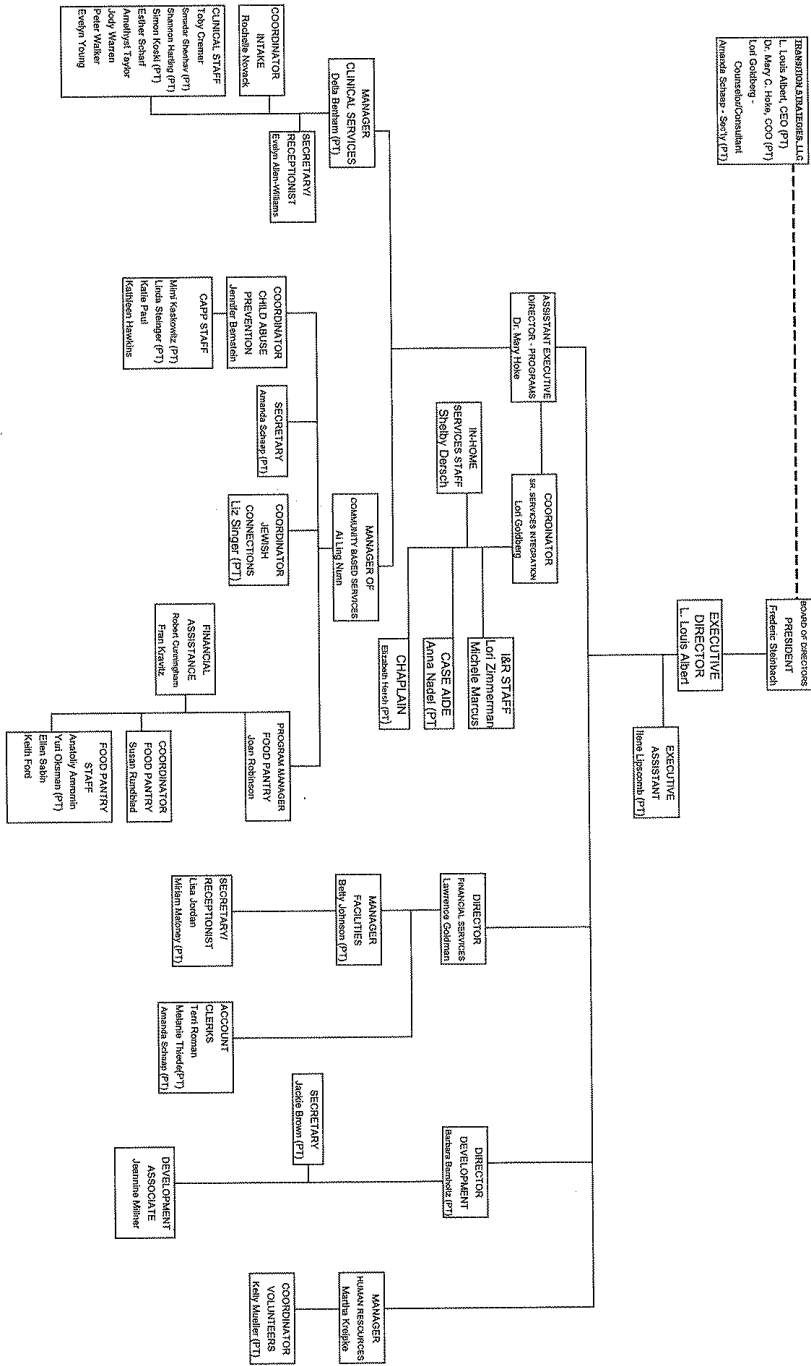
### **To report a concern about a client's potential violent behavior:**

Please contact the JF&CS receptionist at the front desk or 314-993-1000.

### **To contact the JF&CS Executive Director:**

Louis Albert, 314-812-9356 or [lalbert@jfcs-stl.org](mailto:lalbert@jfcs-stl.org).

# JEWISH FAMILY & CHILDREN'S SERVICE ORGANIZATIONAL CHART AS OF 05/15/2010



# STATEMENT OF PURPOSE AND PROGRAM OF SOCIAL SERVICES

## AVAILABILITY OF SERVICE:

As a sectarian organization, Jewish Family & Children's Services' (JF&CS) primary constituency is the Jewish community, although its services are available to the general community. Without discrimination and upon request, service is offered to individuals, couples, families and groups whose needs fall within identified Agency parameters and resources. JF&CS serves clients residing within the Greater St. Louis Metropolitan Area, which also includes the Southern Illinois region. All services are offered regardless of the ability to pay a fee and based upon sliding fee scales that connect to family income and other extenuating financial circumstances.

## PROBLEMS HANDLED (as linked to JF&CS Board approved service priorities):

In fulfillment of the Agency's mission, the following service areas are addressed:

### Problems of the Elderly:

Services are offered to older adults over the age of sixty and/or their adult children and other family members in the areas of: care management (including translation services for elderly living at the William Seltzer Building, Henry & Gladys Crown Center and near the Pershing/Debaliver area in the City of St. Louis), guardianship and protective services, family caregiver services, eldercare consultation, homemaker/respite care, counseling, volunteer money management, and information/referral regarding community resources. The goal of this program is to help older adults maintain independence and connection to the community for as long as possible or desirable. Open to all individuals residing in the Agency's service area.

### In-Home Services:

Trained staff provides light housekeeping, meal preparation, companionship, personal care, transportation and shopping to enable older adults and adults with special needs to remain in their own homes and to prevent premature or unnecessary institutionalization. Open to all individuals residing in the Agency's service area.

### Volunteer Money Management:

In collaboration with Lutheran Senior Services, Volunteer Money Management (a program managed by Lutheran Senior Services) enables older adults and adults with special needs to maintain an independent lifestyle by linking them with volunteers. These volunteers provide in-home, confidential assistance with financial and record keeping tasks such as: mail sorting, check writing, bill paying, checkbook balancing and bank statement reconciliation. Open to older adults and adults with special needs residing in the Agency's service area.

### Major Physical and Mental Health Problems:

Regarding physical health, the Agency helps individuals and families arrange for adequate medical care, and/or with adjusting to the emotional impact of serious illness/ disability whether temporary or permanent.

Regarding severe mental illness, the Agency through its WINGS program helps individuals/families recognize, understand and respond to the associated concrete and emotional issues. Counseling, care management, family life education and socialization services for mental health consumers are available. Open to all individuals residing in the Agency's service area.

*Child Abuse Prevention and Detection:*

This program educates children, parents and teachers on safety skills to prevent and/or detect physical, sexual, emotional abuse/neglect including when using the Internet. It also identifies children under the age of twelve who are at risk of abuse/neglect and provides treatment referral services to them, as needed. Free children's workshops are available to each school in the Agency's service area that pays \$100 for the Agency to train its teachers on recognizing and responding to suspected abuse/neglect.

*Individual Emotional Problems:*

Professional staff address chronic and dysfunctional behavior patterns that cause significant difficulty in interpersonal or group relationships. Clients may be seen individually, with significant others or within groups. Focus of treatment includes but is not limited to: depression, anxiety, substance abuse, gambling and other non-substance addictions and domestic violence. Open to all individuals of all ages residing in the Agency's service area.

*Problems of Children and Youth:*

Professional staff address typical problems including low self esteem, poor communication skills, parent/child issues, undisciplined behavior, poor academic performance and/or depression/anxiety. Children and Youth can be seen individually, in peer groups or within the family unit. Although it is customary for parents to initiate contact, minors may apply on their own. In this instance, work would focus on problem clarification and successfully involving parents/guardians in counseling or providing permission for ongoing service. Parents may be seen without their child(ren) when they desire counseling to enable them to gain a better understanding of child behavior. Open to all individuals residing in the Agency's service area.

*Family Mental Health Collaborative (FMHC)*

The FMHC, a group of not-for-profit mental health agencies, focuses on meeting the mental health needs of children, adults and elderly under a contract with the St. Louis County Department of Public Health. Services include: crisis intervention, counseling, psychological testing, case management, psychiatric evaluation and medication management.

*Marital Difficulties:*

These services focuses on partners who desire to improve their relationship or want help in making a decision about preservation of the relationship. Open to all individuals residing in the Agency's service area.

*Consultation/training/on-site services:*

Specialized consultation/training/on-site services are provided at community schools, senior citizen housing, community organizations and to professionals in the areas of social work, counseling and psychology. Open to all interested parties in the Agency's service area.

Support Group Services/Family Life Education:

JF&CS develops and offers a range of support group/ FLE services in response to identified community needs. These programs are geared to: providing support for those coping with a variety of life situations, disabilities and/or illnesses; providing education related to prevention of difficulties; and/or providing opportunities to build skills in terms of dealing with problems of every day living. Group sessions may be single session or time limited multi-session. Both small and large group formats are utilized. Open to all individuals in the Agency's service area.

Economic Problems:

A range of services is available to help support financially disadvantaged individuals and families with goods, services and money. This includes food pantry assistance, financial grants for emergency needs, limited transient support, and information and referral to community resources. Open to all individuals residing in the Agency's service area with the exception of direct financial assistance which is limited to the Jewish community by donor restrictions. There are no fees for these services.

Care management and counseling services are also available for economic issues that most commonly relate to unemployment or under-employment. Connection with other community resources is an important adjunctive service. Open to all individuals residing in the Agency's service area.

Information and Referral (I&R):

Information about JF&CS programs, as well as connection to other community resources, is provided in-person, on the telephone, by written request or through the Agency's website. Open to all individuals residing in the Agency's service area. There is no fee for I&R services.

Community Chaplaincy:

The program provides nursing home residents and others in alternative living situations with a link to the Jewish community and to their Jewish identity by offering religious, social and emotional support services. Activities include: pastoral counseling for residents and their family members, coordination of a para-chaplaincy volunteer program to assist with outreach and visiting, and offering education to service providers on Judaism and community resources. Open to Jewish residents of nursing homes/extended care facilities/hospitals in the Agency's service area. There is no fee for chaplaincy services.

# The “J” in JEWISH FAMILY SERVICE

By Hedy Dalin, MSSW  
(With modifications for JF&CS)

In order to best serve our Jewish clients, it is helpful to have some basic Jewish knowledge. The following is a thumbnail sketch and serves only as an introduction to the topics.

## Language and Origin

Some of our Jewish clients are steeped in the traditions and values of Judaism; others have had little or no connection with the religion, culture and practices. Jewish clients also differ depending on the part of the world from which they and their family come. One might come across the terms Ashkenazi (generally Jews whose customs are of European origin) and Sephardi (Jews whose customs are from Spain, Portugal, the Middle East North Africa). In working with our Jewish clients, we should not underestimate the existence of anti-semitism not only in their past but also as on-going experience.

Some clients, especially the elderly, like to use Yiddish words as an expression of their roots. Yiddish—also occasionally referred to as “Jewish”—is a language that evolved from German and Hebrew, and was the common language for Jews from Eastern Europe. When a client uses words like “meshuggah” (crazy) or “chutzpah” (audacity) it may be a means of making a personal connection and attempting to establish if the worker has a similar cultural background. Ladino, similarly, is a mix of Spanish and Hebrew that evolved among Sephardic Jews in Spain while Jewish colloquial Arabic and Aramaic evolved among Jews of the Middle East and Africa. Hebrew is the language of present- day Israel, as well as the language of prayer and of the Bible.

## Religious Movements

In the continuum of Jewish observance, people may choose to identify with a particular religious movement; Orthodox, Conservative, Reform, and Reconstructionist being the predominant categories of affiliation. However, there is no one standard of observance and one has to be careful with generalizations. A person’s identity as a Jew significantly affects his/her attitudes and practices around the life cycle events of birth, bar/bat mitzvah, marriage, divorce, and death; the observance of the Sabbath and holidays; and food that is and is not eaten.

## Food

One of the means of differentiating people of different cultural backgrounds is by the food they eat. However, Jews come from all over the world and their foods and spices have been influenced by their countries of origin. The most important concept in understanding Jewish food is the term “kosher” which literally means “fit”. Food is not kosher because it has been blessed, but rather because it meets the requirements of the Jewish dietary laws known as kashrut. The Bible details which animals can and cannot be eaten. Pig (ham, bacon, pork),

shellfish (crab, lobster, shrimp), fish without scales and fins, and reptiles are examples of animals that can never be kosher. Additionally, permitted animals and fowl must, in order to be kosher, have been slaughtered and had their blood removed according to Jewish dietary laws.

People who observe kashrut or “keep kosher” also do not eat dairy products with meat products. Fish, vegetables, fruits and grains are considered parve, which means that they may be eaten with either meat or dairy foods. Traditional Jewish homes have separate sets of dishes, cutlery and pots and pans for dairy and meat preparation and eating.

It is important to know that there is a wide range of observance level from very strict adherence to kashrut on the one hand to those who do not follow the kashrut laws at all. There are often different levels of observance between what people do in their own homes and when they go out to eat.

Some people may use the term “kosher-style” signifying that they do not eat pig meat and perhaps do not eat milk and meat products together.

## **Jewish Holidays**

Jewish holidays are observed according to the lunar calendar and will be found on different dates on the general calendar from year to year. The Jewish day begins at sunset and lasts until sundown, which is particularly significant in terms of the observance of the Sabbath and holidays. The Sabbath (“Shabbat” in Hebrew, “Shabbes” in Yiddish) and each holiday have special observances and traditions that take place in the home and in the synagogue. There is a difference as to whether certain holidays observances are one day or two days, with Orthodox and most Conservative Jews celebrating for the additional day. The JF&CS calendar reflects the more traditional second day of observance.

JF&CS is closed for Shabbat, Rosh Hashanah (two days), Yom Kippur, the first two and last two days of Passover, the first two days of Sukkot, Shemini Atzeret, Simhat Torah, and Shavuot. These dates are listed in the Personnel Practices Code, given to each employee/volunteer at hire.

**Shabbat**, the day of rest, which begins every Friday afternoon before sunset and lasts until sundown Saturday night is—aside from Yom Kippur (discussed below)—the most significant religious holiday of the Jewish calendar. It is traditional to recite blessings and light candles on Friday eighteen minutes before sunset, drink wine (or grape juice), and eat challah (twisted bread). There is also a ceremony to end the Shabbat, called Havdalah, which includes wine, sweet-smelling spices and a braided multi-wicked candle. The Sabbath is a day of physical and spiritual rest and a traditional Jew will refrain from work, which may include not conducting business, spending money, lighting or extinguishing fire, cooking, driving a car, writing, speaking on the telephone and turning on or off lights.

**Rosh Hashanah** (the Jewish New Year) which usually falls in September and 10 day later Yom Kippur (Day of Atonement, a fast day) are known as the High Holidays and have the highest rates of synagogue attendance. The fact that this is traditionally a time of self-evaluation, assessment and reflection can be significant in working with our clients.

**Passover**, which occurs in the spring, commemorates the Israelite Exodus from Egypt over three thousand years ago. It is the most observed home holiday with families having a Seder on the first evening of the festival. Many Jews will hold a second Seder on the following night. A Seder is a home service centered on the re-telling of the Exodus story and a meal with symbolic foods including matzah (unleavened bread). Participating in a Seder can be very important for clients, with the important sensitivity that Seders differ significantly according to people's levels of observance. Passover is a week-long holiday and is illustrative of the range of Jewish practices. Traditional Jews not only refrain from eating bread but do not eat any regular grain products. There are special foods just for Passover. Preparations for the holiday can include intensive cleaning and switching to special Passover dishes, cutlery and cooking utensils. When JFSSD offices with kitchens are cleaned before Passover, bread and grain products are removed for the holiday.

Many Jewish homes have a sukkah (temporary hut) for eating meals to observe the fall harvest holiday of **Sukkot** (Feast of Tabernacles). Sukkot ends with the holidays of **Shemini Atzeret** (Eighth Day of Assembly) and **Simhat Torah** (Rejoicing of the Torah—the Torah is the first five books of the Bible). **Shavuot** (Festival of Weeks), which occurs seven weeks after Passover, celebrates the giving of the Ten Commandments at Mount Sinai.

There are other minor holidays, for which work at JF&CS continues as usual. **Hanukkah** is a well-known holiday occurring in December. Its major observance is the lighting of the Hanukkah menorah (a nine branched candelabra) to commemorate the rededication of the Holy Temple in Jerusalem 2300 years ago after a struggle against the Syrian Greeks for religious freedom in Israel. Hanukkah customs include playing a game with a top called a dreidel and eating fried foods such as potato pancakes ("latkes") and jelly doughnuts. **Purim** is a joyful holiday celebrated with the reading of the Megillah (Biblical Scroll) of Esther which recounts the thwarting of a plan to exterminate Persian Jewry. Purim customs include dressing in costumes and eating a triangular-shaped cookie called a hamantaschen. **Yom Ha'atzmaut** (Israel Independence Day) is a happy contemporary addition to the calendar. **Lag Ba'omer** (a picnic day in April-May) and **Yom Yerushalayim** (the anniversary of the reunification of Jerusalem in 1967) would only be pertinent for JF&CS staff for scheduling of meetings and events.

There are two significant days of mourning in the Jewish calendar: **Tisha B'av** (ninth day of the Hebrew month of Av, a fast day in July or August) and **Yom Hashoah** (Holocaust Remembrance Day) in April. Programs and activities should be sensitive to the solemn nature of both of these days including the fact that on Tisha B'av observant Jews refrain from eating or drinking.

## **Holocaust**

The systematic annihilation of six million Jews in Europe during World War II is called the Holocaust (Shoah in Hebrew). The genocide involved barbaric, systematic torture and murder. Many Jewish people “lost family” in the Holocaust. Second and third generations are often deeply affected by the experiences of their survivor relatives.

## **Israel**

While most Jews living in the United States are not from Israel, many have a strong connection to the Jewish state. Consequently, what happens in Israel is of great concern to a significant percentage of the Jewish population.

The modern State of Israel was established in 1948. However, the connection of the Jewish people to the land of Israel dates back to the Divine promise to Abraham recorded in the book of Genesis. Jerusalem was the capital of the Jewish kingdom already three thousand years ago in the time of King David and the Temple built there by King Solomon was the holiest place for Jews. Since the Temple’s destruction, there has been a continuous presence of Jews in the land, and many of the prayers recited each day by traditional Jews are focused on Jerusalem and the land of Israel.

## **Life Cycle Events**

### **Birth**

When a baby boy is born, on the eighth day (if he is healthy) he is circumcised (usually in the family’s home) in a ceremony called a brit milah or a bris. A circumcision is traditionally done by a mohel who is trained to conduct the religious covenantal ceremony.

When a baby girl is born, she has a baby naming (usually in the synagogue) or simhat bat ceremony. Babies are named according to the Ashkenazi tradition using the name or a similar name of someone special who is deceased. Sephardi tradition is to name the baby after someone who is living.

### **Bar and Bat Mitzvah**

When a boy reaches the age of 13 he celebrates becoming a “Bar Mitzvah”. A girl at age 12 or 13 celebrates a “Bat Mitzvah”. The child according to Jewish tradition has reached the age when he/she is religiously responsible and is considered an adult in the Jewish community. Very often the family has a party to celebrate this milestone in the child’s and family’s life.

### **Marriage, Divorce, Intermarriage**

There are many special customs and traditions that mark a Jewish wedding including the ceremony taking place under a wedding canopy called a “huppah”. If the marriage is ended by divorce, it’s traditional to obtain both a civil and a Jewish divorce which is called a “get”. Intermarriage, the marriage of a Jew and a non-Jew, can be a very sensitive and emotionally charged subject, one that can shatter spoken and unspoken expectations in a family. The concerns are for Jewish continuity both in terms of numbers and in the transmission of the

religion and culture. Working at JF&CS it may not be apparent that Jews compose less than 3% of the United States' population and are not even one percent of the world's population. When Jews intermarry, the children are generally not raised as Jews. It should be noted that there are special programs in the community to support interfaith couples and families.

### **Conversion**

A person is traditionally considered to be Jewish if he or she is born of a Jewish mother or has been formally converted to Judaism. In addition, the Reform movement also recognizes as Jewish the child of a Jewish father and non-Jewish mother who lives a Jewish life.

To convert to Judaism or become “a Jew by Choice”, all streams of Judaism require an extended period of education. In addition, traditional Jewish conversion involves the significant ritual components of immersion in a “mikvah” (ritual bath) and, for male converts, circumcision. A beit din (a Jewish court, composed of three or more rabbis) assures that the convert is not only knowledgeable about Judaism but is converting free of any duress — Jews do not proselytize. Once a person is converted, he or she is a full member of the Jewish community.

### **Death**

Jewish mourning practices are known to follow the natural stages of grief and mourning and can be used effectively in working with our clients. Even before death, Jewish tradition can be helpful in dealing with end of life issues; consulting with a rabbi may be appropriate. A client may be comforted by seeing a rabbi before death to recite the final confessional (vidui).

It is traditional to bury the dead as soon as possible without embalming. The casket according to Jewish law must be made of wood, with the tradition being to use a plain pine box. Cremation is not a Jewish practice, with the additional association of the Holocaust and crematoriums. Donations to charity in memory of the deceased are customary in lieu of flowers, as are gifts of food for the mourner and the family.

At the funeral, the family and friends usually put dirt on the grave which is an emotionally-charged and sometimes difficult moment of finality. After the funeral, it is the custom for the mourner to eat what is called a meal of consolation with symbolic foods including hard boiled eggs and lentil soup. Jewish tradition is to stay home for a week, a period called Shiva, during which time visitors come to comfort the mourner and religious services may be conducted in the home. Some people choose to “sit shiva” for less than a week; a Jewish holiday could also abbreviate the length of the shiva.

The formal mourning period for parents is one year. For other primary relatives (spouse, child, and sibling) it lasts for 30 days and is called Sheloshim (Hebrew for 30). During this mourning period a person may go to synagogue services as often as three times daily to say the Kaddish, a prayer reaffirming life. For some the mourning period may be a time to refrain from hearing music and going to parties. Again, it is important to be sensitive to the fact, while some Jews will observe many or all of these traditions; some Jews will follow few, if any, of them. For some, it is a question on not having being educated to the customs, while for others it is a choice to not follow traditional Jewish practices.

Every year there is an annual commemoration of the anniversary of the death, called the yahrzeit (literally time of year). Clients may be sadder around and on that date. Additionally, services called Yizkor (remembrance) are held on Yom Kippur, the last day of Passover, Shemini Atzeret and Shavuot, and provide additional times for focused mourning.

## **Jewish Values**

While holidays and life cycle events reflect Jewish values, JF&CS' very existence is the embodiment of the Jewish value of not only taking care of one's own but helping the community at large. JF&CS exists because of the Jewish value of tikkun olam, the responsibility of each individual to be part of improving the world. Jewish people have long been known as committed to tzedakkah, which refers to philanthropic giving whether to needy individuals or to charitable organizations. The literal meaning of the Hebrew word tzedakkah is not charity, but rather doing "what is right".

Jewish people are often known as the "People of the Book", referring to the importance of Torah and the value of education and learning. The philosophy is that if one studies Jewish traditions and values, one learns not only how to have a meaningful life, but also how to behave justly and compassionately towards others.

## **For Further Study**

Jewish Literacy by Joseph Telushkin

A convenient one volume source on Jewish values, history, and belief.

To Life—A celebration of Jewish Being and Thinking by Harold Kushner

Very readable book exploring the ideas and vision of Judaism

The Bible

The most readable English rendition is probably TANAKH: The Holy Scriptures published by the Jewish Publication Society.

Wandering – History of the Jews by Chaim Potok

A readable one volume Jewish History.

To Be a Jew – A Guide to Jewish Observance by Hayim Halevy Donin

## **GENERAL VOLUNTEER INFORMATION**

All volunteers must be at least 18 years of age or be accompanied by an adult member of the immediate family.

Before acceptance, potential volunteers will complete the JF&CS volunteer application process which includes a written application with references, a signed Hold Harmless Agreement and Agency Code of Conduct.

Many of our volunteers engage with clients and it's important that our agency protects our clients' rights and privacy. All volunteers who have client contact are required to complete a criminal background screening prior to volunteering. The criminal background screening requires us to use your social security number (SSN). JF&CS recognizes that social security numbers are highly confidential and legally protected data. JF&CS respects this fact and takes every possible step to ensure that SSN's are used properly and securely.

All volunteers with access to client information must complete HIPAA training.

Program Coordinators will work with each volunteer to create a working on-going schedule (if applicable). Volunteers will log their volunteer time with their Program Coordinator to be computed on an hourly basis.

# VOLUNTEER EVALUATIONS

## Volunteers

Volunteers will receive an annual evaluation, written by their supervisor and discussed in a one-on-one meeting.

Why evaluate volunteers? Because like most people, volunteers want to do the best job that they can. Feedback from those working closest to them is critical for the success of the volunteer in their position and the success of JF&CS in accomplishing their mission. Evaluating volunteers sends a clear message that we care about the quality of work being done and care about the volunteer.

Annual evaluations are given to help shape the overall performance of the volunteer and are in addition to the day-to-day coaching and supervision that occurs.

## Supervisors

Volunteers will be asked on an annual basis to complete a written evaluation of their supervisors.

These evaluations are one component of feedback designed to improve an employee's management and leadership skills. This type of evaluation has been shown to increase an employee's self perception as well. It gives him or her a more complete picture of their practices and styles and allows them to enhance positive behaviors and the opportunity to change or sharpen other management styles.

Your supervisor will give you forms for both of these evaluations and will schedule a time to meet.

The formal policy on volunteer evaluations is included in the policy section of this handbook.

# VOLUNTEER RECOGNITION

Never doubt that a small group of thoughtful committed citizens can change the world; indeed, it's the only thing that ever has.

*–Margaret Mead*

Jewish Family & Children's Service has a long tradition of utilizing volunteers. The recognition of these staff members differs, in some respects, from the recognition given employee staff members. Without being able to give pay increases (our volunteers are priceless!), we turn to other benefits and methods of recognition. In addition to the welcoming environment and friendliness of the JF&CS family, we have the following recognition programs in place, exclusively for volunteers.

## **Volunteer Appreciation Luncheon**

Each Summer, JF&CS employees host a luncheon to honor its volunteers. You are invited to meet old friends and new friends. Honor outstanding volunteers and be inspired by their stories.

## **Volunteer Individual Recognition**

Volunteers are rewarded individually based on hours logged in their JF&CS program.

When a volunteer reaches 50 hours of service, they will receive a certificate of appreciation and a small thank you gift from the agency. When a volunteer reaches 225 hours of service, they will receive another gift from the agency. Service hours are accrued annually.

Occasionally, volunteers will be awarded spontaneously for their devoted service. We will offer different events, contests, and treats as tokens of appreciation through the year.

Most importantly, JF&CS staff works to acknowledge all volunteer effort on a day to day basis by saying thank you for your hard work and dedication.

## **VOLUNTEERS UNDER THE AGE OF 18 ADMINISTRATIVE POLICY**

Individual volunteers for Agency programs who are under the age of 18 must be accompanied by a parent or adult family member when completing volunteer assignments.

Groups of children for schools, camps and other organizations who volunteer for agency programs must be accompanied by the group chaperones and other group leaders. The group leaders accept full responsibility for the safety of the children under their supervision. Children exhibiting inappropriate behavior will be asked to leave. All group activities for children will be approved in advance by the Program Coordinator.

# DRUG FREE WORKPLACE

## **1. Purpose**

It is the intent of Jewish Family & Children's Service (JF&CS) to maintain a workplace that is free of drug use and to discourage drug abuse by its volunteers. JF&CS has an obvious interest in maintaining safe and efficient working conditions for its volunteers. Substance abuse is incompatible with health, safety, efficiency and success at JF&CS. Volunteers who are under the influence of a drug on the job compromise the agency's interest, endanger their own health and safety and the health and safety of others, and can cause a number of other work-related problems.

To further its interest in promoting and maintaining safe and efficient working conditions for its volunteers, avoiding accidents, and protecting its business, property, equipment and operations, JF&CS has established this policy concerning the use of drugs. As a condition of continued service with JF&CS, each volunteer must abide by this policy.

## **2. Volunteer Cooperation**

Early detection of substance abuse problems benefits everyone. For example, it benefits the volunteer with the substance abuse problem because it gives him/her the opportunity to correct the problem before it leads to serious harm to the employee/volunteer or others; it benefits the volunteer's co-workers who otherwise might have to carry an extra burden by "covering" for the substance abuser or who otherwise might be exposed to serious injury; and it benefits JF&CS because it gives JF&CS an opportunity to prevent accidents and avoid the performance problems and other losses associated with substance abuse. Accordingly, all volunteers of JF&CS should understand that co-workers with substance abuse problems should be encouraged to seek assistance and referral to one of the United Way Counseling Agencies for help: Lutheran Family & Children's Service, Catholic Family Services or Provident Counseling.

## **3. Prohibitions**

JF&CS prohibits the unlawful manufacture, distribution, dispensation, possession, promotion, sale or use of drugs or other illegal substances, drug paraphernalia or look-alike (simulated) drugs while performing work for JF&CS; while on JF&CS property; while operating or responsible for the operation, custody or care of JF&CS equipment, vehicles or other property; or while responsible for the safety of others.

JF&CS expects each volunteer to perform his/her duties in a safe and competent manner. Volunteers who are under the influence of drugs on the job compromise the agency's interest, endanger their own health and safety and the health and safety of others, and can cause a number of other work-related problems. Accordingly, JF&CS volunteers must not report for duty or attempt to work under the influence of any drug or other substance which will in any way adversely affect their work performance, alertness, coordination or response.

#### **4. Medically Prescribed Drugs**

The use of prescribed drugs, or possession incident to such use, is not prohibited by this Policy, if:

- a. the drug has been legally obtained and is being properly used for the purpose for which it was prescribed, and
- b. the use of the drug is not inconsistent with the safe and/or efficient performance of the volunteer's duties.

Any volunteer who is using a prescribed drug and who has been informed or has reason to believe that the use of any such drug may limit his/her ability to perform his/her job duties safely and/or efficiently, is required to advise his/her supervisor that (s)he is using a prescribed drug and that the use of such a drug may affect his/her ability to perform his or her duties safely and/or efficiently. Any supervisor so notified shall consult with the Executive Director in order to consider what accommodations, if any, can be made to facilitate without risk to safety or loss of efficiency.

Information concerning a volunteer's use of prescribed drugs shall be accorded confidential status and only those persons who have a need to know shall have access to such information.

#### **5. Volunteer Assistance**

JF&CS recognizes the importance of assisting volunteers in dealing with drug problems. Volunteers who voluntarily seek assistance for substance abuse before problems associated with such abuse come to the attention of JF&CS may be permitted to continue to work, at the discretion of JF&CS, provided that (1) a recognized treatment or rehabilitation program is followed and (2) all standards of job performance and conduct are met.

Information concerning volunteers who participate in treatment and/or rehabilitation programs shall be accorded confidential status. Only those persons who have a need to know shall have access to such information. Information concerning referrals for treatment will be provided by the Executive Director.

#### **6. Disciplinary Action**

Any volunteer who violates this policy in any way, or who refuses to cooperate with any aspect of this policy, is subject to appropriate disciplinary action up to and including volunteer termination.

JF&CS, at the discretion of the Executive Director, may choose not to terminate a volunteer for a first violation of this policy if the volunteer satisfactorily completes participation in treatment program when so recommended. Contact for treatment must be initiated within two working days of being notified by JF&CS of the need for such treatment.

#### **7. Responsibility**

The Executive Director or designee is responsible for the administration of this policy and acting as a resource for treatment referral. Supervisors are responsible for reporting any incident of suspected substance abuse to the Executive Director.

Approved by Board: 3/10/2004

# GRIEVANCES

## ARTICLE XI - REVIEW AND SETTLEMENT OF GRIEVANCES

(From "JF&CS Personnel Practices Code", revised 1/10/07)

The procedure outlined below shall be observed in dealing with grievances when a volunteer believes that he/she has not been fairly treated and/or there has been an alleged violation of this Code. It is understood that each step must be followed in the order outlined below. It is the sole responsibility of the volunteer to set in motion each of the steps in the procedure. The volunteer shall have a time period of 30 calendar days within which to initiate the grievance procedure after the occurrence giving rise to the grievance. Each successive step of the grievance procedure (except step 4) must be requested in writing by the volunteer affected within 5 business days following completion of the preceding step, with all such requests being filed with the Executive with copies to the Chair of the SPPC. A grievance may be dismissed/withdrawn by the volunteer or settled by mutual agreement between the Executive and the volunteer affected at any step of the grievance procedure.

### (a) GRIEVANCE PROCEDURE:

Step 1: Request conference with supervisor stating in writing the nature of the grievance, any Code provision allegedly violated and the relief sought. The above mentioned conference shall be held within 5 business days with a written response from the supervisor within 2 additional business days.

Step 2: Request conference with the Executive. The above mentioned conference shall be held within 5 business days with a written response from the Executive within 2 additional business days. The supervisor may participate in all or part of this conference at the request of the Executive or the volunteer affected. If desired by either the Executive or the volunteer affected there shall be an opportunity for them to speak on a private basis.

Step 3: If the grievance is not resolved and upon written request of the volunteer affected, the matter shall be referred to the Board Personnel Practices Committee. This Committee may review and discuss the matter with the volunteer affected, the Executive, and if appropriate, the supervisor and Chair of the SPPC, thereafter rendering a decision in writing. A majority of said Committee shall constitute a quorum both for meeting with the affected volunteer and for rendering a decision. This decision shall be communicated within 15 business days of the meeting.

Step 4a: Upon the written request of either the affected volunteer or the Executive or a majority of the BPPC who heard the grievance, a written appeal may be filed to the Executive Committee for its decision on presentation to the Board at its next regularly scheduled meeting. This shall be done within 10 business days of the date of the decision rendered in Step 3.

Step 4b. At the discretion of the Executive Committee of the Board said appeal may be presented by the affected volunteer at the next regularly scheduled meeting of the Board. The decision of the Board will be made in Executive session and communicated in writing within 3

business days to all involved parties. Said decision shall be final and binding on all parties affected.

(b) STAFF PERSONNEL PRACTICES COMMITTEE

The aggrieved volunteer or the Executive may request a conference with or advice from the Chair or the entire SPPC at any stage of the grievance proceedings. A representative of the SPPC may offer advice to the Executive, the BPPC or to the Board at any stage of the grievance procedure and may, upon request of either the Executive or the volunteer affected, be present as an observer and an advisor to both parties at steps 2 and 3 of the grievance procedure. If an appeal to the Board has been made as provided in step 4, a representative of the SPPC shall have the right to present the volunteer's views in writing at the hearing. The aggrieved volunteer may, upon written notice to the Agency, also have either legal counsel or any fellow volunteer designated by him/her present as an advisor.

(c) TIME LIMITS:

The failure of a volunteer to present or to process a grievance within the period(s) specified above shall be deemed a waiver of such grievance and a bar to its presentation or processing and any further action, thereon unless such time limits are extended by mutual agreement in writing between the volunteer affected and the Executive.

(d) BOARD'S HEARING:

For the purposes of Article XI, the Board shall consist of each of its duly elected members plus the Immediate Past President. Members of the BPPC who actually participated in Step 3 shall not vote on or participate in the Board's decision. The Board's decision shall be certified in writing by any 2 officers present and voting.

# WORKER'S COMPENSATION PROCEDURE

JF&CS maintains an insurance policy which covers Workers' Compensation Claims. We are not part of the State of Missouri Workers' Compensation fund.

All JF&CS staff, students and volunteers are covered by this policy which addresses "on the Job" injuries and may provide compensation for unreimbursed medical expenses and/or lost wages.

## Injury Reporting Procedure

In the event of an injury which occurs during the work day the procedure is as follows:

1. Immediately report the injury to your supervisor (unless it requires emergency care).
2. Your supervisor will inform the Executive Director and file a brief incident report with him. Preferably, this report will be filed the day of the injury.
3. The supervisor will also inform the Manager-Human Resources who will contact our insurance company and notify them in writing that an injury has occurred which may become a Worker's Compensation case. This notification must occur on the same day as the injury.
4. The supervisor will question the volunteer about the accident and/or injury and fill out a formal report form which may be obtained from the Manager-Human Resources. A copy of this report form should be given to the Executive Director and to Human Resources, who will forward the form to the insurance company.
5. Visit one of the facilities listed for an evaluation of your injury. You may want to call to find out the hours of operation. They are all open Monday – Friday, 8:00 – 5:00, but some may have evening and weekend hours. At the time of the visit, identify yourself as a volunteer of JF&CS and explain that you are there for a worker's compensation injury initial visit.

OR

Submit a signed memo/incident report to your supervisor explaining the nature of the injury and that you have elected to NOT receive a medical evaluation as described above.

# INJURY EVALUATING LOCATIONS

Unity Corporate Health Center – South County  
314-729-9994  
13303 Tesson Ferry Rd  
St. Louis MO 63128

Unity Corporate Health Center – Creve Coeur  
314-989-9199  
11700 Studt Rd  
St. Louis MO 63141

Unity Corporate Health Center at St. Luke's  
314-579-9487  
226 South Woods Mill Rd  
Chesterfield MO 63017

Unity Corporate Health Center – Washington  
636-239-8844  
1801 Heritage Hills  
Washington MO 63017

St. Luke's Urgent Care – Ellisville  
636-458-9100  
16455 Village Plaza View Drive  
Ellisville MO 63011

St. John's Mercy Urgent Care – St. Peters  
636-477-8757  
107 Piper Hill Dr.  
St. Peters MO 63376

St. Luke's Urgent Care – Ballwin  
636-256-8644  
15505 Manchester Rd, Gordon Plaza  
Ballwin MO 63011

St. Anthony's Arnold Urgent Care  
636-464-4660  
3619 Richardson Square  
Arnold MO 63010

St. Luke's Urgent Care – St. Charles  
636-300-0370  
1033-1035 Wolfrum Rd  
Weldon Springs MO 63304

St. Luke's Urgent Care – Wentzville  
636-332-5000  
1101 East South Service Rd  
Wentzville MO 63385

# KASHRUT

In order to reflect the total Jewish Community in St. Louis and, at the same time, make all Jews with diverse needs within the community feel welcome at JF&CS events, JF&CS has adopted the following Kashrut Policy.

All Board Meetings, Committee Meetings, and the Annual Meeting where the agency provides the food as part of the event will have only kosher food. If meeting participants provide their own food, the food selection is left to the individual.

Food served at other events, sponsored by the agency, will offer Kosher and Vegetarian options. The committee planning each event will be sensitive to kosher dietary practices when selecting the menu.

Approved: July 13, 2005

## **ESCORTING AGENCY CLIENTS AND VISITORS**

The JF&CS agency policy is that all clients and agency visitors must be escorted from the reception area to the appropriate office/food pantry and back to the reception area at the end of appointments.

Adherence to this policy helps with basic building security and safety, but also is the proper way to treat our clients and other visitors who are guests in our “home”. It’s an important component of good customer service.

# **SAFETY PRACTICES AND EMERGENCY INSTRUCTION**

Being familiar with emergency and evacuation procedures is very important. Having a feasible plan in place will help reduce panic and save time during an emergency situation.

## **Most Common Types of Emergencies**

- ✦ Fire
- ✦ Gas Leaks
- ✦ Severe Weather
- ✦ Workplace Violence

## **Be Prepared to Take Action**

- ✦ Study the building's floor plan, so you know every exit.
- ✦ Never ignore the sound of the building alarm.
- ✦ Decide what to do if your escape route is blocked.
- ✦ Do not open a door if the door or handle is hot.

# EMERGENCY EVACUATION ROUTES

## Stairwells

JF&CS stairways are fire safe for 2 hours. Evacuate the staircases safely, and avoid panic.

When using the stairwells, always stay to the right so firefighters can get up the stairs if needed.

## Elevators

Never use an elevator during an emergency evacuation unless instructed by fire service personnel.

## Alternate Responses If you Must Stay in Place

Do not panic.

Go to a room near a stairwell where rescuers can reach you.

Close the door.

In case of fire, block off vents and the cracks around the door to keep smoke out.

Telephone for help. Tell emergency workers your exact location.

Signal rescuers from a window and wait to be rescued.

# SCHEDULES AND HOLIDAYS

## Schedules

Weekly or monthly schedules, created with the volunteer and program coordinators, will outline volunteer's availability. Volunteers are expected to adhere to scheduled hours.

## Vacations and Personal Leave

When applicable, volunteers should give written notice to their program coordinator two weeks prior to the day(s) needed off. That way, the agency will have ample time to find a substitute.

If you are unable to work your scheduled shift due to illness, please contact your coordinator as soon as possible so coverage of your shift can be arranged.

## Holidays (From "JF&CS Personnel Practices Code", revised 1/10/07)

The Agency shall observe and close for the following legal holidays:

January 1	Thanksgiving
Memorial Day	Friday after Thanksgiving
Independence Day	December 25
Labor Day	

The Agency shall observe and close for the following Jewish Holidays that fall during the regular work week:

Rosh Hashanah - 2 days	Passover - first 2 and last 2 days
Yom Kippur - 1 day	Shavuot - 2 days
Sukkot - 2 days	Simchat Torah – 1 day
Shemini Atzeret – 1 day	

On the eve of Jewish holidays the Agency shall close at 4:00 p.m. or earlier at the discretion of the Executive.

The agency will close at 4:00 P.M. on Erev Shabbat during those months when the prescribed time for lighting candles occurs prior to 5:00 P.M.

When a legal holiday, as listed above, falls on a Sunday, the Agency shall be closed on the next day, Monday. When a legal holiday, as listed above, falls on a Saturday, the Agency shall be closed on the immediately preceding Friday.

# **VOLUNTEER EVALUATIONS AND PERSONNEL FILES**

Section 1 - Personnel Files: Each volunteer shall have a personnel file which is maintained in a secure location by the Agency. Only the Executive Director and assigned Human Resources Staff may directly access personnel files. This file shall contain identifying information, a resume or job application, emergency contacts, background screening information, performance reviews, disciplinary actions, any correspondence and other information as deemed necessary. Health related information is maintained in a separate file.

Section 2 - Frequency: Each volunteer shall receive a written evaluation by his/her supervisor annually. Interim written evaluations may be completed at any other time deemed necessary.

Section 3 - Content: The content of the evaluation shall be discussed with the volunteer and a signed and dated copy shall be provided to him/her. If the volunteer disagrees with the evaluation, he/she shall have the right to submit written comments on the evaluation or as an addendum to be included in his/her personnel file. The volunteer may also make use of the Agency's grievance procedure if or when he/she believes that an evaluation has been inaccurate.

Section 4 - Unsatisfactory Performance. A volunteer who is not performing in a satisfactory manner, the reasons for which shall be stated, may be placed by the Executive Director on probation with a reasonable period for improvement. The period of probation shall be specific and shall neither be less than 30 days nor more than 90 days in duration. If at the end of this probation period, and after a second written evaluation is delivered to the volunteer, the Agency determines that the volunteer continues to perform unsatisfactorily, a transfer, if available or appropriate within the sole discretion of the Executive, or a dismissal from volunteering shall be the appropriate remedy. The Executive Director may terminate a volunteer immediately, if deemed necessary, due to the severity of the volunteer's imprudence.

Agency volunteers may report or seek guidance regarding potential or actual criminal conduct without fear of retaliation.

Section 5 - Review of Personnel File. Based upon signed approval of the Executive, the volunteer, the volunteer's immediate supervisor, or appropriate administrative personnel may review the contents of the volunteer's personnel file. Signed approval must be given for all access with the exception of staff responsible for the Human Resources function. Confidentiality will be maintained for all information in the file. As part of the annual evaluation process, volunteers have the right to submit comments on the actual evaluation form or as an addendum to be included in the personnel file. Volunteers shall receive a copy of all correspondence directed to them.