



Greek Orthodox
Archdioceses

G.O.A.A.

Work Health & Safety

Manual

2012

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i) Introduction & Background	

The Greek Orthodox Archdiocese (G.O.A.A.) is the preeminent overarching governing body of all Greek Orthodox Archdiocesan Churches and directly controlled organizations throughout Australia (The Church).

History

Immigration by Greeks to Australia began in the middle of the nineteenth century. On the 29th May 1898, the foundations of the first Greek Orthodox Church, the Holy Trinity, were laid.

The first priest to serve the religious needs of the Greek Orthodox in Sydney and Melbourne was Archimandrite Dorotheos Bakaliaros (c. 1896). In March 1924, the Metropolis of Australia and New Zealand was established under the Ecumenical Patriarchate. The first Metropolitan of the new province of the Ecumenical Thronos was Christoforos (Knitis) of Serres. In 1929 Metropolitan Christoforos returned to his homeland, Samos. He died on the 7th August, 1959.

By 1927 there were more than 10000 Greeks residing in Australia. Greek Orthodox Communities were established in the cities of Perth, Brisbane, Port Pirie and Darwin. However, the only communities with churches were those of Sydney, Melbourne and Port Pirie. In 1931 Timotheos (Evangelinidis) was elected as the second Metropolitan of Australia and New Zealand, and arrived in Australia on the 28th January 1932. He presided over the Church of Australia and New Zealand until 1947 when he was elected Metropolitan of Rhodes.

On the 22nd April of that year Theophylactos (Papathanasopoulos) was elected as the third Metropolitan. On the 2nd August 1958, Metropolitan Theophylactos was Killed in a car accident. In February 1959 the Assistant Bishop of the Archdiocese of America, Bishop Ezekiel (Tsoukalas) of Nazianzos was elected Metropolitan of Australia. He arrived in Sydney on the 27th April, 1959.

On the 1st September 1959 the Metropolis of Australia and New Zealand was elevated to Archdiocese and Metropolitan Ezekiel to Archbishop. The steep increase in migration created new needs and problems. In order to deal better with these, new communities were created, new churches build, schools established, Philoptochos Societies organized and special care was given to the youth and the catechesis of children.

In the large cities there are, apart from the Philoptochos Societies, centres which provide for the general philanthropic and social problems of Greeks. For a more complete organization of the Archdiocese and the communities, the Archdiocese has held eight Clergy-Laity Congresses, the last of which took place in January 1998. In January 1970 after a decision of the Holy Synod of the Ecumenical Patriarchate, for practical reasons New Zealand was separated from the Archdiocese of Australia and formed the Metropolis of New Zealand.

In August 1974 the Ecumenical Patriarchate promoted His Eminence Archbishop Ezekiel to the Metropolis of Pisidia (who passed away in Athens July 1987), and on the 3rd February 1975 in his place the Holy Synod of the Ecumenical Patriarchate unanimously elected His Eminence Metropolitan of Miletoupolis Stylianos (Harkianakis), lecturer at the University of Thessaloniki, as the new Archbishop of Australia. Archbishop Stylianos arrived in Sydney on the 15th April 1975 and was officially enthroned on Lazarus Saturday on the 26th April 1975.

The new Archbishop, respecting the work of his predecessor in erecting churches and other benevolent institutions, took on as one of his special concerns the social and cultural development of his flock with the systematic cultivation and promotion of the spiritual treasure of Greek Orthodox Tradition.

In order to achieve this, he created closer contact between Orthodox and non-Orthodox churches in Australia and with the universities of this country. Appropriate restructuring of the services of the Archdiocese took place, and the Archbishop was officially appointed to the University of Sydney to teach Orthodox theology. Apart from this he continues to be a permanent member of various Christian Theological Commissions. The establishment of new churches and other benevolent institutions continue under the inspiration of the new Archbishop, however priority is given to promotion of the spiritual and cultural treasures of the Greek Orthodox tradition. This was the aim also of the celebrations for the 50th anniversary of the Archdiocese in 1976, which included an entire range of events with positive repercussions not only within the Greek community but in the Australian society at large.

A decisive landmark for ecclesiastical matters occurred with the 4th Clergy-Laity Congress which took place in January 1981. The importance of this historic Congress can not only be seen in the fact that the Governor-General of Australia opened its proceedings, but also in the presence, for the first time, of official representatives of the Patriarchate, as well as special representatives of the Greek Government and Australia's Greek Ambassador.

Of equally great importance and success was the 5th Clergy-Laity Congress in Brisbane, in January 1985, the 6th in Melbourne in January 1989, the 7th in Sydney in January 1993, the 8th in Sydney in January 1998, as well the 9th again in Sydney in January 2003.

This new and blessed period of our Archdiocese characterized, amongst other things, by the ordination of over thirty new priests, the sponsoring of spiritual fathers from Mt. Athos and other spiritual people from Greece, pilgrimages of Greeks to the Holy Land and the Ecumenical Patriarchate, the establishment of the Standing Conference of Canonical Orthodox Churches of Australia (SCCOCA) under the permanent presidency of the representative of the Ecumenical Patriarchate, the Archbishop of Australia.

The climax of the work of our Archdiocese can be seen in the completion, after many long efforts, of the establishment of St. Andrew's Theological College. The College curriculum is recognized as equivalent to university courses in Australia and Greece. Important too are the National youth conferences held in Melbourne 1982, Sydney 1984,

Melbourne 1986 and 1989, Adelaide 1991, Brisbane 1994, Sydney 1998 and Melbourne 2001, as well as the alternate State Youth Conferences, all of which were the outcome of the resolution of the 4th Clergy-Laity Congress.

A great milestone in the life of our church and people in Australia was of course the historic Official Visit of His All Holiness Ecumenical Patriarch Bartholomew in November 1996.

During the anniversary celebrations of the year 2000, the Archdiocese took significant steps to establish relevant institutions, councils and committees as part of its ongoing efforts towards spiritual development. First of all, the Millennium Heritage Council was formed, comprising representatives of both genders from various States around Australia. Arising from that Council were the following initiatives:

a) The 200 member Millennium Choir of the Archdiocese which, together with the Children's Choir drawn from the Orthodox Day Schools in Sydney, brought worldwide recognition to the Greek Australian community, through their splendid participation of the historic Olympic Games of Sydney 2000.

b) The pioneering Provicare Foundation (whose name derives from the "providence" of God and human "care", so that both the divine and human aspects of the Church can be appreciated in an Orthodox manner). The highly painful and responsible concern of this Foundation will be to offer every possible assistance to the growing number of victims of alcohol and drug abuse. Among the aims of Provicare is the establishment of detoxification Centres in the largest cities of Australia, reintegration of those who suffer, as well as scientific research into the related problems "St Andrew's Orthodox Press", for the publications of our Theological College, as well as of our Church newspaper, which will be the mirror of our entire community in Australia, covering Greek Australian issues and projects, and for this reason will be distributed in our Churches throughout Australia free of charge. For the time being, the newspaper shall be monthly. The oldest Greek newspaper in Australia, having been established in Sydney in 1913, THE VEMA was a gift given completely freely to the Church by the prominent and industrious businessman Mr. Greg Gavrielides.

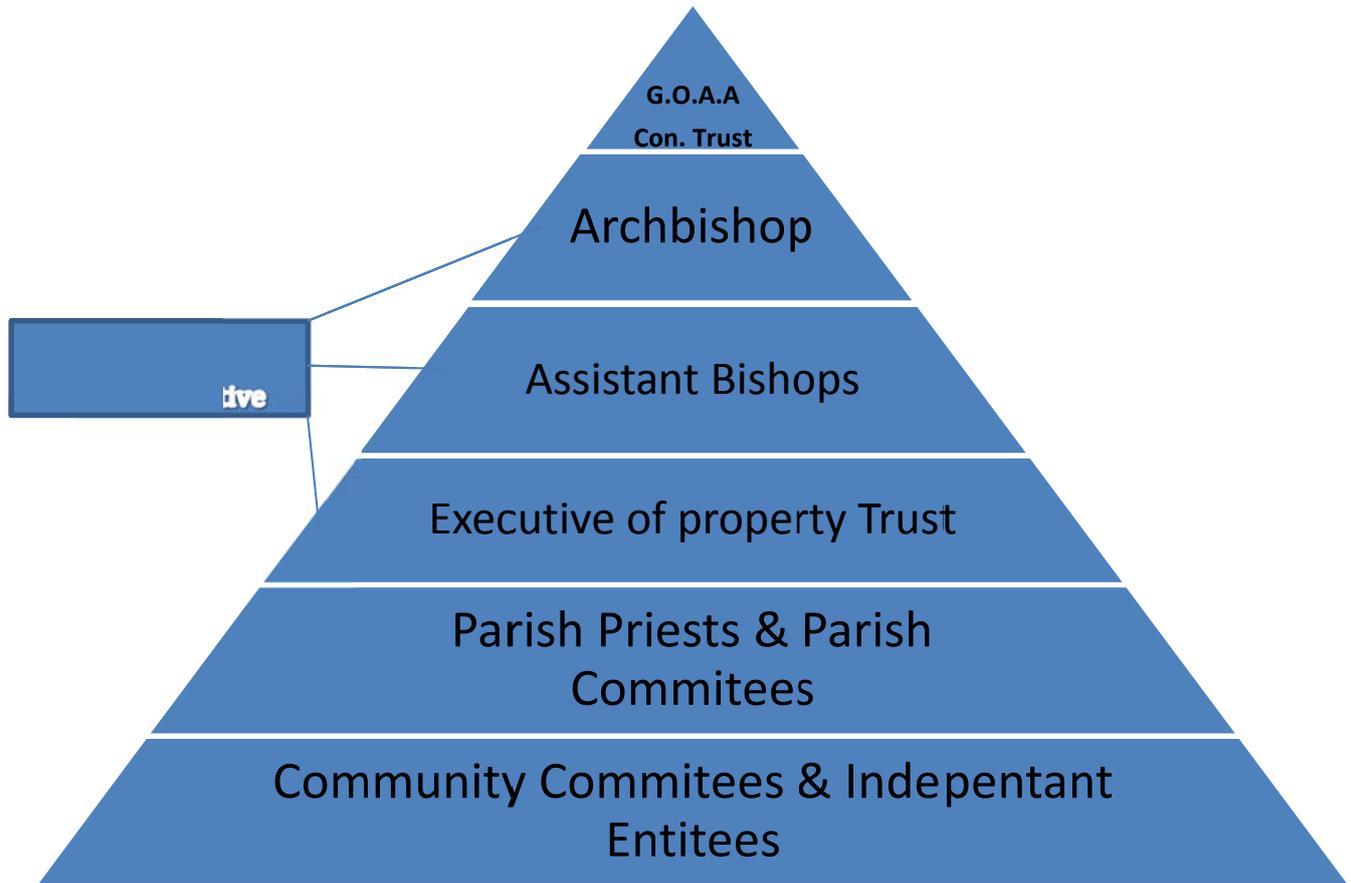
ii) G.O.A.A. Commitment & Resourcing

The G.O.A.A. is fully committed to a functioning WHSMS that fully complies with legislative and Church ideals and allows for protection of the safety and welfare of all its clergy, 'workers', volunteers, Church parishioners, visitors, contractors and other stakeholders.

In order to achieve the above, the G.O.A.A. has committed professional resources specifically to the task in the form of a Compliance Manager (G.O.A.A. representative) together with ancillary support through IT, administration, interpreter services etc. The very head of the G.O.A.A.— Namely the Archbishop and Local (Assisting) Bishops are fully committed to the WHSMS requirements of the

Church and are the main drivers behind all key WHSMS initiatives. The reporting structure further adds weight to the importance the G.O.A.A. places on its WHSMS obligations.

Organizational Structure



The above positional responsibilities and accountabilities are detailed in the associated document.

WHS Management System

The G.O.A.A. Work Health Safety Management System (WHSMS) forms the backbone in the G.O.A.A. meeting its own internal and legislative WHS requirements to all its stakeholders. The WHSMS form the framework around all WHS initiatives and a systematic approach towards the identification, assessment and control of all potential hazards associated with Church activities and property. The WHSMS also provides the framework for all Church ‘independent’ entities, affiliated Church Parishes and Communities and other associated organizations to utilize a tailored WHSMS to the

functions and activities associated with the G.O.A.A. Parishes will be obligated to utilize this WHSMS together with all other entities under the direct control of the G.O.A.A.

This WHSMS manual contains the entire G.O.A.A.WHSMS either directly or through reference / hyperlinks to associated documentation. Any documentation or requirement not included in this manual or referenced / hyperlinked in this manual will NOT be considered part of the G.O.A.A.WHSMS.

The G.O.A.A.WHSMS manual and associated system processes will be considered a 'live' system that will be continuously updated and improved through the appropriately approved processes specified in this manual

The WHS Policy underpins the values and framework on which this manual and WHSMS is based and is included below:

WHS Policy

The following WHS Policy is the G.O.A.A. documented commitment to the Health & Safety of all employees, volunteers, contractors and other stakeholders operating under the banner of the Greek Orthodox Archdiocese of Australia and for parishioners and visitors that attend premises or events where the G.O.A.A. has influence.

WHS Policy

The Greek Orthodox Archdiocese (G.O.A.A.) is the preeminent overarching governing body of all Greek Orthodox Archdiocesan Churches and directly controlled organizations throughout Australia (The Church). The G.O.A.A. acknowledges its religious, moral and legislative obligation to ensure the health & safety of all contributing stakeholders to The Church as a whole. Contributing stakeholders include all clergy, employees, contractors, volunteers, parishioners and visitors to G.O.A.A. premises and events - to the extent which the G.O.A.A. has influence.

The G.O.A.A. discharges its WHS obligations through the following means:

- Development and implementation of a Work Health & Safety Management System – including Policies, Procedures, Forms etc
- Provision of clear and documented responsibilities and accountabilities for all its clergy, employees and volunteers
- Compliance with all relevant Australian Acts, Regulations and Codes of Practice
- Utilization of documented Risk Management Processes and associated tools
- Provision of instruction, training and consultation mechanisms for all G.O.A.A. stakeholders to effectively implement and improve Health &

Safety processes and to eliminate / minimize incidences and associated risks.

- Develop Objectives and implement Strategies for the continuing improvement of the Health & Safety of all its stakeholders

The G.O.A.A. also recognizes that Health & Safety is a joint responsibility between The Church and all that participate within its premises' and activities. The G.O.A.A. emphasizes that there is no task or activity that is important or urgent enough to unacceptably threaten the Health & Safety of ANY person.

Objectives, Targets and Reporting Processes

The G.O.A.A. overall WHS objectives and targets are included below with additional strategies developed and documented on the [WHS Strategies](#) table.

WHS Objectives include:

1. To develop and maintain a customized WHSMS to provide the framework in executing all G.O.A.A. Health & Safety Obligations – Target ZERO Lost Lime Injuries (LTI's)
2. Development, completion and commencement of implementation of the G.O.A.A.WHSMS by the Clergy Laity Conference – January 2013
3. Provide initial internal G.O.A.A. training by November 2012 and training of all parishes & communities and associated organizations at the Clergy Laity Conference – January 2013
4. Ensure an initial site [Safety Checklist](#) is completed for all Church premises by Easter 2013

Management Review Processes

Management review of the G.O.A.A.WHSMS will occur at least once per calendar year and will include input and output requirements as per AS/NZS4801:2001 and will include but not be limited to:

Review agendas will include—

- (a) Results of audits;
- (b) The extent to which objectives and targets have been met;
- (c) The continuing suitability of the OHSMS in relation to changing conditions and information; and
- (d) Concerns of relevant interested parties.

Additional review inputs / outputs can include:

- (i) Health and safety performance reports;
- (ii) Incident reports;
- (iii) Hazard identification;
- (iv) Statutory OHS performance;
- (v) Corrective action reports;

- (vi) Changes to regulatory requirements;
- (vii) Changes to OHS standards; and
- (viii) Community / stakeholder expectations.

All Management Review meetings minutes will be documented on the **Management Review Minutes Form** and stored electronically as per **records management** requirements

Legislative Commitment

The G.O.A.A. is fully committed to its legislative obligations. The appointed G.O.A.A. representative is tasked with reviewing and informing the G.O.A.A. and all associated entities with legislative updates through the various **communication and consultation** processes outlined in this manual. The relevant legislative links have also been included in the official G.O.A.A. website for ease of access by all interested parties.

All WHS documents are developed with the aim of ensuring legislative compliance and where possible compliance to AS/NZS4801:2001. Internal audits and inspections are also aimed at ensuring legislative compliance and act as 'tools' for assessing and managing overall legislative commitment.

(iii) Risk Management Approach

The G.O.A.A. has an adopted approach to the management of all hazards and associated risks which serves as a minimum level of compliance for all entities under the influence / control of the G.O.A.A. Individual entities may have their own risk management processes but these processes need to meet the minimum requirements as outlined in this manual and will need to demonstrate this compliance through verification of processes by the G.O.A.A. Compliance Manager. Verification can be demonstrated through internal audit, comparative analysis, documents review, implementation review or any other process that can demonstrate G.O.A.A. compliance. Where no existing processes exist within the entities, the following risk management approach **shall** be adopted.

Hazards and associated risks that are common across all (or a significant proportion of) G.O.A.A. entities will be identified and assessed with control recommendations made at G.O.A.A. level utilizing a **Risk Profile**. Hazards and associated risks at local sites will be identified and controlled at a local level utilizing **Safety Checklist Tool** provided within the G.O.A.A. management system.

Hazard Identification will be undertaken using various mechanisms including physical inspections, personnel experience, history of recorded incidents / claims and **Safety Checklist Tool**.

Hazard Assessments / Re-assessments are undertaken using the following process for all items in the **Risk Profile**. For items noted / identified in the site specific [Safety Checklist Tool](#), an assessment on acceptable risk once controls have been implemented is sufficient. Acceptable risk will equate to that indicated below in the Risk Matrix.

The following Risk Matrix is to be utilized to assess the risk associated with identified hazards and to determine the control measures required to reduce risk to an acceptable level. The level of acceptable risk is defined below and is to be used as the basis for determining acceptable risk (Yes/No) for items noted on the [Safety Checklist Tool](#).

	Consequence	Consequence	Consequence
Likelihood	Minor – First aid	Moderate – Medical intervention No incapacity beyond 24hrs	Major – injury resulting in incapacity >24hrs
Likely Expected to happen at least once annually	Medium	High	High
Possible May happen under certain foreseeable circumstances	Low	Medium	High
Unlikely Not expected to eventuate under typical conditions	Low	Low	Medium

Risk Outcome Requirements

High	Risk Level is unacceptable and activity cannot be undertaken under any circumstance
Medium	Activity can only proceed if controls / treatments are in place and approval has been obtained by the local president & priest and / or G.O.A.A. representative
Low	This level of risk is deemed acceptable under typical conditions

Hazard Control / Treatment

Hazards identified that require to be controlled will be treated using the following hierarchy of controls:

Elimination:

Substitution:

Engineering / isolation:

Administrative Controls / Treatments:

Personal Protective Equipment:

*For common activities or Risk Profile items that affect all Parishes & Communities – simple **Guidelines** will be developed to assist each Parish & Community, eg. **Large Feast Day Guidelines, Asbestos Management etc***

(iv) Incident Reporting & Investigation

All incidents resulting in injury / incapacity of greater than 24hrs need to be reported to the Parish / Community President and Priest as soon as possible and the G.O.A.A. Sydney offices within 72 hours. The **Incident Report Form** is to be used to report incidents to the G.O.A.A. either by fax (**029698-5368**) or e-mail (webmaster@greekorthodox.org.au).

The **Incident Report Form** is also to be used in situations where property damage is incurred and a claim needs to be made or where there was potential for serious injury as a result of the incident.

Incidents will also be required to be reported to the President and Priest of each Parish / Community and the G.O.A.A. immediately by telephone if a **REPORTABLE INCIDENT** occurs.

All incidents and injuries meeting the above criteria will need to be investigated by the local Parish / Community using the **Investigation Form** and a copy submitted to the G.O.A.A. on completion.

Corrective and Preventative Action Processes

Corrective and Preventative action requirements will be managed on a local level when the overall risk is considered low or where incidents do not meet reportable requirements.

Where Corrective and Preventative actions are required due to a reportable incident, due to an internal / external audit, local regulator requirements, G.O.A.A. or local requirement – a **Corrective and Preventative Action Form** will be used. All completed Corrective and Preventative action forms will be submitted and stored on the individual Parish & Community folder on the G.O.A.A. website.

All corrective & preventative actions will be managed at a local level but will also be reviewed on a monthly basis by the G.O.A.A. representative. All corrective and preventative actions will be reviewed for completeness and for reporting trends at management review meetings and at a local Parish & Community level.

(v) Training & Consultative / Communication Processes

WHS / OHS training will be arranged by the G.O.A.A. representative and will include several methods of delivery including: Web based training material, presentations at Parish / Community level, Safety Alerts, e-mails, presentations at the Intercommunity Councils and Clergy Laity Conferences. Training can also be arranged at the local Parish / Community level based on local needs.

Consultative processes include joint inspections and meeting attendances with various Parishes and Communities on an ongoing basis through direct visits by the G.O.A.A. representative and through the above forums. It is expected that WHS will form a standing agenda item at all Parish and Community meetings to ensure local WHS issues are addressed and discussed and to provide a forum for G.O.A.A. communication to Parish and Community committees and Ladies Auxiliary organizations.

All training undertaken arranged by the G.O.A.A. will require attendance or competency records to be completed and maintained through the G.O.A.A. records maintenance processes – [Records Management](#).

(vi) Internal Audit Processes

Internal audits are to be divided into two: Management System Audits and Implementation Audits. All audits will also include legislative compliance requirements relevant to the State / Territory in which each Parish & Community is based.

Internal audits are to be undertaken as per the [Management System Audit Tool](#) and [Implementation Audit Tool](#). All internal audits are to be undertaken by or under the guidance of the G.O.A.A. representative. Issues identified as a result of the internal audits will be addressed through the [Corrective and Preventative Actions Processes](#).

(vii) Document Control

All G.O.A.A.WHS/OHS documents will be accessible through the [G.O.A.A. website](#) – in Management Systems. All documents are available for download and printing. The G.O.A.A.WHS/OHS documents are read only and cannot be changed. Forms and Checklists need to be downloaded in order to be completed.

Any changes can be made through any communication means to the G.O.A.A. representative or the G.O.A.A. Webmaster including e-mail: webmaster@greekorthodox.org.au, fax: (02) 96985368 or tel: (02) 96906100. All documents changes will be considered with the final arbiter for the acceptance of any changes being the G.O.A.A. representative. This may also include a consultative approach based on the change being requested. All change requests will be responded to in writing by the G.O.A.A. representative.

All G.O.A.A. documents and records are protected through back-up processes as designated by the G.O.A.A. webmaster.

(viii) Records Management

All records associated with G.O.A.A.WHS/OHS requirements will be housed electronically on the G.O.A.A. storage website facility. Records will not be accessible to the public and will be protected through password access. Each Parish & Community will need to nominate no more than two(2) persons that will have password access to each Parish & Community's WHS/OHS records. The G.O.A.A. webmaster and representative will also have access to all records. Records access passwords will only be issued on the approval of each Parish & Community President and Priest and or G.O.A.A. Webmaster & representative.

Records management will be undertaken as per the [Records Management Table](#).