Saint Ignatius College Geelong

AMARE ET SERVIRE

Introducing

Our New College Houses

Our new House System will provide a structure that develops an essential sense of identity and belonging, providing students with opportunities for participation, involvement and leadership, critical aspects to developing self-esteem, confidence and maturity.

For any school to be truly successful, the students need to have a strong sense of belonging to the College. Sense of belonging reflects the extent to which students perceive themselves as an important part of the school context and feel accepted and supported by school members.

Numerous studies have found that sense of belonging is an important factor that makes a significant contribution to students' learning and academic success. Furthermore, increased sense of belonging has been associated with students' academic engagement, persistence, positive school affect and performance. There are a number of different terms that have been used to examine students' sense of belonging, including: sense of relatedness, sense of connectedness and sense of community.

Feeling special and important to key social partners is considered to trigger energised behaviour, such as effort, persistence, and participation; to promote positive emotions, such as interest and enthusiasm; and to dampen negative emotions, such as anxiety and boredom.

In a recent survey of our students it was discovered that there was minimal connection with our House system. This identified a significant gap in our College that could be improved substantially by making a number of adjustments. Refer to Figure 1.

College House
(Bradman, Cuthbert, Fraser, Elliot)

- No Connection
- Minimal Connection
- Good Level of Connection
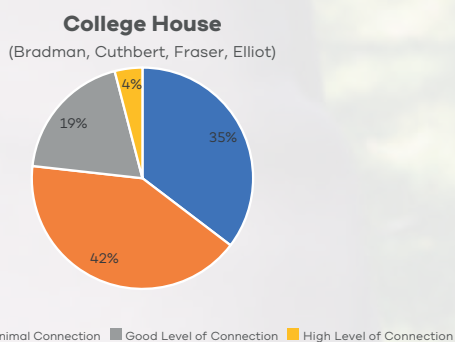- High Level of Connection

Figure 1.

The current House system at Saint Ignatius College was developed specifically as a sports House system.

The Pastoral Structure review discovered that altering our House system could further assist in the development of that necessary sense of belonging and connectedness to allow our students to achieve at their optimal level.

By changing the House names to align more specifically with our Ignatian and Catholic charism, it supports a more inclusive culture, that not only provides significant role models for our students, but broadens the current House system to include all aspects of the College not just sport.

The four House names were chosen based on their achievements, connection with our College and the ability of their story to inspire and engage the students at Saint Ignatius College. This process was completed by utilising the College Student Representative Council, Parents and Friends, Staff and School Advisory Council.

The new House system will involve a number of additional activities throughout the year specifically related to the Arts, Academia, Sport and Community Service. It will also utilise our current student recognition system, by allocating points for students that receive Positive Affirmations or Loyola Awards.

The changing of the House names and inclusion of a broader range of House activities can only further assist our students to become connected, have a sense of importance and feel part of an inclusive and supportive College.

Glowrey

Mary Glowrey, was born in Birregurra, Victoria, in 1887. She was the third of nine children, and spent most of her childhood at Watchem in Victoria's Mallee. Her parents were of Irish descent. She attended the local primary school where she trained as a student teacher before winning a state secondary scholarship to attend the South Melbourne College. She boarded at the Good Shepherd Convent, Rosary Place, South Melbourne. Winning a University Exhibition she began an Arts degree at the University of Melbourne, but transferred to medicine, graduating MBBS in 1910 and MD in 1919.

In 1911,Glowery became the first medical woman to be appointed as a resident in a New Zealand hospital, at Christchurch. On her return she, like several of the other early women doctors worked to improve the health and welfare of Victorian women and children, while maintaining positions at the Victorian Eye and Ear Hospital, St Vincent's Hospital and setting up a private practice in Collins Street, Melbourne. She also established a baby health clinic in Camberwell to make information about the health care of infants freely available and, during some of the big strikes of the period, helped to establish soup kitchen for the strikers and their families as well as providing for their medical needs.

In 1916, Glowrey was appointed inaugural General President of the newly formed Catholic Women's Social Guild (now known as the Catholic Women's League of Victoria and Wagga Wagga) which sought to change society through prayer and social action. 'We owe a duty to our fellow-women and should help to ensure good conditions for them', she told Guild members (Krohn). In 1917 she helped to form a Nurses Branch of the Guild and a Pupil Nurses' Association so that Catholic nurses in training in the various hospitals could keep more closely in touch with each other (ACU).

'A chance reading in 1915 of a pamphlet about the appalling death rate amongst babies' was to change the direction of her life (Fahy and Strickland).

Dr Sr Glowrey was a gifted medical doctor and religious sister who was passionate about the role of women in medicine.

Inspired by the work of Dr Agnes McLaren, an English pioneer medical woman who went to India at age 72 to establish a Catholic hospital for women, she undertook further study in the fields of gynecology, obstetrics and ophthalmology to prepare herself for mission work.(AWR). In 1920, she left Australia to join the Congregation of the Society of Jesus, Mary and Joseph (a Dutch order) as its first nun-doctor missionary. Between 1927 and 1936, Dr Sr Mary cared for more than 637,000 patents. She played a pioneering role in the education of Indian doctors, nurses, midwives and pharmacists and established the Catholic Hospital Association of India in 1942 (Australian Catholic University).

Mary Glowrey died in Bangalore on 5 May 1957. (AWR). Glowrey House, the Catholic Women's League headquarters in Nicholson Street, Fitzroy, is named in her honour, and preliminary steps towards canonisation have begun.

Xavier

Francis Xavier, SJ, born Francisco de Jasso y Azpilicueta (7 April 1506 – 3 December 1552), was a Roman Catholic missionary born in Xavier, Kingdom of Navarre (now part of Spain), and co-founder of the Society of Jesus (The Jesuits). He was born to an aristocratic family of the Kingdom of Navarre, the youngest son of Juan de Jasso, privy counselor to King John III of Navarre (Jean d'Albret), and Doña Maria de Azpilcueta y Aznárez, sole heiress of two noble Navarrese families. The castle of the Xavier family was later acquired by the Society of Jesus.

In 1525, Xavier went to study at the Collège Sainte-Barbe in Paris. In 1530 he received the degree of Master of Arts, and afterwards taught Aristotelian philosophy at Beauvais College. Xavier met St. Ignatius of Loyola, who became his faithful companion, and Pierre Favre at Sainte-Barbe. While at the time Xavier seemed destined for academic success but he turned to a life of Catholic missionary service. Ignatius is said to have posed the question, "What will it profit a man to gain the whole world, and lose his own soul?"

Together with Loyola and five others, Xavier founded the Society of Jesus (The Jesuits) on 15 August 1534, in a small chapel in Montmartre, they made vows of poverty, chastity, and obedience, and also vowed to convert the Muslims in the Middle East (or, failing this, carry out the wishes of the Pope).

Xavier led an extensive mission into Asia, mainly in the Portuguese Empire of the time. He was influential in evangelisation work most notably in India. Xavier also ventured into Japan, Borneo, the Maluku Islands, and other areas which had, until then, not been visited by Christian missionaries. In these areas, being a pioneer and struggling to learn the local languages in the face of opposition, Xavier had less success than he had enjoyed in India. It was a goal of Xavier to extend his missionary preaching to China but he died in Shangchuan Island shortly before of doing so. St. Francis Xavier was beatified by Pope Paul V on 25 October 1619, and was canonized by Pope Gregory XV on 12 March 1622.

St Francis Xavier was instrumental in the establishment of Christianity in India, the Malay Archipelago, and Japan with modern scholars estimating that he baptised some 30,000 people in his lifetime.

He was driven by passion and internal energy, and conducted his work in the spirit of the Magis - a latin term meaning "more" and used to underscore good character in service to others.
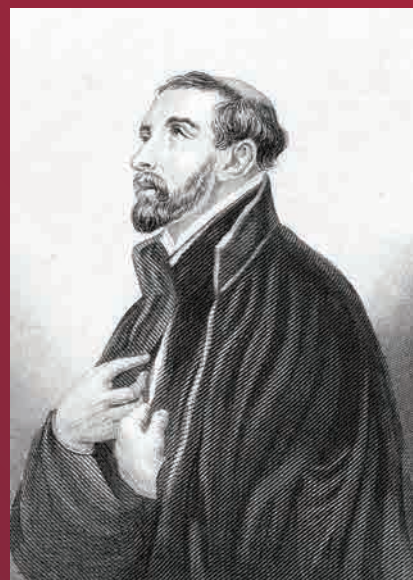
Ricci

Matteo Ricci, SJ, was a missionary to China who brought his mathematical and astronomical knowledge to China and adapted to Chinese culture. Matteo Ricci entered the Society of Jesus in 1571. Along with his studies in philosophy and theology, Ricci studied mathematics, cosmology, and astronomy, subjects that would serve him well on his mission to China. In 1578 the Jesuits sent Ricci on a mission to Asia. In 1580 Ricci was sent by Alessandro Valignani, superior of Jesuit missions in the East Indies, to prepare to enter China.

Ricci sailed to Macao, the Portuguese colony in South China. There he took an intensive language course mastering Chinese to perfection. Entering China in 1583 with Michael Ruggieri, his Jesuit companion, Ricci dressed first in the clothing of a Buddhist monk and then later as a Confucian mandarin. Ricci's aim was to adapt to the customs of China to be more accessible. Ricci also brought with him Western clocks, musical instruments, mathematical and astronomical instruments, and cosmological, geographical, and architectural works with maps and diagrams. These, along with Ricci's phenomenal memory and mathematical and astronomical skills, attracted an important audience among the Chinese elite.

In 1601 Ricci was called to meet with Emperor K'ang-Hsi in Peking. He was the first western missionary so invited. For nine years Ricci and other Jesuits dialogued with members of the Chinese intelligentsia. In these dialogues Ricci sought to build a Chinese-Christian civilization.

By the time he died in 1610, Ricci left behind 2,500 Chinese Catholics, with many in the educated classes. He also left behind a Treatise on Friendship, a Treatise on Mnemonic Arts, a Chinese translation of Euclid's Elements of Geometry, a book of Chinese apologetics—The True Meaning of the Lord of Heaven, and Ten Discourses by a Paradoxical Man.

Matteo Ricci, SJ, was a missionary to China who brought his mathematical and astronomical knowledge to China and adapted to Chinese culture.

After Ricci's death certain of his decisions were questioned by Church authorities. Later missionaries, not as schooled in Chinese culture, questioned this interpretation and brought their case to the Vatican. After decades of debate, in 1705 the Vatican decided that the Chinese practice of ancestor worship rites was incompatible with Catholic doctrine and was forbidden. Hearing this, the Chinese emperor banned Christian missions from China in 1721, closing the door that Ricci worked so patiently to open.
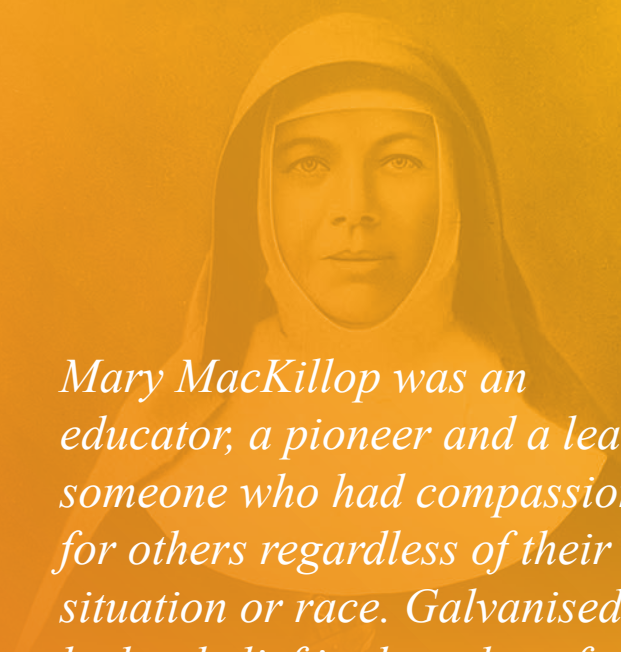
MacKillop

St. Mary MacKillop, in full Saint Mary Helen MacKillop, also called Saint Mary of the Cross, (born January 15, 1842, Melbourne, Victoria, Australia—died August 8, 1909, North Sydney, New South Wales, Australia; canonized October 17, 2010; feast day August 8), religious figure, educator, and social reformer who was the first Australian beatified by the Roman Catholic Church and the first Australian to be recognized as one of its saints.

MacKillop was born in Australia to poor Scottish immigrants. Her father, a former seminarian whose ill health had caused him to abandon study for the priesthood, stressed the importance of education and home-schooled his eight children. When she was 14, MacKillop began working, and she was often her family's main source of support. In 1860 she moved to the small rural town of Penola to serve as governess for the children of her aunt and uncle. There MacKillop provided her cousins with a basic education and soon extended this to the poor children of the town. A young priest, Father Julian Tenison Woods, encouraged her to continue this work, assuring her that educating the poor would be an ideal way to serve God.

In 1866 MacKillop and Woods founded Australia's first order of nuns, the Sisters of St. Joseph of the Sacred Heart, and also established St. Joseph's School in a converted stable in Penola, providing a free education to children from the area. In 1867 MacKillop took vows and became the first mother superior of the sisters. The following year the sisters opened schools in other Australian cities, as well as an orphanage and a refuge for women released from prison.

MacKillop intended that the order be self-governed and devoted to teaching and charity. She and Woods, who composed the rule for the order, insisted that the sisters would accept a life of total poverty, trusting in Divine Providence. Further, her school at Penola and the other schools that her order founded provided secular as well as religious education, regardless of the religious affiliation of the students, and accepted no money from the government, remaining open to all and accepting only what tuition parents could afford, at a time when the government still provided funding to religious schools.

Mary MacKillop was an educator, a pioneer and a leader, someone who had compassion for others regardless of their situation or race. Galvanised by her belief in the value of education as the foundation for a fulfilling life, Mary's motto was 'never see a need without doing something about it'.

Some Australian priests and bishops were openly hostile both to the degree of autonomy that the Josephites enjoyed and to MacKillop's rejection of federal funding. She and the sisters were said to have garnered more ire when MacKillop reported accounts of alleged sexual abuse by an Irish priest in southern Australia; the priest was then returned to Ireland. In 1871, perhaps intentionally misinformed by his advisers, Bishop Laurence Sheil of Adelaide excommunicated MacKillop for insubordination. The next year, however, on his deathbed, Sheil acknowledged that he might have been misled, and he reinstated MacKillop.

The remainder of MacKillop's career was marked by clashes with priests and bishops of the Australian church. After an 1873 meeting with Pope Pius IX, she won papal approval for the Josephite rule, with modifications that relaxed the degree of poverty imposed upon the sisters. MacKillop expanded the order's educational and charitable endeavours and attracted new sisters. In 1875 she was appointed superior general of the order. Despite her elevation, she continued to meet with hostility from a number of priests and bishops, and the sisters' work was circumscribed in certain cities. In 1885 she was removed as superior general, though she was reinstated in 1899 and remained at the head of the order until her death.

In June 1995 MacKillop was beatified by Pope John Paul II. In February 2010, after evaluating the testimony of an Australian woman who claimed that her terminal cancer had disappeared after she called upon MacKillop in prayer, Pope Benedict XVI recognized MacKillop as a saint. She was canonized that October.
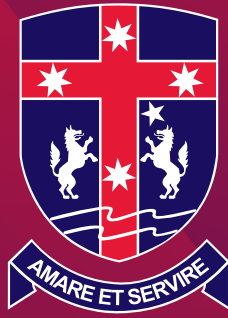
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