



A Jesuit Partner School

“Finding God in all things”

Belonging to a network of Jesuit Schools

Appreciating the Jesuit tradition of education

Embracing the Ignatian model of teaching practice

Being formed by Ignatian spirituality



Take a voyage of discovery of Saint Ignatius College, a proud Jesuit Partner School, named after Saint Ignatius of Loyola, the founder of the Jesuit Order.

Belonging to a network of Jesuit Schools

Some schools are owned and administered by the Society of Jesus, a Catholic religious order commonly known as the Jesuits, founded by St. Ignatius, others have been accepted as “Partner Schools.”

We aspire to embrace the values of Jesuit education in terms of developing the ethos and educational aspects of the school. Saint Ignatius College Geelong is affiliated with Xavier College Kew and Loyola College Watsonia in order to assist in the development of our Jesuit partnership.

“We aim to form leaders in service in the imitation of Christ Jesus. Men and women of Competence, Conscience and Compassionate Commitment.”

These three qualities emphasise the aspirations of a Jesuit education:

Competence in skills (intellectual and practical).

A formed Conscience that knows what is good, true and just and moves one to act according to those values and...

A Compassionate heart that recognizes the Lord present in the faces of those in greatest need and which draws a response.

Appreciating the Jesuit tradition of education

Since the time they launched their first school in 1548, the Jesuits have believed that a high quality education is the best path to meaningful lives of leadership and service.

The first Jesuit School in Australia was St Patrick’s College East Melbourne (Opened 1854). We have recently rekindled our connection with this school through their Alumni.

They have understood that the liberal arts, the natural and social sciences, and the performing arts, joined with all other branches of knowledge, were a powerful means to develop leaders with the Society. Committed from the very beginning to education of the whole person, the Jesuits adapted the best educational models available while developing their own pedagogical methods (ways of teaching) to become the “Schoolmasters of Europe”.

Jesuit education had been historically successful in many cultures because it is eminently adaptable to the environment of the learner. Jesuit education is adaptable to many diverse learners - young people and adult, full-time and part-time, on campus and online.



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Present and future learners can expect Jesuit education to continue to adapt in appropriate ways to meet their evolving needs.

Embracing the Ignatian model of teaching practice

Ignatian Pedagogy embodies five key elements.

Context

Teachers need to understand the world of the learner, including ways in which family, friends, peers and the larger society impact the world and effect the learner for better or worse.

Experience

Teachers must create the conditions whereby learners gather and recollect the material of their own experience in order to recognise what they bring to the subject matter at hand. They guide the learners in assimilating new information and further experience so their knowledge will grow in completeness and truth.

Reflection

Students are guided in developing skills and techniques of reflection. Here memory, understanding, imagination, and feelings are engaged to grasp the essential meaning and value of what is being studied and to appreciate its implications in the continuing search for truth.

Action

Teachers provide opportunities that will challenge the imagination and exercise the will of the learners to choose the best course of future action.

Evaluation

Ignatian pedagogy guides teachers to evaluate all aspects of students' development: academic, and well-rounded growth as a person.

Being formed by Ignatian spirituality

This is based on what St. Ignatius called his Principle and Foundation. Here is a modern paraphrase.

We believe we come from a loving God who freely creates humans to share forever God's own life, as part of one humanity, one planet and one universe.

We believe God creates all other things that we may discover God's presence in them and begin now to share God's life, by learning to love one another and to care for our kinship with all the other creatures of our awesome universe that share, sustain and support our lives.

It follows that we will find our true selves in a freedom to choose what helps to share our lives with others, not what hinders this.

To come to this freedom we need at all times, where it is left to our own choice, to hold ourselves open and ready for all things, wealth or poverty, fame or disgrace, health or sickness, a long life or a short life.

So in all things we want to be graced by God to desire and choose only what better helps us to share the life for which God has made us all, in a spiritual freedom that is deeply interior and gratefully responsive to God's prior love in creating us.

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