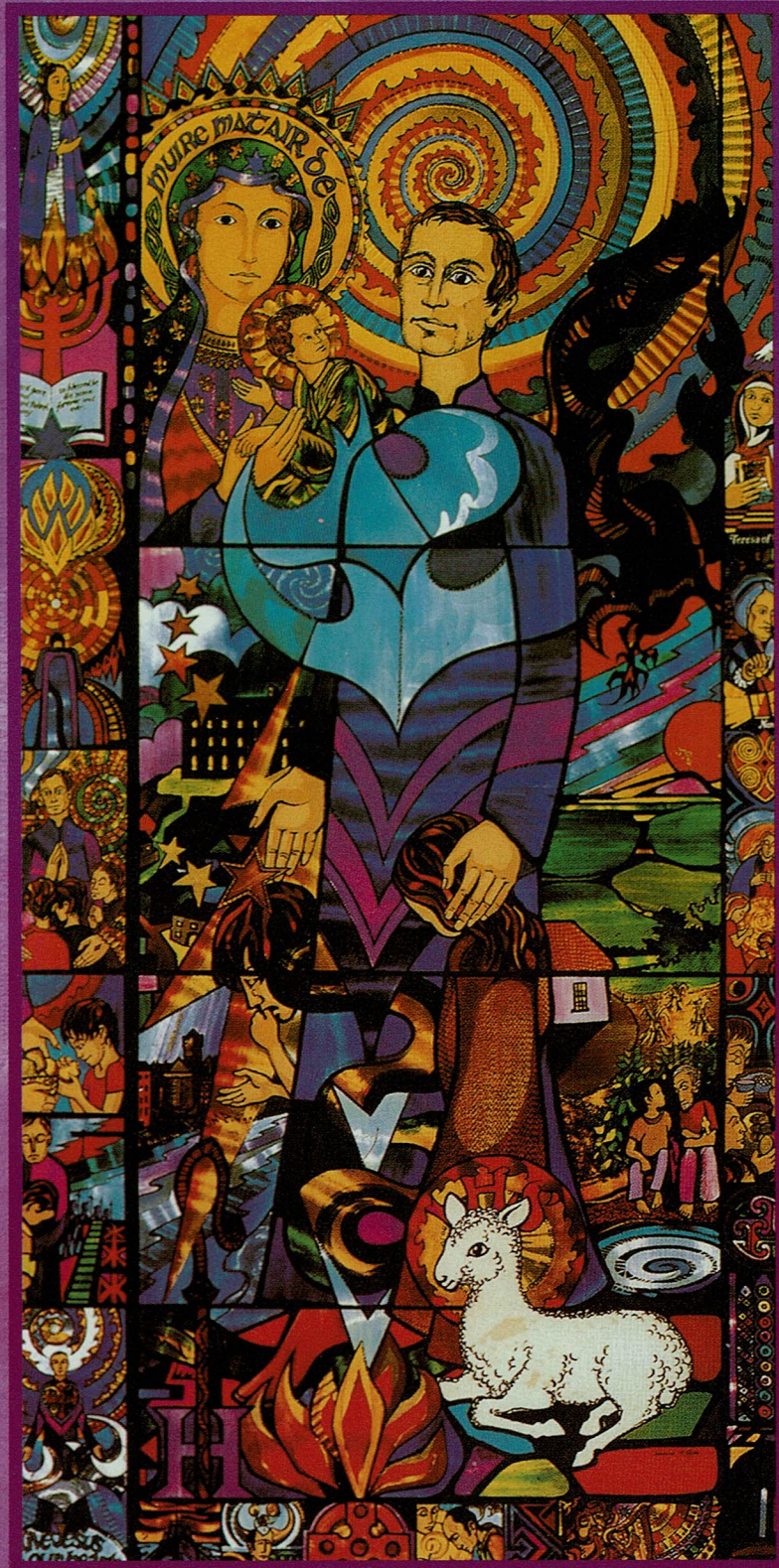


EDMUND RICE



Art Book

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Panel 1. Edmund's Home.

Edmund was born into a Catholic family in Callan, Co. Kilkenny on June 1st 1762. He was the fourth son of nine children. His father leased 180 acres of very good farmland and the family lived well in a six-roomed thatched house in Callan. In this house Edmund learned what it was to care for and share with others.

Prayer was very much part of the Rice home, and in the panel the woman leading the prayer is Margaret Rice, Edmund's mother, a compassionate, caring woman who was a major influence in his life.

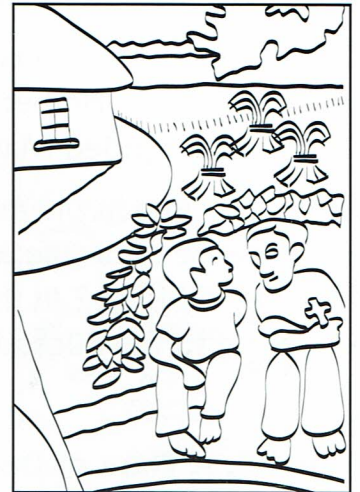


Panel 2. Edmund's Education.

During the period of the Penal Laws, Catholics in Ireland received little or no education. Edmund received his education at home from his parents or visiting teachers.

In the panel we see Edmund in discussion with Br. Paddy Grace, a well known Augustinian in the Callan area who influenced Edmund's religious thinking.

At the age of fourteen Edmund went to Kilkenny to live with his uncle, and attended a school to prepare him for a career in the trade.

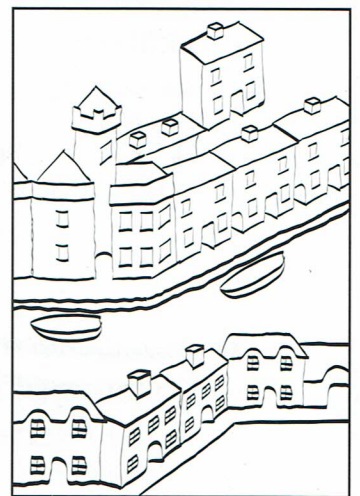


Panel 3. The Quays of Waterford.

At eighteen, Edmund was offered a place in his uncle's business. The panel illustrates a thriving city, a booming port with ships travelling to England, Europe and Newfoundland.

The supplying of these ships with provisions made Edmund a wealthy and very successful businessman.

He soon became a member of the merchant class and their social circle in Waterford. Edmund became well known for his honesty in business dealings.



Panel 4. Mary, his Wife.

In his mid twenties, Edmund was a wealthy businessman and property owner and married to the beautiful Mary Elliot. However, tragedy strikes, when after a few short years of marriage, Mary dies from injuries received in a hunting accident.

Edmund turns to his Christian faith for support in this traumatic time. The image of Mary, as mother, in the Icon, suggests her special place in Edmund's life.



Panel 5. Mary, his Daughter.

After the tragedy of his wife's death, Edmund suffered a further blow when his daughter was born handicapped. She was cared for by Edmund and his step-sister for twelve years before being entrusted to the care of his brother Patrick and his wife in Callan.

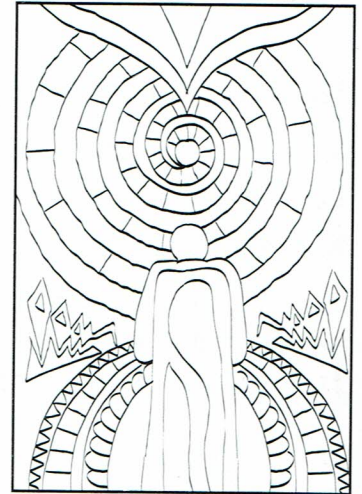
In the panel we see Edmund's left hand caressing the head of his daughter. There is gentleness, love and fatherliness in the caress.



Panel 6. Edmund before the Eucharist.

The tragedy of personal loss for Edmund was a turning point in his life. He became more charitable, read his bible and attended Mass daily.

He spent time in prayer before the Eucharist struggling to make sense of his life and faith. Was there something missing in his life? In the panel we see Edmund's devotion to the Eucharist as he prays for guidance.



Panel 7. A Time of Decision.

Edmund became increasingly aware of the poverty-stricken conditions existing in Waterford. Beggars crowded the streets, while ragged boys ran wild.

He decided to do something. Having earlier, considered joining an Augustinian monastery abroad, he now decided to devote his time and wealth to the poor boys of Waterford.

The panel represents the new phase of his life: the selfless offering of all he had to alleviate the sufferings of the rejected boys of Waterford and to raise their dignity.



Panel 8. Bread for the Hungry.

Edmund saw the poor boys of Waterford as Christ's 'dear little ones' and his response was always wider than just giving them an education. Free clothing and food was provided at Mount Sion, the Mother House, as well as basic education in Reading, Writing and Arithmetic.

The panel shows a young boy receiving bread and we are reminded of the significance of bread in the Christian tradition.



Panel 9. Nano Nagle.

Nano Nagle was Edmund's greatest inspiration.

The Presentation Sisters' commitment to equipping young people mentally and morally to stand on their own feet and change their lives for themselves was fully accepted by Edmund.

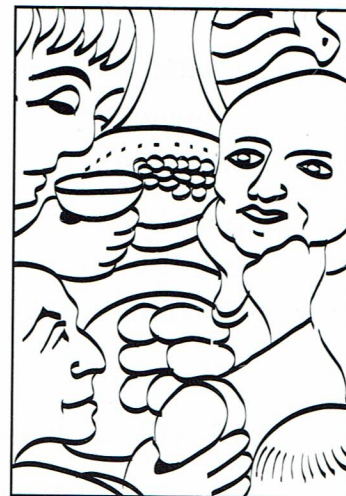
When Edmund established His Order, the Rule laid down by Nano for her Order was originally followed. In the panel we see Nano making her way through the backstreets of Cork. The lantern she carries, became, for the poor, a symbol of God's love and concern for them.



Panel 10. Community Life.

Edmund opened his first school in a converted stable in New Street, Waterford in 1802. He found it a very difficult task trying to teach and manage a large and still growing number of poor and ill disciplined boys. His earliest companions left him. However, showing patience and determination he continued and was later joined by others who shared his vision for the poor of Waterford.

In 1808 Edmund and his companions concentrated their lives to the service of the poor. In the panel we see some of the joys of community life. There is a feeling of togetherness, there is food and drink, conversation and an atmosphere of shared peace and contentment.



Panel 11. Edmund, the Teacher.

For Edmund, education was the key to freedom for these poor children raised in poverty. He wanted to raise their dignity and give them a feeling of being cared for and that they were important.

Edmund is reported to have welcomed each student by name in the morning at the start of class. The panel shows us that there is a strong religious aspect to the education offered by Edmund.

Religious Instruction was an important part of the curriculum of his schools.



Panel 12. Prisoners.

In Ireland at this time, executions were common, often for minor offences such as stealing.

Many were in prison, under awful conditions, for being unable to repay debts due to increased rents. Edmund showed his compassion by visiting prisoners.

The panel shows Edmund comforting a man before his execution and tells us that Edmund's work was not solely confined to his schools.

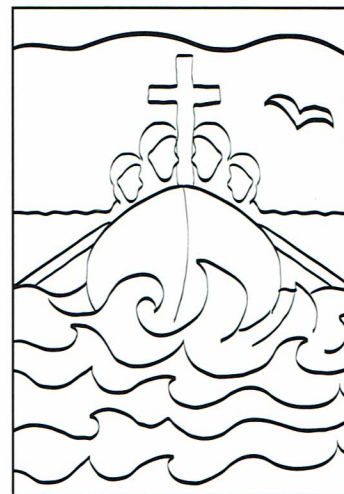


Panel 13. The Mission.

From the humble beginnings of New Street in 1802, there are now Christian and Presentation Brothers' schools in all five continents.

They provide education in primary and secondary schools, university colleges, schools for the deaf and blind, technical and agricultural colleges.

In this panel we see a boat carrying missionaries across the seas to spread Edmund's message. The waves indicate a difficult journey.



Panel 14. Our Lady and Child Jesus.

Edmund had a great devotion to Our Lady throughout his life. On his travels, whether on business or pleasure, he would say the rosary, and in his schools the day started and ended with prayer.

In the panel Mary is looking directly at us. Jesus turns to look at Edmund, and with a positive gesture recommends him and his work to Mary.

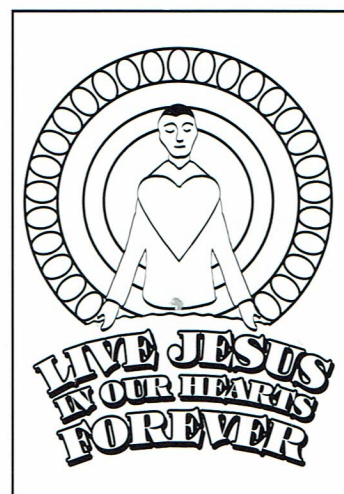


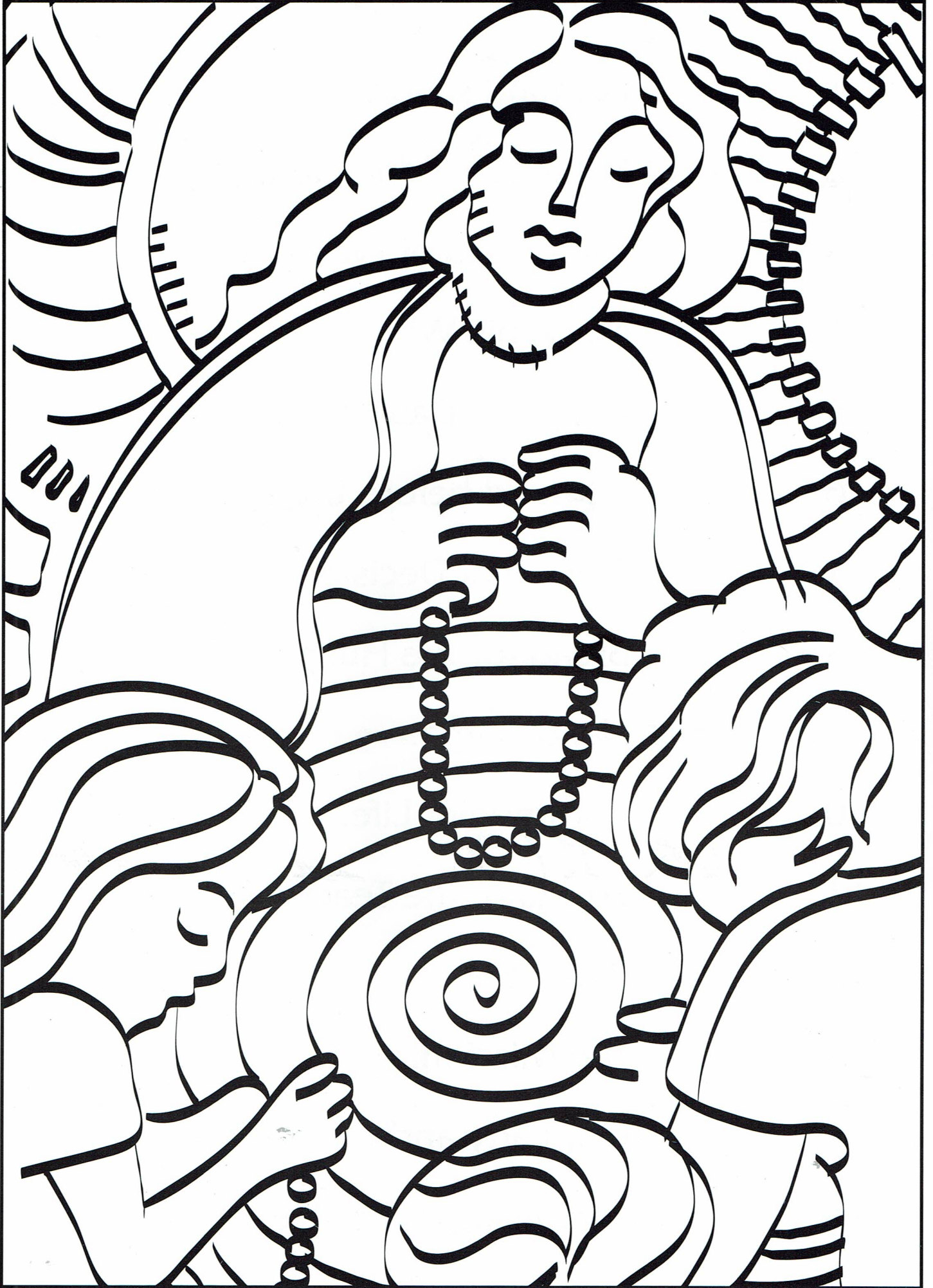
Panel 15. Live Jesus in Our Hearts.

Edmund made Jesus central to his life. He dedicated his life's work to Christ.

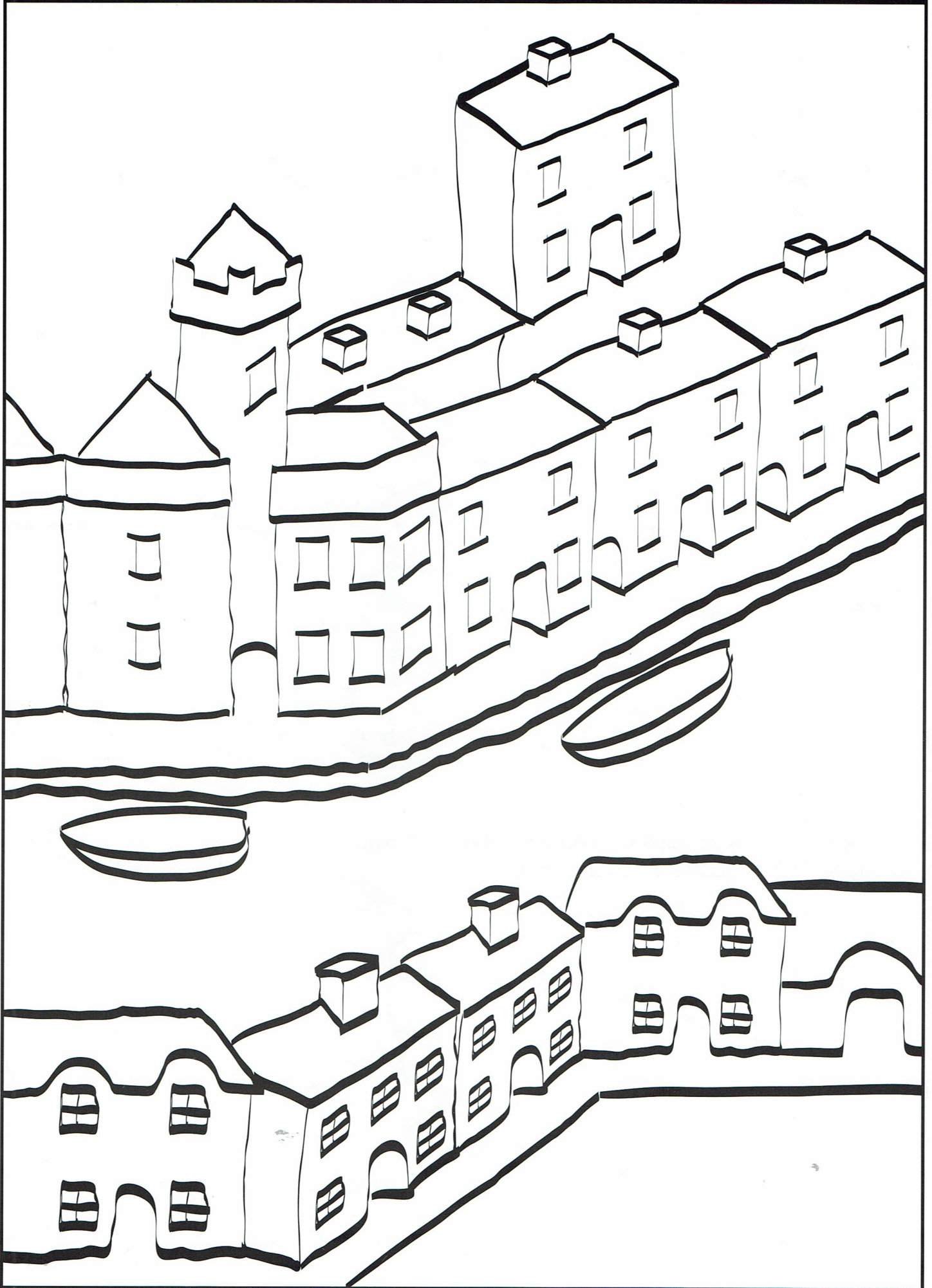
The panel tries to represent Edmund as he remains, living and active, alive with God forever, his work continuing.

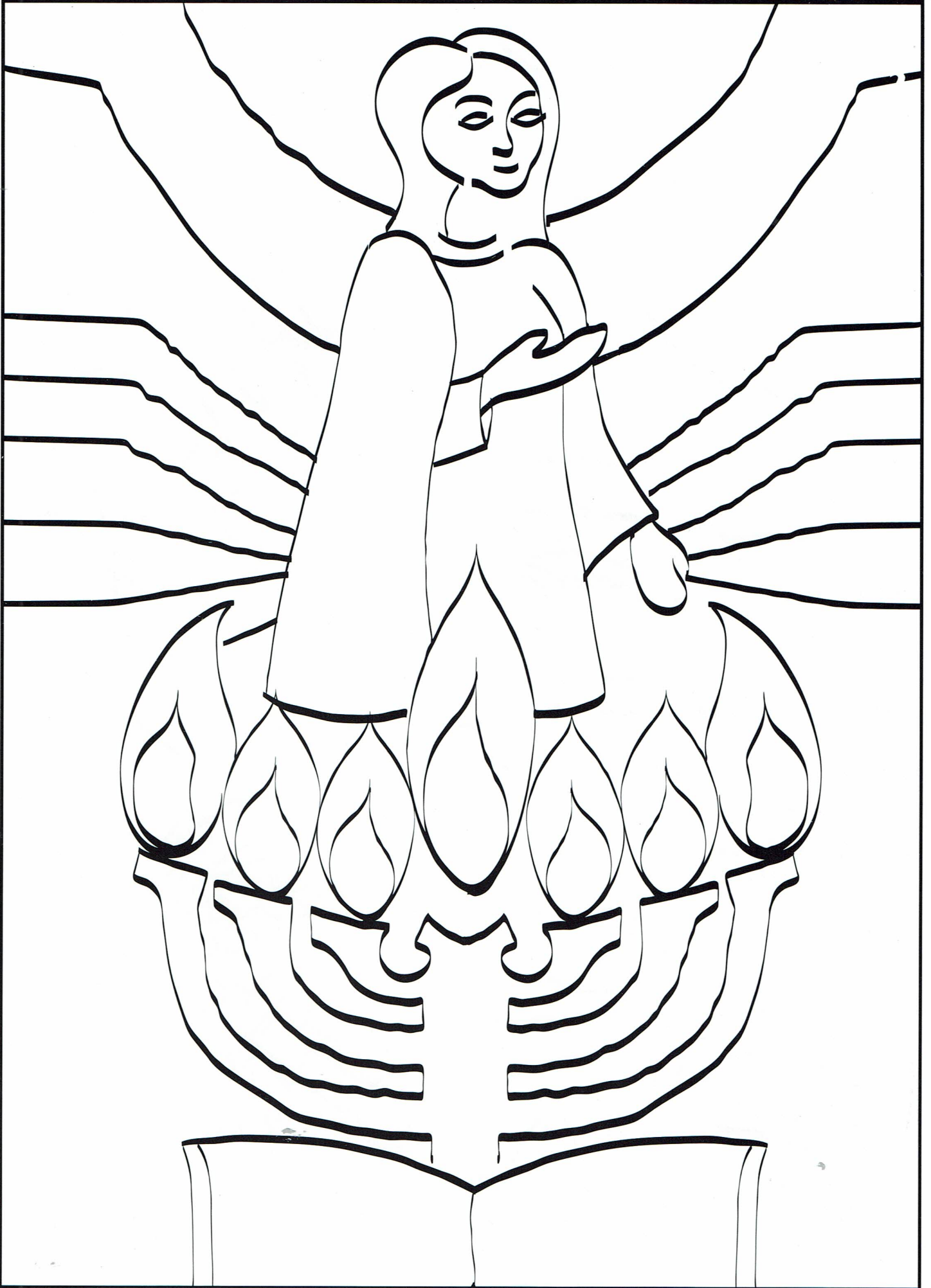
'Live Jesus in our hearts forever' is a fitting statement, for although he died more than a century and a half ago, his great example lives on.









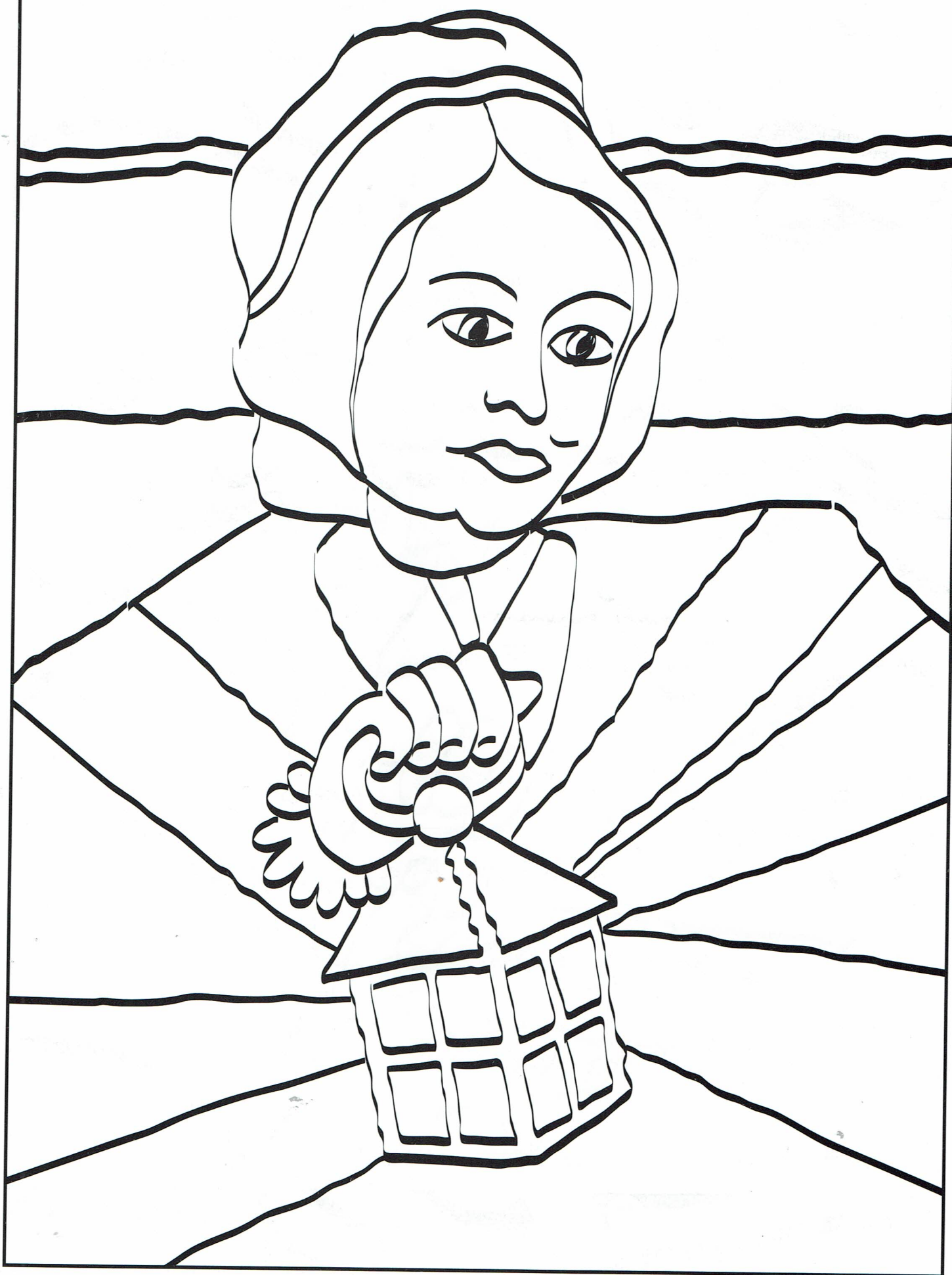






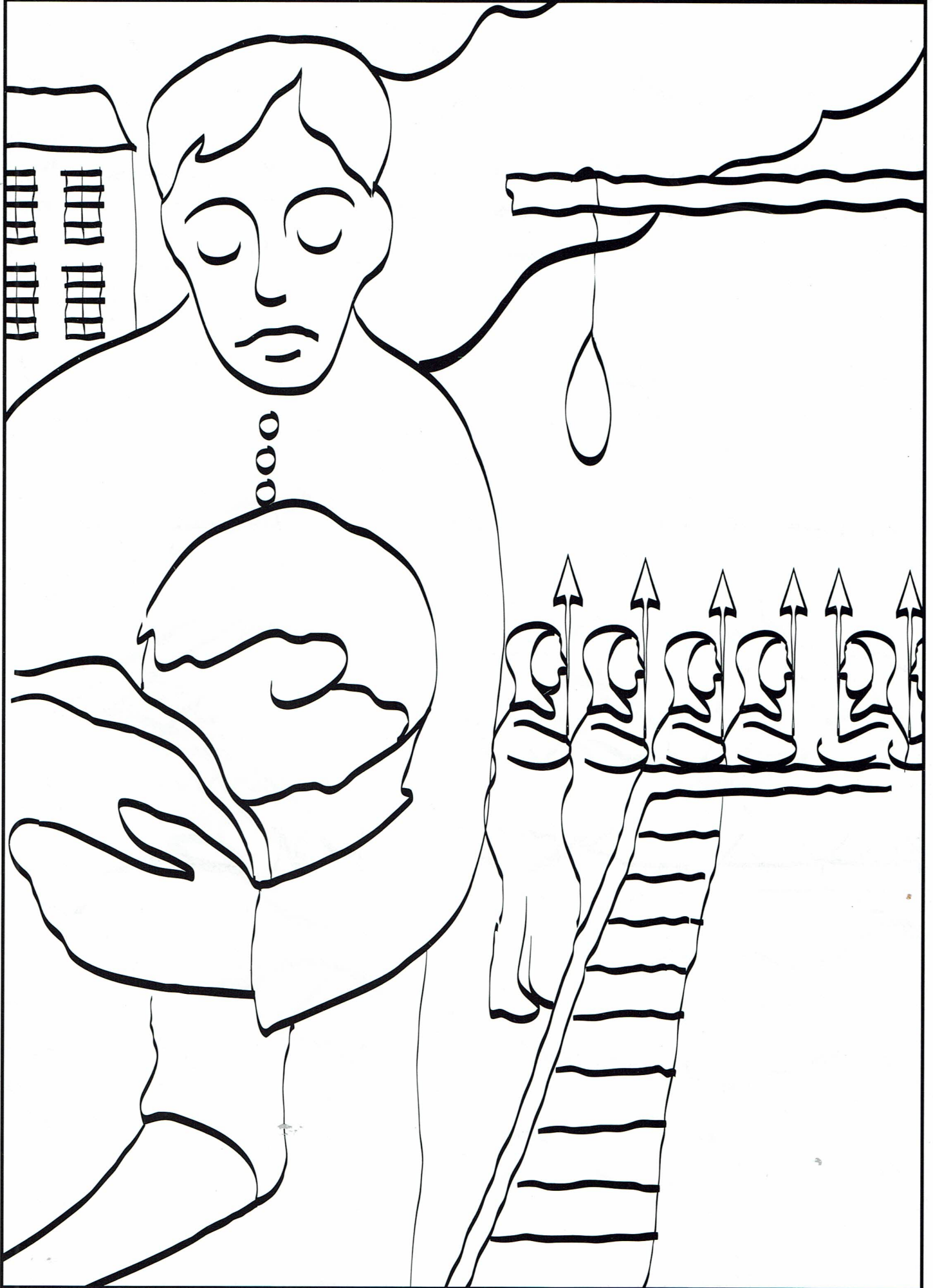


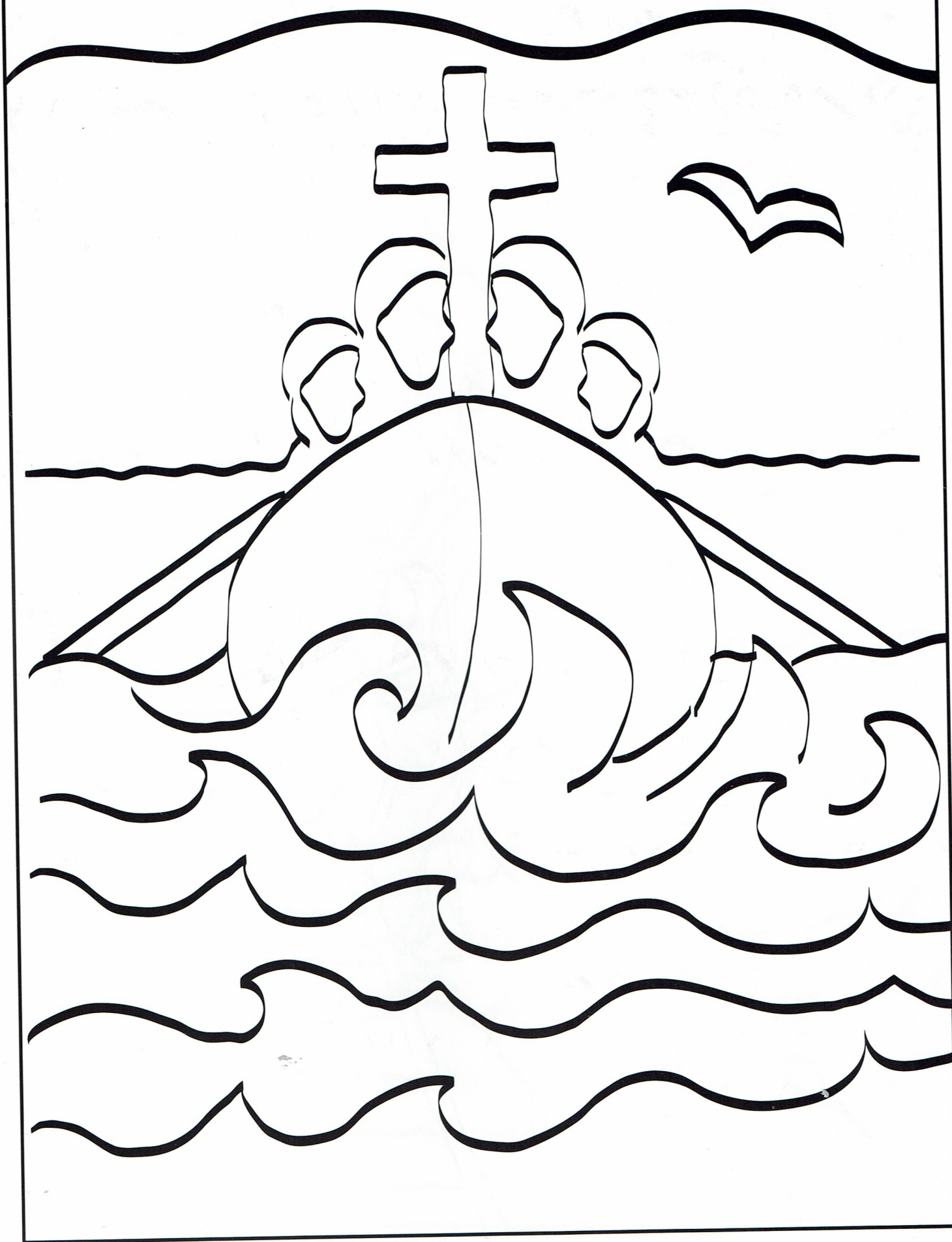




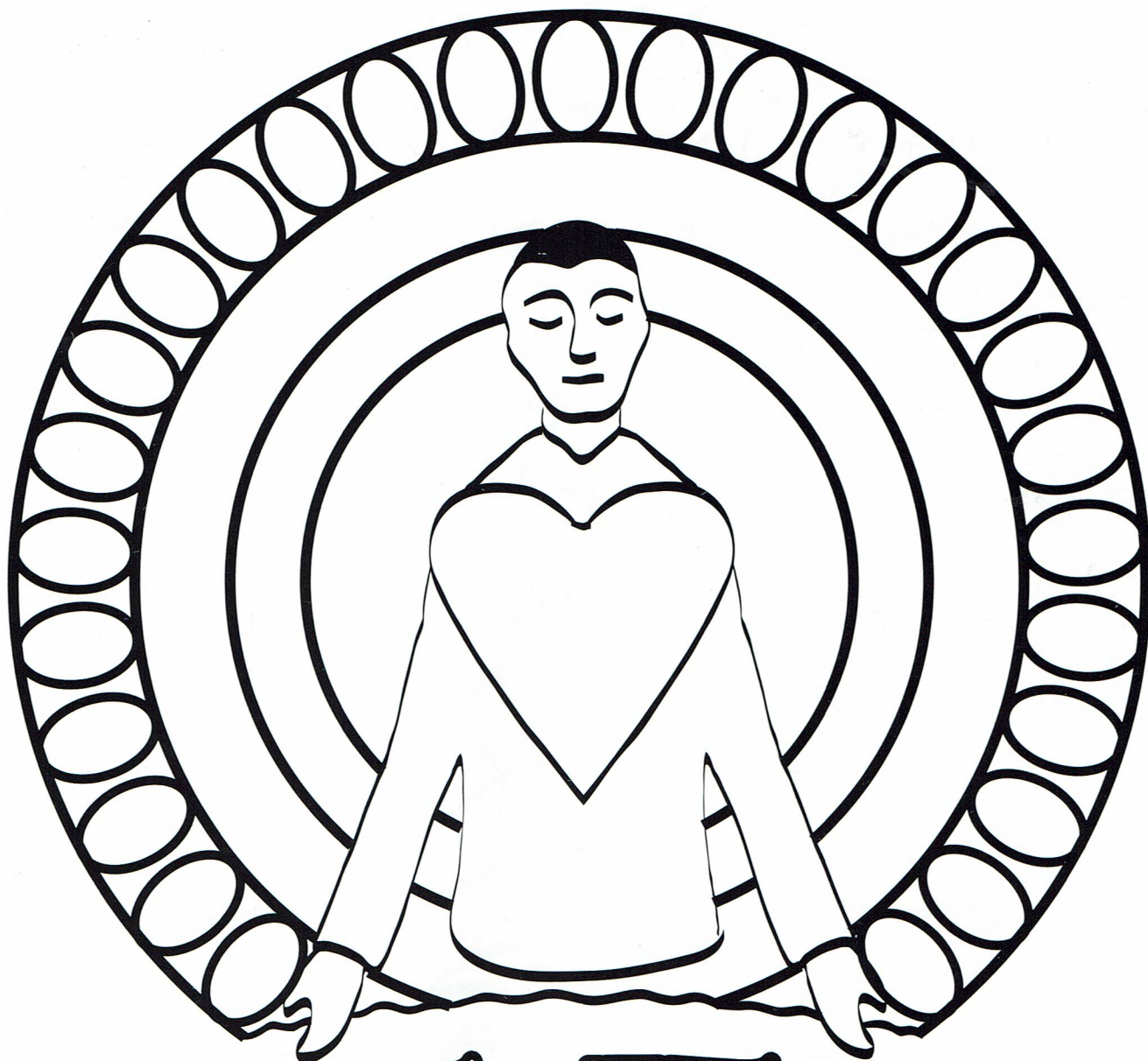




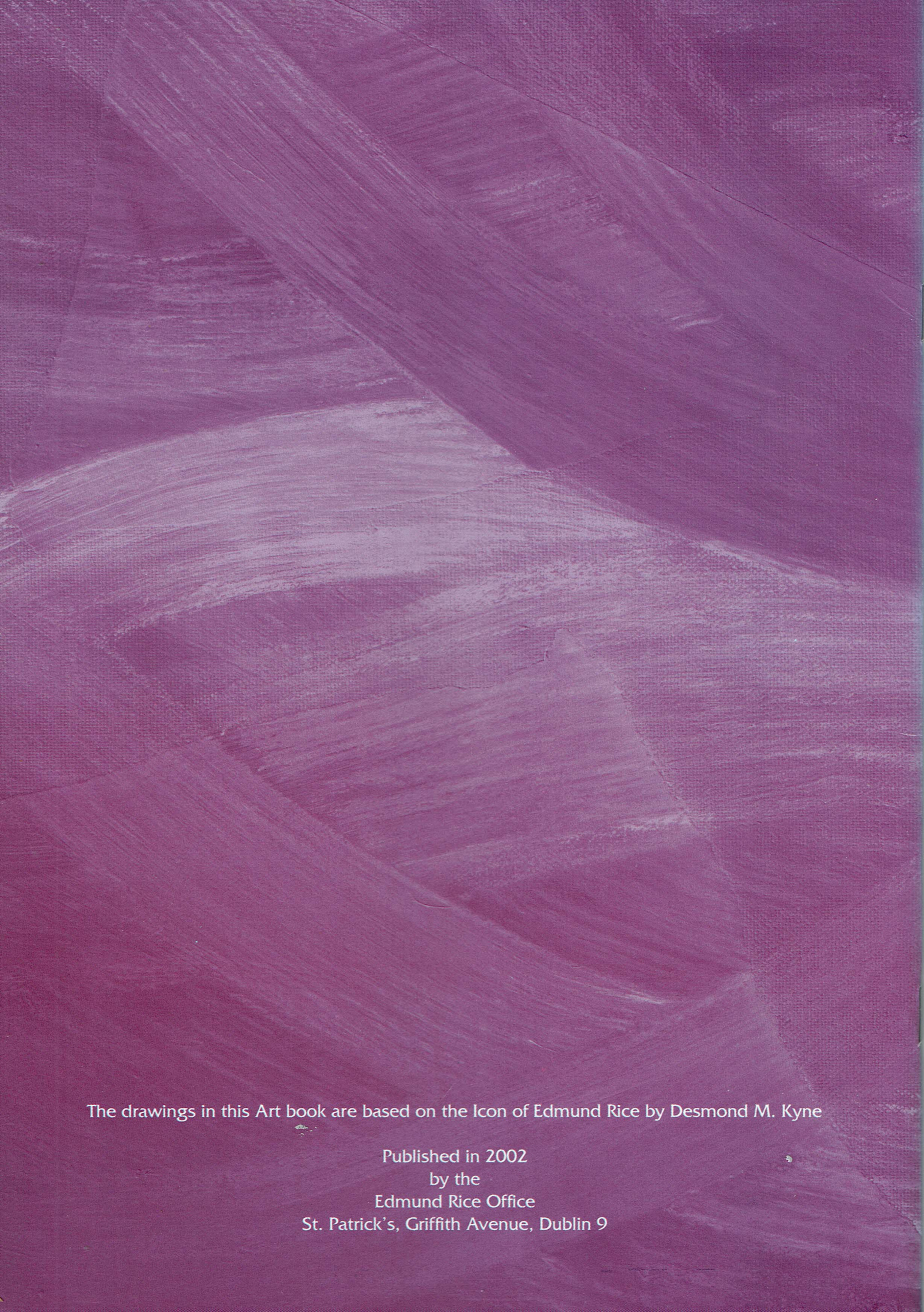








**LIVE JESUS
IN OUR HEARTS
FOREVER**

The background of the entire page is a deep purple color with a visible woven texture. Overlaid on this are several large, expressive brushstrokes in a slightly lighter shade of purple. These strokes are oriented diagonally, with some following the top-left to bottom-right axis and others following the bottom-left to top-right axis, creating a sense of movement and depth. The strokes vary in thickness and intensity, with some areas appearing more saturated than others.

The drawings in this Art book are based on the Icon of Edmund Rice by Desmond M. Kyne

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