

The Education Charism of Blessed Edmund Rice¹

Denis McLaughlin

Abstract: Authentic Edmund Rice education is based on the spirit or charism of its founder. On the basis of primary sources—Bible annotations, private letters, Rules for the Brothers and historical transcripts—, we are presented with an account of Edmund Rice's own spiritual experiences and insights. The first is a radical faith in the divine presence in his own life; the second, a profound sense of the dignity of every human person; and, the third, a heightened sensitivity to the poor and marginal. These experiences are at once sacramental—especially nourished through the Eucharist—and mission-focused—flowing over into his relationships and informing his educational philosophy. In Edmund Rice educational terms, we can speak of a charism which highlights the primacy of God (presence), cultivates a communal ethic of care (compassion), and is committed to humanized action based on justice (liberation).

Key Words: Edmund Rice; education; charism; presence of God; compassion; liberation; Christian Brothers

Be intent on prayer and whatever may happen will turn to our good. Cast all your cares into the arms of Divine Providence... (Edmund Rice).²

Educators, who follow the Rice tradition, enquire about the meaning of the "Founder's Charism" as it is to be applied in Edmund Rice Education. Charism in the Catholic culture means a Holy Spirit inspired insight, a "spirit-quake" which ignites passionately one of God's people to bring forth Christ's kingdom in God's people, in a special way. Pope Paul VI insists that such gifts from God should not be ignored and reminds institutions like the Presentation and Christian Brothers of their obligations "to be faithful to the spirit of their founder, to their evangelical intentions and to the example of their sanctity."³ This being the case, "the charism of the founder and the spirit of the order are intended to be significant influences upon the culture and work of those Catholic schools derived from these traditions and origins."⁴ Consequently, the purpose of this paper is to attempt to generate some appreciation of the spiritual foundations (shared beliefs, values and practices) emanating from Edmund Rice,⁵ and embodying the Edmund Rice Education

¹ I appreciate the time Br Philip Pinto and Br Michael Godfrey gave in reading and providing feedback for various drafts of this chapter. Nevertheless Philip's and Michael's feedback implies no endorsement from them of what is written.

² Rice, Circular letter, January, 1829, J.D. Fitzpatrick, *Edmund Rice* (Dublin, 1945), 207.

³ Paul VI, "Apostolic Exhortation on the Renewal of Religious Life," in A. Flannery, *Vatican II, Vol. I, The Conciliar and Post Conciliar Documents* (New York, Dublin, 1996), 685.

⁴ G. Grace, *Catholic Schools: Missions, Markets and Morality* (London, New York, 2003), 129.

⁵ Apart from Edmund Rice whose name was well established before he took the name 'Ignatius' (E.I.R.) on the 15th August, 1808 as his religious name, I use the religious name (second name) of the Brothers, the name most commonly used among themselves. Though Brother is used, the Brothers were identified in the local

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Judd E. Hollander



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