

# The Story of the Nano Nagle Tercentenary Commemorative Quilt



**Theme: *Spirituality of Being in Communion***

*We desire to grow in appreciation of our deep relationship with all life and see the divine in all - in plant, animal and human life and in all experiences.*



**Ballygriffin Killavullen Mallow Co. Cork**

**[www.nanonaglebirthplace.ie](http://www.nanonaglebirthplace.ie)**

**2019**

## **Introduction**

The patchwork quilt was a project initiated in 2018 as part of the Tercentenary Commemoration of the birth of Nano Nagle at Ballygriffin, Killavullen near Mallow in Co. Cork, Ireland. It was felt that:

- Needlework would be a fitting way to commemorate Nano because needle craft was one of the skills that she gave to girls in her early schools in Cork City.
- The creation of a quilt as a wall hanging would involve Presentation Communities and Friends of Nano from all over the world and enable them to connect with the birthplace of Nano during the Tercentenary Year, especially if they could not visit in person.
- It would deepen the connection between the Presentation Sisters globally and to Nano's birthplace and strengthen the links which already exist.
- The quilt would stimulate an interest in Nano and her values among today's generation.

The hanging, comprised of 49 squares, with each square depicting and representing a community and a people who were touched by the religious women who carried Nano's message across the world. A unique feature of the hanging is that women from many countries with a strong connection to the message of Nano Nagle sat and worked on beautiful fabrics using the skills of their native culture. The network of patches represents the network of Presentation Sisters throughout the world and depicts their ethos of being 'in communion'.

The quilt project was led by the Board of Management of Nano Nagle Birthplace. It was implemented by local woman and board member - Gertrude Magner, assisted by Killavullen Patchwork Group members – Hilary O'Kelly and Julia Sheehan. We are indebted to Tom Fox who photographed the 49 individual patches before they were stitched together.

### **Types and Style of Patches**

The patches vary in fabric, thickness and style, making it a challenge to bring them all together in the quilt. They show the skills in needlecraft of the country or region from which they came. Some examples are patchwork from Africa, hand embroidery from India, machine embroidery, Carrickmacross Lace and Mountmellick Embroidery from Ireland, crochet, applique, and sequins work. Some Presentation Communities invited their local schools, Friends of Nano groups or colleagues to participate.

The diversity of materials, styles and colours is noteworthy. Patches range in craft from the most ancient one of weaving (Latin American woman) to the 21<sup>st</sup> century one of computerised embroidery (Siamsa Tíre) and the digital photography (The Barge).

The great response to the invitation globally to submit patches bears witness to the belief that the Sisters have in craft work. In the past, many schools had needlework skills included as an integral part of their activities, and some, for example South Presentation Cork, Youghal, Thurles and Galway had a separate lace school attached. This was to provide girls with a means of sourcing an income.

Patches were received from - Ireland, England, Slovakia, Zimbabwe, Zambia, India (north and south), Pakistan, the Philippines, Thailand, Holy Land, New Zealand, Latin America, USA and Canada.

One of the contributors wrote "In creating these pieces I was influenced by Nano, her care for the children being uppermost." In one of her letters Nano wrote: "There are three schools where the girls

learn to read and when they have the catechism by heart, they learn to work” {letter to Eleanor Fitzsimons, 17 July 1769 (Nano Nagle Letters)}.

Sr Pius O’Farrell (1994, 222) commented on this letter, remarking that “Needlework symbolised dignity and freedom. Vocational or technical skills were basic to Nano’s system of education.”

In 1825, the first Report of the Royal Commission on Education referred to the curriculum in the Presentation School in Galway as including ‘needlework such as Limerick lace, Irish point and crochet’ as vocational and technical skills training (Maguire, 1950’s). John Barrow in his ‘Tour Round Ireland’ in 1835 also referred to girls being “taught needlework” at the school (ibid.). In ‘History of Ireland in 100 Objects’ in the *Irish Times* on 6 October 2012, Fintan O’Toole wrote: “Youghal Lace Collar, 1906: This exquisite needlepoint lace collar, made in Youghal, Co Cork, and exhibited at the Royal Dublin Society in August 1906, epitomises one of the more remarkable achievements of Irish women in the second half of the 19th century: the creation from scratch of a world-class craft industry” (O’Toole, 2012). The article explained how Sr Mary Anne Smith developed the craft of lace making in the Presentation School in Youghal in 1847 and how it spread from there to schools in Kenmare, New Ross, and other towns as part of Nano’s legacy (ibid).

### **Putting the Patches Together to form a Quilt**

All patches were laid out on a sheet and were then moved and spaced until the group felt that each was placed to be shown at its best. The patch outlining Nano’s maternal ancestry was given central position. All patches were sized to the same measurements. Black tape was stitched to the top and bottom of each patch, joining them in horizontal lines of seven. Each line of patches had tape stitched to the sides, joining them in vertical lines, creating a square of 7 x 7 patches. This was then set on quilting wadding with backing fabric creating three layers.

To ensure that the work would be smooth and in line, thousands of safety pins were put through the layers. The hanging was then machine quilted to connect the three layers. The edges were bound with black tape. A sleeve of fabric was hand sewn to the top rear of the hanging which allows it to hang from a pole for display purposes.

### **Time Involved**

The time involved in the working of the patches varied from a few hours to many days depending on the complexity of the work in a particular patch. The actual making of the quilt took up to 30 hours of work with three people working on it.

### **Conclusion**

The relevance of a patchwork quilt in commemorating Nano Nagle is obvious. We hope you enjoy browsing through the following pages to appreciate the skills, the expertise, the cultures, and the dedication to craft and detail that were shared by so many people who were involved in the making of this patchwork quilt as a fitting remembrance of Nano Nagle, founder of the Presentation Sisters in 1775 in Cork City.

The Congregational Leadership Team, the Board of Management of Nano Nagle Birthplace and the resident community there deeply appreciate the vision, the effort and the time commitment which brought this project to fruition.

The quilt will be on display at Nano Nagle Birthplace for visitors to admire and to enjoy.

**Cover Photo:** Sean Jeffries, Mallow

**Photos of 49 patches:** Tom Fox, Glenrue, Co. Limerick

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Patch No.	Presentation Unit	Group, Town, City Country	Title
1	<b>Africa</b>	Women's Group Pemba, Zambia	300 Tercentenary of the Birth of Nano Nagle
2	<b>Ireland: South West</b>	Limerick City	A Rose in Elaborate Cross-stitch
3	<b>Ireland</b>	Patchwork Group, Killavullen, Mallow, Co Cork, Ireland	Ballygriffin Oak Leaf
4	<b>Canada: NL</b>	Associates, N.L.	Lantern Rays on Map of Newfoundland
5	<b>Canada: NL</b>	Newfoundland Labrador	Inukshuk Directional Stones
6	<b>Ireland: North East</b>	Hospital, Co Limerick	Knights Hospitallers Symbol 800
7	<b>Africa</b>	Luzi Road, Lusaka, Zambia	Earthenware Pot
8	<b>Ireland: North East</b>	Rahan, Co. Offaly	Eucharist
9	<b>Ireland: NE and SW</b>	Spišské Podhradie, Slovakia	Light, Fertility and Inner Peace
10	<b>Ireland: North East</b>	Galway	'City of Streams', Waterways and Pathways
11	<b>Ireland: South West</b>	Limerick City	A Rose in Irish Crochet
12	<b>Africa</b>	Luzi Road, Lusaka, Zambia	The Lantern
13	<b>Ireland: South West</b>	Secondary School Tralee	Nano's Legacy
14	<b>Ireland: North East</b>	Rahan, Co. Offaly	Peace
15	<b>India North</b>	Bhalaswa, Delhi	Light
16	<b>Africa</b>	Nagle House Community, Marondera, Zimbabwe	Our Inheritance
17	<b>Philippines</b>	Cebu	A Sakada Family
18	<b>Africa</b>	Women's Group Pemba, Zambia	Antelope and Zebra
19	<b>Pakistan</b>	Josephabad & Rawalpindi	Rich Culture of Punjab and Sindh
20	<b>Africa</b>	Garden of Oneness, Kaoma, Zambia	Spiralling Energy Through the Years
21	<b>Africa</b>	Women's Group Pemba, Zambia	Giraffe
22	<b>Ireland: South West</b>	Limerick City	Glitter and Bling
23	<b>Ireland: South West</b>	Tralee and Limerick	The Treaty Stone Limerick
24	<b>Ireland: South West</b>	Tralee	Siamsa Tire
25	<b>Ireland: North East</b>	Thurles Friends of Nano	Maternal Ancestry - Mathew Line
26	<b>Philippines</b>	Thai Mission Community, Fang, Thailand	Intercultural Living
27	<b>England</b>	Matlock, Derbyshire	Nagles of Ballygriffin in England
28	<b>Ireland: South West</b>	Cork	Port of Cork
29	<b>Ireland: North East</b>	Rahan, Co. Offaly	Rahan Bi-Centenary Barge

30	<b>Africa</b>	Garden of Oneness, Kaoma, Zambia	Spiral Surrounded by African Huts
31	<b>Africa</b>	Luzi Road, Lusaka, Zambia	The Stag in Stillness
32	<b>Ireland: North East</b>	Corrib Park, Galway	Unity in Diversity
33	<b>Africa</b>	Tahiso, Lusaka, Zambia	The Chele Tree
34	<b>USA</b>	Friend of Presentation Sisters, San Antonio, Texas	Dream Catcher
35	<b>Latin America</b>	Chile, Ecuador, Peru	Latin American Woman
36	<b>Ireland: North East</b>	Rahan, Co Offaly	New Life
37	<b>Philippines</b>	Cebu	Life of Badjao
38	<b>Africa</b>	Kaoma Community, Zambia	Love Poured Out
39	<b>New Zealand</b>	Past Pupil, Dunedin, South Island	Presentation Presence in Aotearoa
40	<b>Ireland: North East</b>	Corrib Park, Galway	Claddagh Ring
41	<b>Africa</b>	Luzi Road, Lusaka	The Heart of Christ
42	<b>Ireland: North East</b>	Rahan, Co Offaly	Love
43	<b>Africa</b>	Women's Group Pemba, Zambia	Antelope
44	<b>Ireland: South West</b>	Limerick City	A Rose in Simple Cross-stitch
45	<b>England</b>	Holy Land, Jerusalem, Israel	Star of Bethlehem and Key
46	<b>Africa</b>	Kaoma, Zambia	To be Created is to be Related
47	<b>India South</b>	Goa, India	Om (ॐ)
48	<b>England</b>	Matlock, Derbyshire	Matlock 90
49	<b>Africa</b>	Luzi Road, Lusaka, Zambia	"300" Congregational Logo

### How the patches are numbered 1 to 49

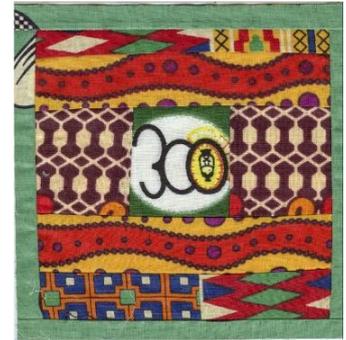
Patches on the quilt are numbered left to right beginning on top left-hand corner, e.g. first row across = 1 to 7, and last row = 43 to 49

Patches 1, 3, 4, 9, 13, 18, 21, 25, 34, 39 and 43 were crafted by Friends of Nano.  
The remaining 38 patches are the work of Presentation Sisters.

### 1. Pemba, Zambia, Africa

**Medium:** Crazy Patchwork on African Print - work done by Mumune Women's Group

**300** - Tercentenary Commemoration of the Birth of Nano Nagle (1718 in Ballygriffin, Killavullen, Mallow, Co Cork, Ireland).



### 2. Limerick, Ireland

**Medium:** Cross-stitch - Sr Emer Madigan

A Rose in Elaborate Cross-stitch: The rose represents Nano as the "Flower of her Kindred" as she was called by Maurice Leahy in his book on Nano. The cross stitch was a very popular medium in the 18th and 19th centuries in Ireland, probably taught in Nano's schools in Cork City.



### 3. Killavullen, Mallow, Co Cork, Ireland

**Medium:** Patchwork, oak leaf embroidered on batik design material - Hilary O Kelly, Killavullen Patchwork Group

Ballygriffin Oak Leaf: "My father gave me a great appreciation and love for the environment and particularly of trees. I chose the oak leaf – the oak tree being one of the trees belonging to ancient Ireland and also because of the association of oak leaves with Presentation Sisters."



### 4. Newfoundland & Labrador, Canada

**Medium:** Applique and Embroidery - Germaine White - Friends of Nano Group

Lantern Rays on Map of NL: 'Spirituality of Being in Communion' is depicted in the Newfoundland and Labrador Tartan, representative of the first place, outside of Ireland, where the Presentation Sisters saw the need for children to be educated. The blue signifies the Atlantic Ocean and the arduous journey the Sisters had from Galway to St. John's, NL in 1833. The rays from Nano's lantern depict the many places the Presentation Sisters have served and today are still bringing Nano's charism to light.



## 5. Newfoundland & Labrador, Canada

**Medium:** Felt work and gold thread - Sr Marilyn Doyle

Inukshuk Directional Stones: The inukshuk is a landmark usually made of stone. It says “we were here” and points the direction forward. The lantern lights the way. ‘N L’ is on the feet to indicate Newfoundland and Labrador. It is on white background to indicate snow. Evergreens are sturdy trees, enduring the cold winters of NL. The sun indicates warmth.



## 6. Hospital, Co Limerick, Ireland

**Medium:** Painting on Canvas – Sr Maureen Skelly

Knights Hospitallers Symbol 800: The town of Hospital can trace its origin back to 1215 when the Knights Hospitallers (Knights of Malta today) established a house in the area. In 1891, at the request of Fr Alexander Scully, parish priest of Hospital, four Presentation Sisters came to provide free education and religious instruction for the local people. This ministry of education has continued into the 21<sup>st</sup> century.



## 7. Lusaka, Zambia, Africa

**Medium:** Patchwork – Presentation Sisters, Luzi Road

Earthenware Pot: With elephant design surrounded by patchwork. Many African cultures revere the African elephant as a symbol of strength and power.



## 8. Rahan, Co Offaly, Ireland

**Medium:** Mountmellick embroidery which is white cotton embroidery on white heavy cotton fabric – Sr Marie Walsh

Eucharist: The wheat symbolises the rural Rahan countryside and also symbolises Eucharist. Mountmellick embroidery was brought to Ireland by the Quakers. It was revived by Sr Teresa Margaret McCarthy in Mountmellick Presentation Convent, and passed on to her pupils in the surrounding area.



## 9. Slovakia, Europe

**Medium:** Fine Cross-Stitch

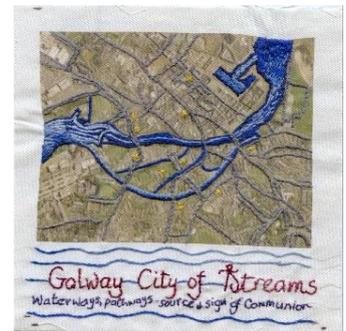
Light, Fertility and Inner Peace: The cotton material made in Slovakia depicts a blue cross which is the sign of the sun and light, within a blue square which represents the earth and fertility. The outside designs represent wisdom and inner peace. The handmade embroidery was done using blue thread. Blue is the colour typical of Slovakia.



## 10. Shantalla, Galway, Ireland

**Medium:** Embroidery - Sr Mary Kenny

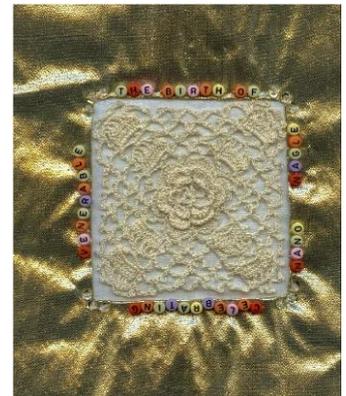
‘City of Streams’ Waterways and Pathways: Source and Signs of Communion. Map of Galway - ‘City of Streams’ was an old name for Galway. “I think the rivers and roadways talk for themselves in relation to communion. The bridges depict bridges in our lives. The ‘S’ of streams depicts an anchor – anchors in our lives. The yellow crosses depict churches and religious houses in Galway. This piece is a truly collaborative piece. It required a lot of reflection and sharing before it came to birth. Thanks to Sr Anne Fox, Anne Marie Horan and many others who reflected with me in the preparation of this piece.”



## 11. Limerick, Ireland

**Medium:** Irish crochet - Sr Emer Madigan

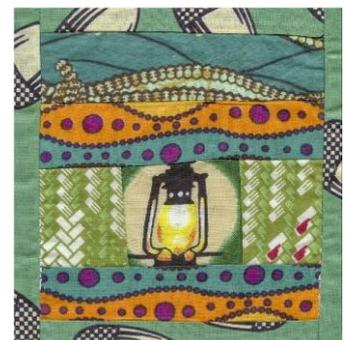
A Rose in Irish Crochet: A piece of typical Irish crochet, such as advanced students in Nano’s schools may have made. The rose motif is one of the characteristic stitches of Irish crochet.



## 12. Lusaka, Zambia, Africa

**Medium:** Patchwork – Presentation Sisters, Luzi Road

The Lantern: As used by Nano, set in patchwork of vibrant African colours.



### 13. Tralee, Co Kerry, Ireland

**Medium:** Patchwork – First Year Students, Presentation Secondary School

Nano's Legacy: Patch designed and made with the guidance of teacher, Marion Cronin. "The lantern at the center represents Nano's legacy. A book represents teaching and learning in our school. The book, along with some of the other symbols, is made from our school uniform material. The book also represents the Bible which is why we put the cross in the middle. The red heart stands for God's love for us and this is 'lived out' through the loving hearts of students, represented on the left and right of the lantern. Finally, to mark our home-town, Tralee, we put the Rose which also symbolises our appreciation of the beauty of nature."



### 14. Rahan Community, Co Offaly, Ireland

**Medium:** Mountmellick embroidery which is white cotton embroidery on white heavy cotton fabric – Sr Marie Walsh

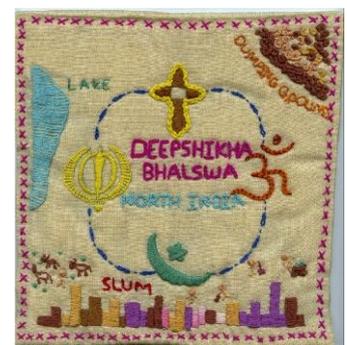
Peace: The dove symbolises the peaceful surroundings of the Rahan countryside.



### 15. Deepshikha, Bhalswa, Delhi, India

**Medium:** Embroidery on Indian cotton - Sr Sumitha and Sisters

Light: "We are grateful to God for the 25 years of our presence in carrying the flame of Nano in the slums of Jehangirpuri and resettlement colony of Bhalaswa. The spirit of Nano is ever birthing anew in all our endeavours. She is ever alive and responding to the needs of the time, where God is calling us to go 'one pace beyond' in our mission to the unknown with never ending hope, trust and courage. May her flame of love guide us as we journey along."



## 16. Marondera, Zimbabwe, Africa

**Medium:** Patchwork – Nagle House Community

Our Inheritance from Nano, Presentation Sisters, Our People and Our Land: “We collected different materials symbolic of life in Zimbabwe such as the woman holding a child, the drums, pots, pot stands, oak leaf, elephant and lantern. We arranged them to express the colour and sound of Zimbabwe.”



## 17. Cebu, Philippines

**Medium:** Hand painted on cotton canvas – Sr Joy Puerta

A Sakada Family: A sugar cane farm labourer in a sugar cane field. “Our first foundation community in the Philippines was on the island of Negros where the main industry is sugar. Most of those we serve (especially students) come from families who work in the industry.”



## 18. Pemba, Zambia, Africa

**Medium:** Crazy patchwork on African print - Mumune Women’s Group

Antelope and Zebra: In an African Background. Together they symbolise the free and wild spirit that lives in everyone.



## 19. Pakistan

**Medium:** Patchwork – Sr Norris Nawab

Rich Cultures of Punjab and Sindh: The two materials used are traditional pieces from the Provinces of Punjab and Sindh. The Sindh material used as shawls for men and women, is also used with various rich colours to make suits for women. The material used in the border of the square is Punjabi and is used for wrapping bread for families. “I was attracted to this material because it reminded me of the richness of both our cultures. The material is made locally through the work of human hands. Our main ministry of education is in the Punjab; and in Sindh, we work with the tribal people who are marginalized. Our hope is that through education they will be enabled to improve their lives.”



## 20. Garden of Oneness, Kaoma, Zambia, Africa

**Medium:** Embroidery – Sr Lucy Sebastian

Spiralling Energy through the Years: Nano used a lantern to guide her steps through the narrow lanes and open sewers of 18th century Cork City. Over the years, the lantern has become symbolic of the light she shone. Spirals are symbols of divine energy.



## 21. Pemba, Zambia, Africa

**Medium:** Crazy patchwork on African print - Mumune Women's Group

Giraffe: Popular animal in Zambia and a symbol of nature and God's creation.



## 22. Limerick, Ireland

**Medium:** Satin ribbons on Irish linen with sequins and beading – Sr Emer Madigan

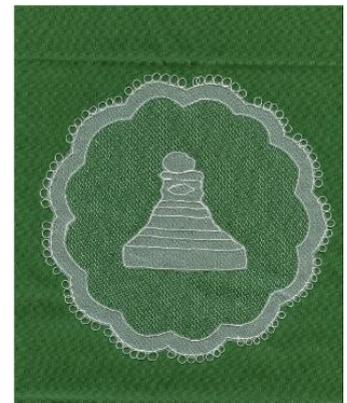
“Glitter and Bling”: In the colours of France and Ireland and the county colours of Cork and Limerick to recall Nano, a “lover of dress, of vanity and of the world...”, native of Cork, resident in France for many years and Limerick colours for my own Presentation roots.



## 23. Tralee and Limerick, Ireland

**Medium:** Carrickmacross Lace backed on green material – Sr Miriam Pollard

The Treaty Stone Limerick: After the second siege of Limerick, Patrick Sarsfield (Lord Lucan) sued for peace with Ginkel. The Treaty of Limerick was signed on the 3 October 1691. The terms allowed Catholics the right to worship, retention of their land, engage in public office and in education. Within a short time, the treaty was broken, and the Penal Laws were introduced. It was during those years that Nano worked secretly to educate the children of Cork. After the treaty Nano's grand-uncle, Richard followed King James into exile in France and remained there until he died, as did Patrick Sarsfield who died fighting for the King of France two years later. The piece of Carrickmacross Lace depicts the Treaty Stone. It is backed on green material as green and white are the colours of Limerick.



## 24. Tralee, Co. Kerry, Ireland

**Medium:** 21<sup>st</sup> Century computerised embroidery at Design a Print - Presentation Community, Castle Street

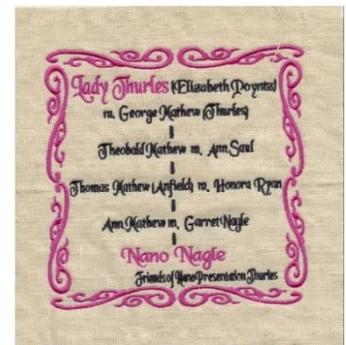
Siamsa Tíre: The National Folk Theatre of Ireland – the origins of which date back to the late 1960’s when local curate, Fr Pat Ahern, set out to foster the development of Irish folk culture. ‘Siamsa’, pronounced ‘Shee-am-sa’, comes from the Irish language. The word itself expresses mirth and music. ‘Tíre’ means ‘of the land’. The building is based on the design of a traditional Irish ring fort. Siamsa Tíre is ‘greening’ – with the aim of reducing its impact on the environment and to create a more sustainable future. It was the first theatre in Ireland to secure Best Newcomer Award at the 2018 ‘Creative Green Awards’ in London.



## 25. Thurles, Co Tipperary, Ireland

**Medium:** Embroidery – Friends of Nano Group

Maternal Ancestry, Mathew Line: Lady Thurles, Elizabeth Poyntz, married George Mathew of Thurles. Their son Theobald Mathew married Ann Saul whose son Thomas of Anfield married Honora Ryan. Their daughter, Ann married Garret Nagle and their first born was Nano Nagle.



## 26. Fang, Thailand Mission Area, Thailand

**Medium:** Embroidery - Miss Mikong Veimae

Inter-cultural Living: Thai Mission Community is an Intercultural Community of Presentation Sisters from India, Pakistan and the Philippines. The embroidery was done by one of the staff who belongs to the Akha Tribal group in the Catholic Mission Centre, Fang. The square describes our inter-connectedness with nature and the entire Cosmos. The three children represent the three tribal groups of Akha, Lahu and Thaiyai with whom the Sisters work both in the boarding school and in the outreach work to the villages.



## 27. Matlock, Derbyshire, England

**Medium:** Embroidery - Sr Kathleen Berriman

Nagles of Ballygriffin in England: Places in England associated with the family of Nano Nagle. Elizabeth Poyntz, the great-great grandmother of Nano was born in Acton Court, Iron Acton in South Gloucestershire. Nano had dealings with the City of Bath in Somerset and Calverleigh in Devon through her brothers David and Joseph, who lived there as well as her sister Elizabeth French.



## 28. Cork City, Co Cork, Ireland

**Medium:** Embroidery - Sr Maria O'Sullivan

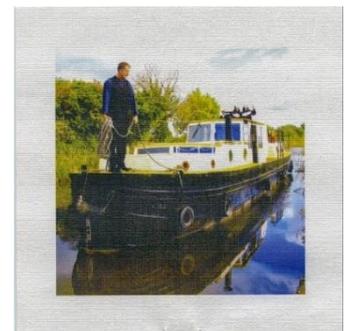
Port of Cork: In the 18th century, Cork became the most important port in Europe for exporting dairy products, food, drink, ropes and sailcloth to the Royal Navy. The coat of arms of Cork shows a ship between two towers. It is believed these towers represent the two castles that guarded the city in Norman times. The towers are made of red bricks which were brought in ships, without cargo, coming into the harbour to collect merchandise. The bricks were used to weigh down the empty ships and keep them stable. The red bricks were unloaded and used to build houses. The Motto on the coat of arms is 'safe harbour for ships'. Nano travelled through the Port of Cork on her many journeys. It was through this port that the Ursuline Sisters came to Cork. These Sisters had, among other talents, skills of crochet, embroidery and sewing.



## 29. Rahan, Co Offaly, Ireland

**Medium:** Photograph copied onto treated white cotton - Sr Mary McDermott

Rahan Bi-Centenary Barge September 2017: The photograph of the barge was taken at the reenactment of the arrival of the first Presentation Sisters to Rahan in 1817. Srs Angela and Teresa Biggar came from Georges Hill, Dublin, on a barge, on the Grand Canal to begin their foundation at Killina, Rahan at the invitation of Maria O'Brien. She later joined the Community and took the name Sr Mary Clare. The canal is about 300m from the Convent.



**30. Garden of Oneness, Kaoma, Western Province, Zambia, Africa**

**Medium:** Embroidery – Sr Lucy Sebastian

Spiral surrounded by African huts: ‘I am because we are...ubuntu’. Ubuntu is a Zulu term. It is also used in a more philosophical sense to mean ‘the belief in a universal bond of sharing that connects all humanity’.



**31. Luzi Road, Lusaka, Zambia, Africa**

**Medium:** Patchwork – Presentation Sisters, Luzi Road

The Stag in Stillness: On a background of vibrant yellow. In many cultures, the deer is a symbol of spiritual authority.



**32. Corrib Park, Galway, Ireland**

**Medium:** Irish crochet – Sr Anne Donohue

Unity in Diversity: “I have used four different motifs inspired by nature, the shamrock, the rose, the daisy and a spiral representing the circle of life. These motifs are worked into a single artistic piece, symbolising the ‘Spirituality of being in Communion’. I created this piece of work as a tribute to our ancestors, the peasant women of the early to mid-1800s. During that difficult period in our history Irish crochet lace was introduced to Ireland by the Ursuline Sisters and Mademoiselle Riego de Blanchardiere, (a Franco-Spanish lady whose mother was Irish). Lace making became a source of income for poor young Irish women. Many of 19<sup>th</sup> century Presentation Schools had a lace making industry attached to them. The items produced were sold and the proceeds used to support their families, especially after the potato famine of 1845.”



### 33. Tahiso, Lusaka, Zambia, Africa

**Medium:** Patchwork with beads and sequins – Sisters Bella Bethemuthu, Clementina, Nora, Lynette and Sue McGregor

The Chele Tree: Grows in Lusaka and is special in that all species of birds are welcome in its branches. Our home and various ministries, our multi-culture and prayer styles, food and languages, our interest in the news, politics, religions and current affairs of all the African countries and the world at large reflect our Presentation presence under the Chele tree.



### 34. USA

**Medium:** Print on computer printer fabric - Margaret Hall, a friend of Presentation Sisters in San Antonio, Texas

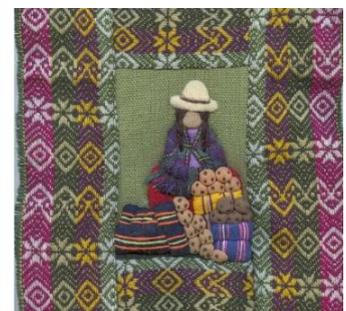
**Dream Catcher:** Originally created by American Indians, the Dream Catcher was designed to ‘catch’ evil spirits, tangle them up, before they could enter your dreams. It was created using a small wooden hoop representing the circle of life, woven to a web using natural fibres. Meaningful sacred items like feathers and beads were attached and hung down from the bottom of the hoop. The Bald Eagle in the centre, representing long life and great strength, is the emblem of the USA. It was chosen as the national emblem on 20 June 1782 because it was then believed, to exist only on the North American continent. This symbol was chosen by the U.S. Unit for the Congregational Gathering 2018 as it represents our oneness with all of life and with the original dwellers of our land.



### 35. Chile, Ecuador and Peru, Latin America

**Medium:** Weaving and patchwork

The Latin American Woman: Made in Peru with native materials, coloured using natural dyes made from native plants. She is selling potatoes, the vegetable native to Peru. Framed with tapestry material woven in Latin America and typically used for craft work. This woven material, known locally as a ‘Manta’ (shawl), is commonly used by local women in Chile, Ecuador and Peru to carry their babies. The colours and design of the ‘Manta’ can also symbolise ‘Pacha Mama’ – Mother Earth and is the cloth often used in ceremonies and liturgies.



### 36. Rahan Presentation Community, Co Offaly, Ireland

**Medium:** Mountmellick embroidery which is white cotton embroidery on white heavy cotton fabric – Sr Marie Walsh

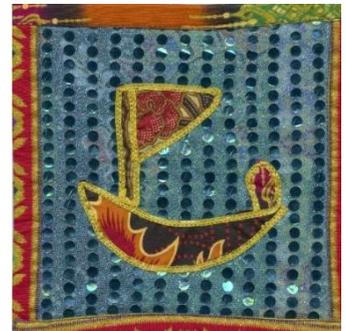
New Life: The butterfly depicts the rural setting of Rahan. The Quakers came to Mountmellick in the late 17<sup>th</sup> century. In the town of Mountmellick as elsewhere around the country able people worked to aid the less fortunate and pass on skills. One of these was Johanna Carter who ‘invented’ Mountmellick Embroidery between 1830 - 1840. She had only to leave her door to pluck blackberries, wild roses, rose hips, ivy and daisies, her nature models for her embroidery designs.



### 37. Cebu, Philippines

**Medium:** Applique and sequinned background – Women from the Badjao Community

Life of the Badjao: The blue cloth represents the crystal-clear waters of the Philippines. Water is life for the Badjaos. Everything they do is connected to water, their livelihood (fishing, pearls etc), their rituals (when they go out to the seas to conduct rituals for thanksgiving) and other significant events. That’s the reason why it covered almost 98% of the quilt. The boat represents safety and refuge. Back in the old times, the Badjaos lived in houseboats. They were not given lands to settle down. When trouble comes, they will just go to their boats and sail to a quieter place. The materials used for the patch were given by different clans. They represent the vibrant cultures of the Badjaos. They are used as borders to guard the sacred waters. The different materials used are very distinct, yet they create a wonderful piece of art when put together. The Badjaos use bright colours that speak of their happy disposition in life. The patch was a collective effort. It is unity put together in one piece of cloth.



### 38. Kaoma, Zambia, Africa

**Medium:** Painting applique and beadwork on cotton – Sr Prema Anthony

‘Love Poured Out’: Contents flowing from earthenware pot depicting the love Nano showed and inspired in others throughout her life. The outpouring of love continues through those who live and act with compassion. We all share in this love. ‘The love of God has been poured out within our hearts’ (Romans 5:5).



### 39. Aotearoa, New Zealand

**Medium:** Painting bordered by two woven Maori Patterns – Frances McDonnell, a past pupil of St. Peter Chanel School, Green Island, Dunedin

Presentation Presence in Aotearoa: The patch is a copy of a painting depicting symbols and places where Presentation Sisters ministered in the country.



### 40. Corrib Park, Galway, Ireland

**Medium:** Carrickmacross Lace – Sr Anne Donohue

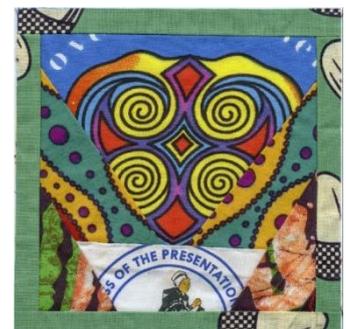
The Claddagh Ring: (Irish: Fáinne Chladaigh) is a traditional Irish ring believed to have originated in the fishing village situated near the ‘shore’ or ‘Claddagh’ of Galway Bay. The ring represents love, loyalty and friendship (the hands represent friendship, the heart represents love and the crown represents loyalty). The Claddagh ring also carries religious meaning for some, insofar as it is linked with the Communion of God the Father, Jesus and the Holy Spirit, while the crown represents God. This distinctive design is associated with the Joyce Tribe of Galway. Carrickmacross Lace is a craft which originated in Carrickmacross in the early 1820s and was taught to young peasant girls. When funding for this project was withdrawn the craft went into decline until it was revived by the St Louis Sisters when they founded a convent in Carrickmacross in the 1890s.



### 41. Luzi Road, Lusaka, Zambia, Africa

**Medium:** Patchwork – Presentation Sisters, Luzi Road

The Heart of Christ: Nano Nagle had great devotion to the Sacred Heart. Desmond Kyne created a new symbol for the Heart of Christ in his 1984 Icon celebrating the bicentenary of Nano’s death. The symbol is central in this patchwork. Within the heart shaped structure of the four spirals note the shape of the Cross.



#### 42. Rahan Community, Co Offaly, Ireland

**Medium:** Mountmellick embroidery which is white cotton embroidery on white heavy cotton fabric – Sr Marie Walsh

Love: The Lamb, another nature model for the Mountmellick embroidery, symbolising the simplicity of life in Rahan, also Springtime, new life and the Lamb of God. Eventually the Quaker Mountmellick school was bought by Presentation Sisters who fostered the tradition of Mountmellick embroidery. They taught it and added to the collection of designs which they had been given. They continue to do this. The girls of Catholic and Quaker background took their needle skills to Waterford, the Midlands, Ulster and beyond.



#### 43. Pemba, Zambia, Africa

**Medium:** Crazy patchwork on African Print - Mumune Women's Group.

Antelopes: Are symbols of elegance, high energy levels, communication and wisdom.



#### 44. Limerick, Ireland

**Medium:** Cross-stitch – Sr Emer Madigan

A Rose in Simple Cross-stitch: A simple piece of cross-stitch such as a child might do. Nano in one of her letters wrote: "There are three schools where the girls learn to read and when they have the catechism by heart they learn to work" (letter to Eleanor Fitzsimons, 17 July 1769).



#### 45. Holy Land, Jerusalem, Israel

**Medium:** Cross-stitch – Sr Shobha D'Sami

Star of Bethlehem and Key: When the Palestinian refugees of 1948 and 1967 left their homes, they took their keys with them in the belief that their return was imminent. More than seventy years have passed, and their numbers have multiplied to around five million in Palestine, the Middle East, and beyond. The keys have been passed on from generation to generation as a keepsake and as a memory of their lost homes.



#### 46. Garden of Oneness, Kaoma, Western Province, Zambia

**Medium:** Embroidery – Sr Lucy Sebastian

‘To be created is to be related’: “... and Christ is the model of perfect relationship.” *Creation and Salvation: Studies in Religion and the Environment Vol 5 Franciscan Perspective* - Ilia Delio. God created us relational beings. God is community.



#### 47. Goa, India

**Medium:** Embroidery – Sr Sheila De Sa

Om (ॐ) is one of the most sacred symbols in India. It is a sacred sound, known generally as the sound of the universe. Within the OM on the patch, are the 300 years of Nano's birth. The Paschal Candle is a reminder of Nano's love for the Eucharist where she experienced the covenantal love of God. The heart holds the PBVMs as seen along with a dancing woman expressing gratitude and praise. The covenantal love is spiralling in hope as shown in the colours of the rainbow. Nano's dream and hope "If I could be of service in any part of the globe (universe) I would willingly ..." is represented by the acorns and the lanterns carrying the light of Christ.



#### 48. Matlock, Derbyshire, England

**Medium:** Embroidery - Sr Anne Marie Buckley

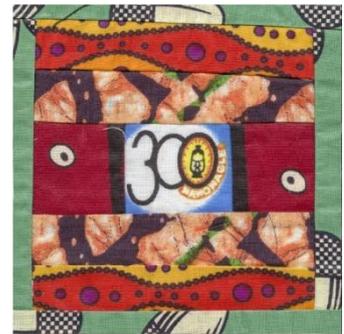
Matlock 90: In 2017, the Presentation Community celebrated 90 years of presence in Matlock. The Presentation Convent in Matlock was founded by Sisters from India in 1927.



#### 49. Luzi Road, Lusaka, Zambia, Africa

**Medium:** Patchwork, based on log cabin design - Presentation Sisters, Luzi Road

“300” Congregational Logo: Commemorating the 2018 Tercentenary of the birth of Nano Nagle.



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## Union of Sisters of the Presentation of the Blessed Virgin Mary



## Locations of Communities who contributed to the Nano Nagle Tercentenary Commemorative Quilt

## Squares for Tercentenary Commemorative Quilt were sent by:

1. Sr Mary Lucey
2. Sr Emer Madigan
3. Hilary O Kelly
4. Germaine White
5. Sr Marilyn Doyle
6. Sr Marie Stella Mangan
7. Sr Sheila Sheehy
8. Sr Marie Walsh
9. Sr Anne Mc Namara
10. Sr Mary Kenny
11. Sr Emer Madigan
12. Sr Sheila Sheehy
13. Sr Elizabeth Behan
14. Sr Marie Walsh
15. Sr Sumitha
16. Nagle House Community
17. Sr Joy Puerta
18. Sr Mary Lucey
19. Sr Norris Nawab
20. Sr Terry Abraham
21. Sr Mary Lucey
22. Sr Emer Madigan
23. Sr Miriam Pollard
24. Sr Maureen O Connell
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28. Sr Maria O Sullivan
29. Sr Marie Walsh
30. Sr Terry Abraham
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32. Sr Anne Donohue
33. Sr Bella Bethemuthu
34. Sr Vera Butler
35. Sr Regina Toomey
36. Sr Marie Walsh
37. Sr Joy Puerta
38. Sr Terry Abraham
39. Sr. Ruth Coleman
40. Sr Anne Donohue
41. Sr. Sheila Sheehy
42. Sr Marie Walsh
43. Sr. Mary Lucey
44. Sr Emer Madigan
45. Sr Shobha D' Sami
46. Sr Terry Abraham
47. Sr Sheila De Sa
48. Sr Anne Marie Buckley
49. Sr Sheila Sheehy