Nano Nagle and the Presentation story...beginnings in time...

1695	The Protestant minority in charge of Ireland enacts the Penal Laws. The Laws deny the Irish Catholic majority their basic rights to Catholic worship and education, professional employment and property, unless they convert to Protestantism. Irish Catholics are not allowed to vote or to care for orphans.
1718	Honora 'Nano' Nagle is born at Ballygriffin, in North Cork, Ireland, to Garrett and Ann Nagle. Her Irish Catholic family is longstanding, well respected, well connected and comparatively wealthy. Despite the Penal Laws, the Nagle family retains its lands. Nano and her siblings receive a basic education in the rural 'hedge' schools which spring up in secret.
1731	Nano is sent to France to complete her Catholic education and her sister Ann joins her there.
	On completion of their education, Nano and her sister Ann remain in Paris where they enjoy a wonderful social life with other expatriate Irish Catholics of wealth and means. Nano is touched by the strong faith of the poor in Paris.
1746	On the death of their father, Nano and Ann are 'called home' to live with their mother in Dublin. There they encounter the dire poverty of the Irish majority. Ann actively seeks to support those in need and gives away a valuable piece of Parisian silk to a distressed family.
1749	A number of events cause Nano to question her future - Ann's compassionate example, the death of her mother and then the death of her sister Ann. Nano retreats to the Nagle family home in Ballygriffin, Cork, to live with her brother David. There she is again challenged by the poverty of the Irish people and moved by the plight of the children. Nano responds by deciding to devote herself to a life praying for the poor in a French Convent. However, the cries of the poor Irish children continue to haunt her. She senses she is being called back to Ireland to support the poor in more practical ways.
1754	Nano believes that an education in the Catholic faith and other practical skills will restore the dignity and independence of the Irish people who are living in poverty. She believes that education will liberate those in desperate need and transform society. So, in secret and in contravention of the law, Nano uses her own funds to rent a mud cabin in Cove Lane (now Douglas St) in Cork, hires a teacher to work with her and welcomes thirty girls. Despite the struggles, these small beginnings soon give rise to five schools for girls and two for boys in Cork. Whilst first seeking to protect her family from the repercussions of her illegal actions, Nano's family offers her love and support when they learn of her endeavours. On the way home from the schools each evening, by lantern light, Nano visits the poor and the sick in the garrets and laneways of Cork, tending to their needs. She becomes known as the 'lady with the lantern' and sometimes begs on the streets for funds to maintain her schools.

1771	Nano is determined that her schools will survive beyond her lifetime. She invites the Ursuline Sisters from France to set up a foundation in Cork. They arrive in 1771. However, the Ursuline project does not work out in the way that Nano hopes. The Ursulines are bound by the rule of enclosure and cannot go out onto the streets and laneways to those in need, as Nano does.
1775	Christmas Eve – Nano and three companions (Mary Ann Collins, Mary Fouhy and Elizabeth Burke) establish a new religious order called *The Sisters of Charitable instruction of the Sacred Heart of Jesus.* Nano has a particular devotion to the Sacred Heat of Jesus and to the Eucharist and spends hours in prayer. On Christmas Day, Nano invites 50 beggars to lunch and stands behind their chairs in a spirit of hospitality and service. This practice of Christmas lunch for the poor continues for many years.
1783	Sr Elizabeth Burke dies.
1784	Nano dies on 26 April. Her last words to Sr Angela (Mary Ann) Collins and Sr Mary Fouhy are "Love one another as you have hitherto done. Spend yourselves for the poor". Sr Angela Collins and Sr Mary Fouhy are left to carry on.
1793/'94	New foundations are established in Killarney and Dublin and the 'acorn begins to grow into an oak tree'.
1791 - 1805	Application for recognition by Rome is made. Approval of the congregation is granted in 1791 with new constitutions approved in 1805. In seeking approval of the new constitutions, the name of the congregation is changed to *The Sisters of the Presentation of the Blessed Virgin Mary (pbvm).* It is believed that Nano had a special love of Mary of the Presentation. As part of the application for recognition, the congregation makes a decision to become enclosed.
1833	Presentation Sisters travel to Newfoundland in Canada, their first journey beyond Irish shores.
1866	The first Presentation Sisters to come to Australia arrive at Richmond, Tasmania.
1872	The Education Act makes education in Victoria free, compulsory and secular. This results in a withdrawal of funding for religious schools and means that religious schools are unable to pay their staff.
1873	Fr James Corbett of St Mary's Parish, St Kilda, Victoria, writes to the Presentation Sisters in Limerick asking for help. He needs their assistance in order to provide a Catholic education for local children. Mother Paul Mulquin, Sisters Bernard Gunson, Patrick Irwin, Margaret Mary Cronin, Berchmans Carroll, and aspirants Elizabeth Mackey and Anne Bray respond to the call for help. So begins the Presentation foundation in Windsor.
1874	Sisters from the Presentation Convent in Kildare, Ireland, accept an invitation to come to Wagga Wagga, NSW, to support Catholic education there.
1883	Mother John Byrne and Mother Paul Fay from Wagga Wagga accept an invitation to found a convent in Melbourne. So begins the Presentation story at Star of the Sea in Gardenvale.
	From these beginnings at Windsor and Gardenvale, Presentation Sisters move into schools in other areas across Melbourne and country Victoria. Their ministries evolve according to new and emerging needs.