

**Holy Cross Sisters in Chicago: Saint Theodore**  
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The Sisters of the Holy Cross at Saint Theodore's Parish  
1917-1975

The history of the Sisters of the Holy Cross in Chicago is an interesting one, and like most histories, has many connections and interrelationships. Growing up as a girl in Most Holy Redeemer Parish in Evergreen Park, Illinois, I was always told by my parents that the Sisters of the Holy Cross were in only two parishes in the city because somewhere in the past the congregation had run afoul of the powers to be in the Archdiocese.

The congregations of women religious most prevalent in my memory were the two large Dominican groups, Adrian and Sinsinawa, the Sisters of Mercy, the BVMs, the School Sisters of Notre Dame and a variety of Franciscans. My parents both had Dominicans for grade school and my mother attended a Sisters of Mercy high school. I, of course, am a proud product of the grade school education of the Sisters of the Holy Cross. When I went to the Sisters of Mercy for high school, it was clear that we who came from Holy Cross schools, and there were girls in my class from both Saint Theodore's and Holy Redeemer, were not seen to possess the "educational cache" of the Mercies or Dominicans. Yet, we ranked very highly in our class work and were certainly active in the school.

I suspect that there is some truth to the story that the Sisters of the Holy Cross were not particularly welcome in the Archdiocese of Chicago. Our archival records indicate that more than 200 women entered and persevered in the congregation from Chicago. That is quite amazing given that we had only the early foundation and the two parish schools in the twentieth century. Our records tell us that Mother Angela (Gillespie) was on her way to join the Sisters of Mercy in Chicago when she was snagged for Holy Cross. While she is not counted as a Chicago vocation, she could have been.

The archdiocese of Chicago was started in 1843, the same year the Sisters of the Holy Cross arrived in Indiana. Our records show that we first went to Chicago in 1856 to clean and prepare Saint Mary's of the Lake University when the priests of Holy Cross went there to operate it. The four sisters who were sent were:

Compassion (Gleeson)  
Augustine (Murphy)  
Ambrose (Corby)  
Claire (Force)

Ascension (Salou) went with them and appears to have gone back and forth between Saint Mary's and Chicago a number of times in the early period. Father Sorin gave Sister Compassion

\$20 to cover the costs of preparation; our archives show the carpentry work was to cost at least \$500. It was not a good beginning.

In usual Holy Cross women's fashion, once they got there they figured out what else they were going to do:

- Open a select school
- Staff Holy Name parish grade school
- Establish an industrial school
- Maintain a sales room for church articles

They did all these things, and eventually staffed Saint Joseph German school, a parish school located not far from Holy Name. Some of the most important and/or interesting women in the early history of the Sisters of the Holy Cross served at these ministries, among them:

- Compassion (Gleeson)
- Eusebia (McIntosh)
- Edward (Murphy)
- Augusta (Anderson)
- Holy Cross (Walsh)
- Barbara (Moes), who was to become Mother Alfred Moes  
of Mayo Clinic fame
- Euphrasia (Mahoney)

While the men had their challenges with the University, the sisters' establishments seemed to have thrived. Four women entered from these missions, and the names will be familiar to some of you:

- Ignatia (Guthrie) who was a teacher and later taught at Saint Mary's;  
her name is mentioned prominently in the early history of the College
- Regina (Owens), a student
- Sienna (Katie Murphy), a student
- Sienna (Julia Murphy), a student; these sisters created one of the most unusual  
naming idiosyncrasies in that that both received the same religious name

When the Holy Cross men decided to leave Chicago in 1861, Mother Angela (Gillespie) wanted to stay and is said to have walked the streets of the city looking for a place to move the select and industrial schools, both of which were successful. However the diocese had already provided that the Religious of the Sacred Heart of Jesus, the Madames, would open the equivalent of a select school. That school continues until the present.

These Holy Cross schools had been successful and the sisters were less than happy to leave them. It appears that they had hopes of a strong future presence in the select and industrial schools. They were close to Saint Mary's and provided a place of ministry in a growing location. The German school, too, was a success. The only difficulty was the store for liturgical goods started at the request of the bishop. The congregation appears to have used its own money to buy and replenish the inventory. In the closing, the sisters seem to have lost control of the

inventory, but retained the accounts receivable; most of which were never paid, at a loss to the congregation that it could ill afford to sustain.

The Civil War had started and so we left on August 8, 1861 accompanied by a military band led by Sister Compassion's brother who was preparing to leave for the war. Compassion was born in Tipperary, Ireland on Christmas day 1826. She came to the United States in 1841, and is one of the members noted as entering from Chicago. She entered the congregation on May 7, 1845. Besides serving as a member of the initial group who prepared Saint Mary of the Lake, she was at the industrial school in Chicago.

She was also one of the civil war nurses and served at Saint Aloysius Hospital in Washington, DC. And this is really where the story of Saint Theodore's intersects the story of the initial mission of the Sisters of the Holy Cross in Chicago. Also serving at Saint Aloysius Hospital was Sister M. Theodore (Mary Kearns). Born in County Galway, Ireland, she entered the congregation on October 27, 1857 and died on December 12, 1906. Most of her ministerial life was one of service at Saint Mary's, working in the kitchen, laundry and with the boarders; she also had charge of presbytery.

Sister Theodore had at least two nieces and one nephew in Ireland with whom she apparently maintained contact, John J. Kearns, Margaret Kearns and Helen Kearns. John Kearns came to Notre Dame from Ireland, probably at the suggestion of his aunt. From Notre Dame he went to the seminary at Baltimore and was ordained. It is not clear how he got to the archdiocese of Chicago, but he did. He had great devotion to his aunt and when he was named pastor of a newly formed parish on the south side of Chicago on March 6, 1916, he asked that it be named Saint Theodore's in honor of his aunt. His request was honored.

Helen Kearns entered the Sisters of the Holy Cross from Chicago in 1903 and became Sister M. Lucretia. She entered from Chicago, and was an attorney at the time of her entrance. She was a colorful character, and apparently not without her own mind. She earned a Ph.D. in organic chemistry from Notre Dame. Most of her ministry was at Saint Mary's College and Academy, although she served one term as Midwestern provincial.

Margaret Kearns entered the congregation from Chicago on May 2, 1910 and became Sister M. Rita. Thus, it seemed only natural that when it was determined that a school would be opened in 1917 for Saint Theodore's parish, Father Kearns asked Mother Perpetua (Wilson) for sisters. After first being declined, the request was granted. Nine sisters and one postulant were sent.

The school and the church were dedicated on September 9, 1917 and the school opened the following day. The parish plant was dedicated by Archbishop (not yet Cardinal) Mundelein. The Reverend J. Cavanaugh of Notre Dame presided. It seems that the story of the departure of the congregation from Chicago in 1861 had another chapter.

When the parish school opened in 1917 all eight grades were started. There were 485 students enrolled. Sister M. Pius (Carey) was the directress, and one must assume, the principal. The archives for the year do not provide that information, but the assumption is made since her name is first in the listing of sisters assigned to the mission. The postulant, Anne Gwynn, was sent

back to Saint Mary's at Christmas, apparently to enter the novitiate. Sister Gilbert (Burke) replaced her. The sister with the lowest rank in the initial assignment was Sister M. Floracita (Metras), a well-loved elementary school teacher in the Midwest. She returned and taught at the school again in the 1953-1954 school year.

The first year the archives report the following landmark events:

May 9, 1918 180 first communicants, reception was preceded by a two day retreat given by the pastor

June 4, 1918 216 children confirmed by Bishop McGavick

June 9, 1918 53 children participated in the first recital

June 26, 1918 28 students graduated from 8<sup>th</sup> grade

In conjunction with the graduation, two plays were given:

The Revel of Niads	by the girls
The Ship of the Wake	by the boys

This was a lot of activity for a parish school, where the parishioners were probably immigrants or first generation Americans, many of Irish origin. The parish was approximately one mile square, the size of many parishes in Chicago at that time. It was a community of Chicago bungalows, convenient to public transportation. The mission appears to have had a cook assigned until all but the final few years. It does not however, seem to have had a music teacher in many years, a probable indicator of the economic status of the parish members.

The second year brought growth to the school. There were 12 sisters assigned, and maybe a postulant, because mention is made of her receiving the habit at Christmas. Another postulant is apparently assigned as the year progresses. One sister seems to have made profession during the year. The school had 535 students, and more would have enrolled, except there was no room.

In October 1918 the school was closed for a short time because four sisters and many pupils had contracted the influenza. The archivist reports that there were "no serious results".

In the fall of 1919 the opening of the school year was delayed to wait for the completion of an additional eight classrooms. That year 15 sisters were assigned. In March of 1920 Sister Diomedes (Cotter), a member of the founding group died from the flu.

During the school year 1919-1920 19 sisters and 2 postulants were assigned to the school. There were 620 students in 14 classrooms. The sisters were each paid \$25 per month. A house and furnishings were to be provided and to be kept "in perfect repair" according to the contract. Music teachers were not allowed to teach between 9 am and 3:30 pm. The amount paid for each sister was raised to \$35 per month the following year, but each sister was required to have a high



school certificate. They also kept the profits from the schoolbook sales. In 1942 the salary was the same, but the book profits were gone.

One of the sisters assigned that year was Sister M. Rose Bernard (Gehring), the woman we think of as re-establishing the Indiana sisters' mission in what is now Bangladesh. Saint Theodore's was her only active assignment in the United States; from this school she was assigned to the foreign mission seminary in Washington, DC. Saint Theodore's was always good to the missions in "India" and various activities occurred throughout the years to raise money for these missions.

The archives note that in June 1920 the graduates of Saint Theodore's school were not required to take the entrance exam for public high school admission. The fact that it was noted indicates the pride the sisters took in the quality of the education they were providing.

By March of 1921 an alumni association had been formed. In its first year the association raised \$300 for the school. The next year the income was \$630. We can note that some semblance of alumnae activities still existed in as late as last summer when the Sisters of the Holy Cross received a donation from a class reunion.

By the school year 1926-27 the enrollment reached 780 and 18 sisters and 5 postulants were assigned to the school. In March 1929, just before the beginning of the Great Depression, a new convent was completed. The formal opening was held on March 26 and the sisters gratefully moved in on March 29.

The archives change in tenor as the 1930s begin. It was the time of the Great Depression in the United States, yet no mention is ever made of the difficulties which the community must have faced. It was a time when many young women entered Holy Cross through Saint Theodore's and there is usually mention of them, sometimes by name and other times only in number. Many of these were women I have known, both as a child and in community.

The school year 1935-36 brings a remarkable occurrence, for the first time since the opening of the mission, there were no changes in the sisters assigned to the house. This was so noteworthy that the archivist made sure everyone was aware of the fact. There were 20 sisters, no postulants and 821 students in the school.

This was the period of time when the congregation had the juniorate program which brought girls still in high school to the congregation. A number of girls are noted as going to the juniorate program in these years.

In this time, the mid-1930s, there begins great attention to vocation efforts in the archives of Saint Theodore's. Sister M. Rafaelia (Brower) was the archivist; she was also the founder of a vocation circle, organized to promote vocations. This vocation circle was a branch of the Little Flower Mission circle and was known as the Sorrowful Mother branch. According to the archivist, a Redemptorist priest founded these circles.

In May 1936 it was reported that the vocation circle had 38 members. They went to Saint Mary's in a bus borrowed from DeLaSalle High School. The circle members had dinner in the guest dining room and met with the Mother General and with Mother Maria Incarnata (Quinlan). Then they went to the novitiate where the novices entertained them.

The circle members must have known many of the novices because in the preceding three or four years at least nine girls are reported to have entered the congregation, either as postulants or as juniors. The members of the mission circle received a holy card and a tour of Notre Dame. The sisters were apparently saved from the bus trip because it was reported that 6 sisters went in the car with Father Kearns.

The vocation circle was active in the next year as well, despite changes in assignments of the sisters. (One year of stability was about all one could expect.) In the beginning of the year it was reported that three more girls went as postulants. We are familiar with two of them, although they have now died: St. Mel (Banks) and Nazarita (Culligan). At the end of the year one member of the circle went as a lay missionary to Alaska, three entered the community as postulants and three went to the juniorate.

The following year brought more changes. The school did not open until the end of September because there was a polio epidemic in Chicago. Never ones to stay idle, the sisters assigned to Saint Theodore's went to other schools staffed by the Midwest province to teach until the danger had passed and the school was opened.

Sister Rafaelia was transferred from the school to the novitiate at Saint Mary's. That didn't stop her, however, from returning one Sunday a month to conduct the vocation circle. Many stories have been told of her time as assistant mistress of novices, but I doubt they are recorded. It seems they all began at Saint Theodore's.

In 1941 the sisters celebrated the centennial of the congregation with a banquet for the sisters on June 1. On June 6<sup>th</sup> it was celebrated by the school with a high mass at which both the glee club and the choirboys sang. Although it is never said, the relationship of the pastor with the sisters must have made the sisters' lives much easier. This relationship probably contributed to the great number of vocations from this parish.

We all know that World War II began on December 7, 1941, but this community of sisters did not report it. The sale of war bonds is reported in March 1942, but there is no mention of sisters' relatives in the armed services, the deprivations that must have been experienced, the sorrows of the children who lost relatives during the war. The 1944-1945 archives note the death of Franklin Delano Roosevelt on April 13, 1945 and VE day on April 8<sup>th</sup>. For the former there was a school assembly, for the latter a school Mass at 9 am and dismissal of school in celebration of the end of the war on one continent.

During the early part of the school year of 1942-1943, the sisters who were assigned to the newly staffed Holy Redeemer School in Evergreen Park, Illinois lived at St. Theodore's convent. They went daily to the new mission until the first school building was completed at Christmas 1942. At that time they moved into the convent quarters in the new school.

The Reverend Louis J. Briody was the founding pastor of Holy Redeemer Parish in Evergreen Park, Illinois. He was assigned to start the parish on December 3, 1941. All he had was some land in what was still a farming area and the rights to an old wooden Quonset hut to be used as both church and school. Father Briody approached the then provincial of the Sisters of the Holy Cross, Mother Verda (Dorsch). They must have had a relationship from the past because the decision was made to pull five sisters from other teaching assignments to open an eight grade school in September 1942. Sister Matthew (Betz) was appointed principal and directress. Father Briody also received the first priority building permit issued in the state of Illinois after the war started. The building of the first school and convent facilities began at the end of August 1942 and it was occupied over the Christmas vacation.

Father Briody was also very good to the Sisters of the Holy Cross, building the permanent convent for the sisters before building the rectory. While the school continues, the sisters withdrew in 1999.

The following year, the convent at Saint Theodore's remained open during the summer so that sisters could attend summer school at DePaul University. This practice continued into the 1970s as the congregation took deliberate actions to assure the completion of undergraduate and graduate degrees for its members. It seems likely, from the stories I have heard, that sisters attended school on part time basis during the academic year, but that practice is not documented in the extant records. In the years that followed, sisters attended many schools in the Chicago area and received numerous degrees.

In 1965, with the advent of the five year period of temporary profession, sisters in the second year of profession who had hospital nursing school diplomas lived at Saint Theodore's while they pursued BS degrees in nursing from Loyola. They were then joined by sisters who were teaching and who wished to be professional nurses. A number of sisters lived at Saint Theodore's during these years as full time students.

After World War II the size of the school stabilized, with enrollment in most years between 750 and 800. The congregation was paid \$50 a month for each sister. In many years, there are reports of special activities to raise money to pay the sisters' salaries. It seems that we were not only responsible for the school, but also for what we were paid. In the early years of the school these fundraisers were primarily student plays, which of course, the sisters organized. In 1947 the superior negotiated with Father Kearns to have one fewer play. Imagine, more salary and less work all in the same year. Finally, at Christmas 1954, the sisters were allowed to substitute a bake sale for a play, at the instigation of Sister Antonella (Black); this was considerably less work. The following spring, the play was replaced by a raffle. Thus, the era of student plays came to an end.

The same year brought the devotion to Father Moreau to Saint Theodore's convent. According to the archivist, Mother Rose Elizabeth (Havican) instructed the sisters to celebrate the anniversary of Moreau's death. She also sent a framed picture of the founder to be hung in the convent. For those of us in this congregation, we can all see that picture in our minds, even though better ones have subsequently appeared.

Before the end of the 1946-1947 school year, Father Kearns was ill and was hospitalized. At that time he had been pastor since the parish's founding 31 years earlier. Although he was back for the graduation mass, he probably never fully regained his health.

In October 1948 he celebrated the golden jubilee of his ordination. The respect of the sisters is shown in the gift that they gave him, a hand painted stole and burse. The parish members gave him a new Buick and a "sizable purse".

Growing up in Chicago at this time, I can attest to the generosity of parishioners to the priests assigned to the parish. When I was young, that would be in the 1950s, assistants were not allowed to have a car until they were ordained a given number of years, so they walked the parishes or depended on the kindness of parishioners or their families. It was not unusual for a parish to collect monies to give a car to a young assistant at the end of his first assignment.

Pastors, in those days, usually stayed in the parish until they died. This was the case of Father Kearns who did die as pastor at Saint Theodore's.

The years after the war were active ones for the sisters. In addition to changes in some of the community prayers, which came in the new community prayer Directory, the archdiocese decided that some teaching sisters would also run summer CYO camps. The archivist calls this an assignment and implies that the sisters had no choice but to participate.

These day camps were under the direction of Bishop Sheil and were designed to break down prejudices among children of different races. These camps, which appear to have been held in city parks, lasted about 6 weeks. The Holy Cross sisters ran the camp at Sherman Park and had the largest registration of the CYO camps. Sheil's foresight in addressing the racial tensions developing in the south side of the city presaged the issues that would arise in the future.

The south side of the city was largely white and the area around Saint Theodore's was heavily, though not only, of Irish descent. By the late 1940s these were second or third generation Americans who prized their single family houses and solidly middle class standard of living. As the post World War II demographic changes occurred, this life style was threatened.

The summer of the CYO camps was apparently a hot, dirty one. The sisters endured this discomfort not only during the day at the camp, but also when they returned home in the afternoon. The street in front of the convent, Paulina, was torn up for sewer work creating much dust to add to the heat. The crowning blow however, was Bishop Shiel's reward for the hard work of the summer camps, a boat trip to Benton Harbor. It seems our sisters weren't too interested in going, but they went, only to get seasick. They certainly didn't like this adventure.

In September 1949, Father Kearns was made a monsignor. This was an honor not only for him, but also for the parish. The parish members would have done work, both political and financial, to have this honor bestowed on him.



As the 1950s began, more movement can be noticed among the sisters. The sisters began to visit relatives at Christmas and Easter and take trips shorter than the annual home visits. Young women continued to enter religious communities, most stayed, but some returned home.

During this period of time the sisters also enjoyed other freedoms, \$3 Christmas gifts from the pastor, trips to the Beverly Theatre to see first run movies, visits back and forth with the sisters from Holy Redeemer. The latter often seemed to involve turkey dinners, regardless of the season.

On December 9, 1957 Msgr. Kearns died after a long illness. He had outlived both his sisters, Sister Rita having died in 1944 and Sister Lucretia in 1954. Kearns was replaced as pastor by George W. Touhy. He had grown up, almost in the neighborhood, in Visitation, a prominent Irish parish on 55<sup>th</sup>.

In the spring of 1958 the archives report the death of Cardinal Stritch, Archbishop of Chicago. They note that 6 students were sent for a special mass for him. They apparently got into Holy Name Cathedral. I was sent from Holy Redeemer, but there was no room for us.

In October 1958 the home and school council was formed. This occurred earlier than at many other parish schools. In September 1961 the provincial's letter, from Mother Verda Clare (Doran), focused on the upcoming ecumenical council. A booklet was provided to the sisters explaining the council.

From 1962 forward there were constant indications of change, in the church, in the congregation, in the neighborhood, in the parish and in the life of the school. The 1961 *Constitution* is released to the local community, the silver heart is given at first vows, and the cinctures are changed. In 1968 the structure of the congregation was changed from provinces to apostolic areas. The advent of the midwestern elementary region focused attention on the teaching ministry including that at Saint Theodore's.

The region began a process of evaluating the elementary schools the congregation staffed within the geographic area for which it had responsibility. It created the position of director of education for the region and task forces to review each school. As women began to leave the congregation following Vatican II, assuring that personnel were deployed wisely and well was increasingly more difficult.

The 1969 regional review of Saint Theodore's reported the following strengths:

- Well equipped facilities, especially the library and audiovisual equipment
- Sound education, children on grade level
- Volunteers in library, lunchroom, playground and office
- Reading and CCD programs
- Home and school association

However, there were also weaknesses:

Lack of financial stability in a changing (racially and economically) neighborhood  
Lack of guidance and counseling programs/staff  
Need for strong teachers  
Need cultural programs and programs for gifted and slow students  
Motivation lacking

The region made the decision to continue staffing Saint Theodore's school. In doing this the region added sisters to address the weaknesses noted. They also determined to seek governmental funding. This was successful and Title I funds were secured for reading teachers; this program was in place for a number of years.

However the tuition remained low and in 1968 was only \$50 per student with a maximum of \$100 per family. The highest salary paid to a lay teacher was less than \$6,000 and the sisters were paid \$1,500 per year. At the general chapter of the congregation in the summer of 1968, it was determined that sisters teaching in parish schools should earn at least \$2,000. The decision to remain evidenced the commitment of the congregation to the church in this changing neighborhood.

By 1971 the single student tuition had risen to \$200 per student and \$225 per family, but only for parishioners. Non-parishioners paid \$275 per student with a maximum of \$325 per family. An increasing number of the students were not catholic, and thus paid the higher tuition.

Differing views developed about the continuation of the school. The number of students began dropping in the late 1960s. There were 688 enrolled in 1960 and 400 in 1970. By 1971 the number dropped to 283 making the question of closure inevitable. On October 16, 1971 Sisters Catherine Dolores (Dietzen), Jeanne Clennon and Mary Elizabeth Niesen met with Father Touhy to discuss the potential for closing the school. No decision was made.

The sisters however, continued to be highly involved not only in the activities of the school but also in the neighborhood. As white families moved to the suburbs, poorer minority families, often headed by a single parent moved into the neighborhood. Many elderly parishioners remained in their homes. The sisters began weekly prayer meetings for parishioners, an elderly neighbor moved into the convent and stayed for three weeks when her house burned, some sisters became involved with PUSH, a largely black social action group. During this same time, two sisters lived in family homes and cared for elderly relatives while teaching in the school. Around them parish schools began closing.

In 1972-1973 the school had 8 sisters and 4 lay teachers. There were 253 students. Because the students had so many needs, summer school was held, apparently for the first and only time. The Catholic Community of Englewood was formed and for a time there was hope that all the parishes in Englewood could be combined into one and that this parish would have a parish school. This hope, which would have consolidated the catholic community on the inner city south side, failed for unknown reasons.

At some point in this time period Pierre J. Barr became pastor of the parish. Not much is known or reported about him. In February 1972 another evaluation of the school was done. In this

same period, Sister Margaret Michael (King) became principal of the school. She entered the congregation through Saint Theodore's through the parish, but was an immigrant from Ireland.

Efforts to strengthen the school continued, but in March 1973 Father Barr announced the closure of the school. It seems however, that he failed to have any discussion with the Archdiocese, so the closure announcement was rescinded. One can only imagine the confusion this caused for the sisters.

An elected school board and a parish council were put into place in April 1973. When school resumed in the fall of 1973, eight sisters and four lay teachers staffed a school with 250 students. While the records the congregation are silent, it seems clear that the school continued to struggle. At the end of the school year there was a meeting with the parents on the future of the school and of the parish. The congregation had assigned a disproportionately large number of sisters to Saint Theodore's school to assist in both the financial and academic concerns. This was not, however, enough to alleviate the problems.

Despite the concerns the school re-opened in the fall of 1974 with only 7 sisters and five lay teachers. The Title I funding continued, which gave support to the students with the development of reading skills. There were 232 students. Discussions continued concerning the potential for forming one catholic school in the Englewood neighborhood, with particular emphasis on cooperation between Saint Raphael and Saint Theodore parishes.

At the same time the congregation determined to restructure from the apostolic regions to geographic regions that were larger in size and numbers of members. In March 1975, Sister Margaret Michael was elected as the new regional superior of the Midwest region and was to assume office in the summer of 1975. The following month, a significant increase in tuition was announced, apparently in the hope of sustaining the school, but the number of students enrolling for the following year dropped.

It appears that all the proper steps were taken with the Archdiocese and on May 9, 1975 the announcement of the school closing was made public. The sisters moved out of the convent at the end of the year, attended the new region's chapter and moved on to new ministries. Over time the church was also closed and the parish, which had such an important place in the teaching ministry of the congregation, was no more.

During the 58 years the congregation staffed the school, the entire time of its existence, more than 200 Sisters of the Holy Cross were missioned at the parish. Sister Mechtildis (Braheny) holds the record, teaching at the school for almost 20 years (1939-1949 and 1959-1970). Many sisters lived there during the summers it was open while they attended school to complete their undergraduate and graduate degrees. Names of sisters who played important roles in the congregation are scattered among the pages of the archives. Such were the contributions and the rewards of the time the Sisters of the Holy Cross ministered in Saint Theodore's parish, Chicago, Illinois.

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