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Halfback Nick Swetz from Aquinas Institute tries to get around the defensive line as Joe Bell from Bishop Kearney zeros in for the tackle. B.K. defeated Aquinas 14-6.

Kearney defense hangs tough, Loury scores twice in fourth

By Kevin Myers

It was a typical rainy homecoming rivalry — except that there was an added twist.

Bishop Kearney's new football coach, Nick Teta, coached Aquinas for eleven years, ending in 1980. And this was his first time coaching against them.

"It added a little emotion in the players," Teta said. "They wanted to win this one for me."

Until the fourth quarter, though, when quarterback Carl Loury scored twice, on runs of 16 and 12 yards, it looked like Kearney's homecoming hopes would be rained away.

Aquinas held a 6-0 lead through the end of the third quarter. Aquinas quarterback Mark Chapman scored on a 3-yard run, set up by a 70-yard scramble by Nick Swetz.

But Aquinas would score no more.

Kearney's defense hung tough. Aquinas actually outgained Kearney, 186-160, but Kearney stopped Aquinas four times inside the 30-yard line.

The most crucial factor in the game, Teta said, "was when we held them back a couple times on our own 30-yard line."

Kearney's first score occurred one play into the fourth quarter.

The scoring drive started on Kearney's own 37-yard line, after a fourth-down sack by defensive lineman Brian Casey. In the first series, Joe Buddenbeck pounded through the middle on third-and-seven, reaching the 49-yard line for a first down. Tyrone Ashford swept to the left for 9 yards, and then Mark Garland struggled through the middle for another first-down conversion. With third-and-ten, Carl Loury faked the handoff and threw 21 yards to Mike Murphy. Held until the third down once again, on the 18-yard line, Loury faked the handoff and ran 16 yards, catching the left corner of the end zone.

Dave Valentini kicked the 1-point conversion.

Kearney's second scoring drive occurred two possessions later.

A 17-yard scramble by Tyrone Ashford and a costly 15-yard penalty to Aquinas helped move Kearney's team from its own 47 to Aquinas' 15-yard line. On third-and-six, Loury ducked in front of a quick Aquinas rush and sneaked into the end zone.

Bishop Kearney will attempt its sixth win Friday, Oct. 25, against Wilson High School, at 7:30 p.m. at Edgerton Park. Aquinas will face fourth-ranked McQuaid Saturday, Oct. 26, at 2 p.m. at McQuaid.

'The Changed Life'

Continued from Page 14

and the sisters jointly decide how it should be spent. They pay the bills and buy the food. "Now I'm more responsible," Sister Beverly asserts. "I think about turning up the heat before I do it."

"I definitely feel it's better that it's hard to make our own decisions. We're much more responsible for our own decisions now," she said. "It's never easy to make decisions, but I definitely think it's better to have the responsibility than just to follow."

In fact, she notes, it's often very difficult to follow the rules if you don't understand, if you hear a different drummer. Renewal has made obedience more complex, she said, and has changed the whole concept of religious vows, particularly the vow of poverty.

Sister Beverly explains that she grew up as the eldest of 12 children. The family was poor, she explains, in terms of the amount of money it had, but rich because her parents knew how to manage what little they had so that the children never went without. "We had the support of the Church and of our peers. We lived frugally, but I feel as if when I was a child we practiced poverty in a very good way."

Living in a convent, however, while technically under the vow of poverty, was a different experience. Because the necessities of life were paid for by the Church and meeting the bills wasn't the sisters' concern, life in the convent failed

to hold sisters responsible for themselves and for living out that vow of poverty.

Working with migrants presents Sister Beverly with yet another picture of poverty. Sometimes, she explains, when she used to go out on home visits, "I'd come back from the camp, come into my bedroom at the convent and climb into my bed with clean sheets, I almost felt guilty about the luxury of being able to close the door and have privacy. (In the camps) whole families live in two rooms and have no sheets."

"When you see poverty face to face or go into a room with two chairs and they offer you a chair and you're afraid to sit on it because of (concern over a lack of) cleanliness, then you realize how wealthy we are." Such experiences, she says, help her realize the implications of simplicity in order to share the wealth she has. But she does not believe that the vow of poverty should be taken to the extreme of living like the migrants do. "The poverty of religious life is to free us from the distractions of the world so that we can pursue higher goals," she says, "so that we can be aware of the place the Lord holds in our lives. If we are struggling for existence, we are not going to be able to be aware of that place."

Although one suspects she sometimes longs for simpler days gone by, she says, "I probably could not go back to teaching now. You move into another framework. The teaching years were in some ways

more peaceful. These years have become fraught with activity and extensive need, so you feel pulled in several directions.

"The Spirit took us where the Lord wants us to go." She sees her work very much as a ministry to the migrants even though she does not teach religion. Some of the children who stay in the Brockport area through the school year are, however, placed in Catholic schools.

She also feels that working with the migrants has broadened her vision of the world. "I think I have grown in my understanding of life, in my getting to know other people and other cultures, in my sensitivity to the poor and dealing with linguistic difficulties people have, in the opportunity to study in Mexico one summer and learn what it's like to be on the other side," she says.

Prior to renewal, she explains, sisters "dealt with families on an intellectual level or school level. We didn't deal with people's problems." That's quite a switch to what she's doing today: helping children finish their educations in the milieu of poverty, alcoholism, child abuse, sexual abuse and a constant threat to some of being forced to leave the country by the U.S. Immigration Department. In fact, Sister Beverly was once called "cavalier" by a federal judge when, on behalf of a migrant family about to be deported, she testified: "When persons violate a law of another country to better

the lives of themselves and their children, I cannot stand in condemnation of them."

Those words are also testimony to the new roles sisters are taking in society — one of involvement with the lives and troubles of the laity. "The religious are not different from laywomen, if you will. We are women, we are laywomen; we're not clerics in the Church who have made a specific commitment," she says, adding that perhaps the old concept of women religious acting in isolation from lay women and society is gone.

"As active or apostolic religious women in the Church, our ability for more self-determination has made us more aware of our solidarity with the entire Church," she explains. "We're not monastic women. We should be functioning in solidarity with the poor and with men and women in the world. We all travel through the world, but we're coming with some special charism that we've gained. It's not just to keep to ourselves. The '70s and '80s renewal allows us to share that more fully than was possible in the '60s."

"The older concept of ministry was working within the diocese. That concept is something I had to come to grips with. I'm still working for God, helping people. Exhaustion has a part in it, too." Sister Beverly concludes. "I don't always take time to sort it all out. There's not a lot of time to sit back and analyze."