

# Jews, Christians Rap 2 Films

## 'Passover Plot' Panned

New York (RNS) — After what its backers considered a disappointing opening in some U.S. cities, the movie "Passover Plot" is scheduled for further showings, especially in college and university communities.

The film portrays Jesus as a dedicated man who plotted his own crucifixion.

In a memo to regional directors of the Anti-Defamation League, Rabbi Solomon Bernards, director of interreligious cooperation, and Rabbi Leon Klenicki, director of Jewish-Catholic relations, said that "while ADL unalterably opposes censorship, we are deeply troubled by the manner in which this film disparages a major faith community. We believe that should responsible Christians ask us to join in issuing statements regretting the poor taste and outrageous reflection on Christianity which is involved in the film, that you should do so, in concert with your local leadership.

The Catholic-Jewish Committee of Boston called the film "damaging to interfaith relations" because it "grossly distorts the New Testament account of the last days of Jesus and offers an unsubstantiated account of a scheming and opportunistic Jesus who covertly planned the scenario of his own death."

Father Joseph Pollard, communications director for the Los Angeles archdiocese, said the movie "has relatively little violence. It is beautifully photographed. It is well-cast. It has no sex. But it is a lie."

In the film, he added, "Jesus is a political liberationist who uses scripture and people to suit his purpose. Being a man, his plan for cheating death or gaining immortality is either reckless or suicidal. Not only do I hope never to follow this pious freak; I wouldn't even buy a used candle from him."

Ward Pennington of Atlas Films, which is releasing the film, who is a Roman Catholic, said, "Nothing in this film offended me. I like the Jesus in the film" because he is "real machismo, dynamic," rather than an "effeminate, complacent icon."

## Israel Blocks Porno Movie

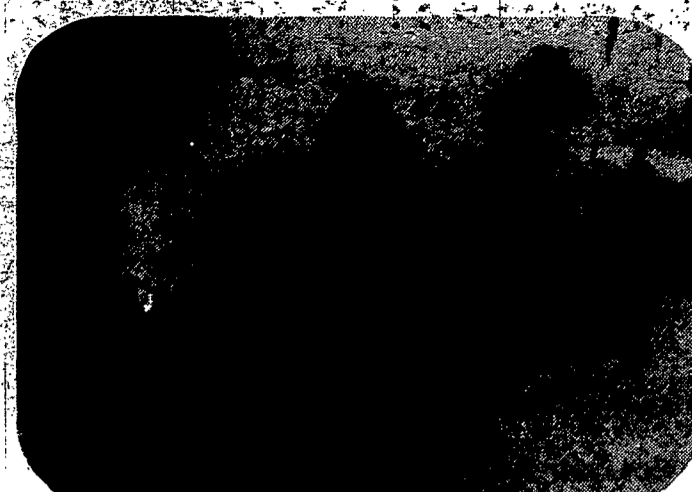
Jerusalem (RNS)—Danish film-maker Jens Joergen Thorsen will not be allowed to produce a pornographic movie in Israel on the sex life of Jesus, a government spokesman said here.

Yitzhak Agassi of the Ministry of the Interior said that while Thorsen could come to Israel as a tourist, he would not be given a work permit, without which "it is impossible to go ahead with plans for commercial film-making."

Thorsen already has been refused permission to film his "Love Life of Jesus" in Denmark, Sweden, France and Italy. His effort to make the film in England has met massive opposition from Queen Elizabeth, Prime Minister James Callaghan, Anglican Archbishop Donald Coggan of Canterbury, Cardinal Basil Hume of Westminster as well as non-Christians Salem Azaam of the Islamic Council of Europe, Marminder Singh of the Sikh Divine Fellowship, and Bashir Ahmed Maan, of Pakistani organizations in Britain.



Scene from "The Passover Plot" shows Jesus being tried by the council of priests for blasphemy. Jesus is portrayed by Zalman King. (RNS Photo)



## New Faces at School

The three smiling little faces above belong to Sandy Frattare, Shannon McEllatter and Barbara Burgess — new faces at one of the oldest institutions of its type in the diocese: the Sunday School for Preschoolers at St. Lawrence Church.

classrooms governed by six teachers.

The program drew the attention of many other parishes and the then directors, James and Marilyn Curtis, were called on to help establish other such projects.

The program began in 1965 under the guidance of Ruth Ray in a single classroom of the school. Within two years the project had expanded into six

The directorship passed on to Joseph and Nancy DiBattisto and then to William and Joann Camann. Today's enrollment lists 98 children. There are 13 teachers, three adult aides, and nine teenage aides.

## Courier Christmas Fund Garners Record \$44,571

For the eighth straight year, the Courier-Journal Christmas Fund reached a

record high. The 1976 campaign garnered a total of \$44,571 as compared with

the previous high of \$42,290 collected in 1975.

The number of contributors was near a record also. This year 1,924 contributed. The highest number of contributors came in 1975 when 1,951 participated.

"We are very pleased at the success of the annual drive this year," said Anthony J. Costello, general manager. "So many people deserve a great deal of credit for all the work that goes into the campaign every year. But none deserve more praise than the contributors. Despite economic problems everywhere, they annually give more and more to help less fortunate people."

The drive is conducted annually in conjunction with Catholic Charities. As has become traditional the Courier-Journal published the 100 neediest cases in the diocese, as provided by Charities.

## Repp

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the truth than some of my earlier songs that were more identifiable as religious. That's up to someone else to decide. I only write them, and I write for myself."

Asked about his reaction when he hears his songs used in Church, Repp pointed out an event "I was more excited about. In 1966, when the late Dr. Martin Luther King was leading a march in Chicago protesting open housing, he led the people with one of my songs. I was much more pleased with that, frankly, than just happening into a church where they were using my material."

## DSC

Continued from Page 1

DSC members complained that "the sisters on the (Property Insurance Review) committee were given an inadequate 5-day notice of the meeting," that there was "apparently no consultation process set up for a choice of a new company, the approach is not competitive, and no no consultation of groups covered by Lucas and Dake has taken place."

Sister Mary Beatrice Curran, RSM, asked Noonan, "Are we (DSC) just window dressing?" She concluded that if the DSC is to be a consultative group, they must be consulted before decisions are made.

Sister Barbara Moore, RSM, president of the sisters council, told Noonan that "there is not a consultative group in the diocese that supports the ordinary more than the DSC."

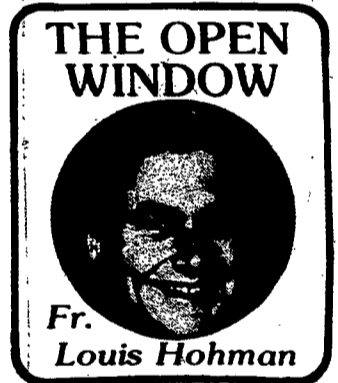
Council members agreed that because this insurance decision has already been narrowed to two insurers it was apparent no attempt was made to consult the DSC.

"I think we all feel like tokens," Sister Barbara said.

Noonan assured the DSC that no formal decisions, dealing with the insurance plan or any other program, have been made or will be made without consultation of the DSC, Priests Council and the DPC.

Answering to criticism of not consulting groups covered by Lucas & Dake he said that he was assured that these groups were questioned. Sister Louise Weber, SSJ, property insurance committee member, said the Mercy Motherhouse and High School were covered by the plan and not consulted.

Noonan explained that was "complete news to me." He said that Thomas Weber, diocesan director of finance, had informed him no congregations were covered by that plan.



Dear Father Hohman,

We have three teenage children who will not attend church anymore. They all had Catholic school training but their excuse is all too familiar to hear. "None of our friends go, why should I?"

I have tried everything, short of throwing them out of the house, to no avail. I will be praying for them to change their hearts and I hope you will do the same.

Thank you,  
Signed, A.G.

Dear A.G.,

I'm sure you realize that this is a rather widespread problem. It is related primarily to the need for some kind of painful adolescent rebellion against parents and authority, and also it is a result of the de-emphasis of the mortal sin aspect of missing Mass.

1. Tell them that one of the important dividing lines between being grown up and not being grown up is when you stop saying "None of our friends go, why should I?" And if they are not grown up then

somebody needs to tell them whether or not to go to Church.

2. Begin an in-depth study of your own on why you attend Mass. What does it really mean to you? Do you see it as a necessary response to God's goodness? Do you see it as a response to God's love in giving Himself to you and your giving yourself to Him in return? Do you see the need to externalize that rather than keep it to yourself? If you do, then perhaps you can enter into dialogue with your youngsters. The point I am trying to make here is that very often parents don't really know why they go to Mass and as a result are not able to explain it to their children. Lack of a proper explanation simply leads the young people to question your believability. They can excuse themselves by saying that you have just gotten into a rut and are simply doing the things that you were told to do many years ago without knowing why.

3. If you come on too strong to them you only indicate your own distress and their power over you and the whole effort becomes counterproductive. I am very glad that you haven't attempted to throw them out of the house or anything of the sort.

4. Keep on praying for them. Very often when things get a little more hairy in their lives they begin to see they are not all that self-sufficient, and begin to recognize the need for God, and the need to be in contact with Him. In any case don't give up on them.

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