

HUMANITIES INSTITUTE
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I.N.R.I. (1923)

Robert Wiene (1873-1938)

OVERVIEW

Auteur: Robert Wiene (b. 1873— d. 1938) was a writer and film director of the silent film era of German cinema. He is particularly known for *The Cabinet of Dr. Caligari* (1920) which is considered to be one of the finest examples of German expressionism. He is also famous for *Raskolnikow* (1923), an adaptation of Dostoyevsky's *Crime and Punishment*; *The Hands of Orlac* (1924), a silent horror film; *One Night in Venice* (1934), an operetta film. He was born in Breslau as the elder son of the successful theater actor Carl Wiene. Following the rise of the Nazis to power, he fled Germany as he was of Jewish descent. Wiene died of cancer at the age of 65.

Film: *I.N.R.I.* is a silent religious epic from 1923 directed by Robert Wiene. It features Gregori Chmara, Henny Porten, Asta Nielsen, and Werner Krauss. The producers are Hans Neumann and Hans von Wolzogen. Cinematography is by Axel Graatkjær, Reimar Kuntze, and Ludwig Lippert. The film recounts the events preceding Jesus Christ's crucifixion and is adapted from Peter Rosegger's 1905 novel. The music is by Willy Schmidt-Gentner. The title of the film *I.N.R.I.* derives from the Latin initialism 'Iesus Nazarenus, Rex Iudaeorum' which translates to 'Jesus the Nazarene, King of the Jews' in English. According to John 19:20, this inscription was written in three languages—Hebrew, Latin, and Greek—during the crucifixion of Jesus.

Historical background: The film was filmed over a period of 90 days from May to September 1923 at the Staaken Studios in Berlin. It boasted a stellar cast, elaborate sets, and many extras. In scale and length, *I.N.R.I.* is the largest film directed by Wiene during his career. In 1933, it was re-released in the United States with new music and narration under the title *Crown of Thorns*. *I.N.R.I.* was based on a 1905 novel by Peter Rosegger (1843–1918). He was an Austrian writer and poet from Krieglach in the province of Styria. He was the son of a mountain farmer and grew up in the woodlands and mountains. Rosegger became highly productive as both a poet and author, alongside being a respected educator and visionary. He received Nobel Prize nominations three times and came very close to winning it in 1913. In Styria, he is considered a national treasure even today.

SYNOPSIS

Jesus Christ is born in Bethlehem. When he becomes a teenager, he spends his time in the temple which he considers to be his Father's (God) house. When he becomes an adult, the news of him as a prophet and healer spreads throughout the land. Jesus heals the sick, restores sight to the blind, and raises the dead. Even Jewish priests talk about his teachings such as that one should love one's enemies. But they nevertheless believe that he is a fake prophet. Jesus embraces children as part of his kingdom of heaven. Then Jesus' mother Maria prophesies that Jesus will be forsaken by those who follow him in the hour of trouble. Later on, Jesus enters Jerusalem which is enthusiastically celebrated by the people as they believe he will save them from the yoke of Rome. One day, Jesus sees how traders and merchants exchange money in the temple. He becomes furious and expels the money traders with a rope. Meanwhile, Jewish priests organize a plot to kill Jesus. Judas, one of the twelve apostles of Jesus, is offered to deliver Jesus into the hands of Jewish priests. Next, Jesus dines with his apostles and foretells them that one of them will betray him. Later, Jewish priests give Judas a bag full of silver coins so that he will accept to betray Jesus. Jesus, knowing in advance that he will die, is filled with sadness and prays with his disciples. After the prayer, Roman soldiers come in search of Jesus. Judas betrays Jesus by kissing him on the cheek, thus letting the soldiers know who Jesus is. Next, Jesus is arrested and brought before Priest Annas for judgment. Priest Annas judges that Jesus deserves death because of blasphemy as he claims that he is the son of God. After this first trial, Jesus is brought before Pontius Pilatus. Pontius

Pilatus thinks Jesus is innocent and righteous but the crowds demand that he be crucified. Pontius Pilatus asks the crowds whom they prefer to be released, a criminal called Barabbas or Jesus. The crowds want Barabbas to be released. So, Jesus is prepared for crucifixion. Roman soldiers and the crowds mock him as he carries his cross to the place where he will be crucified. Maria Magdalena and his mother Maria watch him helplessly as he is crucified on the cross. Jesus prays that his Father forgive his executioners as they do not know what they are doing. After Jesus' suffering is over and he loses his life, a centurion who has witnessed the crucifixion remarks that Jesus was a righteous man.

PLOT

Jesus is born

The film begins with the birth of Jesus. We see a large crowd gathered around a cradle where the baby is.



Jesus discusses religion with Jewish teachers

In the next scene, we see a young Jesus surrounded by Jewish teachers and philosophers. He talks to them about various teachings and religious topics.



Jesus tells his mother Maria that his place is in the temple of His Father

As he engages in dialogue with the elders, his mother Maria appears. She comes and hugs her child. She says to him: 'Behold, thy father, and I sought thee with distress.' Jesus replies: 'Why did you seek me? Did you not know that I must be in that which is my Father's?' Here, Jesus remarks that he is the son of God in heaven and therefore, he should be in the house of his true Father which is the temple. His mother Maria looks up at the sky with melancholic eyes.



A preacher proclaims the coming of the kingdom of heaven

One preacher walks in the streets and says: 'Repent, for the kingdom of heaven is at hand!' The crowds respond hysterically.



The news of Jesus circulates the land of Judaea

We see the fifth governor of the Roman province of Judaea, Pontius Pilatus. The soldiers come and inform him about some strange news that has been circulating the land: 'A prophet has come—from the tribe of David.' Two poor men come to talk to the governor. They say to him that: 'Jesus heals the sick, restores sight to the blind, raises the dead...'. The governor looks unimpressed and cynical.



People spread the news of the Messiah

One man runs toward the crowds and shouts: 'The Messiah has come!' The crowds gather around him with curiosity. The man says to the crowds: 'Light is around Him. And every word of his remains indelibly in hearts. He has come to break the Roman yoke. And all who see Him believe in him!'



Jewish priests talk about Jesus

We see the Jewish priests gathered. They talk about Jesus: 'He said he would enter Jerusalem as a king...and he also said love your enemies.'



Jesus embraces children into his kingdom of heaven

A child walks towards Jesus. Jesus embraces the child. He says: 'Let the children come to me and do not hinder them; for theirs is the kingdom of heaven.' After he says these words, many children gather around him.



Maria Magdalena washes Jesus' feet

As people gather around and listen to Jesus, Maria Magdalena comes toward him and bends down to wash his feet. Then she wipes Jesus' feet with her hair. Jesus puts his hand on her head to bless her.



Maria prophecies that Jesus will be betrayed

Jesus' mother Maria comes through the crowds to meet Jesus. She looks at him with wistful eyes. Jesus notices his mother and gets up to walk toward her who is waiting with her open arms. Maria hugs him. She caresses his hand. Yet, all of a sudden, her eyes become filled with fear: 'All who follow You today will forsake You in the hour of trouble.' She is filled with sadness. Jesus looks to the ground as he already knows that he will be betrayed by his followers.



Jewish priests gossip about Jesus

People talk about Jesus. They say: 'How can you believe a fake prophet?' Jewish priests gossip about how Jesus could break the yoke of Rome.



Jesus enters Jerusalem

Jesus enters Jerusalem on the back of a donkey. People celebrate his coming with great enthusiasm and joy. They say: 'The hour has come! Lord, the entrance to the palace of the kings.' 'Behold this sword, Thy word is enough and not one Roman shall see the next day! Lord, the people place all their hope in this hour.'



Jesus expels the merchants and traders out of the temple

Jesus enters the temple and sees merchants and money exchangers. He becomes furious: 'It is written: My house is a house of prayer, but you have made it a den of robbers!' He overthrows the tables and expels the merchants from the temple with a rope.



Jewish priests organize the plot to kill Jesus

We see the Jewish priests talking among themselves. One Jewish priest says: 'Didn't I tell you when he comes as king, that we will worship him? Did he come as a king?' One of the other priests says: 'I want to capture him tonight before anyone knows where he is hiding.' 'Perhaps there could be a traitor among the twelve?'



Judas is offered to deliver Jesus into the hands of Jewish priests

People gossip about Jesus. They say: 'He came as a beggar, he could have been a king. This is not the Messiah!' The man saying these words pulls out a sword and breaks it into two pieces. One man says: 'If he is the Messiah, then he will overthrow his beggar's cloak in the hour of danger.' Another man says: 'Deliver him into our hands and he will stand here in his glory...' Judas collapses to the ground after hearing this offer.



Jesus dines with his apostles

Jesus dines with his twelve apostles. He breaks the loaf of bread into two and says to his disciples: 'Take and eat; this is my body that will be given for you!' Then Jesus gets up with a cup of wine in his hand: 'Drink of it, all of you; this is my blood of the New Covenant, which will be shed for you and for many for the forgiveness of sin.' Jesus drinks from the cup of wine and gives it to one of his disciples on his left side. Then he gives the cup of wine to his disciple on his right side. One by one, the disciples drink from the wine. Lastly, it is Judas' turn to drink.



Jesus predicts that his apostles will betray him

In the next scene, we witness Jesus predicting that one of his disciples will betray him: 'Verily, verily, I tell you: one of you will betray me.' Then Jesus turns to Peter and says to him: 'Verily, I say to you, before the rooster crows twice, you will deny me three times!' Peter looks horrified as he cannot believe that he could do such a thing to Jesus. We see the disciples looking down in sadness and guilt as Jesus slowly leaves their side.



Jewish priests give a bag full of silver coins to Judas

Judas rests against the walls of the Jewish temple. Then he enters the temple and meets the Jewish priests. He asks them: 'What will you do if I betray him?' Jewish priests give him a bag full of silver coins.



Jesus prays with his disciples, saddened by the knowledge that he will have to die

Jesus goes away from his disciples and after walking for a while, falls on his face and prays: 'My Father, if this cup cannot pass from me before I drink it, You will be done!' Then he returns to his disciples who have been sleeping on the ground. He wakes them up and says: 'My soul is sad unto death... Stay here and pray with me!'



Judas betrays Jesus and delivers him into the hands of Roman soldiers

Roman soldiers come searching for Jesus. Judas who is among the crowd, approaches Jesus and says to him: 'Hello, Master!' Then he embraces him and kisses him on his cheek. At this moment, Roman soldiers come to arrest Jesus. Jesus' disciples take out their swords but Jesus doesn't want them to interfere. He lets himself be arrested by the soldiers.



Jesus is first brought before Priest Annas for judgment

Jesus is brought before Priest Annas for judgment. Priest Annas lets the prosecutor speak. The prosecutor speaks: 'Jesus of Nazareth! You are accused of breaking the law of God!' Jesus stays silent in the face of accusations. A man runs to the scene and says: 'My child was blind—he restored his sight—on the Sabbath!'



Peter denies knowing Jesus

Meanwhile, apostle Peter stands near the walls of the Jewish temple. One of the soldiers asks him: 'Are you not one of those who believe in the false Messiah?' Peter denies he is an apostle of Jesus.



Priest Annas judges that Jesus deserves death because of his blasphemy

In the temple, another man comes to speak for Jesus: 'I was a leper, he healed me and told me to worship him, that he is the son of God!' Jesus stays silent while the people fight and discuss among themselves. One man speaks loudly that Jesus told them that he could tear down the temple of God and rebuild it in three days. Thus people accuse Jesus of many wrongdoings. Priest Annas asks Jesus if this is what he said. Jesus responds: 'If I spoke in the language of angels, you would not understand me.' The priest demands an answer from Jesus: 'I command you by the living God to tell us: are you the Christ, the Son of God?' Jesus says: 'Yes, I am!' Priest Annas declares that Jesus deserves death.



Roman soldiers ask Pontius Pilatus to pass judgment on Jesus

Roman soldiers go near Pontius Pilatus, the fifth governor of the Roman province of Judaea. One of the soldiers tells Pontius Pilatus that the High Council requests that he pass judgment in the night: 'They are talking about a plot against the emperor!' When Pontius Pilatus hears this, he gets up from his bed and prepares to go to the trial.



Pontius Pilatus believes Jesus is innocent

The trial of Jesus begins. Pontius Pilatus asks Jesus whether he is the king of the Jews. Jesus looks up at the sky and says: 'You say so!' Pontius Pilatus comes near Jesus: 'If you were really a king, Rome would sweep you away! No empire on Earth can resist Rome. Rome has troops!' Jesus responds: 'My kingdom is not of this world!' Pontius Pilatus looks frightened: 'So are you the king?' Jesus lifts his arms toward the sky: 'Yes, I am the king. I was born for this, and that is why I came into the world, to give testimony to the truth!' Pontius Pilatus says that he finds no fault with Jesus. But the crowds hysterically demand the crucifixion of Jesus. They shout: 'Crucify him!'



The crowds demand that a criminal called Barabbas be released instead of Jesus

Next, Roman soldiers bring another criminal called Barabbas. Pontius Pilatus asks the crowds: 'Whom do you want me to release to you, Barabbas, or Jesus who is called Christ?' The crowds shout that they want Barabbas to be released. After Barabbas is released, Pontius Pilatus says: 'I am innocent of the blood of this righteous one.' Then soldiers take Jesus to be crucified.



Jesus is insulted by Roman soldiers and the crowds

Roman soldiers disrespectfully take off Jesus's clothes. Then they cover him with a cloak while laughing at and mocking him. They put a crown of thorns on his head as they insultingly shout: 'Hail, King of the Jews!' The crowds, likewise, hysterically laugh at him and make insulting and degrading remarks about him. Next, we see the cross being lifted for Jesus to be crucified.



Jesus carries his cross to the place where he will be crucified

Jesus carries his cross as he walks toward the place where he will be crucified. A man bends down on his knees and asks Jesus whether people are worthy of his suffering. Jesus continues to carry his cross. Meanwhile, two women follow Jesus. These women are Maria Magdalena and Jesus' mother Maria.



Jesus prays that his Father in heaven forgive Jesus' executioners

We see Jesus crucified on the cross and his suffering. We see the hopelessness in his facial expressions and eyes. He looks upward and says: 'Father, forgive them, for they do not know what they do!'



Maria Magdalena and Maria helplessly watch as Jesus suffers on the cross

Maria Magdalena and Jesus' mother Maria watch helplessly as Jesus is nailed to the cross. They are full of despair as they cannot do anything to save him.



Peter is remorseful that he denied Jesus

Peter weeps in agony, deeply remorseful of having denied Jesus.



Jesus dies on the cross

Jesus knows he is about to die: 'It is finished! Father, into your hands I commend my spirit!'



A centurion remarks that Jesus was a righteous man

After Jesus dies, a centurion remarks: 'Surely, this was a righteous man!'



CHARACTERS

Jesus Christus:

Jesus Christ or Jesus of Nazareth is a first-century Jewish preacher and religious leader and the central figure of Christianity. Jesus is the protagonist of *I.N.R.I.* In the film, we the viewers witness Jesus' life, beginning from his birth up until his death on the cross. The characteristics that make Jesus different and remarkable are his devotion to God, his compassion toward all people, his self-sacrificing nature, and his forgivingness.

Devoted: We first see that Jesus is devoted to his God (his Father in heaven) in the scene where he engages in dialogue with Jewish priests in the temple. When his mother Maria comes looking for him, he tells her he must be in his Father's house as he is the son of God. Another scene where we witness Jesus' devotion is when he expels the merchants and money traders from the temple. His fury is proportionate to his devotion to his God as he remarks: 'It is written: My house is a house of prayer, but you have made it a den of robbers!' This scene shows us clearly how he is ready to defend justice and respect for his God.

Compassionate: Jesus is a compassionate individual as can be seen in the miracles he performs for the benefit and well-being of the people around him. He heals the sick, restores sight to the blind, and raises the dead. He accepts children into his kingdom of heaven.

Self-sacrificing: Jesus sacrifices himself for the humans of the world. As he remarks during his last supper with his disciples, the bread he gives to his disciples symbolizes his body which will be given to them. And the wine which he gives to his disciples symbolizes his blood of the New Covenant. Jesus knows in advance that his blood will be shed for the people for the forgiveness of sins. Jesus' acceptance of the judgment of his trial and his noble endurance of the suffering on the cross shows us his self-sacrificing nature.

Forgiving: We witness the forgiving nature of Jesus when he is suffering on the cross. Even though he is in agony which can be seen in his hopeless eyes, he never harbors hatred for any one of his enemies. On the contrary, we witness as he looks upward to the sky and says: 'Father, forgive them, for they do not know what they do!' His selfless and great-hearted nature is also exemplified in his teaching that one should love one's enemies.

Maria:

Maria is a first-century Jewish woman of Nazareth, the wife of Joseph, and the mother of Jesus. We see her in several scenes of the film where she interacts with her son. Even though we do not get to know the details of her life and personality, we can observe that she is a loving mother who is deeply concerned about the well-being of his son.

Loving: Maria's loving nature can be seen in the scenes where she interacts with her son, Jesus. In one of the earlier scenes of the film, we see Maria looking for her son in the temple, visibly concerned about his well-being. In a second scene, Maria talks to Jesus and prophecies that all who follow Him will forsake Him in the hour of trouble. The viewers witness the sadness, melancholy, and wistfulness in Maria's eyes which reflect her deep worries about her son's inevitable future. The last scene where we see Maria is when she follows Jesus as he carries his cross to the place where he will be crucified and we also see her helplessly watching Jesus' suffering on the cross.

Maria Magdalena:

Maria Magdalena is a woman who travels with Jesus as one of his followers and is a witness to his crucifixion and resurrection. She is very devoted to Jesus which can be seen in her service toward him.

Devoted: In the film, we see Maria Magdalena washing Jesus' feet which proves her devotion to Jesus, the son of God. Another scene where we see Maria Magdalena is when she and Jesus' mother Maria watch Jesus carrying his cross to the place of crucifixion. Along with Jesus' mother, Maria Magdalena watches the events helplessly as Jesus is nailed to the cross.

Pontius Pilatus:

Pontius Pilatus is the fifth governor of the Roman province of Judaea, the official who presides over the trial of Jesus and ultimately orders his crucifixion. During the trial, we see that he values justice and mercy. However, he has to order Jesus' crucifixion because of the demands of the crowds.

Merciful: Pontius Pilatus asks Jesus several questions about whether he is the king of the Jews. When Jesus responds that His kingdom is not of the (material) world, Pontius Pilatus realizes that Jesus is indeed the son of God. Pontius Pilatus ultimately judges that he finds no fault with Jesus. Even though he has to order Jesus' crucifixion at the demand of the crowds, he says: 'I am innocent of the blood of this righteous one.' This shows us his merciful side.

Judas Ischariot:

Judas is a disciple and one of the original Twelve Apostles of Jesus. He betrays Jesus to the Sanhedrin in the Garden of Gethsemane by kissing him on the cheek to reveal his identity. He is a symbol of disloyalty and betrayal in the film.

Disloyal: Judas is a disloyal figure as he becomes corrupted by Jewish priests who organize the plot to kill Jesus. Jewish priests give Judas a bag full of silver coins which suffices for Judas to betray Jesus. In *I.N.R.I.*, we do not see how Judas regretted his actions later on. (However, in the scriptures, we learn that Judas was remorseful of his actions and later hanged himself.)

Priest Annas:

Priest Annas is a high priest before whom Jesus is brought for judgment, prior to being brought before Pontius Pilatus. A striking feature of the figure of Priest Annas is his confidence in his judgment of Jesus.

Decisive: Priest Annas listens to what people have to say about the healing miracles of Jesus. During the trial, one man says that Jesus told them that he could tear down the temple of God and rebuild it in three days. Priest Annas asks Jesus whether he is the son of God. When Jesus answers in the affirmative, Priest Annas becomes convinced that Jesus blasphemes against God by claiming that he is His son. Therefore, he judges that Jesus deserves death. His decisiveness in his final judgment of Jesus reflects his resolute nature.

Simon Petrus:

Simon Petrus is one of the apostles of Jesus who later denies him in the hour of trouble. The reason why Simon Petrus denies being an apostle of Jesus is that he is scared of the consequences of what might happen to him were he to speak the truth.

Fearful: During the final supper, Jesus tells Peter that Peter will deny him three times before the rooster crows twice. Peter is horrified at Jesus' foretelling as he cannot believe that he could do such a thing to Jesus. Nevertheless, Jesus' insight is right. In the hour of trouble when Jesus is brought to trial, a Roman soldier asks Peter whether he is not one of the believers in the false Messiah. Because he is too fearful of what might happen to him, Peter denies he is an apostle of Jesus. Yet, at the end of the film, we see Peter weeping in agony, deeply remorseful of having denied Jesus.

THEMES

SOCIETY

Religion Religion is the core topic of *I.N.R.I.* Religion can be defined as 'the belief in and worship of a superhuman/supernatural power or powers, especially a God or gods'. *I.N.R.I.* is about the life of the central figure of Christianity which is a monotheistic religion. Monotheism is the belief that one god is the only deity. In *I.N.R.I.*, we see the life events of Jesus who claims to be the son of God who resides in heaven. As Jesus explains to Pontius Pilatus during his trial, he is the king. He proclaims: 'I was born for this, and that is why I came into the world, to give testimony to the truth!' According to the interpretation of the film which is based on sacred scriptures, Jesus came to earth to save humans from their original sin (which was committed by the ancestors of humans, Adam and Eve, when they rebelled against God) and make it possible for them to have a renewed relationship to God. Jesus knew well in advance that he would be sacrificed for the benefit of the people. Therefore, he remarks during his last supper that the bread the disciples eat represents his body which will be *given* (sacrificed) for them. Furthermore, the wine they drink symbolizes his blood of the New Covenant. (The New Covenant is viewed by Christians as a new relationship between God and humans mediated by Jesus upon the sincere declaration that one believes in Jesus Christ as Lord and God.) Jesus knew that his blood would be shed for the people and the forgiveness of sin. At the end of the film, we see Jesus' suffering on the cross which ultimately saves

people from their sins. All in all, we can remark that *I.N.R.I.* interprets the life story of Jesus by remaining relatively loyal to the series of events written in the sacred scripture which is the New Testament.

POLITICS

Intrigue Jesus Christ is a revolutionary figure who is not afraid to question the status quo and engage in dialogue with the Jewish leaders or priests of his period. He performs many miracles such as healing the sick, restoring sight to the blind, and raising the dead. Moreover, he claims to be the divine son of God. According to Jewish priests, such an extraordinary claim is blasphemous against God. Therefore, the priests decide to organize a plot to kill Jesus. They look for a traitor among his twelve disciples and see that Judas can be persuaded by money to betray Jesus. Thus, Judas accepts the money offering and reveals Jesus' identity to Roman soldiers by greeting him with: 'Hello, Master!' and kissing him on the cheek. After this treachery, Jesus is brought to two different trials for judgment.

CRIME

Punishment Firstly, Jesus is brought before Priest Annas for trial. After letting the prosecutor speak and directing questions to Jesus, Priest Annas firmly judges that Jesus deserves death as he breaks the law of God by claiming himself to be his divine son. Next, Jesus is brought before Pontius Pilatus for his second trial. Pontius Pilatus finds no fault with Jesus. Nevertheless, he has to give in to the demands of the hysterical crowds who want Jesus to be crucified. Jesus thus meets his unavoidable fate where he suffers on the cross for hours before finally giving up his life. Whether his punishment and suffering were justified depends on what kind of framework one chooses to evaluate the life of Jesus. If one considers Jesus to be the divine son of God by the sacred scriptures, then Jesus' punishment and suffering were necessary for the people to be saved from their sins. However, if one evaluates the series of events based on the perspective of an agnostic, then it seems questionable what value, if any, Jesus' suffering had. Thus, according to the Jewish priests, Jesus' punishment was justified as he blasphemed against God by claiming to be his divine son. From a Christian perspective, Jesus' suffering was inevitable as he had to sacrifice himself for the good of people. This Christian perspective seems to be adopted in the film too. Throughout *I.N.R.I.*, we are presented with a figure of Jesus who already knows what will have to happen to him as part of the divine plan. Thus, Jesus knows that his suffering is inevitable. However, he also knows that his punishment is unjustified as he utters on the cross: 'Father, forgive them, for they do not know what they do!' All in all, the questions regarding Jesus' suffering and punishment are open to interpretation by various frameworks and contexts one may choose to employ.

PSYCHOLOGY

Sadness Sadness is an emotion that is expressed in various forms throughout the film. In particular, an atmosphere of gloominess, melancholy, and sorrow dominates *I.N.R.I.* This becomes an interesting aspect of the film when we consider that Jesus came onto the earth to bring salvation to people. The first scene where we see melancholy embodied in one of the characters is when Maria comes to the temple searching for her son and Jesus assures her that he is where he is supposed to be as the temple is the house of his true Father (God). After this response of Jesus, we see his Mother Maria looking up at the sky with melancholic eyes. Maria's melancholy may stem from her knowledge that his son is different from other people and has divine duties to fulfill in the course of his life. A second scene where we see sadness exemplified is when Mother Maria comes to see Jesus who is now in his adult years. We see her looking at him with wistful eyes which soon become filled with tears. She says to her son: 'All who follow You today will forsake You in the hour of trouble.' Because she knows the inevitable future of his son, she is filled with deep sadness. Another scene of sadness is when Jesus predicts during his last supper that one of his disciples will betray him. After his predictions, we see all the disciples looking down in sadness and guilt. A fourth scene of sadness is the scene where Jesus prays with his disciples minutes before he is captured by Roman soldiers. Jesus says: 'My soul is sad unto death... Stay here and pray with me!' A fifth scene of sadness is where Mother Maria and Maria Magdalena helplessly watch Jesus suffer on the cross. In their facial expressions, we see fear, despair, hopelessness, and agony. A sixth scene of sadness is when Peter becomes remorseful that he denied Jesus and he weeps in agony. Thus, we see

that sadness as an emotion can be found scattered throughout the scenes of the film. It is the one emotion and mood that dominates the atmosphere of *I.N.R.I.*

Regret There is one particular scene in the film where we witness one of the characters feeling deep regret and that is when Peter becomes remorseful that he denied Jesus. We see him weeping in agony. The reason for Peter's denial of Jesus is related to his fears that he might have to be punished like Jesus too. He does not want to be put on trial or face any punishment. Therefore, he denies having any association with his master Jesus. However, when he sees his master's fate and his suffering on the cross, he is deeply moved and regrets that he hasn't been courageous enough to claim Jesus as his master. Another disciple who experiences deep regret—according to the scriptures—is Judas. However, in *I.N.R.I.*, we do not get to learn what happens to Judas after he betrayed Jesus. So, the only character who is shown as having regret over his betrayal of Jesus is disciple Peter.

Anger We witness the emotion of anger in *I.N.R.I.* when Jesus expels the merchants and traders out of the temple. When Jesus sees merchants and money exchangers in the temple, he becomes furious: 'It is written: My house is a house of prayer, but you have made it a den of robbers!' Then he overthrows the tables and expels the merchants from the temple with a rope. Here, it is important to notice that Jesus' anger is righteous and directed at a perceived injustice. According to Jesus' view, the temple is a place of worship to connect to his Father in heaven, a sacred place, and a house of prayer. Therefore, to exchange money and think about worldly profits in the temple is tantamount to blasphemy.

Fear We see two scenes in *I.N.R.I.* where we can say that the characters exhibit fear. One of these scenes is when Judas is given an offer to deliver Jesus into the hands of Jewish priests. After hearing this offer, Judas collapses to the ground in shock. His physical reaction seems to stem from his feelings of fear and shame surrounding his compliance with the wishes and corrupt plots of Jewish priests. We can probably infer from his collapse to the ground that he feels an initial shock and guilt about his own decision to betray Jesus. Another scene where we see fear exemplified is when Peter denies being a disciple of Jesus as he fears the potential consequences of what might happen to him were he to admit to being a follower of Jesus.

Otherness Jesus, as the protagonist of the film, embodies the very concept of 'otherness'. He is incarnated on earth in human form. However, he is the divine son of God, or at least this is what he claims to be throughout the film. He possesses supernatural powers that grant him the ability to heal the sick, restore sight to the blind, and even raise the dead. Moreover, he knows in advance what will happen to him in the future as he foretells that his disciples will forsake him in the hour of trouble. All these qualities differentiate him from normal humans. Moreover, he is a revolutionary figure. He rebels against Jewish authorities and priests. He also rebels against money traders and merchants in the temple as he cannot bear to see the house of his Father being turned into a 'den of robbers'. Thus, Jesus' personality and qualities make him different from the rest of the people. His healing powers, his divine relation to God, and his defense of justice cause him to become 'the other' which eventually leads to him being punished and crucified on the cross.

QUEST

Explore Jesus' life story can be seen as an exploration of his environment where he tries to heal sick and sorrowful people he meets, improve their lives, and defend justice at all costs. In his childhood, we witness his capacity for philosophical and religious contemplation as he engages in dialogue with Jewish priests in the temple of His Father. In his later years, we see Jesus attending to the needs of the poor and sick people. We also see him rising against cases of injustice he witnesses in his environment such as when he expels merchant from the temple of God. Moreover, Jesus' relationship with his disciples is not only characterized by a dull master-disciple relationship but the disciples are also Jesus' closest friends. At the end of his life, Jesus experiences trials, punishment, and suffering as he is crucified on the cross. His suffering symbolizes the clearing of the sins of the rest of humanity. Thus, Jesus fulfills his role as the savior of people. All in all, Jesus' life is marked by his efforts to help humans, speak up for justice, and reestablish the relationship humans have with their creator, their Father in heaven.

Investigation We see that Jesus' life, his teachings, what he has done for the people, and what he stands for are subjected to investigation as Jesus is brought before Priest Annas and Pontius Pilatus during his two trials. In the first trial, Jesus is brought before Priest Annas. We find out that Jesus is accused of breaking the law of God. In the face of accusations, Jesus chooses to stay silent as he knows that he is innocent of any wrongdoing. People accuse Jesus of blasphemy as he once said that he could tear down the temple of God and rebuild it in three days. When Priest Annas demands an answer from Jesus by asking him whether he is Christ, the son of God, Jesus affirms that he is the true son of God. This claim is wholly blasphemous according to the authorities of the time. Thus, Priest Annas judges that Jesus deserves death for transgressing the religious law. In the second trial, Pontius Pilatus asks Jesus the same question. He asks him whether Jesus is the king. Jesus responds: 'Yes, I am the king. I was born for this, and that is why I came into the world, to give testimony to the truth!' Pontius Pilatus is affected by Jesus' honesty and sincerity. He cannot find any fault with Jesus as he judges that Jesus is innocent and righteous. However, he ultimately yields to the pressure of the crowds who enthusiastically want to see Jesus punished. All in all, we can say that Jesus' life becomes subject to scrutiny when he has to face trials due to accusations of blasphemy. We see that Priest Annas is much harsher in his judgments than Pontius Pilatus. Pontius Pilatus seems more lenient, however, he ultimately gives in to the demands of the hysterical public. When we observe the reactions of the people watching the trial of Jesus, we can conclude that the crowds are as harsh in their judgments of Jesus as Priest Annas is.

RELATIONSHIP

Loyalty/Betrayal Loyalty and betrayal are important themes in *I.N.R.I.* We see in the film the importance of the relations Jesus has with people, his followers, and disciples. Two people who always remain loyal to Jesus are his mother Maria and his devout follower Maria Magdalena. These people stay by Jesus' side throughout the trials even though they cannot alter the final judgment of Pontius Pilatus. They also witness Jesus' suffering on the cross. On the other hand, Jesus' disciples do not show the same degree of devotion toward their master. Two disciples who betray Jesus are Peter and Judas. Peter denies that he is associated with Jesus because he fears the potential consequences if the truth about him is known. Judas betrays Jesus for money. We do not get a deep insight into the motivations of Judas but we can conclude from the scenes we see that Judas accepts the offer of Jewish priests because of his greed for power and money. What is important regarding these acts of betrayal is that Jesus does not get angry at his disciples for abandoning him. He knows in advance that his disciples will forsake him. Nevertheless, he forgives them and has compassion for them. Jesus' forgiving nature is best seen when he suffers on the cross. He prays to God that God forgive his persecutors and all who betrayed him because Jesus knows that the people who engage in wrongdoing act out of ignorance and do not know what they are doing. All in all, we can say that the concepts of loyalty and betrayal are core themes in *I.N.R.I.* that the viewers can contemplate.

Caring Jesus is a compassionate and caring figure. His caring nature is best seen when he embraces children and welcomes them into his kingdom of heaven. Jesus' embracing of children symbolizes how much he values the qualities of innocence and naturalness. Moreover, Jesus is especially concerned with those people who have had unfortunate events in their lives. For this reason, Jesus focuses on healing the sick and performing miracles to improve the lives of people. Two characters who also embody the virtue of compassion are Jesus' mother Maria and his follower Maria Magdalena. Mother Maria cares for her son deeply even though she knows that Jesus will have to be sacrificed in the end. Maria Magdalena's devotion is seen when she comes to wash the feet of Jesus which symbolizes her trust in and love of him. In the film, we do not always get to see the caring side of the disciples. But we see how Peter comes to regret his denial of Jesus which conveys to us the viewers that Peter loved his master, too.

APPEARANCE

Lies We see that apostle Peter lies when he is asked by a Roman soldier whether he is one of the believers in the false Messiah. Peter's denial of Jesus not only constitutes a lie but shows his lack of courage and lack of faith. Peter fears what might happen to him. Therefore, he acts from a place of ego when he tries to save himself from trouble and deny his association with Jesus. Peter's lying about his

relation with Jesus thus becomes one of the acts of betrayal that Jesus already knows in advance will happen to him.