MingkuanPang

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**Introduction**

The film “Jesus of Montreal,” directed by Denys Arcand, is an inventive, witty representation of the artwork in religion that critiques the institutionalization of Christianity that depicts the hallowed idols of modern western society. David, who is the start of the film, pre-figures the life of Jesus according to the history and biblical accounts and connects this to real-life situations through the actors. The film is a play within a play because while acting on the stage in a theater, Daniel can show us the actors' real lives and how the story of Jesus's life has impacted their lives, and they act like Jesus at the same time. The film has a carefully and creatively drafted structure that makes it easy for the reader to understand its intended message. The film has significant similarities with Mark's gospel through the events, themes, and scenes on the life of Jesus. They both utilize themes such as hearing and discipleship, brotherhood, Jewish leadership, Geopolitical location, feeding the crowd, and Jesus associating with the unclean. The primary characters in both the film and Mark's gospel are disciples, Jews leaders. This paper examines the structure and communication of the film Jesus of Montreal and Mark's gospel, their similarity, and how the course work relates to the context and content of the film and Mark's gospel.

**Jesus of Montreal**

Jesus of Montreal unfolds the reality of most modern Christians guided and driven to the religion by the emptiness of faith through their desires and greed for power, success, wealth, celebrityhood, advertising their beliefs and religiosity, and media use to display sexism for fame. The film does not intend to simply present to the reader the meaning of God, or Jesus his son who was crucified, instead it is about religious hypocrisy, of people living their lived under the shadows of faith, preventing them to live the reality and truthfulness of holiness and according to the doctrines of the faith. The film consists of a group of actors interpreting Jesus's story, his life, and how he was crucified, and in the process, they realize that the story is more impactful on their real-lives existence than they thought. There is a similar demonstration of the story of Jesus with the movie because despite the stage acting actors overweight some events and activities that Jesus did such as Daniel smashing the television equipment, cameras and driving the advertising clients out of the theatre when they were recording a beer commercial when he accompanied Mireille for the commercial auditions.

The scenes in the film are tactically connected to show the events of the life of Jesu and the real lives of human beings and the kind of life they live regardless of knowing the truth of how they should live moral lives and associate with others. The film utilizes the literal device of a play within a play, where the events concerning the life of Jesus are acted in a theatre, and at the same time, we are shown the events of Daniel's real life. When Daniel is hired to direct an annual passion play by Father Leclerc, Daniel conducts thorough research on the life of Jesus even before looking for other actors to join him in the play. By acting like Jesus, Daniel creatively connects the audience with the reality of modern life and the teaching of Jesus, showing how hypocritical modern Christians have become. The events of the film rhyme with the events of the Gospel stories on the life of Jesus in the New Testament, and the events were spiced up with a taste of miracles and generous acts of Jesus. The film's structure is magnificent because it gives the reader a clear picture of how the actors struggle to handle issues in their real lives, while Daniel, on the other hand, echoed the trials of Jesus poignantly. Having taken the classes, it becomes easier to read this film because the arguments presented therein are a significant reflection of the course work and an innovative demonstration of the gospel stories on the life of Jesus.

The film's plot is developed uniquely, such that one doesn't need to be a Christian to appreciate the film. The film uses one of the oldest stories and modernizes it to real-life, using symbolism and humor to communicate the message. The film employs comic and tragic emotional explorations to create a sense of reality in the reader's mind, making it exciting and entertaining to watch. The film gives the reader a priceless lesson of being compassionate and embracing true friendship because, from the beginning of the film to its end, the actors are there for each other, sharing happy and challenging moments as a team. The film also gives us a lesson on being non-judgmental and accepting people as they are, as Daniel did as e was searching for a companion in the passion play. Integrating the biblical story into the play attracts the reader and makes every scene memorable. The film, in its context, means that people in modern society are preoccupied with worldly pressures and demands, forgetting what true discipleship is through the beautiful integration of the life of Jesus with the actor's modern lives.

**Mark’s Gospel**

The gospel, according to mark, is a representation of Jesus’s life as an adult and not from childhood. The gospel was written by John Mark, who was a close friend to Peter, Jesus's closest disciple. This is the earliest written gospel with the accounts of Jesus's adulthood life because he was the closest to the period of Jesus’s life, ministry and crucifixion. The gospel, according to mark, is a reliable source because it was written from the personal lens of Mark because he was present during the time of Jesus and he is being a close friend to Peter, and therefore he may have obtained more information from him since he was always with Jesus. Being the first written gospel means that Luke and Mathew may have used it as their referral source. Mark’s gospel begins with mark telling us about Joh, who baptized Jesus with water. During the baptism, a voice from the Holy Spirit of God from heaven confirms Jesus to be the son of God, which was a sign that God had sent him to deliver his people living among them. After the baptism, Jesus is tempted by Satan in the wilderness for forty days (Michael 2008). The reader gets to interact worth a variety of narratives from choosing the twelve disciples through feeding people and the boat sequences where he walked on water and calming the wind, temple and how it was destroyed, healing the sick, raising the dead to his crucifixion, and resurrection.

The gospel focuses most on three characters in its narratives, the disciples, the Jewish leaders, and the unclean. The narratives depict the hypocrisy of the Jewish leaders and their ruthless ruling, exploiting the poor and living sinful lives and promoting injustices and other social evils. For the reader to understand the gospel accounts better, Mark's gospel is divided into four parts that guide the reader to understand the text better today. The first part is Mark 1:4-6:29 that involves exorcism, verbal repetitions, and performance of miracles. The second section is 6: 30-8:21, which focuses on the feeding of the crowd, boat sequences, geopolitical location, and the presentation and interaction of Jesus with the unclean. The third section is 8:22-10:52, and it involves healing of the blind man, geopolitical location, and predictions of the passion of Jesus and what was going to happen to him. The fourth section is 11:1-16:8 that utilizes the theme of following the temple and its destruction, Jewish leaders, and the last events before Jesus was crucified (Michael 2008). This section makes it easy for the reader to read, understand, and remember Mark's events and passages in Mark's gospel. The structure of mark's gospel primarily supports discipleship as its central theme, how Christians should know the cost of discipleship, how they should be ambassadors of Christ, and loving their brothers and sisters by helping them in times of need.

The theme of fallowing and hearing is also used in the gospel because Jesus selected twelve Disciples who followed him everywhere he went, and Jesus was gathering crowds telling them the good news about the kingdom of God, how they should live with one another, and rebuking evils in the society through the word of mouth as the audience was listening. Through following, seeing, and healing, understanding the passage becomes easier. For instance, the presentation of Simon of Cyrene tells the reader that he was not a hero but just an ordinary person who helped in sending Jesus to the cross by helping him carry the cross. Mark's gospel clarifies the use of various cryptic comments that helps the reader understand seasons and geographical location or environment where various events were taking place. For a better understanding of the gospel, there is unlimited repetition and characterization, enabling the reader to understand, digest, and present the passage to others without struggles. The aspect of repetition in literature makes repeated words, phrases, or statements in different text sections memorable and better understood (Michael 2008). Mark's gospel revolves around the repetition of words, forms, phrases, thematic items such as the use of geopolitical positions, hearing and seeing themes, the theme of following, choosing of the twelve disciples, feeding of the crowd, the sequences involving the boat and temple and how it was destroyed. The passage illustrates various characters, such as the Jewish leaders who conflicted with Jesus and were only concerned with the earthly ruling and had no concern for the kingdom of God. The second character is the disciples, who were followers of Jesus and the unclean people.

**Relationship between the film Jesus of Montreal and Mark’s Gospel**

The film Jesu of Montreal and Mark's gospel have a lot in common, primarily through the story of Jesus and how he did miracles and interacted with others. This section presents significant similarities between the film and Mark's Gospel. To begin with, when Daniel is hired to direct the passion film by the priest, he does not use the provided script but writes a new one using his research on the life of Jesus from scholarly studies containing the history of Jesus. This represents the scenes in Mark’s gospel where Jesus went against the Jewish leaders because they were hypocrites. Daniel decided to look for his counterpart actors, and he went into strange places such as a studio where a friend dubs pornographic film soundtrack. Daniel also went to a theatre where advertisement client had attended auditions for a commercial beer advertisement, and his friend Mireille, and when Mireille was asked to remove her sweater, and she had forgotten to carry her bikini, Daniel becomes angry and destroys the TV and the cameras and chased the clients out of the theatre. He overturned tables, similarly as Jesus chased out the businesspeople who had turned the temple into a marketplace in Mark’s gospel. The priest was not happy with Daniel changing the script and interacting with unclean people and included them in the play. This is like how Jesus had conflicts with the Jewish leaders because of associating with sinners and eating with unclean people. Due to the evils, they were doing, Jesus considered them to be hypocrites, as Daniel did. Daniel told the crowd that they seemed holy and righteous from the outside, but from inside, they were evil.

Daniel shares pieces of bread with others on different occasions, where even after his resurrection, two of his disciples were only able to recognize him after eating the bread. Sharing the bread is a common theme in Mark's gospel, where Jesus feeds the 5000 men with bread and fish, the last supper, and when he gave bread to the two people on their way to Emmaus, they only recognized him after eating the bread. Both the film and the gospel use this passage to demonstrate brotherhood and love for one another, wherein both texts, there is an emphasis on one person laying down their lives for others. The beheading of John the Baptist and the crucifixion of Jesus are demonstrated in the film and Mark's gospel. Daniel humorously re-figures the life of Jesus because he simultaneously shows the reader the activities in the life of Jesus, the events in real life of the actors, and the acting of the passion play on the stage with a great audience that appreciates his work. The film and the gospel show Jesus’ walking on water and performing miracles like raising the dead and healing the blind.

**Conclusion**

In conclusion, the film Jesus of Montreal is a creative work of art that re-figures Jesus and impacts the real-life of the actors in a significant way. Daniel creatively gives the reader a magnificent experience through the film, to experience the simple yet sophisticated intermingling of the old story of the History of Jesus and its impact on the real-life of his followers, and one does not need to be a Christian or a believer to appreciate the film. Mark's gospel utilizes different styles and themes in presenting the message to the reader, making it simpler to understand, remember and apply in real life. There is a strong relationship between the films and Mark's gospel because the gospel presents true events of the life of Jesus, and the films act out the events and scenes of the life of Jesus.

Works Cited

Michael, Gregory. "The Structure of the Gospel of Mark: Revisiting the Implications of Repetition and Characterization." (2008).