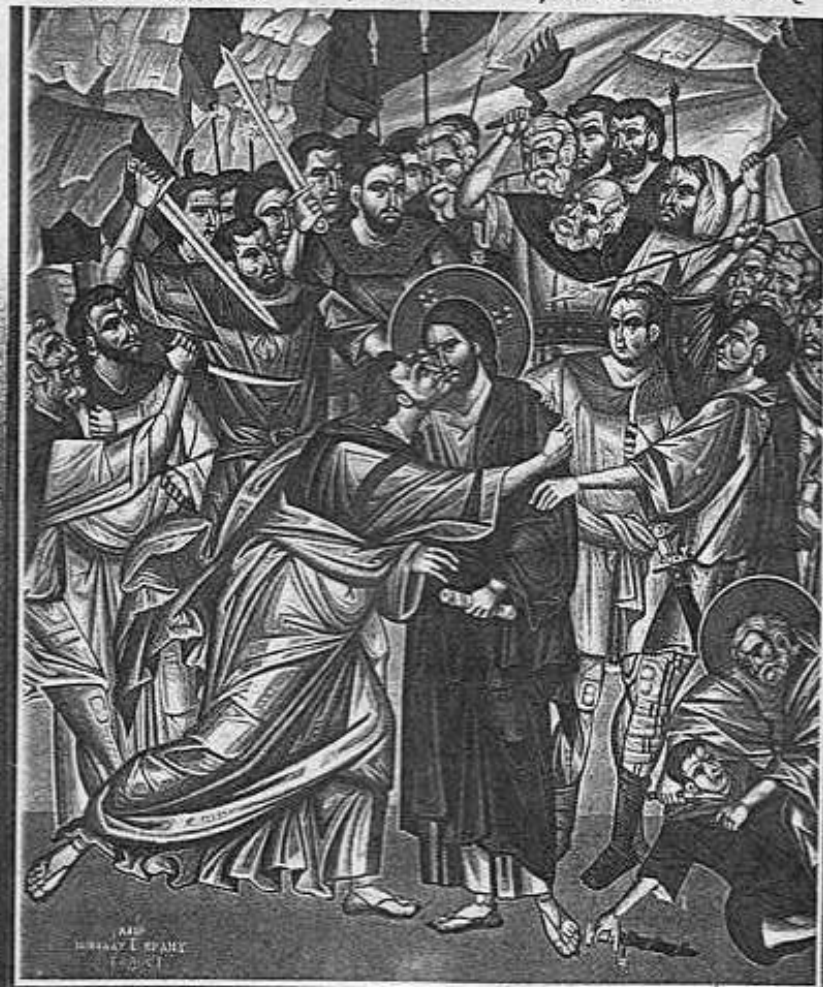


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DEATH TO THE WORLD

Η ΤΡΟΔΟΣ
The Last True Rebellion



— № 9 —



DEATH TO THE WORLD

is a zine to inspire Truth-seeking and soul searching amidst the modern age of nihilism and despair, promoting the ancient principles of the last true rebellion: to be dead to this world and alive to the other world. Correspondence is encouraged and articles for submission are welcomed. Each article printed herein is true to life and has been written out of pain of heart for love of truth.

DEATH TO THE WORLD

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What do we mean by:

"DEATH TO THE WORLD"?

"*The world*" is the general name for all the passions. When we wish to call the passions by a common name, we call them the world. But when we wish to distinguish them by their special names, we call them the passions. The passions are the following: love of riches, desire for possessions, bodily pleasure from which comes sexual passion, love of honor which gives rise to envy, lust for power, arrogance and pride of position, the craving to adorn oneself with luxurious clothes and vain ornaments, the itch for human glory which is a source of rancor and resentment, and physical fear. Where these passions cease to be active, there the world is dead. ... Someone has said of the Saints that while alive they were dead; for though living in the flesh, they did not live for the flesh. See for which of these passions you are alive. Then you will know how far you are alive to the world, and how far you are dead to it."

—St. Isaac the Syrian

This page:

Christ in the garden of Gethsemane, where He shed tears of blood before He was betrayed.

Front cover: Judas betrays Christ with a kiss.

BETRAYAL

A child was born into this godless world but believed in God. This child of new life naturally believed because he was close to the Giver of life. But since the child was raised in a godless world his belief in God died and he began to believe only in the world. This child grew up and would breathe His air but would deny Him with every breath; he would live in His world but would pollute it; he would warm himself in His sunshine but would live in total darkness.... The child grew up and betrayed the One Who gave him life. This child is each and every one of us.

God has been betrayed by you and I. We betray Him with a kiss for we wear a hideous mask as an attempt to conceal the fact that we love Him in a world that hates Him. We play the evil games that everyone else plays just to be accepted by the world. We sell out to the world and are selling out daily because we live as though God does not exist. We live for the pleasures and pains of this world, fearfully running from death as from a pursuing killer. This is the first step in betrayal: to begin to believe in the world instead of believing in God. Once we have given in to this, darkness creeps in the heart.

We then betray God like cowards. At one point we used to love Him but lost the courage to defend Him in a world that is against Him. When this cowardice sets in we are raped of our faith and we begin to convince ourselves that God is not real and eventually we kiss our faith goodbye. This cowardice is the second step in betrayal. Once we have succumbed to this, God begins to die in our heart.

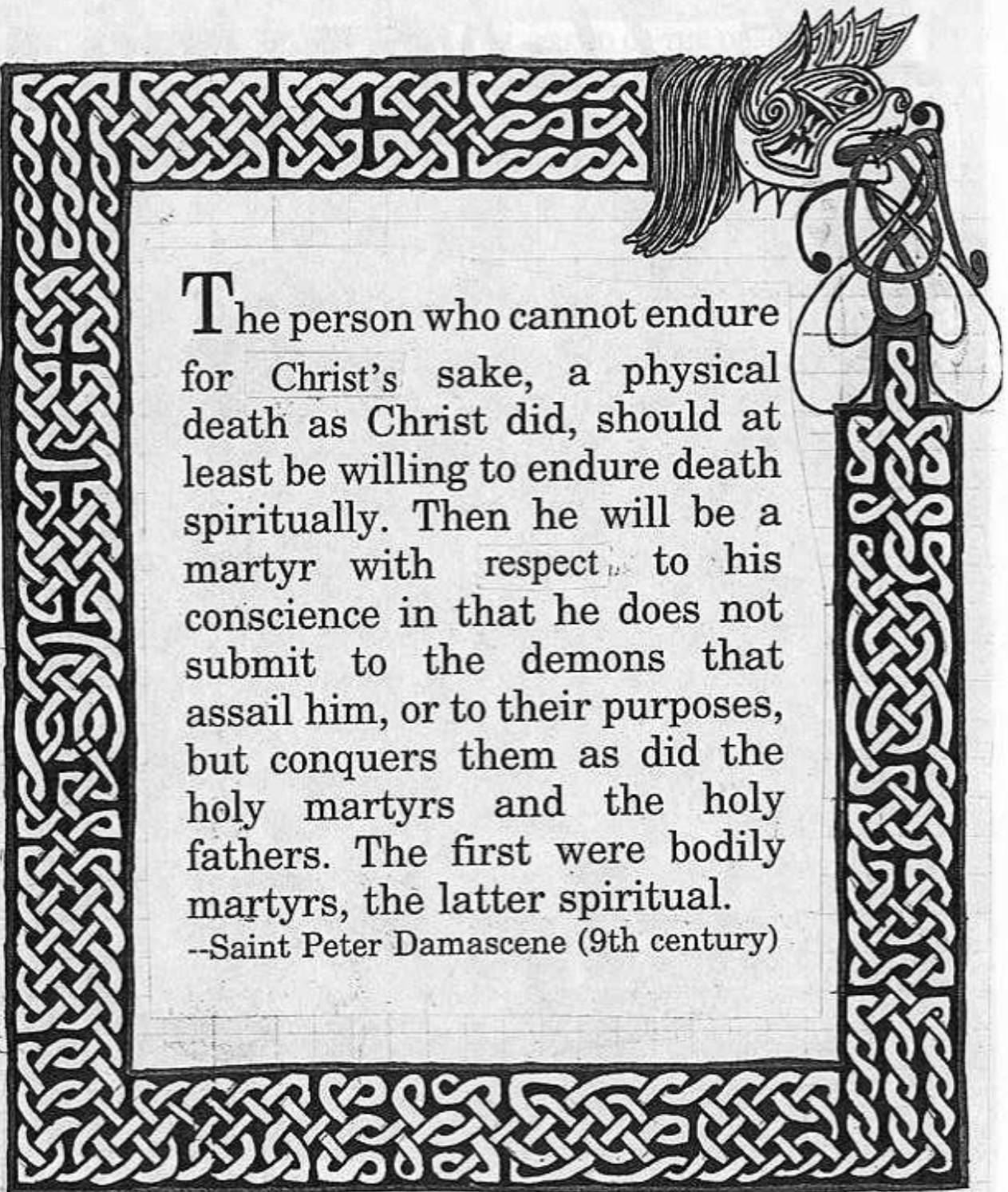
Then God has been betrayed. After this has occurred, the heart itself begins to die. This death of the heart is the worst suffering imaginable for the heart denies its greatest love. No earthly or physical suffering can even compare to this, for the worst suffering is to betray God Who is Love.

This leads to the last step in betrayal. Often when one experiences this suffering it becomes so great that there seems to be no way out, except for suicide. Then if we commit suicide we betray ourselves. This we must not do. We can't allow ourselves the pleasure of escaping this suffering by betraying ourselves in any form of suicide, be it with a gun or with drugs.

There is a solution to this suffering that most people don't have the guts to embrace. This solution is Death to the World. We must betray the world with all its pleasures and pains and force ourselves to love God above all. We have to have the courage to live for God in a godless world.



The Editors



The person who cannot endure for Christ's sake, a physical death as Christ did, should at least be willing to endure death spiritually. Then he will be a martyr with respect to his conscience in that he does not submit to the demons that assail him, or to their purposes, but conquers them as did the holy martyrs and the holy fathers. The first were bodily martyrs, the latter spiritual.

--Saint Peter Damascene (9th century)

ST. IGNATIUS



THE GOD-BEARER

EPISTLE OF IGNATIUS TO THE ROMANS.

INTRODUCTION

In the first century after the crucifixion of Christ there was recorded and preserved the life and writings of one of the earliest martyrs known. This fearless man's name was Ignatius the "God bearer". He was named the "God bearer" because he always carried the name of the living God in his heart and on his lips. Ignatius was a little boy at the time that Christ was here upon this earth. It is recorded that one day when Christ was teaching his disciples about humility, He took a child and set it among them, saying: "Who ever shall humble himself as this little child, the same is the greatest in the Kingdom of heaven." This child was Ignatius. He then grew up to be a leader of the Church in Antioch, until one day when he was summoned by the Emperor

Trajan. He had heard about Ignatius and how he did not believe in the gods but in the one living God, summoned him and urged him to offer sacrifice to idols. Trajan's urgings and threats being in vain, Ignatius was put in irons and sent to Rome, escorted by 10 bestial soldiers, to be thrown to the wild beasts. Before his death he wrote several letters in which he describes his fearless desire to die for the sake of the one true living God. He was then thrown to the lions who tore him to pieces and devoured him, leaving only a few of the larger bones and his heart. Some of the perverted spectators then cut open his heart to see if it was true that he carried the name of the living God in his heart. They found inside, the words inscribed in gold: "Jesus Christ".



ALLOW ME TO FALL A PREY TO THE WILD BEASTS.

I write to the Churches, and impress on them all, that I shall willingly die for God, unless ye hinder me. I beseech of you not to show an unseasonable good-will towards me. Suffer me to become food for the wild beasts, through whose instrumentality it will be granted me to attain to God. I am the wheat of God, and let me be ground by the teeth of the wild beasts, that I may be found the pure bread of Christ. Rather entice the wild beasts, that they may become my tomb, and may leave nothing of my body; so that when I have fallen asleep [in death], I may be no trouble

to any one. Then shall I truly be a disciple of Christ, when the world shall not see so much as my body. Entreat Christ for me, that by these instruments I may be found a sacrifice [to God]. I do not, as Peter and Paul, issue commandments unto you. They were apostles; I am but a condemned man: they were free,¹ while I am, even until now, a servant. But when I suffer, I shall be the freed-man of Jesus, and shall rise again emancipated in Him. And now, being a prisoner, I learn not to desire anything worldly or vain.

I DESIRE TO DIE.

From Syria even unto Rome I fight with beasts,⁴ both by land and sea, both by night and day, being bound to ten leopards, I mean a band of soldiers, who, even when they receive benefits,⁵ show themselves all the worse. But I am the more instructed by their injuries [to act as a disciple of Christ]; "yet am I not thereby justified."⁶ May I enjoy the wild beasts that are prepared for me; and I pray they may be found eager to rush upon me, which also I will entice to devour me speedily, and not deal with me as with some, whom, out of

fear, they have not touched. But if they be unwilling to assail me, I will compel them to do so. Pardon me [in this]: I know what is for my benefit. Now I begin to be a disciple. And let no one, of things visible or invisible, envy¹ me that I should attain to Jesus Christ. Let fire and the cross; let the crowds of wild beasts; let tearings,² breakings, and dislocations of bones; let cutting off of members; let shatterings of the whole body; and let all the dreadful³ torments of the devil come upon me: only let me attain to Jesus Christ.

BY DEATH I SHALL ATTAIN TRUE LIFE.

All the pleasures of the world, and all the kingdoms of this earth,⁴ shall profit me nothing. It is better for me to die in behalf of⁵ Jesus Christ, than to reign over all the ends of the earth. "For what shall a man be profited, if he gain the whole world, but lose his own soul?"⁶ Him I

seek, who died for us: Him I desire, who rose again for our sake. This is the gain which is laid up for me. Pardon me, brethren: do not hinder me from living, do not wish to keep me in a state of death;⁷ and while I desire to belong to God, do not ye give me over to the world. Suffer me to obtain pure light: when I have gone thither, I shall indeed be a man of God. Permit me to be an imitator of the passion of my God. If any one has Him within himself, let him consider what I desire, and let him have sympathy with me, as knowing how I am straitened.

The prince of this world would fain carry me away, and corrupt my disposition towards God. Let none of you, therefore, who are [in Rome] help him; rather be ye on my side, that is, on the side of God. Do not speak of Jesus Christ, and yet set your desires on the world. Let not envy find a dwelling-place among you; nor even should I, when present with you, exhort you to it, be ye persuaded to listen to me, but rather give credit to those things which I now write to you. For though I am alive while I write to you, yet I am eager to die. My love⁸ has been crucified, and there is no

ANCIENT FRESCO ON THE WALL OF A CATHEDRAL.



fire in me desiring to be fed;¹ but there is within me a water that liveth and speaketh,² saying to me inwardly, Come to the Father. I have no delight in corruptible food, nor in the pleasures of this life. I desire the bread of God, the heavenly bread, the bread of life, which is the flesh of Jesus Christ, the Son of God, who became afterwards of the seed of David and Abraham; and I desire the drink of God, namely His blood, which is incorruptible love and eternal life.

I no longer wish to live after the manner of men, and my desire shall be fulfilled if ye consent. Be ye willing, then, that ye also may have your desires fulfilled. I entreat you in this brief letter; do ye give credit to me. Jesus Christ will reveal these things to you, [so that ye shall know] that I speak truly. He³ is the mouth altogether free from falsehood, by which the Father has truly spoken. Pray ye for me, that I may attain [the object of my desire]. I have not written to you according to the flesh, but according to the will of God. If I shall suffer, ye have wished [well] to me; but if I am rejected, ye have hated me.



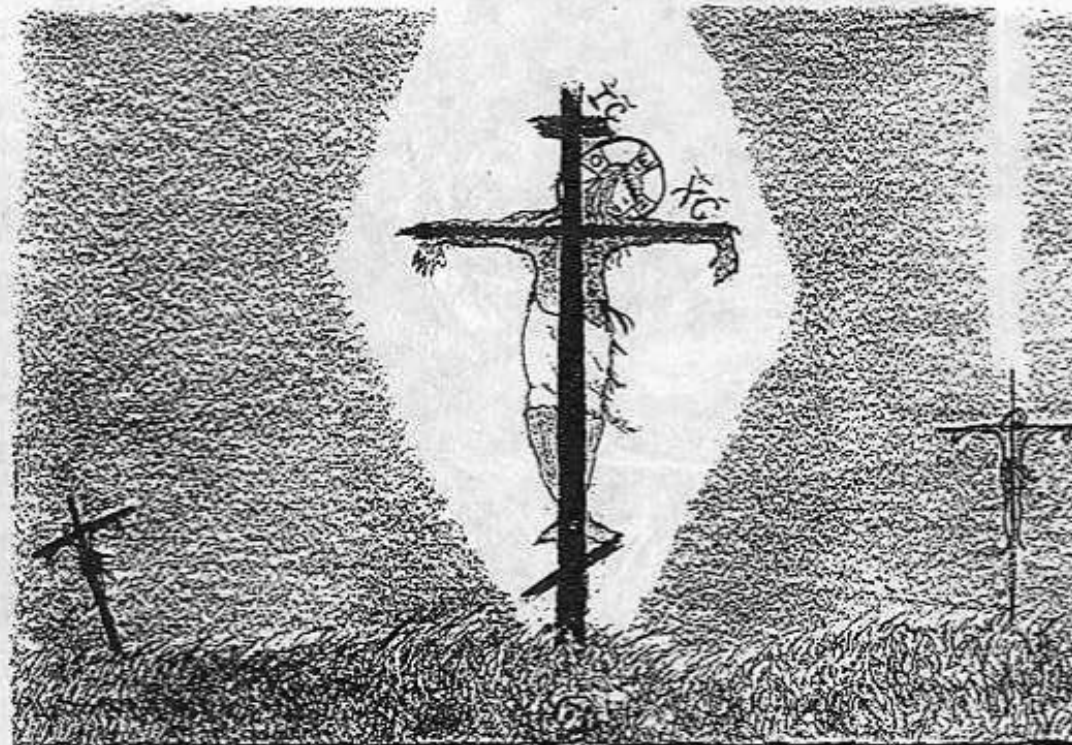
THE CROSS



The author on the cross
on the top of Mt. St. Herman
in Spruce Island, AK.

Hanging on a cross made from three trees.
The Mother of God weeping, while on her knees.
The nails they drove in, they left spots.
And for His clothes, they cast lots.
On His head, a crown of thorns.
Then an earthquake, and many storms.
From His hands and feet flowed the blood.
Down the cross, and into the mud.
They mocked and spit upon our Lord.
And in return, He said not a word.
They whipped and beat Him until He bled.
And we dare to go before Him, and lift up our head.
for our sake, He was brutally killed.
for our salvation, His blood was spilled.
But Jesus rose, and conquered the grave.
So before evil, we should be brave.
He destroyed the gates, Led the captives free
He opened up Heaven, for you and for me.
He left this earth, suffering no loss.
And left behind, His glorious Cross.

(Shasta) Daniel Salyer
Redding, CA



Wisdom

To thee age of innocence, wisdom taught
of the life that lay ahead -
To rebellious ears, his knowledge dropped,
unfazed by what was said.

Passing time, returns again,
words thought long since dead
now show themselves to be the truth
Our defense, false instead.

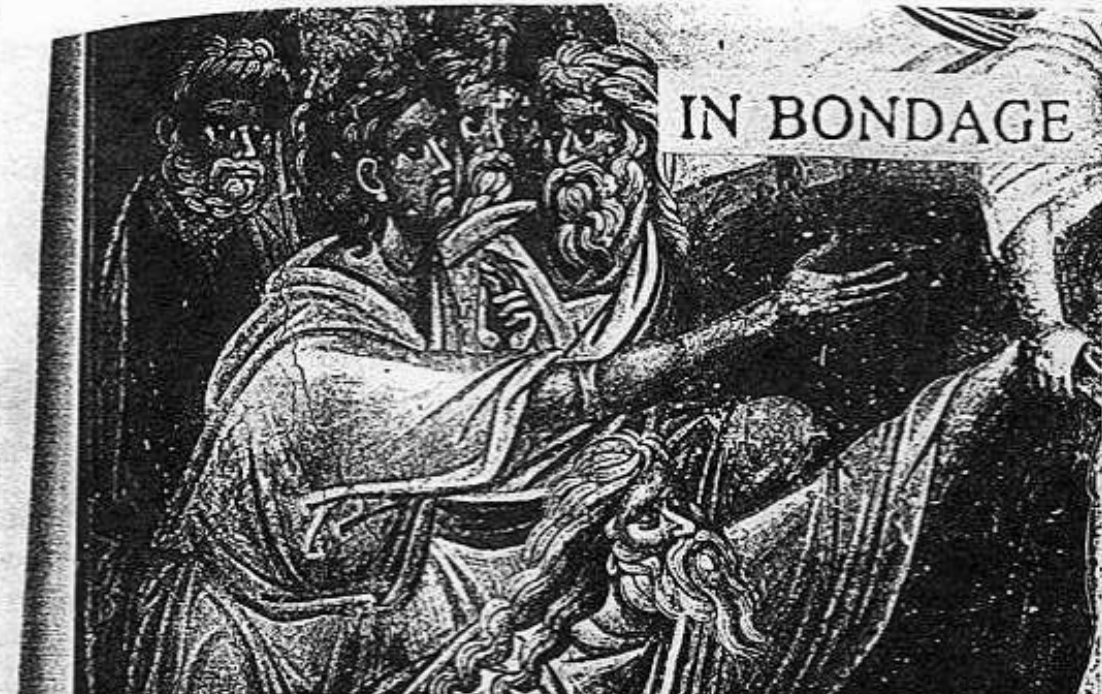
Wisdom seekers, search the world
for there they think it hides
Yet through mistakes, and God alone
This knowledge, comes disguised.

From wisdom comes the courage
to persist while others balk
With stronger soul, we lead the charge
for with our God we walk.

The wise have taught thee insecure
to God, direct our hope
We cannot take on life alone
The Lord will help us cope.

When fear of God, and age combine
attend to what is said
Wisdom's what these words contain -
ignored, they die out, DEAD!

Nathan Smalley,
Drew Plantation, ME



IN BONDAGE

In bondage in this flesh
 heavenly homeland before me
 I reach out—
 corruption prevents.
 I cry out—
 Impurity gags.
 How long, O Lord, how long?
 Thy mercy by grace,
 Thy love by joyous fear,
 These hast thou made me to understand.
 The battle against my flesh,
 The battle for my soul
 Thou grantest me the skill to see
 And O so carelessly do I wage the war!
 A beast of skin turned to desiring
 To be a babe in the spirit;
 How lovingly dost Thou humble me!
 Always will I long to be your slave for
 Your glory
 But with sadness I am
 In bondage in this flesh.

K.
 Memphis, Tenn.



*Detail of Christ shattering
 the gates of Hell and setting Adam
 free from bondage*

A BLIND CHILD SEES EVERYTHING

*The following was written by someone whose eyes
 were opened and heart rent at meeting
 a blind boy.*

As if I were that blind child--living in this world unseen,
 being guided by a most trusted hand. I then could see everything.
 I have the eyes to see and the comfort to be lead through chaos and
 remain in the valley where only chirping birds and the Holy Word
 resides.

As if I were that blind child--no worries or confusion for
 He will take care of me. I then could relax and know I wouldn't
 ever turn towards the bitterness of this world for an answer hardly
 worth listening to. I know it would be Him that has all of my
 hearts answers.

As if I were that blind child--listening to scattered voices
 and screeching cries for help, it would be Him that would wipe my
 tears, fade the madness, and sincerely tell me it would be ok.

As if I were that blind child--stumbling over the rocks on
 the ground and the thoughts in my mind, my friend would catch me
 so I wouldn't fall, but never carried me so I would know how to
 stand my ground. It was the times that my feet fell from under me
 that He picked me up until we crossed over to the next mountain.

As if I were that blind child--what I would do to have a
 glimpse of this world. For once I would like to know what all the
 fuss is about and why the people have so much to say. He told me
 that if I could taste this world of materialism it would be then that
 I would truly be blinded and that there's nothing to see that hasn't
 already been said or heard. I have climbed the trees and tasted the
 rain. I have been lost in the lovely smell of roses. And the wind
 has whispered a thousand times a sweet song that repeated:

**REMEMBER IN YOUR HEART THE
 ONLY TREASURE THAT IS ETERNAL**

and He always told me what I cherished most has been covered
 with cobwebs and dust by others because they didn't have the eyes
 to see.

And if I were that blind child--it would be my smile that
 no one could wipe away because it would be Him that I would
 always think of and know it is He that gave me the eyes to see.

—Sr. A.N.N

CHRIST THE ETERNAL

Desire for created things, combined with the senses,
Becomes pleasure.

The senses, stimulated by desire,
Take advantage of the sensible object.
Sensual pleasure is the mother of duality,
Breaking the primal oneness, perfect love.
Sensual pleasure is the mother of death,
And the death of such pleasure is suffering.

In desiring to escape pain
We seek refuge in sensual pleasure,
Calling it by the name of happiness.
But in trying to blunt pain with pleasure,
We but increase our pain,
For pleasure and pain are intertwined.
Therefore did the Ancient Sage* cry:
"O Misery! Happiness lies by its side!
O Happiness! Misery lurks beneath it!"

Wherever there is pleasure, there must be pain.
There must be pain,
For through pain we have not chosen
The Way turns us from illusory pleasure we have chosen.
Pain forces us to rise above the realm of the senses,
To live according to our true nature,
Our original designation.



There are two kinds of pain:
Pain of the senses—
An absence of the object of the body's desire;
And pain of the soul—
An absence of the object of the soul's desire.

Pleasure of the senses is emptiness ever filling itself,
Yet remaining ever empty.
Pleasure of the soul is fullness ever emptying itself,
Yet remaining ever full.
Therefore, said the Ancient Sage,
"What is most full seems to be empty,
But in its use cannot be exhausted."

A chapter from the forthcoming book,
Christ the Eternal Tao, by Monk
Damascene Christensen. More chapters
will be printed in future issues of
Death to the World.

* The Ancient Sage = Lao Tzu.

LAMENTATION



A cassette tape of acoustic songs torn from the heart expressing the pain of living for the Truth in the Age of the Apocalypse. Hauntingly powerful music by Monk John Marler, ex-guitarist and singer for SLEEP and Paxton Quiggly, and co-author of YOUTH OF THE APOCALYPSE.

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THE DESERT IDEAL

The brief history of the world according to monks

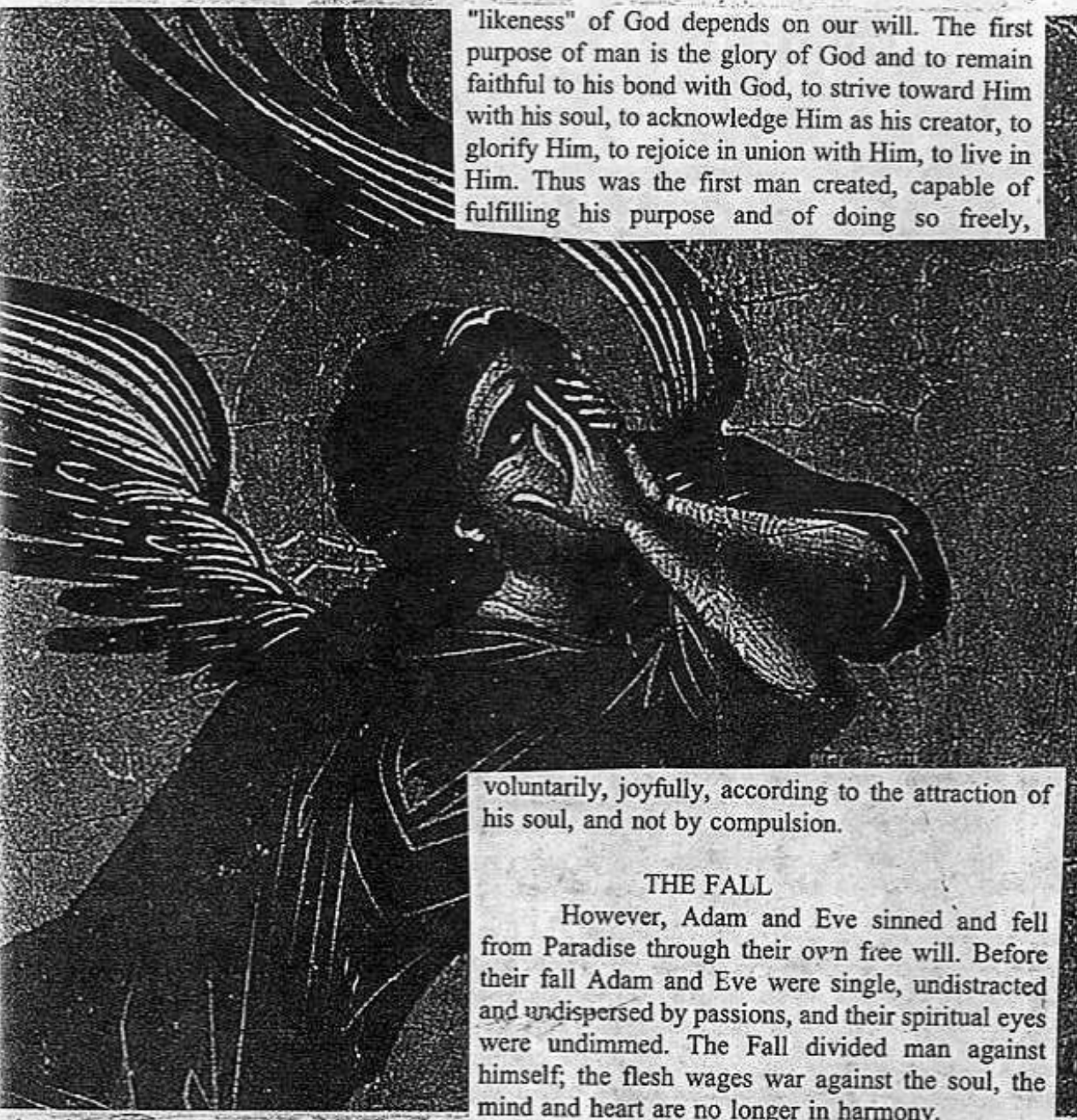
*"They that live in the wilderness
have an unquenchable longing for God,
as they are far from the tumult of life."*

-Monk John of Damascus, 9th century

The desert ideal is at the heart of Truth and is closely bound with the whole history of man and man's salvation. For as man's Fall occurred in the garden of abundance, so must his salvation begin in the desert- in poverty of spirit, labors and privations. The great desert saints who lived out this idea to its fullest extent, knew clearly that they were but strangers and pilgrims upon this earth, and that their true homeland is in heaven with God. They fled the influence of this world in order to struggle against their fallen nature by putting away all earthly cares and passions, to re-establish the link with God in themselves, to regain in the human heart the image of Adam in Paradise.

THE IMAGE OF GOD IN MAN

The state of Adam and Eve before the Fall is necessary to know if we are to understand what the desert saints were laboring to regain. Man and all of creation was made "very good" for evil did not appear together with the creation of the world. God created man in his own image and likeness with higher qualities of the soul, especially immortality, in its freedom of will, reason and its capability for pure love. The "image" of God we acquired together with existence, but the "likeness" we must acquire ourselves, through perfecting of morals in virtue and sanctity. To become in the



"likeness" of God depends on our will. The first purpose of man is the glory of God and to remain faithful to his bond with God, to strive toward Him with his soul, to acknowledge Him as his creator, to glorify Him, to rejoice in union with Him, to live in Him. Thus was the first man created, capable of fulfilling his purpose and of doing so freely,

voluntarily, joyfully, according to the attraction of his soul, and not by compulsion.

THE FALL

However, Adam and Eve sinned and fell from Paradise through their own free will. Before their fall Adam and Eve were single, undistracted and undispersed by passions, and their spiritual eyes were undimmed. The Fall divided man against himself; the flesh wages war against the soul, the mind and heart are no longer in harmony.

THE RESTORATION OF PERFECTION

Until the coming of Christ, there was no possibility of escape from this fallen condition. But then there came "the voice of one crying in the wilderness" that announced our deliverance from

this hopelessly darkened, hell-bound condition. The Prophet John the Baptist appeared from the wilderness crying out that the one is coming who will restore perfection to the human race. And he wore clothing made of camel's hair with a leather belt and he ate locusts and wild honey. He needed neither roof, nor bed, nor table, nor any other earthly possession, but his existence reflected that of the angels. His natural, simple way of life was an instruction for all to separate themselves from all the things of the world and hasten back to their original state of nobility, as Adam before the Fall.

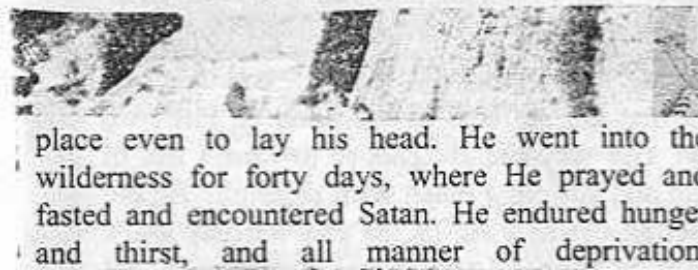
Following after the Prophet John, God became flesh with the purpose of restoring fallen mankind to the union with Him he had lost through sin.

As a monk of the desert of Palestine explains:


"God took our very substance and took His origin from our race and became a New Adam, like the Adam He himself had formed. For He renewed man in his nature, restored the depraved senses and sensibility of human nature to what it had been in the beginning. Having become man, He lifted fallen man up again. He freed him from slavery to sin which had mastered him by force."

-Abba Dorotheus

Christ God came to this world and had no



place even to lay his head. He went into the wilderness for forty days, where He prayed and fasted and encountered Satan. He endured hunger and thirst, and all manner of deprivation,



The Prophet John portrayed with wings because of his angelic life and because he was a messenger of God. He is portrayed with his severed head, because he was beheaded for preparing the way for the Truth.



culminating in the mockery, tortures, and death on a cross that He suffered at the hand of His own creation. But why did He choose to lead a life of hardship and suffering rather than pleasure? He did so to set an example for us, so that we may know how to fight temporal and mortal pleasures so that they don't overtake us. We are expected to be not of this world. Following Christ's example therefore, we are called to withdraw from the world and struggle.

THE FIRST TO LISTEN

The first followers of Christ were rejected by the established world from which they came; and the world hated them because they were not of the world. To escape persecution they fled to the catacombs, caves and underground places where the dead were buried, where they would pray in hiding and be cut off from the world in hiding. They lived in constant expectation of being martyred for belief in the Truth, and were constantly preparing themselves for the other world which is beyond death. Earthly wealth, comfort, and honor had no meaning for them in the face of suffering and persecution.

PRESERVING THE CATACOMB SPIRIT

When the threat of persecution and the death sentence for believing in Christ ceased through the legalization of Christianity, many began to forget their "first love", and that they were called to be "not of this world". Then a terrible danger arose, that the Church would begin to be seen as a worldly, political institution.

Then those seeking the fullness of Truth again left the civilized world, once again seeking a life of catacomb persecution and suffering. They fled from the tumult and comforts of cities and disappeared into the surrounding silent, severe deserts. Like the walls of the catacombs the wide expanses of the desert isolated them from the

*A picture of
the ancient
catacombs under
the city of
Rome*



influence of the world which distracted ones attention from the "one thing needful". These disciples of the Apostles were thus called monks, for they chose the path of being "alone" with God. The word "monk" or "monastic" contains the greek root of "monos", which means "one". Both monks and nuns are those called along the path of clinging, as one, to God.

By fasting, vigils, labors and deprivations, the ancient desert dwellers recreated the catacomb persecutions upon themselves. They became life-long voluntary martyrs, and in this way preserved the spirit of urgency so essential to spiritual life. Spurred by this urgency, by repentance and inward spiritual warfare against their own passions and the demons, they overcame the fall within themselves, reunited their divided being, and re-acquired the lost likeness of God- love, humility, purity of heart.



An Ancient icon of an angel revealing the monastic path to one of the first monks, St. Pachomius, in the Egyptian desert - 4th. century

THE SPREAD OF THE DESERT IDEAL

The desert ideal spread quickly through all the world- from Egypt and Syria to Palestine, Constantinople, Italy, Gaul, Russia, Ethiopia, and Ireland. Many of these lands were actually first colonized by these monks fleeing civilization to be alone with God. People seeing their Godly intention would follow the monks and create villages near the monasteries. The vast forests and wildernesses of the west served the same purpose as the Egyptian deserts, and thus the term "desert" now applies to a vast, uninhabited land far away from the world.

The monastery + caves of the monks of the Cappadocian Desert



INTERIOR SILENCE

The qualities which drew men and women into these places were firstly: that these places are barren of the comforts, both physical and emotional which weaken the soul, blunts its keenness, and addict it to earthly gratifications. The desert teaches man to fast from self-indulgence; secondly, it teaches the monk to rely on God alone. There is no one to help in times of need. The monk must throw himself unreservedly on God's care with profound distrust of oneself and surrendering oneself to God's will. Thirdly, the desert is God's direct creation through which He can be contemplated in its silence. Away from noise, worldly cares, and the complex interplay of many personalities, the monk can quiet his own mind and heart. His mind is freed, not for idleness or dreaming, but for continual prayer and vigilance.

From the first created man and woman who shut the gates of Paradise and began a sorrowful life in the desert; through their children and unto the prophets of old who took up their abode in the desert; unto Christ our God who became a human being of flesh to restore lost paradise; and through 2,000 years of men and women, monks and nuns following the Lord in the desert; and even now, unto our deserted wasteland of new concrete jungles, machines, factories and department stores, we are called to rise above this abyss of chaos and create an inner desert in ourselves through the narrow path of tears that leads to the other world, and ultimately, to Heaven.

LOVERS OF TRUTH

"Since you are mortal, don't consider yourself immortal"

- Elder Athanasius of Grigoriou

"Where is the vain endeavor of the world? Where is the fleeting show of transitory things? Lo, do we not see that they are dust and ashes? Why then do we labor in vain?"

Why do we not renounce the world, and follow Him that crieth, "He that will come after me, Let him take up his cross, and he shall inherit eternal life?"

- Ancient chant from the service for a monk's tonsure

The beginning of freedom from anger is silence of the lips when the heart is agitated; the middle is silence of the thoughts when there is a mere disturbance of the soul; and the end is an imperturbable calm under the breath of unclean winds.

- St. John Climacus +605

Our heart daily dies spiritually. Only ardent, tearful prayer quickens it, and makes it begin to breathe again.

- St. John of Kronstadt +1908

A merciful man is the physician of his own soul, for as with a violent wind he drives the darkness of the passions out of his inner self. Indeed, what mercy is greater than this, even that when a man is moved with compassion for a fellow man and becomes a partaker in his suffering, our Lord delivers his soul from the gloom of darkness and brings her into the light of life, thus filling her with delight. Well has Evagrius said, "A clear path way comes from showing mercy."

- St. Isaac the Syrian +7th cent.

The passions are exterminated by sorrow and suffering, either voluntary or sent by Providence.

- St. Seraphim of Sarov +1833

LOVE FOR GOD IS BY NATURE HOT, &

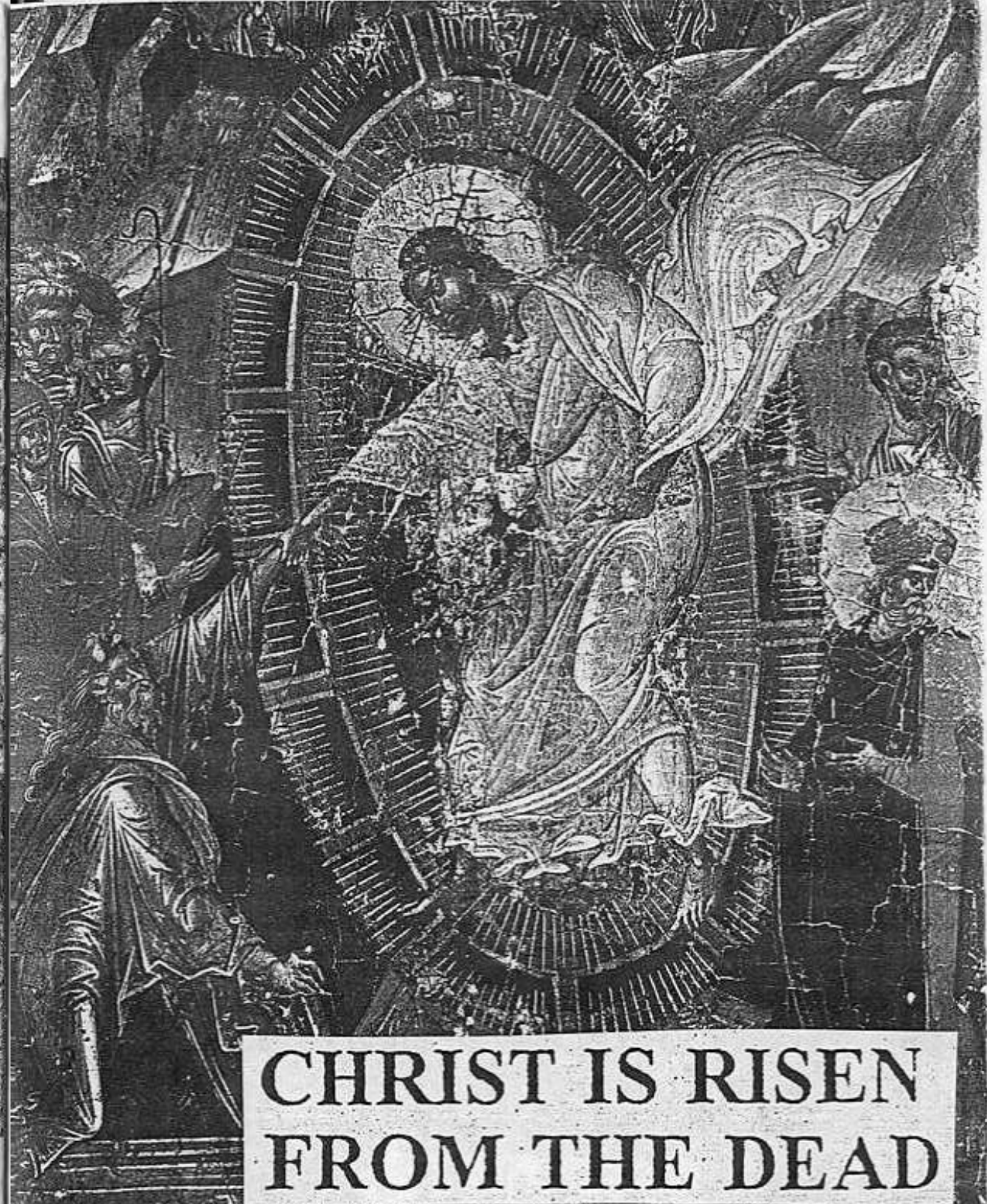
WHEN IT GRIPS A PERSON BEYOND MEASURE,
IT THROWS THE SOUL INTO ECSTASY. A PERSON
WHO FEELS THIS LOVE EXHIBITS A REMARKABLE
CHANGE; HIS FACE BECOMES FIERY & JOYFUL,
& HIS BODY IS WARMED; FEAR & SHAME
LEAVE HIM; A TERRIBLE DEATH HE COUNTS AS
JOY; THE CONTEMPLATION OF HIS MIND ALLOWS
NO KIND OF INTERRUPTION IN HIS THOUGHT
OF THE CELESTIAL; HE IS AWARE OF NO IMPULSE
EXCITED BY OBJECTS, FOR, EVEN IF HE DOES SOME-
THING, HE IS QUITE INSENSIBLE TO IT - SO
- SO RAVISHED IS HIS MIND IN CONTEMPLATION,
& THOUGHT IS ALWAYS AS IT WERE CONVERSING
WITH SOMEONE.

*This spiritual rapture filled
the Apostles & martyrs of old.*

SOME TRAVELLED THE WORLD OVER, WORKING
& SUFFERING PERSECUTIONS, WHILE OTHERS
NEVER LOST HEART IN THE MOST TERRIBLE
TORTURES, BUT ENDURED WITH COURAGE.
YET OTHERS WANDERED IN DESERTS,
MOUNTAINS, & CAVES, & AMIDST DISORDER
WERE THE MOST WELL-ORDERED;

*They were thought to be out
of their minds, but were
the wisest of the wise.*

ST ISAAC OF SYRIA
6TH CENTURY



CHRIST IS RISEN FROM THE DEAD