



And Jesus entered and passed through Jericho. And, behold, there was a man named Zacchaeus, which was the chief among the publicans, and he was rich. And he sought to see Jesus who he was; and could not for the press, because he was little of stature. And he ran before, and climbed up into a sycomore tree to see him: for he was to pass that way. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zacchaeus, make haste, and come down; for to day I must abide at thy house. And he made haste, and came down, and received him joyfully. And when they saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zacchaeus stood, and said unto the Lord; Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forsomuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost.

Luke 19:1-10

Magazine "Death to the World", Punk & Orthodoxy in USA: In the wilderness of Northern California, Monks John and Damascene searched in hopes of finding a way to reach out to the Punk scene, which John had escaped. Seeing that the scene was full of kids that were sick of themselves and crippled by nihilism and despair, the Monks set out to give them the same hope that they found in Ancient Christianity. To do this, they decided to submit an article about Father [Seraphim Rose](#) in the popular magazine, Maximum Rock and Roll. When Father Damascene read over the magazine, he knew that they would never publish something like it. Struggling to show truth to the darkened subcultures, they tried again, but this time only placing an ad for [Saint Hermans Brotherhood](#). They got a response from the editor, saying "What the @#*% is a Brotherhood?" and the Monks were told "We only run ads for music and 'zines*." A light bulb went on and thus, Death to the World was born. The first issue was printed in the December of '94 featuring a Monk holding a skull on cover.

The hand-drawn bold letters across the top read "DEATH TO THE WORLD, The Last True Rebellion" and the back cover held the caption: "they hated me without a cause."

"These kids are sick of themselves," says Fr. Damascene, "and they feel out of place in this world. We try to open up to them the beauty of God's creation, and invite them to put to death 'the passions,' which is what we mean by 'the world.' God takes despair and turns it around to something positive. Selfish passions can then be redirected into love for God, as Mary Magdalene did. We talk about the idea of suffering because that is what the kids feel most strongly. We show that there can be meaning in suffering."

The first issue, decorated with ancient icons and lives of martyrs inside, was advertised in Maximum Rock and Roll and brought letters from all around the world. People from Japan, Lithuania, and Ireland wanted to get their hands on this new radical magazine. The mailing list grew and grew and the 'zine was distributed at punks shows and underground hangouts. It was photocopied and passed around by hundreds who wanted to read about the radical lives of the lovers of truth and the mystery of monasticism. It was estimated that at one time, there were 50,000 in circulation. Father Paisius, who is a Monk at the monastery, said, "This subculture is raucous and deeply disturbed because of their own pain. They see life as worthless. We want to show them an ideal that is worth their life. These are marginalized youth who are wounded, and Death to the World is meant to touch with a healing hand that wound." Writing and



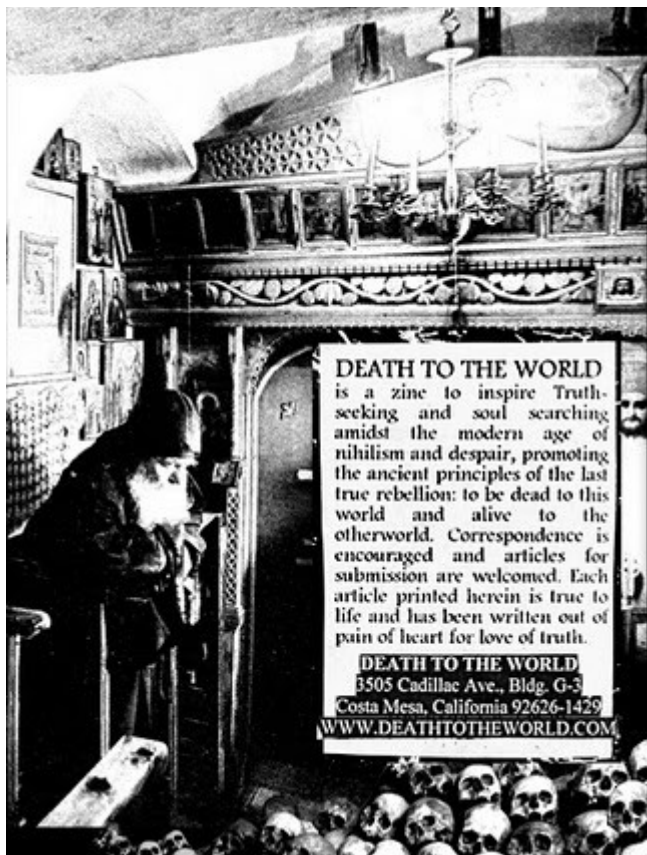
putting together issues 1-12, the Monks lived in the forests of Northern



California in the midst of deer, bears, mountain lions, and rattlesnakes, translating and publishing wisdom from the holy fathers and mothers of ages past. The Monks and friends of the monastery also went to rock concerts and festivals, distributing Death to the World 'zines and t-shirts, together with icons and other books that the monastery published. The Monks did not put out any issues after issue 12, but they continued to share and hand out back orders of Death to the World. Then, eight years later, in the gloomy cities of Southern California a group of kids, coming out of the remnants of a dying Protestant Punk scene were looking for some answers. Desiring something otherworldly, and seeing the

efforts of Protestant bands crash in flames before them, they looked away from the churches they grew up in and were curious about the ascetic ways of their ancient Christian Fathers.

In hope of finding answers, they looked to the Monks of Saint Herman



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 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 —

Brotherhood. The monastery's Abbot, Father Gerasim, sent them copies of each issue of the 'zine that had inspired so many over the years, together with seven of

the last copies of the book *Youth of the Apocalypse*.

Reading through the pages of these 'zines one by one, they found what they were looking for, a radical Christianity, one very different from what they grew up in. "Something had always kept me looking for the 'hardcore', no compromising Christianity, because I knew down inside that, if Jesus Christ is God, then Christianity had to be the most radical belief in the world." All of a sudden a small Parish in the midst of Orange County was populated with punk-rockers adorned with tattoos and piercings. The Parish of Saint Barnabas quickly became known as a "repentant rock 'n' roll hospital." John Valadez, a new writer, looking back explained, "We kept seeing more people come. People that we never thought would show up stood in line with us to receive Holy Baptism. We were greatly inspired by *Death to the World*. It was what we were missing, something far from the emptiness of the world, and it spoke to us on our level, in a way we could understand."

Making numerous pilgrimages to the wilderness of Northern California to live with the Monks for days at a time, the group would take back boxes of old 'zines to pass out at punk shows and to give out to friends. On one of these pilgrimages Father Damascene, one of the original writers, said, "Maybe Saint Barnabas should start it up again." On the drive back into Southern California, passing the billboards and skyscrapers, the need for a new *Death to the World* became more graphic in our minds. The punk scene, if anything, has gotten worse and the search for truth in these woeful times seems almost impossible. The group, in hopes of bringing back the truth to the youth of the apocalypse, compiled issue 13 and sent it back into the forest of Platina to be edited. With the blessing of Father Damascene and Abbot Gerasim, the new generation of *Death to the World* was born, and the first issue after 9 years was printed and sent out to people across the United States and Europe. To this day, we continue to write 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 -- being dead to this world and alive to the other world.

**a zine is a small magazine cut and pasted together and handphotocopied on a black and white xerox machine.*

Source: <http://o-nekros.blogspot.com/2011/01/magazine-death-to-world-punk-orthodoxy.html>



The Lord Jesus Christ saves Adam and Eve from hell



Zacchaeus' sycamore fig in Jericho.

The Apostle Paul: „For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; To them that are without law, as without law, being not without law to God, but under the law to Christ, that I might gain them that are without law. To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. And this I do for the gospel's sake, that I might be partaker thereof with you. Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we an incorruptible.“

1 Cor 9: 19-21