



A JOURNAL OF ORTHODOX FAITH AND CULTURE

# ROAD TO EMMAUS

---

Help support  
*Road to Emmaus*  
Journal.

The *Road to Emmaus* staff hopes that you find our journal inspiring and useful. While we offer our past articles on-line free of charge, we would warmly appreciate your help in covering the costs of producing this non-profit journal, so that we may continue to bring you quality articles on Orthodox Christianity, past and present, around the world. Thank you for your support.

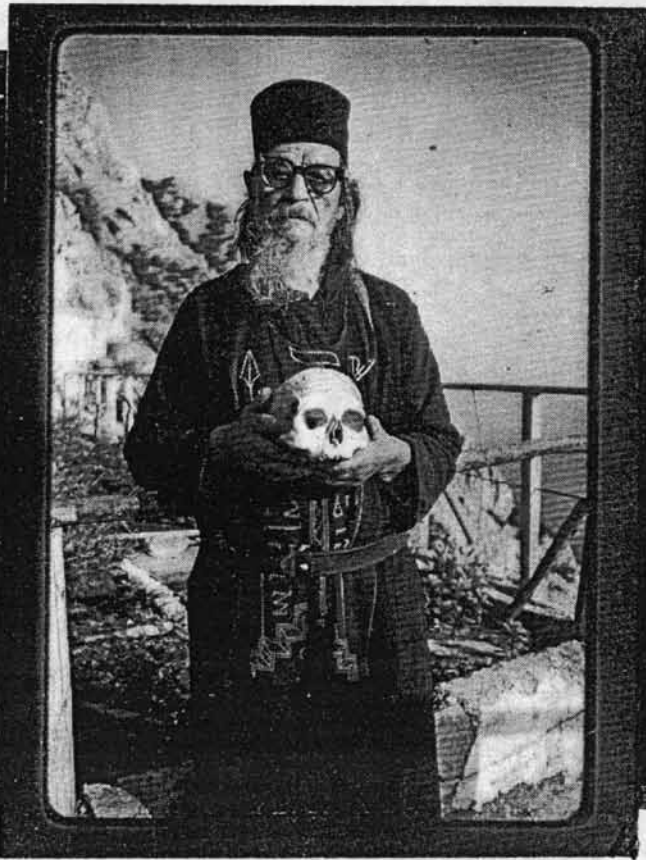
*Please consider a donation to Road to Emmaus by visiting the Donate page on our website.*



DEATH TO  
THE WORLD  
IN PRINT

DEATH  TO THE WORLD

*The Last True Rebellion*



— № 1 —

Cover of Issue No. 1.



**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 of Syria (6th century)

**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 otherworld. 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**

7777 Martinelli Rd  
Forestville CA 95436

# DEATH TO THE WORLD

The last true rebellion is death to the world. To be crucified to the world and the world to us.

With the seed of dissatisfaction deeply planted in the heart of today's society, rebellion has been a small key to unlock the doors of change. But the rebellion that the world has known is not a fullness of true rebellion.

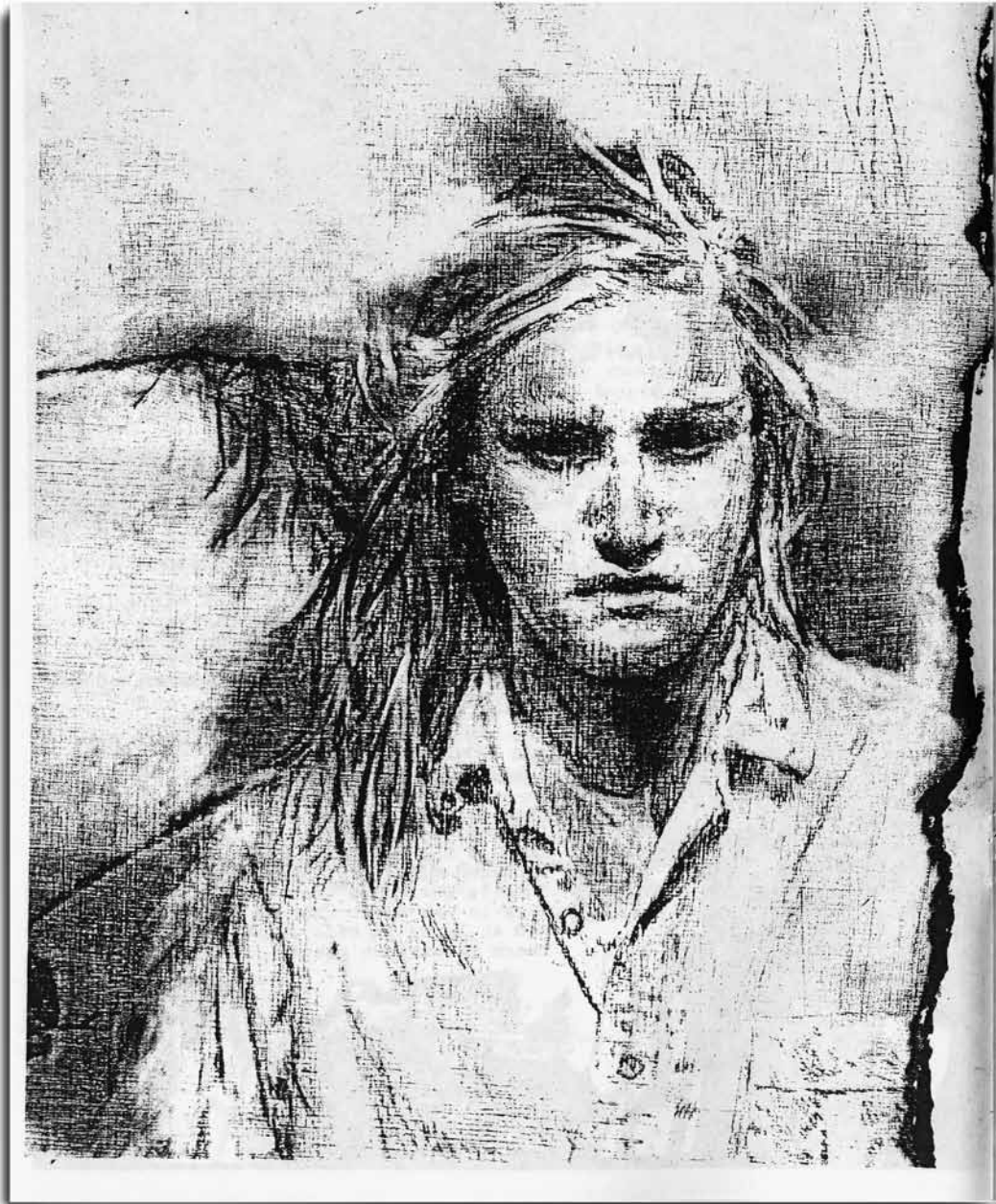
Since our times have come to a point where things can't get much worse, the few remaining lovers of truth must search deeper into themselves and deeper into the truth itself -- but to get to this point a revolution must take place. A revolution in the hearts of these lovers of truth. A revolution that annihilates all earthly and worldly thinking and that nurtures a way of thinking that is not of this world. Because that which is of the flesh is of the flesh and that which is of the spirit is of the spirit.

There is a grave necessity for this internal revolution, for only by this can progress be made. For how can one help a world with festering wounds until one mends one's own wounds. After this spiritual surgery has taken place, true rebellion is an ideal that is attainable.

In this age of confusion and destruction, the necessary distinction between good vs. evil has been deathly confused. The result of this is nihilism. The philosophy of nothingness, that no ultimate truth exists. In nihilism, there is neither love or hatred, good or bad, life or death. The result of this is the soul destroying idea that even God does not exist.

The natural reaction to all of this is an internal rebellion of the soul, for the soul cannot deny its own existence. At this point an all-out unseen war is fully engaged. In the case of the lover of truth, the rebellion manifests itself externally in a rebellion against this corrupt world. This is good, but there are too many people who just stop at this point. Without searching any further, how can one expect to uncover the answers? True rebellion will stop at nothing in the fight for the good of the world, for the good of others, and for the good itself in whatever way it manifests itself. It is necessary to wage a revolution in the heart in order to conquer evil with good so as to have a rebellion in truth. This is the kind of rebellion that must take place or else it isn't rebellion at all.

3



# PERFECTION IN PAIN

*"I was so young - I didn't know what it meant to be hurt and then to hurt." - Rites of Spring*

AT THE TIME of acute self-consciousness at the birth of adulthood, when the soul is still innocent and open, has not been hardened, and the world is a big apple with possibilities that are seemingly limitless, and relationships can seem to be so perfect and so easily perfect, and the soul has been just awakened to the intense sense of personhood, self-hood, and asks (for the first and sometimes only time in one's life) the question of who he is and why he's here, the soul is wide open and seeks to go beyond itself. The person feels deeply and intensely, having not yet learned to block and hide these feelings which later prove too painful, and he longs to share this feeling, this self-awareness, this intensity, this pain with others, and to feel what others feel, especially those who are going through the same thing. Everything is poured out freely, sometimes too freely, and there is no attempt to guard one's inner world from being trampled on. The child who has never been hit by a car, if he is not told of the dangers, will have no fear of walking into a busy street.

However, when the person gets older, as time passes, the perfect "soul-mate" relationships which began so intensely, like a wondrous blossoming flower, become disappointing because there was nothing higher to hold them together; and the seemingly limitless possibilities which present themselves in youth become smaller, one possibility closing itself off after another once one goes further on a certain path (for each person can only take one path at a time). And then occurs what has formerly been feared and rejected—a layer forms on top of the raw person, a protective coating; and it cannot be helped, for pure vulnerability is too painful.

7





## LOVERS OF TRUTH

"Do not shun poverty and afflictions, these wings of buoyant prayer."

+St. Nilus of Mt. Sinai (5th c.)

"Nothing doth so hurt and dim the eye of the soul as the crowd of worldly anxieties and the swarm of desires."

+St. John Chrysostom (4th c.)

Do not seek the perfection of the law in human virtues, for it is not found perfect in them. Its perfection is hidden in the Cross of Christ.

+St. Hesychius the Priest (5th c.)

"Sometimes we do not see any outlet, any escape from our sins, and they torment us: on account of them, the heart is oppressed with sorrow and weary. But Jesus looks upon us, and streams of tears flow from our eyes, and with the tears all the tissue of evil in our soul vanishes. We weep with joy that such mercy has suddenly and unexpectedly been sent to us."

+St. John of Kronstadt (20th c.)

"Do not be greatly disturbed by the arrangement of your fate. Have only the unwavering desire for salvation and, standing before God, await His help until the time comes."

+St. Elder Ambrose of Optina Monastery (19th c.)

"Remember always: if your way of life is hard and sorrowful, it is correct; but if you live in comfort, wealth and honor, and still more in carnal pleasures, you are on the road to perdition. It is quite impossible to attain serenity of mind without enduring many sorrows and depression for many years."

+Fr. Confessor Ilian of Mount Athos

In suffering, something goes on which helps the heart to receive God's revelation.

+Hieromonk Seraphim Rose, 1982

The man who is sent unceasing sorrow is known to be especially under God's care.

+St. Isaac the Syrian (7th c.)

Have courage, faith, hope and love in God patience unto the end, to gain your immortal soul which the whole world is not equal to.

+Elder Joseph the Hesychast (20th c.)



# ENLIGHTENER OF JAPAN NIKOLAI

## EVANGELIST AND EQUAL-TO-THE-APOSTLES

In 1853, after over two centuries of isolation, the island nation of Japan threw open its doors to the outside world. A short eight years later, the Russian Consulate requested that the Church send a young and gifted priest to serve the few Orthodox Christians from Russia living in the country, and possibly engage in missionary work amongst the Japanese people. The Church chose Nikolai, a young priest-monk who had been praying for God to use him in Japan. In summer of 1860, Nikolai left St. Petersburg for Japan. On the way, he spent winter in Nikolayevsk, a port facing the Okhotsk Sea. God gave him the great chance to meet a man, later to be called St. Innocent of Alaska. St. Innocent gave him precious advice, especially about the importance of translating church texts into Japanese. Nikolai set foot on Japan the following year in 1861.



Young Fr. Nikolai

Upon arriving in his new home, Father Nikolai began to study intensely. After a deep study of the local culture and language, He began translating prayer books, the Bible, and instructional material for catechumens, in order to allow him to reach the hearts of the Japanese, who up until now had only been exposed to the corrupt Christianity of the west in the 17th century, who were later expelled from the country. A great lover of liturgical singing, he also went about translating hymns into Japanese. Because of the corrupt nature of the western missionaries in trade dealings centuries earlier, Christianity was banned in Japan.

In spite the government ban on Christianity, Father Nikolai began his missionary work, which was initially through his translations. After several difficult years, three local Japanese people neighboring the Church became some of the first converts to Orthodox Christianity. St. Nikolai's work began to have an effect, as more and more people came to Orthodoxy. During a brief return to Russia in 1869, St. Nikolai used the opportunity and purchased a printing press. With the press on hand, he began a fervent work of publishing worship books and small pamphlets in Japanese in the most pressing areas – instruction for catechumens as well as liturgical material.



Fr. Paul Sawabe

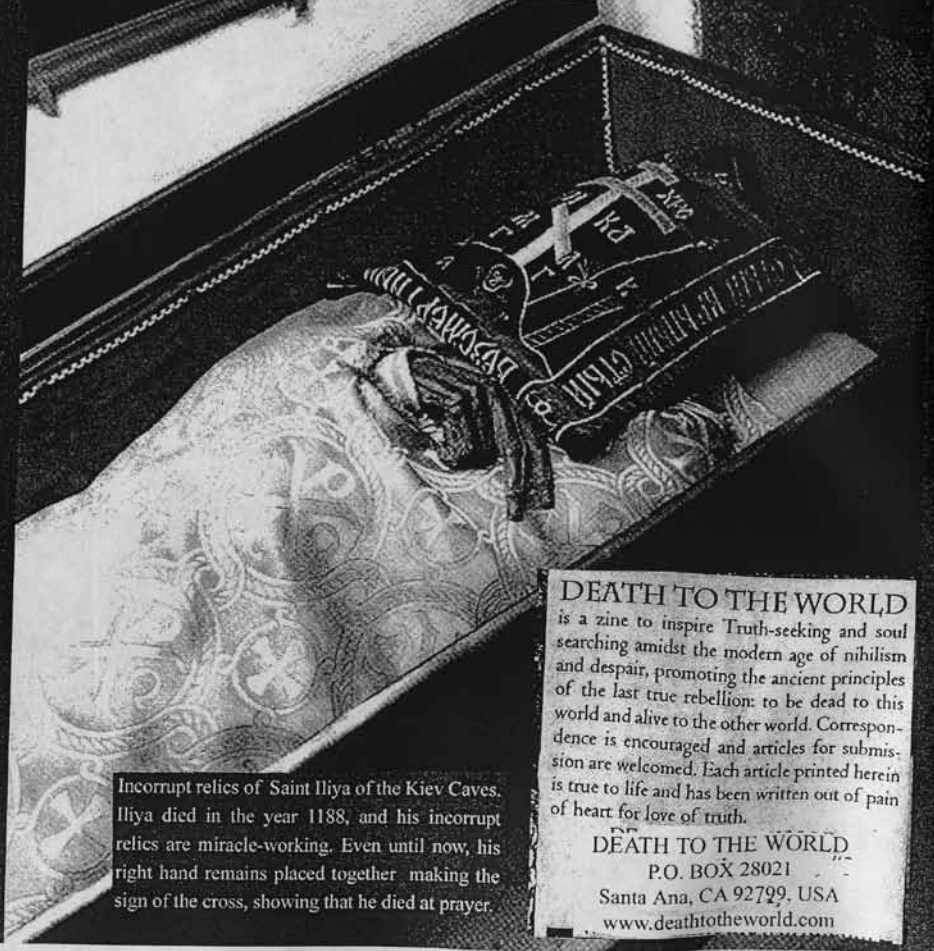
This miraculous feat, worthy of a true Saint, is made even more apparent when one reads St. Nikolai's own words regarding the Japanese attitude toward Christianity: "The Japanese of that time regarded foreigners as beasts, and considered Christianity to be a vicious church, to which only notorious evildoers and magicians could belong." In fact, in 1871, there was a massive outbreak of oppression and persecution of Christians.

In first years . . . . ., a samurai confronted St. Nikolai, threatening the Priest's life if he did not stop "corrupting" the people with Christianity. St. Nikolai agreed to die, but only if the man would first listen to St. Nikolai's preaching. The samurai consented. Father Nikolai began to tell the samurai about Orthodoxy and how Christ came for man's salvation. The samurai was so taken with the truth of St. Nikolai's words, which were delivered with such grace that this would-be murderer actually became the first man to be baptized by Father Nikolai. Fourteen years later, this samurai was ordained the first Japanese Orthodox priest, Father Paul Sawabe.

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 of Syria (6th century)

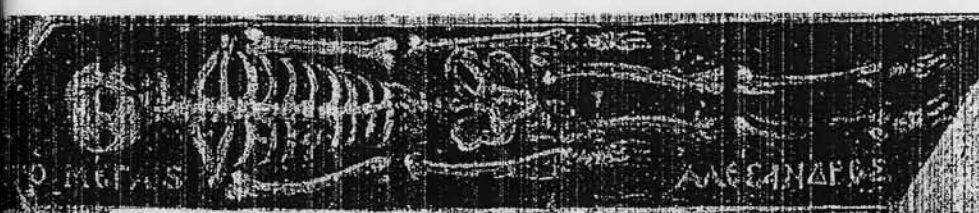


Incorrupt relics of Saint Iliya of the Kiev Caves. Iliya died in the year 1188, and his incorrupt relics are miracle-working. Even until now, his right hand remains placed together making the sign of the cross, showing that he died at prayer.

**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.

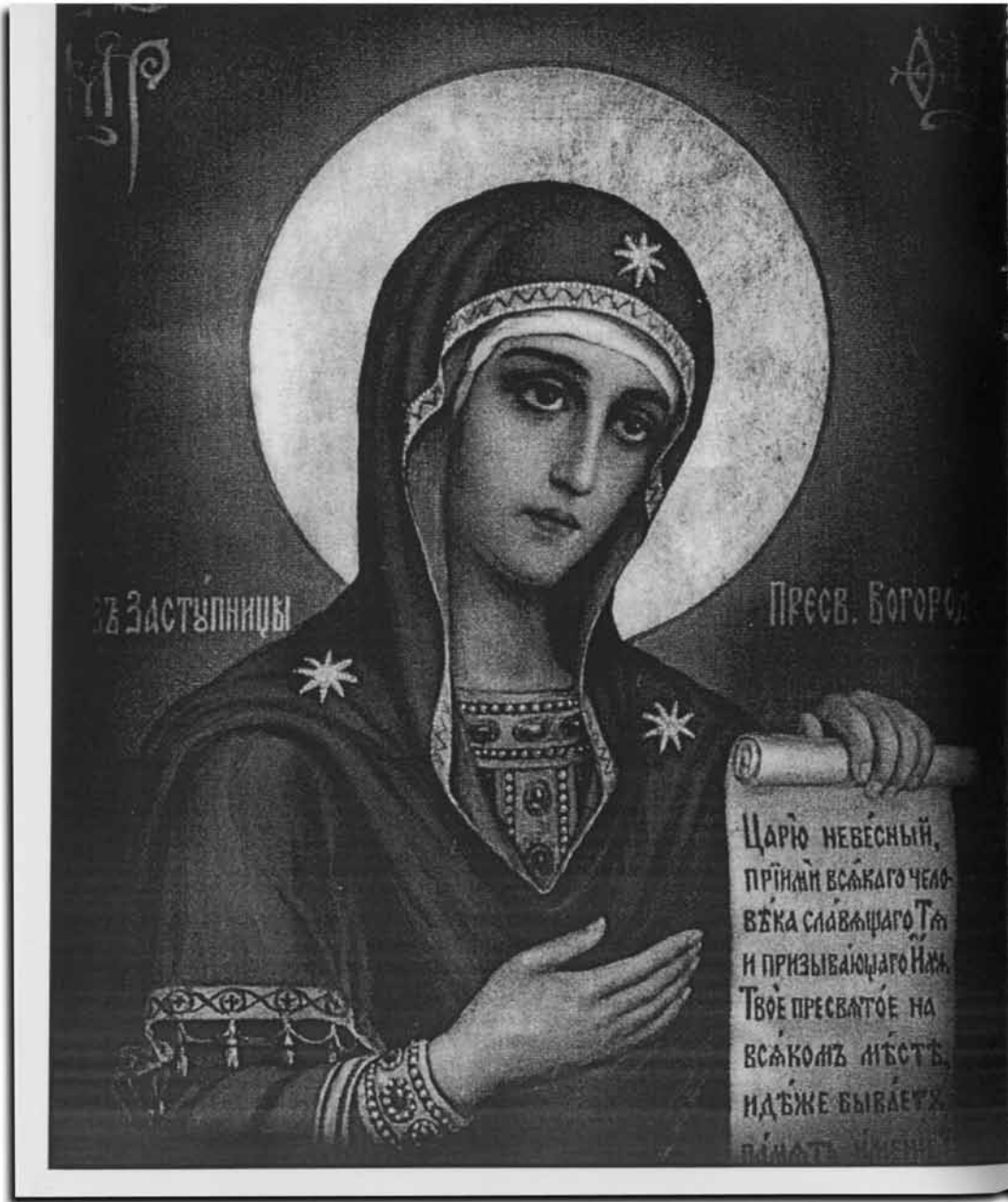
**DEATH TO THE WORLD**  
P.O. BOX 28021  
Santa Ana, CA 92799, USA  
[www.deathtotheworld.com](http://www.deathtotheworld.com)

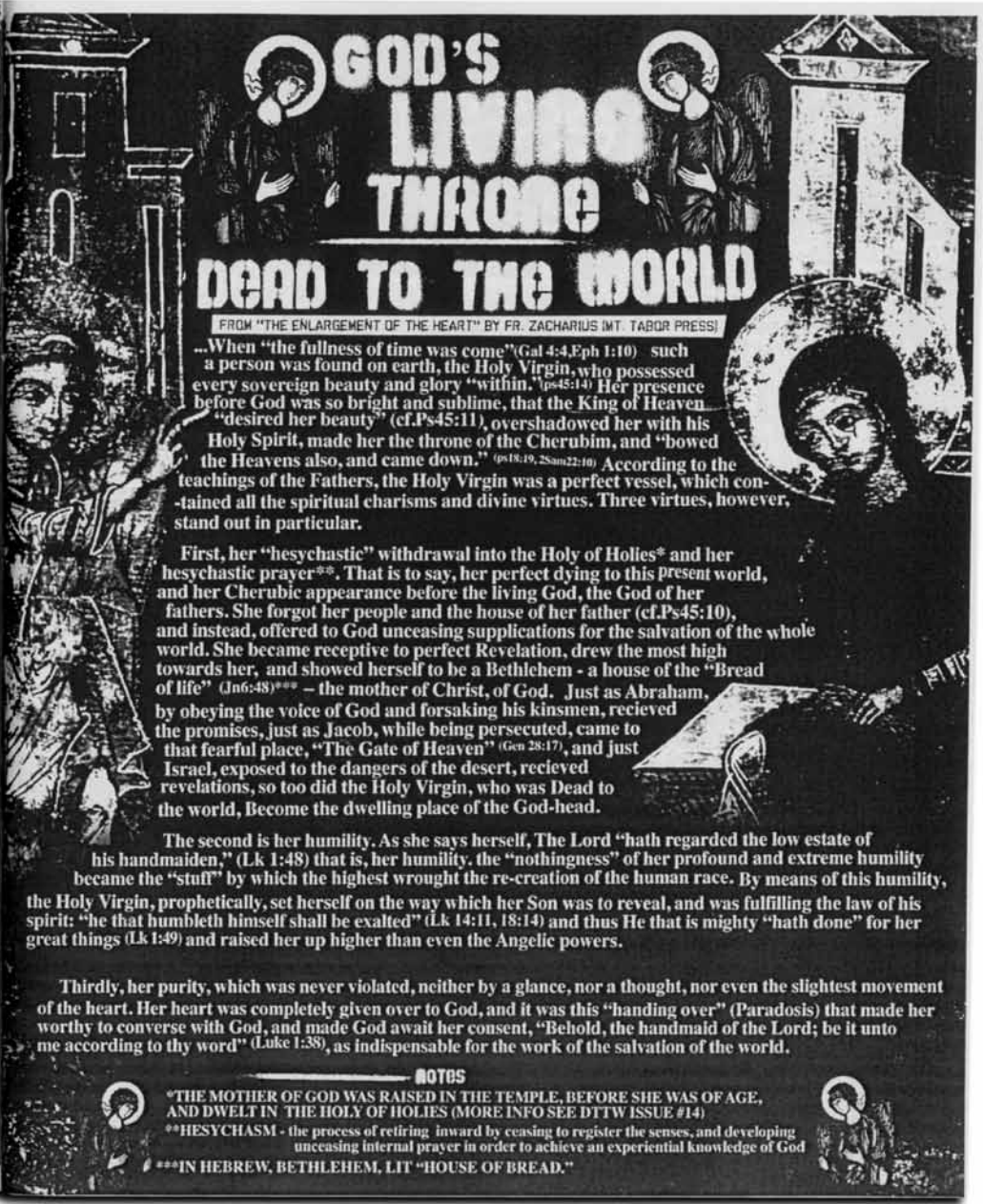


## AS A FUNERAL DIRGE I SING THIS SONG: ALLELUIA, ALLELUIA, ALLELUIA!

We are all imprisoned, imprisoned by our own minds. We are western prisoners, insanely etching the scientific method and so-called great philosophies onto our prison walls. Gnashing our teeth and biting our tongues we gorge ourselves on whatever food is slid under the prison door. Deprived of everything, we seek after anything and eat it up. We buy into the most ancient of lies, yet we think we are so free in these four stonewalls and iron bars. The room is too dark to see, but we believe we are clothed in light. The mashed up lies about God and ourselves have been eagerly forced down our throats by our own sick pleasure, but yet we think ourselves to be philosophers. We have become voiceless as fish, yet we think ourselves to be great orators. We have become as our torturers. Thinking ourselves great men, we have become fools. We constantly feed off of our own sensation, doing nothing to nourish ourselves with what is truly important. We have forgotten our humanity and have become as wild beasts (only because we thankfully ate this sloppy lie as it was some delicacy). Our hearts beat off of the shock of our own egotistic pulse that shudders throughout our bodies, pushing others away in order to create a false utopia inside ourselves. We not longer live to our full potential, but roll around as swine in mud, enjoying only the external and shunning the internal. We tell ourselves life is to fast to focus on within. We all march in a parade of foolishness, acting as drunken apes in a small cage at a zoo. We have made ourselves to be spectacles, our lives are just a show, and for what? What about when we are six feet under? In one hundred years we will lie forgotten, eaten by worms, returning to our dust. What then? Would life end? Some of us have the opportunity to ponder our end on a deathbed; most of us are not so lucky. Can we really say we will be here or there tonight? This hour could certainly be our last. Where is the pleasure of life when all things are weaker than shadows? One fell stroke and death in turn prevails over all our vanities. Like flower that wastes away and a dream that passes and is gone, so are all of us into dust recalled. Vanity is all the works and quests of man and they have no being after death has come; our wealth is with us no longer. How do we keep our so-called glory? When death comes all these vanities are washed away. We cannot resist, the concord and bond of nature will be broken, we will be rent in two, and the body and soul will be ripped apart. What will become of us walking food for worms? Let us peel our eyes back, humanity, and remember ourselves! Life is like a vapor of smoke! We must recognize who we are, what we can become. We are fashioned once again after Him who was born of the dead. What is hope is there if man does not survive death? In order to survive this most important event of our lives, we must die now, die to our own selves and polish our hearts to reflect the conqueror to death. Let us die now, so that in death we will not die, and be able to sing from our coffins:

ALLELUIA, ALLELUIA ALLELUIA!





# GOD'S LIVING THRONE

## DEAD TO THE WORLD

FROM "THE ENLARGEMENT OF THE HEART" BY FR. ZACHARIUS (MT. TABOR PRESS)

...When "the fullness of time was come" (Gal 4:4, Eph 1:10) such a person was found on earth, the Holy Virgin, who possessed every sovereign beauty and glory "within." (Ps 45:14) Her presence before God was so bright and sublime, that the King of Heaven "desired her beauty" (cf. Ps 45:11), overshadowed her with his Holy Spirit, made her the throne of the Cherubim, and "bowed the Heavens also, and came down." (Ps 18:19, 2 Sam 22:10) According to the teachings of the Fathers, the Holy Virgin was a perfect vessel, which contained all the spiritual charisms and divine virtues. Three virtues, however, stand out in particular.

First, her "hesychastic" withdrawal into the Holy of Holies\* and her hesychastic prayer\*\* . That is to say, her perfect dying to this present world, and her Cherubic appearance before the living God, the God of her fathers. She forgot her people and the house of her father (cf. Ps 45:10), and instead, offered to God unceasing supplications for the salvation of the whole world. She became receptive to perfect Revelation, drew the most high towards her, and showed herself to be a Bethlehem - a house of the "Bread of life" (Jn 6:48)\*\*\* - the mother of Christ, of God. Just as Abraham, by obeying the voice of God and forsaking his kinsmen, received the promises, just as Jacob, while being persecuted, came to that fearful place, "The Gate of Heaven" (Gen 28:17), and just Israel, exposed to the dangers of the desert, received revelations, so too did the Holy Virgin, who was Dead to the world, Become the dwelling place of the God-head.

The second is her humility. As she says herself, The Lord "hath regarded the low estate of his handmaiden," (Lk 1:48) that is, her humility, the "nothingness" of her profound and extreme humility became the "stuff" by which the highest wrought the re-creation of the human race. By means of this humility, the Holy Virgin, prophetically, set herself on the way which her Son was to reveal, and was fulfilling the law of his spirit: "he that humbleth himself shall be exalted" (Lk 14:11, 18:14) and thus He that is mighty "hath done" for her great things (Lk 1:49) and raised her up higher than even the Angelic powers.

Thirdly, her purity, which was never violated, neither by a glance, nor a thought, nor even the slightest movement of the heart. Her heart was completely given over to God, and it was this "handing over" (Paradosis) that made her worthy to converse with God, and made God await her consent, "Behold, the handmaid of the Lord; be it unto me according to thy word" (Luke 1:38), as indispensable for the work of the salvation of the world.

### NOTES

\*THE MOTHER OF GOD WAS RAISED IN THE TEMPLE, BEFORE SHE WAS OF AGE, AND DWELT IN THE HOLY OF HOLIES (MORE INFO SEE DTTW ISSUE #14)

\*\*HESYCHASM - the process of retiring inward by ceasing to register the senses, and developing unceasing internal prayer in order to achieve an experiential knowledge of God

\*\*\*IN HEBREW, BETHLEHEM, LIT "HOUSE OF BREAD."