

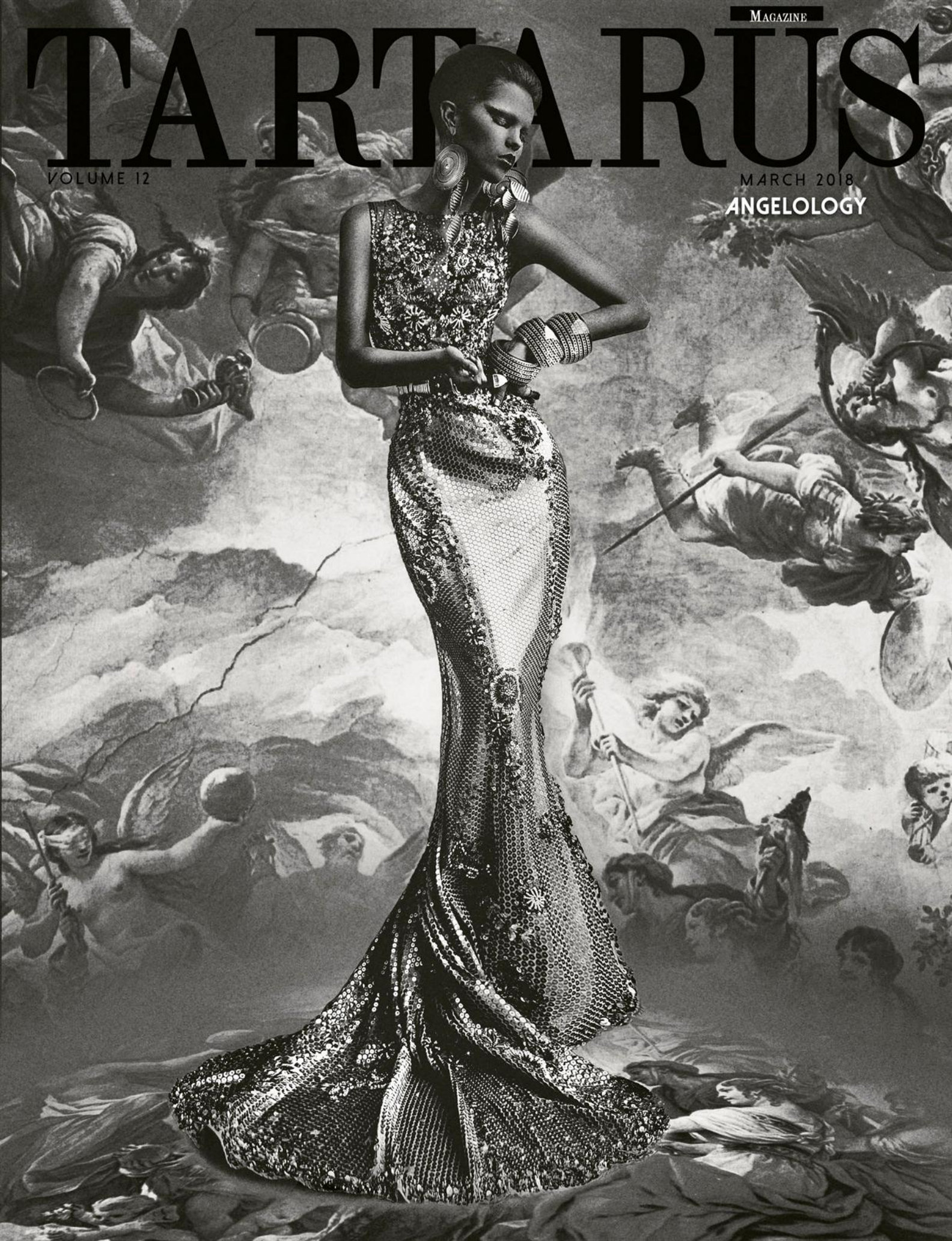
MAGAZINE

TARTARUS

VOLUME 12

MARCH 2018

ANGELOLOGY







DELFIN

LOS ANGELES

TARTARUS

MAGAZINE

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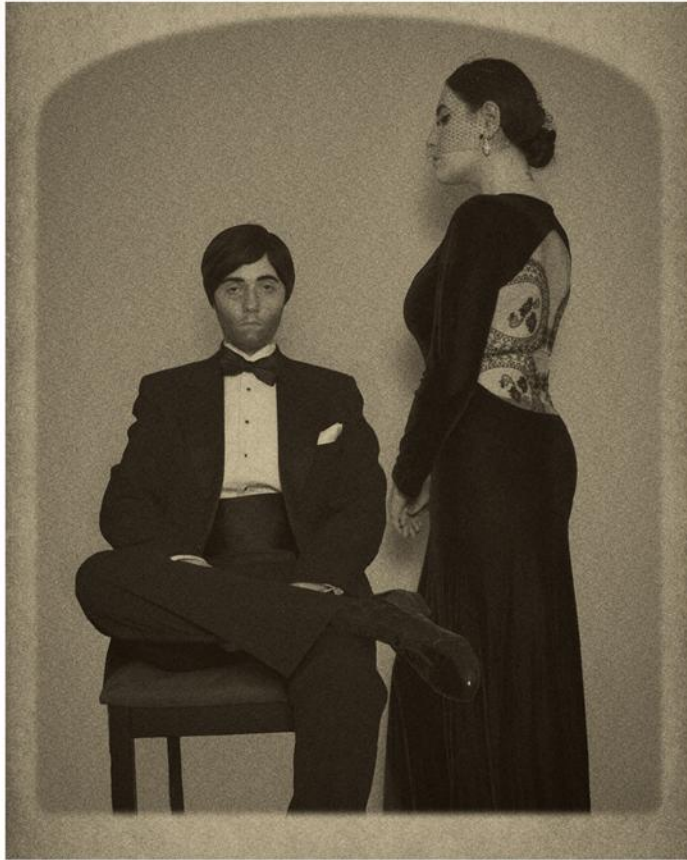
SIAMESE TWINS JEWELRY

HANDFORGED IN BROOKLYN

#SIAMESETWINSJEWELRY

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LETTER FROM THE EDITOR



Nora Kobrenik Photographed by Shana Schnur |
Twins of the Apocalypse: Abbadon and Azrael |
February 2018

It's been at least a decade since I read that book. I don't remember the name, but what I do remember is an idea that stuck with me. Imagine the angels that chose to fight alongside Lucifer in the Great War in Heaven were cast out of the said Heaven and cursed to walk the Earth for an eternity and reincarnate over and over again? What if Gabriel and Michael Pure of Heart chose to follow and keep peace of the fallen? What if the angels are amongst us? What if the most beautiful, successful and powerful are Azazel, Leviathon or Solas?

This book is just that. A reimagining of the Fallen as our neighbors and friends. Of course this is Tartarus so of course our friends and neighbors are models, princesses and overall good looking, wealthy people. We wouldn't have it any other way. Angelology is not a mad idea born in the feverish mind of one individual. The study of angels or the doctrine of angelology is one of the ten major categories of theology developed in many systematic theological works.

While many details about angels are omitted,

the scholars find it important to keep in mind three elements about the biblical revelation God has given about angels. The mention of angels is inclusive in Scripture. In the NASB translation these celestial beings are referred to 196 times, 103 times in the Old Testament and 93 times in the New Testament. Further, these many references are scattered throughout the Bible being found in at least 34 books from the very earliest books (whether Job or Genesis) to the last book of the Bible (Revelation). There are also numerous references to angels by the Lord Jesus, who is declared to be the Creator of all things, which includes the angelic beings.

Paul wrote, "For by Him all things were created, both in the heavens and on earth, visible and invisible, whether thrones or dominions or rulers or authorities (a reference to angels)—all things have been created by Him and for Him."

Now armed with this information and the curious idea of angels amongst us I send you on a journey through this book. Go forth; see how many of the celestial beings you can recognize.

Welcome to the issue.

NORA KOBRENIK
EDITOR-IN-CHIEF AND FOUNDER



sylvie schimmel

Paris



A woman with blue eyes and dark red lips is shown from the chest up. She is wearing a black hat and a dark dress covered in small, light-colored sequins or beads. The background is a deep blue or black, filled with numerous bright, out-of-focus points of light, resembling a starry night sky or a nebula. The lighting is dramatic, highlighting her face and the texture of her dress.

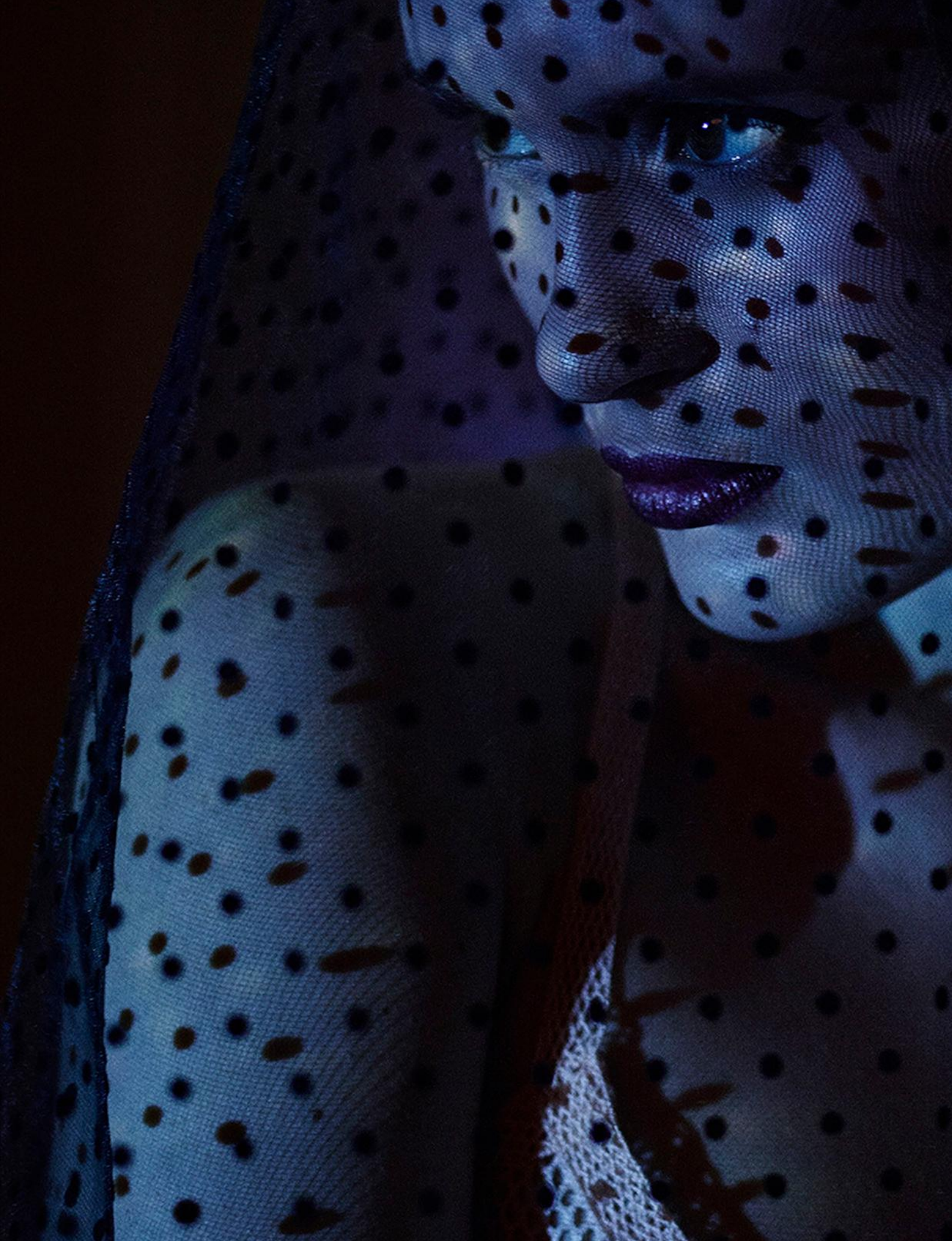
Morax

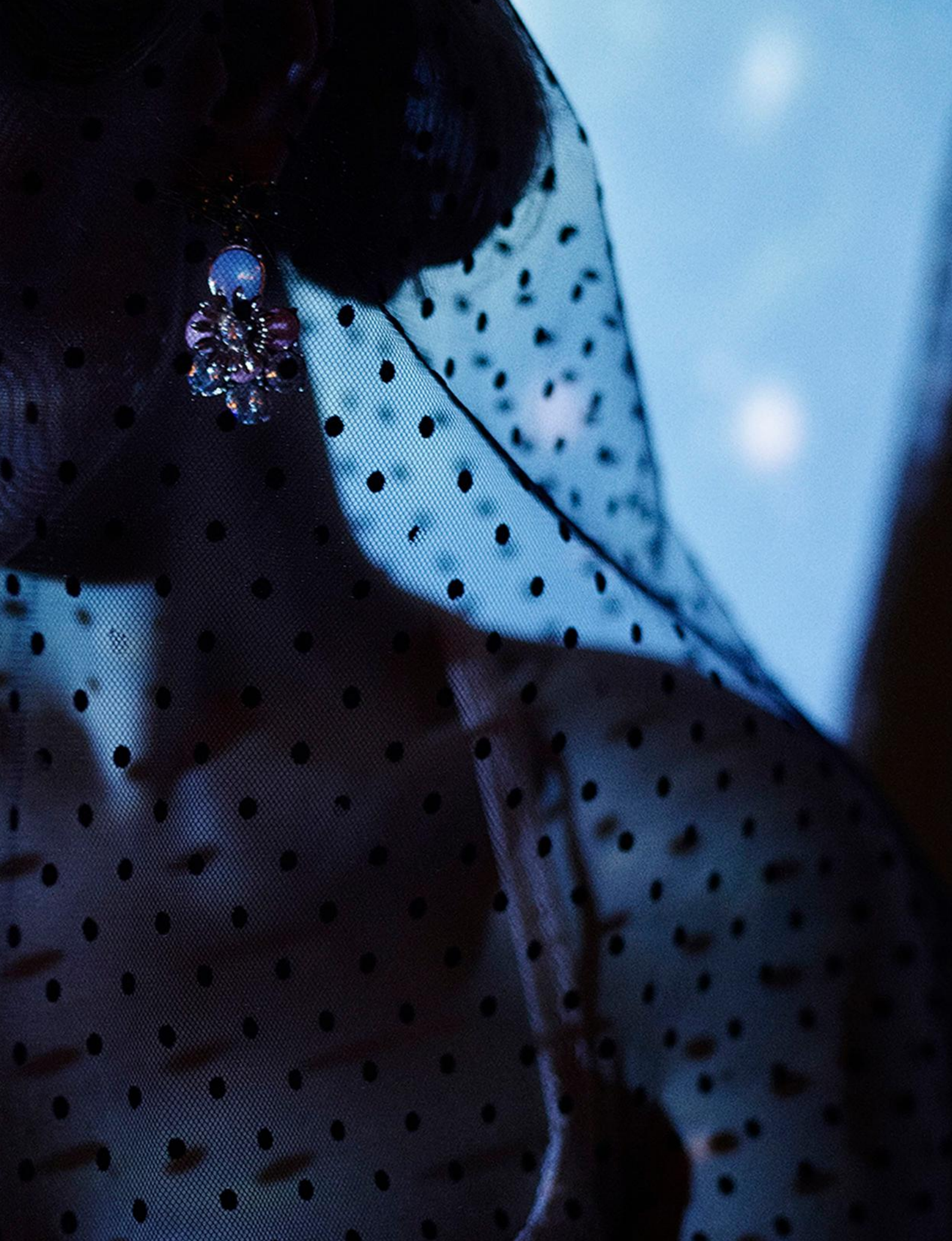
Photography by Ana Luisa Silva



Assistant: Sandro Filipe Silva
Styled by Alina Profir
Make Up by Catarina Albano
Hair by José Carlos Taipas with
lupa styling products









GABRIEL

PHOTOGRAPHED BY MATTHIEU BELIN















Stylist : Julie & Josephine
at le dressing
Make up : NoNo
Models : Zi Wang
Producer : Liao Dan







DANTANIAN

PHOTOGRAPHY AND TEXT BY LOU YANG



“W

hy on Earth would you want to photograph men in designer clothes at the Western Wall in Jerusalem? Will they even let you?” Was the most common reaction whenever I shared my idea for the project. “Because the tension will make it beautiful,” was my usual answer, through I could feel it did not reassure them completely.

I was initially surprised by the passionate, and at times emotional, response I was getting when discussing my plans. But, far from discouraging me, it only convinced me even more that, for all of its challenges, this project was something I had to do.

Having grown up in modern China, in a world without religion, I have been fascinated by ancient faiths and traditions. I have always felt intrigued by the way they distinguish and unite mankind at the same time, by giving people a strong sense of personal identity, while connecting them to the world. I always looked at external religious signs as a sort of code to discover the identity of various communities: the choice of a particular fabric, the colors of a dress, the shape of an accessory. These are all fashion – and therefore identity – statements. Given the personal inclination, my first trip to Jerusalem was bound to have profound impact on me. And it was indeed an incredibly experience for me, as an artist and as a person. I felt deeply touched by the devotion of the people of various communities converging in this small piece of land. I was bombarded with visual information, with intriguing details that were like hundred of riddles that I didn't have answers to. I was, and remained, an outsider. With this project, I attempted to bridge that gap a little bit. I chose to focus on the mysterious Jewish orthodox

world, through the personal lens of my camera and my aesthetic sensibility. By observing that particular community in Jerusalem, I hoped to shine a creative and contemporary light on a way of life that is centuries old and yet has preserved its unique visual style as a key part of its identity. Various designers in the past have borrowed elements from the Jewish orthodox fashion and integrated them into their contemporary creations. I wanted to do the opposite: to immerse myself inside of the Jewish orthodox microcosm, bringing with me subtle elements from my contemporary outlook, without altering its character. For this project, I collaborated with Mateu-s, a fashion designer in Paris, to create unique pieces that respected the traditional codes of Hassidic dress, but with a number of contemporary touches, such as a slimmer cut, high-end fabrics, and lines that give greater freedom of movement. This project would not have been the same without the contribution of two Israeli models – Stas and Lior, from Tel Aviv's MC2 model agency. Both immigrated to Israel in their childhood – from Ukraine and Russia, respectively – and received a traditional Jewish education, which still plays an important part in their life, even in the bustling, secular city of Tel Aviv (which many Israelis call “sin city”). Stas' and Lior's rich identities fit perfectly with my project and their genuine emotion as posing in front of the Western Wall brought additional meaning to the project. ●

















BELLAL

| PHOTOGRAPHED BY HENDRIK V D MERWE |
STYLE AND MAKE UP BY PIETER SERTON









Fashion by Joel Janse Van Vuuren
Models: Huguette, Tyrone , Stephan

















PH

A photograph of a forest floor. A large, weathered log lies horizontally across the middle of the frame. The log is covered in a layer of snow. In the foreground, there is a dense patch of low-lying plants with small, rounded leaves, some of which are covered in snow. To the right of the log, there are some pine needles and branches. The background is a dark, dense forest with many thin tree trunks. Snow is falling throughout the scene, creating a soft, hazy atmosphere. The lighting is diffused, suggesting an overcast day.

Enepsigos

PHOTOGRAPHED BY ILONA D. VERESK





Stylist Maria Mak
Muse and model Lera @aquarellemodels
Key Make Up and Hair Marina Kolosova
Make Up & Assistant Iulia Nagumanova



















A photograph of a white swan in a rustic barn. The swan is standing on hay bales, with its wings partially spread and its head turned back. In the background, there is a large stack of hay bales and a wooden structure. A single lamp hangs from the ceiling, casting a warm light. The barn's interior is made of dark wood, and the floor is covered in straw and hay.

Gusion

PHOTOGRAPHY BY DEAN WEST

ANGELOLOGY ESSAY BY ERNESTO BADALAMENTI



The fact that God has created a realm of personal beings other than mankind is a fitting topic for systematic theological studies for it naturally broadens our understanding of God, of what He is doing, and how He works in the universe.

We are not to think that man is the highest form of created being. As the distance between man and the lower forms of life is filled with beings of various grades, so it is possible that between man and God there exist creatures of higher than human intelligence and power. Indeed, the existence of lesser deities in all heathen mythologies presumes the existence of a higher order of beings between God and man, superior to man and inferior to God. This possibility is turned into certainty by the express and explicit teaching of the Scriptures. It would be sad indeed if we should allow ourselves to be such victims of sense perception and so materialistic that we should refuse to believe in an order of spiritual beings simply because they were beyond our sight and touch.

The study of angels or the doctrine of angelology is one of the ten major categories of theology developed in many systematic theological works. The tendency, however, has been to neglect it. As Ryrie writes, "One has only to peruse the amount of space devoted to angelology in standard theologies to demonstrate this. This disregard for the

doctrine may simply be neglect or it may indicate a tacit rejection of this area of biblical teaching. Even Calvin was cautious in discussing this subject (Institutes, I, xiv, 3)." Though the doctrine of angels holds an important place in the Word of God, it is often viewed as a difficult subject because, while there is abundant mention of angels in the Bible, the nature of this revelation is without the same kind of explicit description we often find with other subjects developed in the Bible. Every reference to angels is incidental to some other topic. They are not treated in themselves. God's revelation never aims at informing us regarding the nature of angels. When they are mentioned, it is always in order to inform us further about God, what he does, and how he does it. So while the mention of angels may seem incidental to some other subject contextually, it is an important element of divine revelation and should not be neglected, especially in view of the present craze and many misconceptions about angels. The objective is to make the Bible our authority rather than the speculations of men or their experiences or what may sound logical to people. ●













DO NOT TOUCH



ALLOCEN

PHOTOGRAPHY BY JAMES NADER































ANDREALPHUS

PHOTOGRAPHY BY LUIS BELTRÁN - LA CAJA DE IMÁGENES STUDIO

KIRSTEN ARENS ON WHY SHE BELIEVES IN FAITH

MAKE UP AND MODELING BY FATIMA ARIOURI









I'm a firm believer in faith. I believe that everything is meant to be. There is a right time and a right place for everything. I believe that people come into your life to serve a specific purpose there, be it to teach you a lesson or to land the support of sorts without which you wouldn't be able to advance to a different level of your life. When I was a little girl I used to be obsessed with the Greek mythology, hence is my belief in faith. In Greek mythology, the Moirai or Moerae (Ancient Greek: Μοῖραι, "apportioners"), often known in English as the Fates (Latin: Fata), were the white-robed incarnations of destiny; their Roman equivalent was the Parcae (euphemistically the "sparing ones"). Their number became fixed at three: Clotho (spinner), Lachesis (allotter) and Atropos (literally 'unturnable' but metaphorically 'inflexible' or 'inevitable' - i.e. death). They controlled the mother thread of life of every mortal and some believe the gods themselves from birth to death. They were independent, at the helm of necessity, directed fate, and watched that the fate assigned to every being by eternal laws might take its course without obstruction. The gods and men had to submit to them, although Zeus's relationship with them is a matter of debate: some sources say he is the only one who can command them (the Zeus Moiragetes), yet others suggest he was also bound to the Moirai's dictates. In the Homeric poems Moira or Aisa,


is related with the limit and end of life, and Zeus appears as the guider of destiny. In the Theogony of Hesiod, the three Moirai are personified, daughters of Nyx and are acting over the gods. Later they are daughters of Zeus and Themis, who was the embodiment of divine order and law. In Plato's Republic the Three Fates are daughters of Ananke (necessity). In the Republic of Plato, the three Moirai sing in unison with the music of the Sirenes. Lachesis sings the things that were, Clotho the things that are, and Atropos the things that are to be. Pindar in his Hymn to the Fates, holds them in high honor. He calls them to send their sisters Hours, Eunomia (Lawfulness), Dike (Right), and Eirene (Peace), to stop the internal civil strife: "Listen Fates, who sit nearest of gods to the throne of Zeus, and weave with shuttles of adamant, inescapable devices for counsels of every kind beyond counting, Aisa, Clotho and Lachesis, fine-armed daughters of Night, hearken to our prayers, all-terrible goddesses, of sky and earth. Send us rose-bosomed Lawfulness, and her sisters on glittering thrones. Right and crowned Peace, and make this city forget the misfortunes which lie heavily on her heart." ●











Obyzouth

PHOTOGRAPHED BY YANA
STYLED BY ANDREY CHESNOKOV

TOLOPILO











Artist - Valeria Lemeshevskaya
Make Up & Hair - Alexandra Gurska
Decor by Valeria Pishchuk
Accessories by B L I S K A V I G A
Model Kate Romanovich









Forcas

Photography and Design by
Alexander Beardin-Lazursky





TFND







Light Director, Mask, Armor
by Dmitry Nedikhalov
Make Up by Tatyana Chekmezova



Lucifer

Photographed by Diogo Ferreira
Religion on Television Essay By Meride



re
reira
eth Grinnel

“**I**n the beginning ... the angel Lucifer was cast out of heaven and condemned to rule hell for all eternity. Until he decided to take a vacation “ Thus begins every episode of “Lucifer,” now in its 3rd Season. A series loosely based on a character created by Neil Gaiman and later developed by Mike Carey for comic book publisher DC Comics’ Vertigo imprint. The comics took a Milton-esque view of Old Scratch, starting from “better to reign in hell than serve in heaven,” and building out from there. The result was a complex story that included Gnostic concepts, Jewish folklore, Norse and Japanese mythology, ultimately turning into a particularly jaundiced theodocic rejection of the entire Judeo-Christian conception of religion. With lots of sex, lots of death and the total overthrow of the cosmos, Satan, at the center of it all, arguably proved right in the end. Lucifer Morningstar played by the enigmatic Tom Ellis, the charming antihero, bored with hell, abdicates his throne and flees to Los Angeles, where he opens an upscale nightclub, Lux. Through a series of unhappy events, he’s introduced to detective Chloe Dancer portrayed by Lauren German, and ends up serving as her crime-fighting sidekick.

Like the comic book it’s based on, this series invites viewers to reconsider the character of the devil. In Christian theology, proud Lucifer falls from his angelic post in heaven, and is cast down to hell to torment all the souls who are condemned to his eternity. In the mythology of the series, however, Lucifer is far less the stock Lord of Hell, and far more your charming high school friend who knows how to read your mind and convince you to give into your wickedest impulses. “I have the ability to draw out people’s secret desires,” he says at one point. Ellis’ Lucifer provides a lot of theological food for thought.

“The devil isn’t that interested in your soul,” he says, and, “God has nothing to do with your mess.” At other times, Lucifer sounds like a cheerleader, encouraging one woman to stop wasting her life. Other theological mysteries posed by the show — accusations Lucifer is becoming soft: “Humans are rubbing off on you,” says one character. “Stop caring. You’re the devil.”

“We take our cues from the comic book character, the one that Neil Gaiman created and Mike Cary developed, which is the devil is the son of god. He’s not evil, he’s just a rebellious son who decided that he wanted what his dad had and doesn’t understand why he didn’t get it,” said producer Joe Henderson. “He’s mischievous, he’s playful, he’s honest, and he embraces his desires... Lucifer is all about exploring humanity and exploring desires. When he talks to people in Los Angeles there’s no pretense. He just wants to do whatever he sees in front of him.”

As in the comics, so the producers say, the character isn’t played as evil, but rather as a kind of distillation of human nature itself. “There’s nothing evil about him, in fact there’s nothing evil about a lot of our desires that we keep hidden because we’re embarrassed about them or we don’t want to act on them,” Henderson continued. “Sometimes the truth shall set you free. That’s one of the things I find interesting about the character,” “Lucifer says it himself,” added Tom Ellis, : “Am I the Devil because I’m intrinsically evil, or am I the devil because dear old dad decided I was?” ●















A black and white photograph of a field of wildflowers under a cloudy sky. The foreground is filled with dark, dense vegetation and small, light-colored flowers. The background shows a bright, overcast sky with soft clouds. The text 'Vapula' is overlaid in a large, elegant serif font, and 'Photographed by Laura Makabresku' is written in a smaller, simpler font below it.

Vapula

Photographed by
Laura Makabresku





















Zoë
PHOTOGRAPHED BY PIERRE SAGE





This Page:
Boutique GRAPHITI homme
Collier Paula Rosas
Previous Page:
Boutique GRAPHITI homme
Montre D.W.Y.T-Watch
Lunettes KLS Lunettes
Collier et Bague
Sandrine Charles-Mesance



This page and next
Boutique GRAPHITI homme
Lunettes KLS Lunettes







Assistant

light by Ethan Dags

Male Model - F. Model

Female Model Moh Dia

Stylist Sarah Diallo

Make Up Fred Bouffet

WARDROBE:

Visière Geneviève Parois

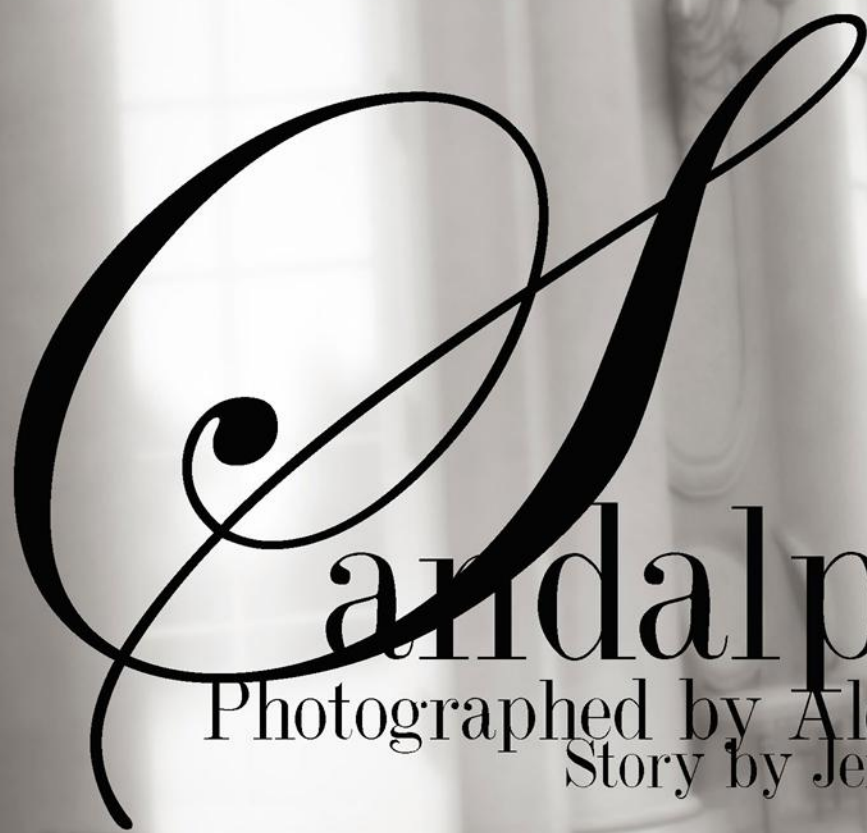
Bracelet Paula Rosas







Boutique GRAPHITI homme
Collier Paula Rosas



andalphon

Photographed by Aleksey & Ma
Story by Jen Ruane



arina















“T

his year we celebrate 20 years of joint creativity.” Aleksey&Marina state in unison. “We met in 1994 - then Aleksey already had a serious experience in photography, and Marina was a fashion designer. And in 1998 we started our own creative project Photopainting, the essence of which is the unusual technique of processing negative film (until 2004 we worked only with film cameras) - painting on the negative. Photography is our life. And fashion is our companion and instrument. And this is not an exaggeration. We think that this is predestination. We cannot imagine another way.” “In 2003, we began to learn the computer and graphic editors, and in 2004 we started a commercial Calendars project in which every year we create new photo collection for promotional brands wall calendars in fashion beauty styles. By now we have concentrated on creative promotional advertising images, but we also do it in the fashion-beauty genre and continue to grow our Calendars project.” They continue, “We are inspired by many things. Inspiration is an inner state, if it is in you, then sources of inspiration are everywhere. And often these are not visual things. For example music or emotional experiences, or interesting people. We are inspired by the search and finding a new harmony, new images. It enriches all of our world and us. Art through the act of creativity, creation and the process of contemplation allows a person to touch the subtle matter, to the Divine harmony, to comprehend himself and his life, and thus become purer and better.

Such artists as Alexander Rodchenko, Irving Penn and Richard Avedon - in photography, Kandinsky and Dali - in painting, Saint Laurent, Christian Dior, Alexander McQueen, Philip Treacy - in fashion, - gave the world a new look, created the foundation for the further development of art and fashion. As development of art and fashion. As Anton Chekhov said ‘In

a man all should be beautiful: the face, the clothes, the soul and the mind.’ The due has a distinctive almost ethereal aspect to it; “Many people tell us that they will recognize our photos without even reading the signature. For us, this means that we have found our own style and it is recognizable and distinguishable. Many people notice in our works refined eroticism, models’ charisma, a special vision of female beauty, conciseness and completeness, which makes each work an independent work. Our signature style is that we create our images by our means - that is, we make things, accessories and fashion especially for their photos. For example, briefly about the featured editorial – it’s a classic in a modern rock cover version. It was the starting idea. This collection is dedicated to the music of Wolfgang Amadeus Mozart, who is listened and beloved after all these centuries. Generations are changing, the whole world has changed many times over, but our hearts still obey the magical and powerful melodies of Mozart. We expressed the feeling of his music in airy and light interiors, and models are muses that inspire and bring new musical harmony. Fashion with elements of a fetish gave the theme a spicy modern taste.” Next up the extraordinary due will be working on new photo-collections, this year they plan on releasing a photobook in honor of the 20th anniversary of their joint creativity. “We will not plan far, because we are photographers who survived the change of analogue photography to digital. In any case, there will be a new inspiration, a new beauty, new opportunities.” Cheers to that. ●









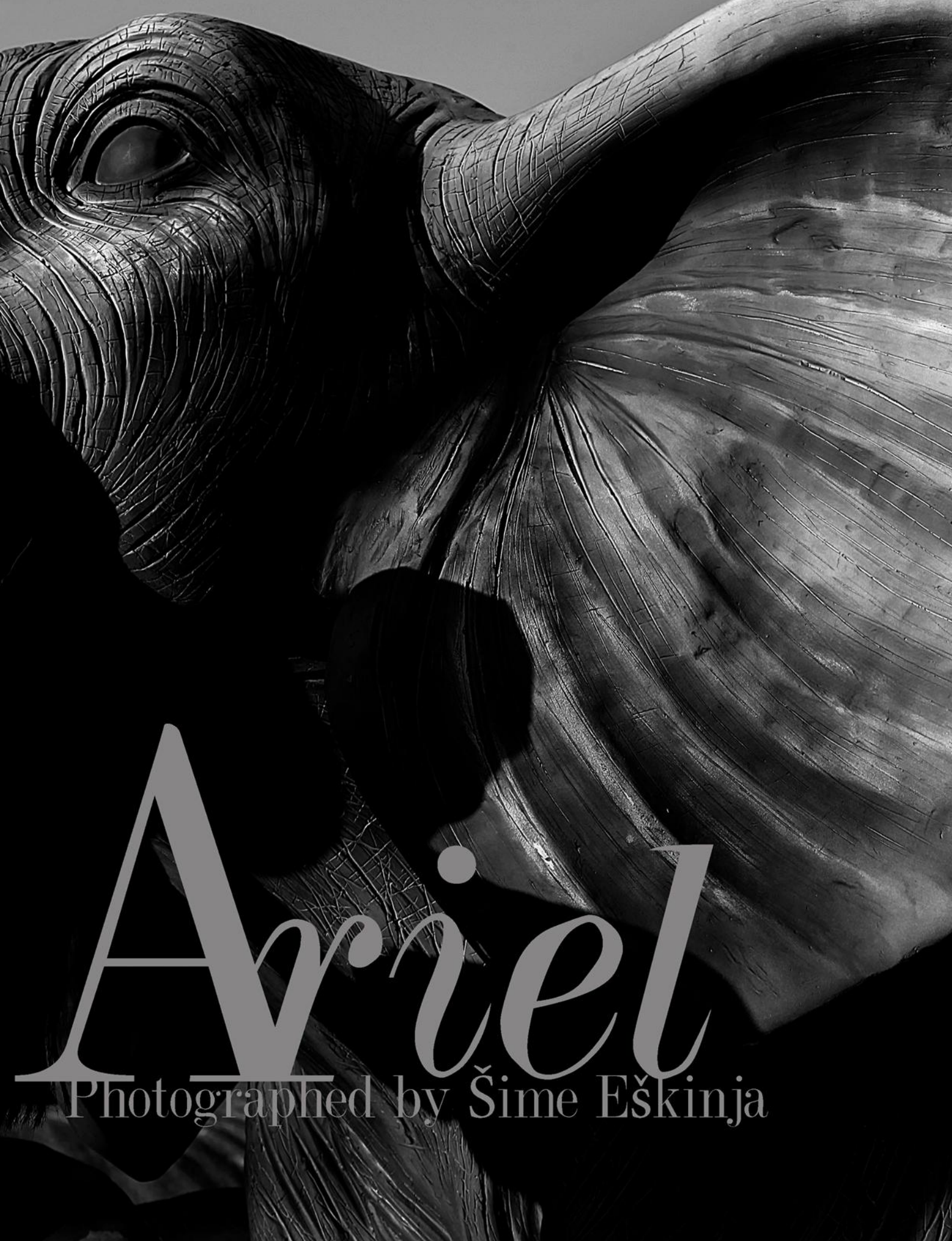












Ariel

Photographed by Šime Eškinja







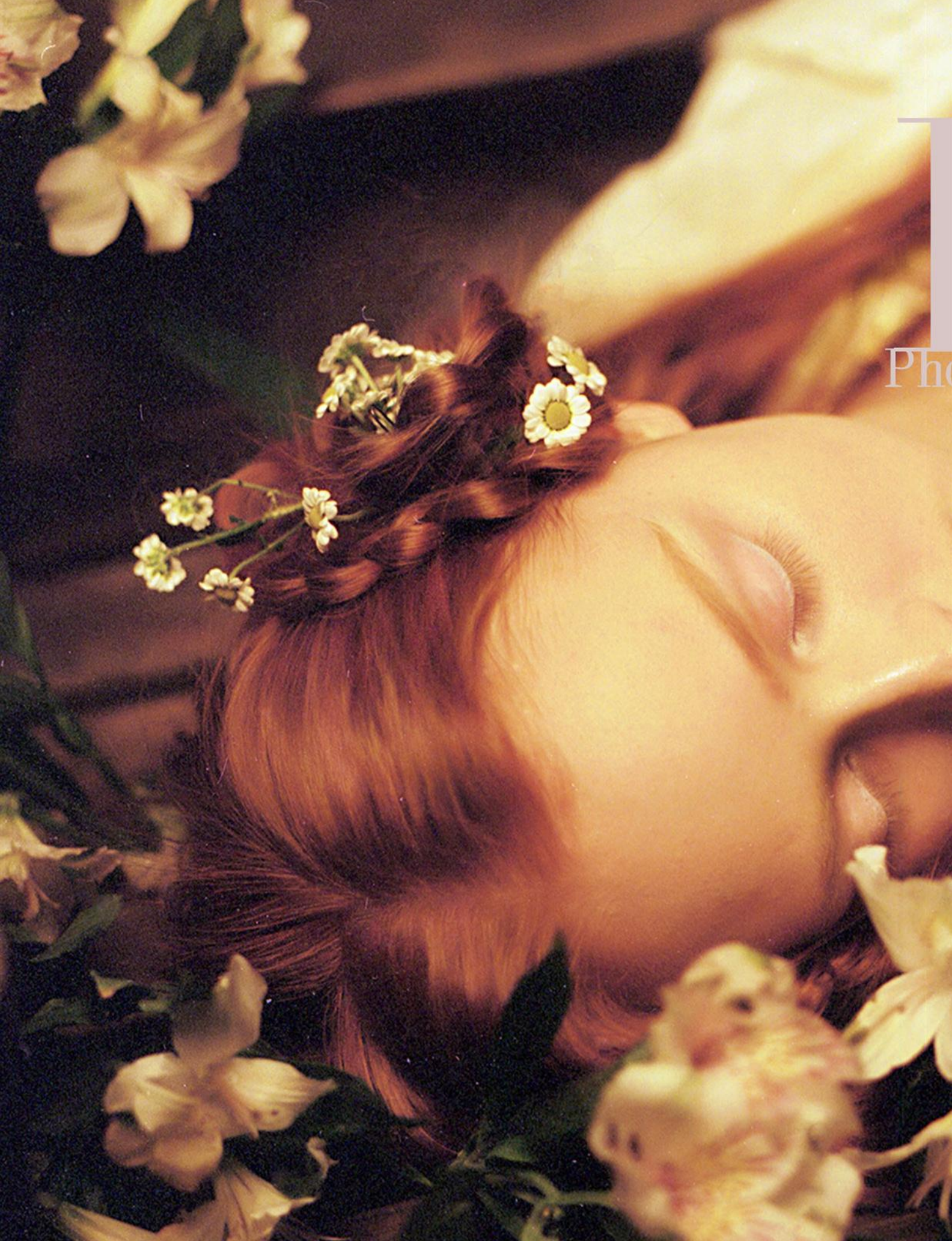








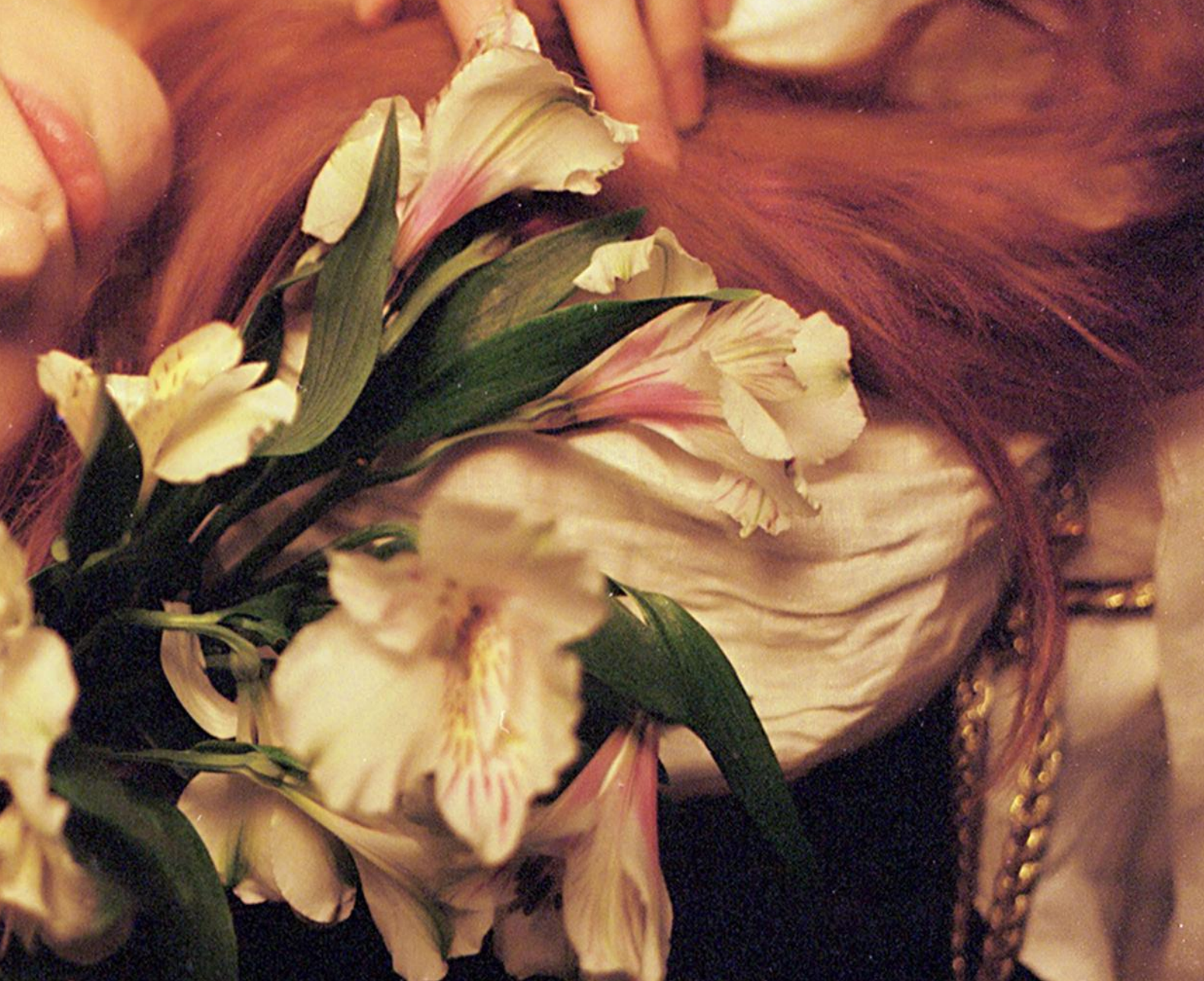




Pho

LILLITH

Photography and Idea by Erika Parfenova
Roxana Belair finds God in Fashion

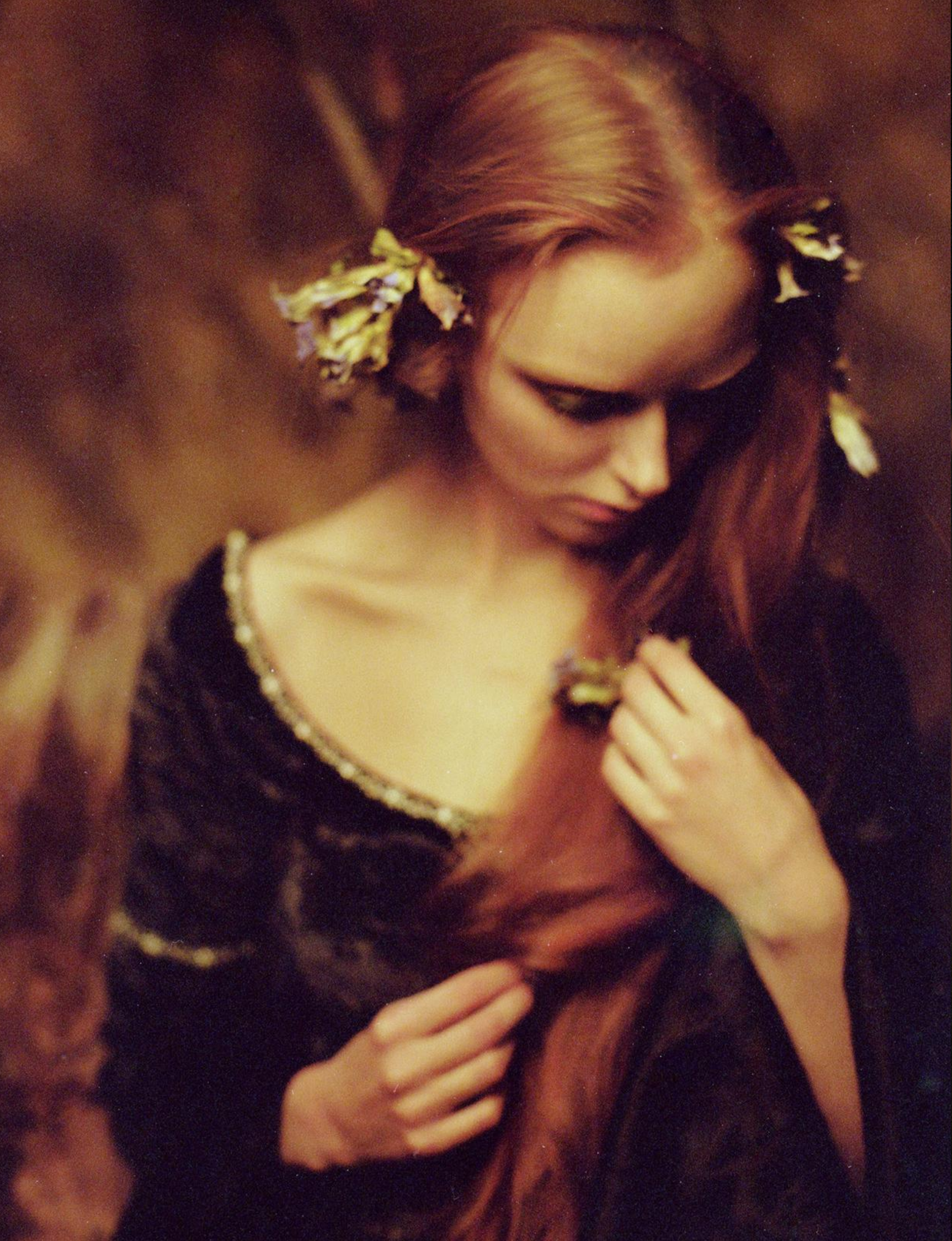


“**I**f you’re not sure what Jesus Christ has to do with the catwalk, just take a look at the book of Genesis. You’ll see that God is a God of creativity, beauty, and yes—fashion. He is the ultimate artist, weaving light and land out of the palette of the cosmos, unifying all modes of art and using them to tell the grand story of creation. God is every bit the designer, and fashion is the perfect way for the Christian Church to step in and bridge the gap between culture and faith. Leading the charge is the Church of England, which, in 2016, gave its blessing to London Fashion Week by producing an official video entitled, “God in Fashion”. This clip features three leading members of the fashion industry—members who just happen to be Christians—explaining exactly what God has to do with the world of creative clothing.

First up in the video is Simon Ward, former COO of the British Fashion Council and author of “The Character of Fashion,” who links the words of the Bible with that of fashion as he describes the abundance of Biblical imagery and metaphor that deals with clothing. He cites the example of the Apostle Paul, who calls Christians to “clothe yourselves in compassion” and to “put on the whole armor of God”. Christ, in the book of Revelation, he says, is described as “dressed in a robe reaching down to his feet and with a golden sash around his chest,” with hair as “white as wool”.

These accouterments obviously have great meaning, symbolizing something more than the mere threads of which they are composed. Further, Ward emphasizes the connection that fashion has with creation, itself—because the seasons dictate what we wear to protect ourselves from the elements, fashion is intrinsically linked to the cycles God has put into place. Catholic author J.R.R. Tolkien writes of a similar concept, that of “sub-creation,” wherein a Christian author’s greatest form of worship is to create fictional worlds, just as his or her God created the real world. And so it seems that a Christian fashion designer can worship through creation, as well. Also featured in the video is Chrissie Abbott, who has an impressive 25 years of experience working in the international fashion scene. Of her experience founding Fashion for Christ, a group for Christians in the industry, she says, “Just to see what God has done in the fashion industry has been the most incredible blessing. I’ve seen people get jobs, I’ve seen people supported, I’ve seen people mentored. I think lots of people look at us and think, how can God be in the fashion industry? And I truly believe that God is there:









in every sector, in every business. The most important thing is that you just connect with Him, you call Him into that industry. You honor Him.” You’re probably asking yourself a very important question right now—why, exactly should you care? Fashion has never had a great reputation in faith-based circles because of the image-obsessed culture that surrounds it—it can seem like idolatry at worst, and meaningless at best. The truth, though, is that fashion is connected to the soul. The Bible is clear that our choice of clothing is symbolic of what is in our hearts, of our purpose in life—what we wear speaks volumes about us, and affirms the way God made us—the traits He placed into our hearts. Fashion is a universal language, and importantly, it is one that faith and culture have in common. For the third figure in the “God in Fashion,” fashion as a bridge between culture and the Church is his passion. Reverend Peterson Feital, a Brazilian-born Anglican vicar known as the “red carpet

curate”, is the minister to the creative industries for the Diocese of London. Feital is hard at work on a social enterprise called The Haven, a performance and exhibition space with a decidedly stylish aesthetic. Here, he wishes to lend spiritual support to musicians, actors, fashion designers, and others in the creative industries. “Christianity gets a bad press,” Rev Feital says. “Being a Christian is the most exciting thing someone could ever be. It’s about being countercultural all the time.” Indeed, Christians are called to be different. Jesus, himself, destroyed the social norms of His time, refuting the leading religious thinkers and politicians and positing that there was a better way to live. And to further drive the point home this year’s Met Gala will be dedicated to Religion and God in Fashion. ●







KATHARIN



NE STORY



BENNY SETTI

MADE IN ITALY





BENNY SETTI

MADE IN ITALY



PHILIPPE AUDIBERT
PARIS



PHILIPPE AUDIBERT
PARIS

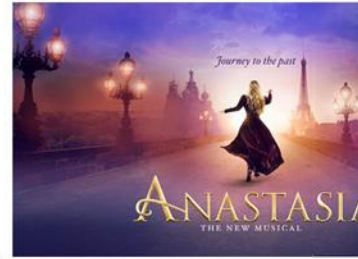
A woman with dark hair styled back, wearing a brown blazer, is shown in profile. She is resting her chin on her hand and looking thoughtfully to the side. She is wearing gold hoop earrings and a matching gold cuff bracelet. The background is a soft, out-of-focus mix of warm and cool tones.

PHILIPPE AUDIBERT
PARIS



PHILIPPE AUDIBERT
PARIS

Nora's *Deities*



2.



1.



3.

1. Food for thought: The Office
2. Show to Watch: *Anastasia The Musical*
3. Maya Om silk dress with pearl back detail
4. Hyacinths
5. Place to visit: Cairo, Egypt
6. David Kracov art
7. Cartier tennis necklace
8. Lady M bakery
9. Mercedes Castillo Odelia sandal



@eleanorkobrenik



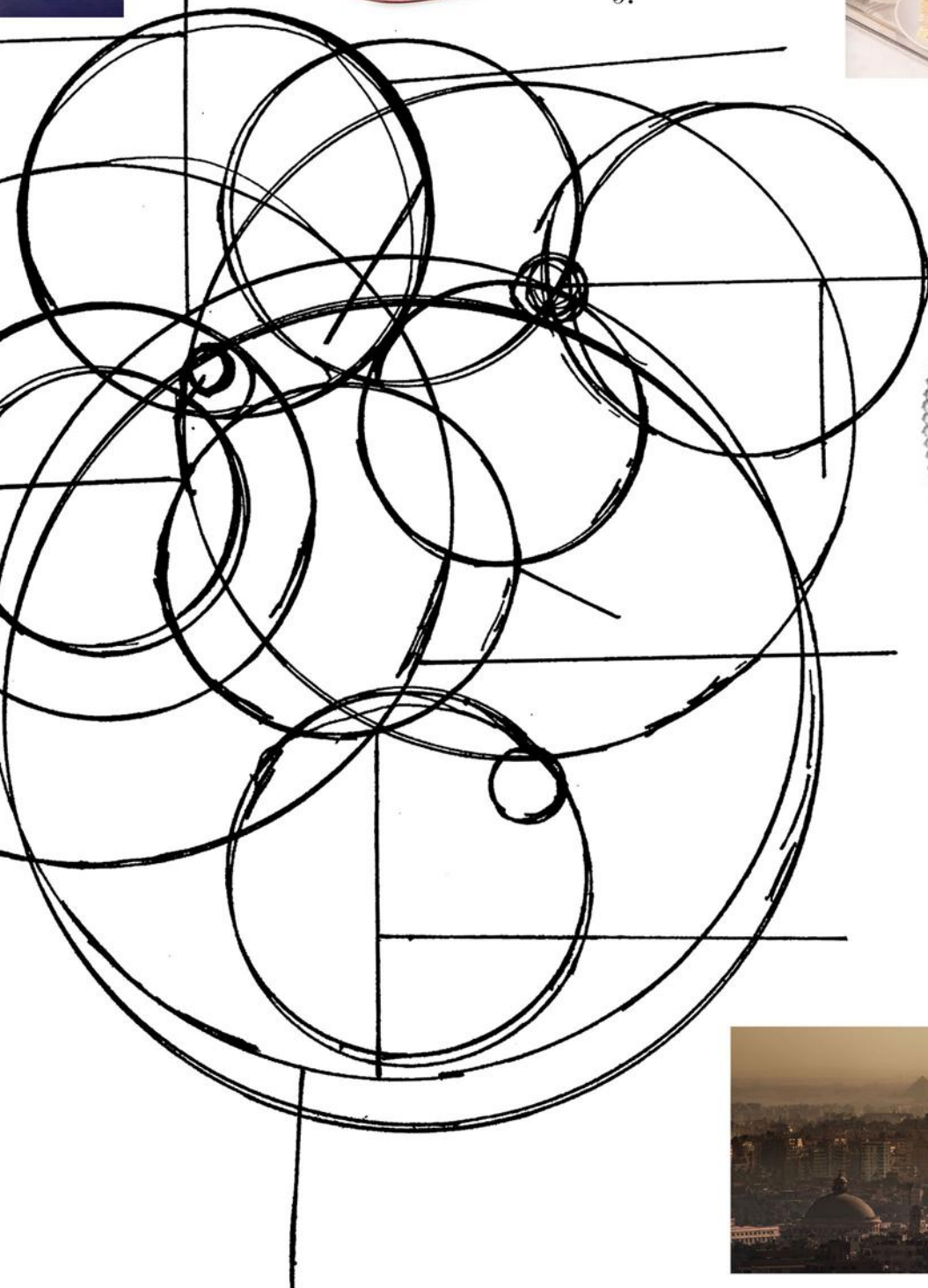
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7.



6.



5.



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