



Կեցերուդու՛մ Ըտբա՛ծու Ինդ շարձեթ Լուրձն Ի սմարձա՛նն է նն մերոյ յնի քնի օ
Գ ի շին Ի սկու՛նն է Կեռե աղ շին Ը կծա հրաշ սրս Ետ Ի ի լ Ի սմբարձա՛նն օ
հնց Գ Լ Ի Գե եսցի պասի քաղցրու Է Ե՛ծ Ը Ծ ա՛ծին մայր լուսոյ արեգա օ
Գ ի ն Եր անձին Ե լանն ի ս աղի Ե ա՛ն Ե սարանա Ե ննն զարդուք իդուս Ը սերտ օ
Ը արանն Ի ի լ Ի սմբարձա՛նն սրնն մեր յերկինս Գ ի նի սաի Ը ի նն Ի սղ Ի սմբրձա՛ն
անձ օր հսու ի՛ծ Ե սր Գ ի Ը ա Կա հարեք անձ հե՛ծա օ
Ը նմերձու՛ած Երգոյ Երգոյ Ը ողմոնի օ օ

Գ լու ի ս Գ Ի սմար Ի լ օ
ՈՒՆ ԱՆ ՈՐԵԱՆԵՅՆԱՆՂՍԻ

Ի Բրե զատեղձ ծխոյ ինկեալ Գ մուռս Ե կուրուկ յամենայն
փոշեաց ի ղ եփեցաց Ե հա գահոյք սողմոնի վատաու՛ն օ
զօրանոյք շուրճ զուփա Ի զօրան արայն ի լի օ անին ունին զտար՝ ուս
եալք զպատերազմ օ այր ի րաքանչ ի ր զուր ի ր ի լի արչեր ի րոյ Ի զար
հուրանաց գիշերոյ օ գահա՛ն որակ արար ի ր արքայ սողմոն ի փայտից
լի անանու օ զսիւնն արար արձանեղէնս Ե զնսարնն ոսկեղէնս Ե





Front cover: Armenian Lectionary, open to the readings for the Feast of the Ascension (here the start of Song of Songs 3:6-4:3). APLA 0004B, fol. 2r. Manuscript on paper.

36.5 x 27.5 x 5 cm.

18th century.

© Armenian Patriarchate of Istanbul

Illuminations

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HILL MUSEUM & MANUSCRIPT LIBRARY

In the Benedictine tradition of reverence for human thought and creativity, the Hill Museum & Manuscript Library (HMML) preserves manuscripts, printed books and art at Saint John's University and undertakes photographic projects in regions throughout the world.

HMML is the home of the world's largest collection of manuscript images and of *The Saint John's Bible*, a handwritten, illuminated Bible in modern English.

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Illuminations is a publication of the Hill Museum & Manuscript Library and is published for scholars and friends of HMML twice a year.

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Spectrum Printing, printer

HMML Millennium Club Members!

Father Columba will be leading a tour to Turkey and Syria, June 1-15, 2010.

*Check www.hmml.org and watch upcoming issues of *Illuminations* for more information.*

Dear Friends,

I first met Patriarch Mesrob Mutafyan in June of 2004, on my first visit to Istanbul after becoming HMML's Executive Director. There had been conversations with Armenians in Istanbul for decades about the precious manuscripts at the Patriarchate, which had been gathered from numerous now-vanished Armenian communities in Istanbul and elsewhere. An agreement was actually drawn up in the late 1970s to microfilm the collection, and Patriarch Shnork Kalustian visited Saint John's and HMML. However, political conditions in Turkey at the time made any such project impossible. In April 2002, Fr. Eric Hollas and members of the HMML Board visited the Patriarchate while on a tour of Istanbul, and met Patriarch Mesrob. My visit two years later was intended to advance the idea of a project to digitize the collection, using the technology we had successfully introduced in Lebanon the year before.

Nothing could have prepared me for Patriarch Mesrob. Here was a large, genial man attired in distinctive garb and hat, welcoming me in perfect American English. It turns out that he had gone to college in Memphis, the first of many delightful surprises in what became a precious friendship. He immediately agreed to a project, summoned an aide and told him to bring a laptop computer, and we drafted a Memorandum of Understanding on the spot. We signed it, exchanged gifts (I cherish the Bible he gave me), and I headed off for a meeting with the Greek Orthodox Ecumenical Patriarch, in Patriarch Mesrob's own car.

We were able to start the project in March 2005. Since then I have returned to Istanbul several times, almost always staying at the Patriarchate. The project has moved along through the dedicated work of students from the Armenian community in Istanbul who have received scholarship support for their work in HMML's digitization studio. Finally, in June of this year, the last manuscript was photographed, and cataloguing is now underway. Because of the continuing sensitivity surrounding Armenian issues in Turkey, we have done the project quietly, relying on the generosity of some trustworthy and discreet donors. Happily we can now share the results of this project with a larger audience, even as there are encouraging signs of rapprochement between the governments of Turkey and Armenia, which can only help the Armenian community in Turkey itself.

Sadly, Patriarch Mesrob has been unable to celebrate the completion of his visionary effort. During the past two years he has experienced a series of illnesses, culminating in a diagnosis of frontotemporal dementia. The condition has advanced rapidly, to the point where he no longer recognizes even his closest friends. We dedicate this issue of *Illuminations*, and our prayers, to this great and generous man.

Sincerely yours,

Columba Stewart, OSB

Father Columba Stewart, OSB
Executive Director HMML



Armenian Patriarch of Istanbul Mesrob Mutafyan, shown with HMML Executive Director Father Columba Stewart, OSB, in March 2008.

An Ancient Identity Rescued and Preserved

By Phil Steger, Deputy Director of Manuscript Preservation



The “Great Church” of Hagia Sophia in Istanbul, originally built by the Emperor Justinian in the sixth century. After the final defeat of the Byzantine Empire in 1453, the church was converted into a mosque and was used for daily prayer until 1935, when it became a museum at the order of Mustafa Kemal Atatürk, founder of the modern Turkish state.

The Armenian Patriarchate in Istanbul is a handsome, old-fashioned mansion surrounded by a wall and an iron gate and guarded by a specially-placed Turkish police station. When Istanbul was called Constantinople, the city was the capital of a Christian empire that lasted 1,200 years. Today, Istanbul is the home of two Christian Patriarchs, the Greek Orthodox Ecumenical Patriarch, whose flock largely left Turkey in 1923, and his Armenian colleague. The Armenian Patriarchate of Istanbul is the only remnant of a community that once stretched across Anatolia. It preserves all the manuscripts that survived the violent campaigns carried out against Armenian Christians by the dying Ottoman Empire and new Turkish state in 1915.

For the last four years, HMML has worked quietly inside the Patriarchate to digitize the manuscripts that

are the proof of Armenians’ ancient identity and culture. This spring, HMML digitized the final manuscript in the patriarchal collections, and it became time to make this project—HMML’s most secret and sensitive—public at last.

The origins of the Armenian Church are attributed to the teachings of the apostle-martyrs Bartholomew and Thaddeus. Christianity began to influence the cultural and political development of the Armenians in the first year of the 4th century, when Saint Gregory the Illuminator converted the Armenian king Tiridates III to the Christian faith. By the time of Saint Gregory’s death in 325, the overwhelming majority of Armenians had become Christian.

The next step in the formation of the Armenian nation

was the invention in the fifth century of the Armenian alphabet by the monk and scholar Mesrob Mashtots. The Bible (called “the Breath of God” in Armenian) and Greek and Syriac liturgical and patristic works were quickly translated into the language, laying the groundwork for an original and highly creative Armenian literary and liturgical tradition.

During much of its history, Armenia has been caught in a tug-of-war between western and eastern empires. Rome and Persia first partitioned Armenia in 387. The Byzantine Empire and Sassanid Persian State followed suit just two centuries later. The empires of Islam—Arab, Seljuk, Mamluk, then Ottoman—took control of the Caucasus at various times. Armenia’s vulnerability to these powers and its difficulty in maintaining political control of its territory helped establish the Church as the heart of the Armenian nation, and Armenian literature as its lifeblood.

With their faith as their principal unifying force, Armenians spread out from their mountain kingdom and settled on the plains of Anatolia. One of their greatest achievements was the construction of a splendid kingdom in Cilicia between the Taurus Mountains and the Mediterranean Sea. The kingdom, the last independent Armenian nation until the 20th century, lasted from 1197 until 1375.

The modern period was one of sharp decline for Armenians in Anatolia, with the worst events taking place beginning in 1915. The new Turkish state—born out of the First World War as the Ottoman Empire was collapsing—regarded Armenian Christians as collaborators with their fellow Christians in the Russian Empire and ordered a systematic purge of the Armenian population in Turkey. More than one million Armenians were killed in operations that precipitated the invention of a new word to describe them: genocide.

Many Armenians escaped the violence in Turkey with only what they could carry. Among the most precious things they saved were manuscripts containing Armenian culture, history and faith in their pages. Many of these

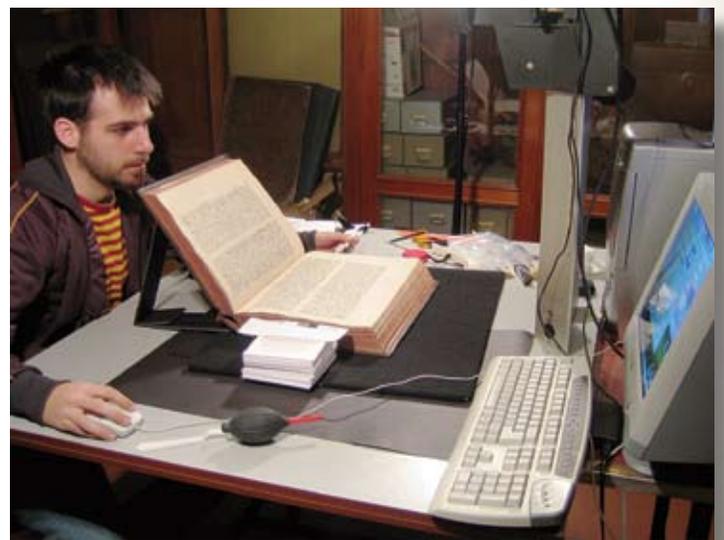
MANY ARMENIANS ESCAPED THE VIOLENCE IN TURKEY WITH ONLY WHAT THEY COULD CARRY. AMONG THE MOST PRECIOUS THINGS THEY SAVED WERE MANUSCRIPTS CHRONICLING ARMENIAN CULTURE, HISTORY AND FAITH.

manuscripts were taken to Lebanon, where HMML has been digitizing them at the Armenian Catholicosate in Antelias and at the Monastery of Our Lady of Bzommar. Nearly 800 manuscripts, meanwhile, remained in Turkey in the library of the Armenian Patriarch of Istanbul. Gathered from several destroyed

churches and monasteries, and from individuals who rescued and safeguarded manuscripts for decades, the collection is extraordinary and unstudied.

HMML began digitizing these manuscripts in 2005, with the enthusiastic support of Patriarch Mesrob Mutafyan. It is fitting that the Patriarch responsible for ensuring the preservation of Armenians’ ancient literary tradition in Anatolia is named after the great saint who made Armenian literature possible by inventing its alphabet.

HMML will soon begin work with scholars led by Dr. Roberta Ervine at Saint Nersess Armenian Apostolic Seminary in New York to catalogue these treasures. With the successful preservation and cataloguing of these manuscripts, HMML will have helped to ensure that the memory of vanished Armenian Christian communities in Anatolia will endure and be accessible to scholars for generations to come.



Aris Karafil, an Armenian student of graphic design, digitizes one of the first manuscripts for the project at the Patriarchate in Istanbul. Aris has been the principal technician throughout the project.

Where We're Working



Opening pages of the Gospel of Matthew, from a manuscript completed in September 1707 by Gabriel Ibn Michael Labbad for the Deacon Girgis (George) of Aleppo. Although this is a Christian manuscript, it reflects the traditions of Arabic calligraphy and decoration of the dominant Islamic culture. Note the traditional ownership seal in the upper right-hand corner. OBA 0004, fol. 1v-2r. Manuscript on paper. 17x10.5x3 cm. Dated 12 September 1707. © 2009 Ordre Basilien Alépin, Jounieh, Lebanon.

Deir esh-Shîr, Jounieh, Lebanon

In the summer of 2007, HMML began its project to digitize the manuscripts from the Monastery of Saint George — also known as Deir esh-Shir, or the “monastery of the cliff” — in Jounieh, Lebanon. The collection contains more than 1,200 mostly Christian Arabic manuscripts. These manuscripts reflect the history of the Melkite Greek Catholic Church.

Five centuries after it was founded by the apostles Peter and Paul, the church in Antioch split along linguistic and cultural lines. The predominantly Greek-speaking Christians who lived in the city supported the doctrinal formulas established at the Council of Chalcedon, which was

convened by the emperor in Constantinople in 451. The Syriac-speaking Christians in the rural areas rejected the council’s formulations, and labeled these Greek-speaking Christians “Melkites,” meaning “emperor’s men.”

In the mid-17th century, Jesuit, Capuchin and Carmelite missionaries working in the Patriarchate of Antioch encouraged closer ties between the Melkite church and Rome. This led to the formation of the Melkite Greek Catholic Church a century later. The part of the church that remains in communion with the Ecumenical Patriarch of Constantinople is known as the Antiochian Greek Orthodox Church.

Deir esh-Shir belongs to the Aleppan Basilian Order,

which was founded in 1697. The monastery itself was founded in 1824 as a daughter house of the Monastery of Saint John the Baptist at Khonchara. The monks moved their manuscript collection to a bomb shelter at the Monastery of Saint Sauveur at Sarba in order to protect them during Lebanon's civil war. The manuscripts remain at Sarba, where HMML's studio operated from 2007 until May 2009. The manuscripts are currently being catalogued by Melkite priest Father Makarios Jabbour.

The Institute of Ethiopian Studies, University of Addis Ababa, Ethiopia

HMML microfilmed 260 important manuscripts at the Institute of Ethiopian Studies (IES) in Addis Ababa in the 1970s. In summer 2008, HMML returned to the IES to begin digitizing the rest of the nearly 2,000 manuscripts in the collection. The project is headed by Professor Stephen Delamarter, a biblical scholar at George Fox University in Portland, Oregon, and enjoys the cooperation of the University of Addis Ababa and the Ethiopian Patriarchate. With HMML's support, Professor Delamarter and his team have since digitized nearly 1,500 manuscripts — 1,200 in December and January alone.

Formally established in 333 and thus one of the oldest national churches still flourishing in the world, the Ethiopian Orthodox Church draws its traditions from Syriac, Greek and Coptic sources. Translations of these sources into Ethiopia's national language of Ge'ez were made beginning in the late fifth century. Coptic influence, including later Coptic traditions written in Arabic, remains strong to this day.

Ethiopia has maintained a living manuscript tradition. Priests, monks and teachers still use manuscripts to teach students the Ge'ez language. Religious texts in Ethiopia continue to be copied by hand despite the availability of printed editions.

The oldest manuscripts at the Institute of Ethiopian Studies were written in the mid-14th century and the newest in the late 20th century. The collection includes magic scrolls as well as rare copies of deuterocanonical ("apocryphal") biblical texts preserved only by the Ethiopian Orthodox Church, including the Books of Enoch and Jubilees. HMML is already the world's leading resource for studying Ethiopian manuscripts, and the availability of the complete IES collection is underscoring HMML's central role in researching this ancient and important tradition.



Beginning of a fragment of four leaves from a fifteenth-century Horologium (Book of Hours) for the day and night hours, bound together with a 15th-16th century manuscript of the Psalter. IES 00074, fol. 125v-126R. Manuscript on parchment. 24 x 17 x 5.5 cm. © 2009 Institute of Ethiopian Studies, Addis Ababa University, Ethiopia.

HMML News

Ink on Paper Introduces 20th Century Prints

By Alan Reed, OSB, Curator of Arca Artium

This summer, the Hill Museum & Manuscript Library will present an exhibition of 20th century prints from its Arca Artium collection, donated by Br. Frank Kacmarcik, Obl. OSB, to Saint John's University in 1995. Selected from among the approximately 6,500 works of art in the collection, the exhibition "Ink on Paper" will show traditional print media and features a single extended work by the Ukrainian/American artist Ben-Zion (1897-1987) called the "36 Unknown."



The 36 Unknown, plate III, *The Watercarrier*. Ben-Zion [1897-1987]. Etching. 1971-75. © Estate of Ben-Zion.

This body of 36 prints explores a Jewish myth legend that, at any given time, there are thirty-six "tsadikim"—or "just men"—in the world, without whom the world would spin into chaos. Ben-Zion's prints illustrate 36 who are the just men, but do not realize it.

Each image is accompanied by a poem written by Ben-Zion. For example, the third print in the series, "The Watercarrier," is paired with this poem of the same title:

*The well fills my pails.
They balance my shoulder
And make me walk in the rhythm
Of the water.
— Open the gates my patrons
I will fill your barrels,
That you may bless the One
By whose word
Everything was created.*

The imagery is rough and immediate, yet the abstraction of the figures brings them into the realm of mystery and holiness. They are images of ordinary people doing their everyday tasks and, without knowing it, participating in the mystery of God's relationship to the creation.

The second gallery at the Saint John's Art Center will contain a selection of prints from the collection demonstrating the art and techniques of the various printmaking processes as a further introduction to the art of the print.

These prints will include works by masters such as Gabor Peterdi, the longtime printmaking instructor at Yale; Leonard Baskin, a noted sculptor, printmaker and illustrator; and Lyonel Feininger, who taught at the Bauhaus in Dessau, Germany, before emigrating to the United States.

The exhibition was curated by Jill Dubbeldee Kuhn, Public Programs and Exhibitions Associate, and Alan Reed, OSB, Curator of Arca Artium in collaboration with Lisa Carlson, Exhibitions Director for the College of Saint Benedict and Saint John's University.

"Ink on Paper" will be on display from July 15–October 1, 2009 in the Alice R. Rogers and Target Galleries in the Saint John's University Art Center. The reception will take place from 3–5 p.m., Friday, September 18, 2009.

HMML Sets Digitization Record

In just over five years, HMML has created the world's largest collection of digitized manuscripts, photographing more than 16,000 manuscripts from the Middle East, East Africa, Eastern Europe and South India since 2003. In 2008 alone, 4600 manuscripts were digitized—a record for HMML. No other organization is so prolific, or works with such diverse communities and materials in so many places around the world.

Success in digitization creates its own challenges, namely, how to handle the millions of digital image files that have arrived at HMML over the years. This challenge is compounded by the fact that HMML's digital cameras produce two files for every photograph taken: a RAW image (the "digital negative") and a JPEG image ready for viewing.

Image data used to be sent to HMML on DVD disks. After receiving over 8400 DVDs containing manuscript images (and painstakingly loading all the JPEGs to a central file server), HMML decided it was time to use high-capacity external hard disk drives for this purpose. The hard drives proved reliable and fast, so it was decided to copy the RAW data from the existing DVDs to external hard drives as well.

The fragile nature of DVDs, along with their uncertain lifespan, provide incentive. "DVDs are easily lost or damaged, and they are very slow to work with," said Wayne Torborg, HMML's Director of Digital Collections and Imaging. Capacity and convenience are other reasons. "We can fit information from over 200 DVDs on a single one-terabyte hard drive," Torborg said. The DVD collection will still remain with HMML, and the hard drives will be backed up on digital tape cartridges, which will be stored offsite in a secure location. With data saved on various DVDs, hard drives, tapes and file servers, most manuscripts will be "backed up" in five or six different locations, Torborg said.

With multiple data backups in place, along with the instant access to images on the file server, HMML fulfills its mission of preservation and access in the digital age.

Manuscripts in the Media

The HMML's mission of preservation is one that reaches around the world, across countries and cultures, to places as diverse as Syria, India, Ethiopia and Germany. Over the past five months, both national and international media have recognized HMML's efforts to protect culture through the digitization and cataloguing of ancient manuscripts.

HMML has been featured in the *Wall Street Journal*, and an interview with HMML's executive director, Fr. Columba Stewart, appeared in PBS's *Religion & Ethics Newsweekly*. HMML was also featured on American Public Media's *Speaking of Faith* program and Germany's Deutsche-Welle Radio.

This recent media coverage speaks to the fact that HMML is doing groundbreaking work that is becoming increasingly important as more cultures and their ancient manuscripts are threatened by looting, violence, natural disasters and other dangers.

For links to our recent news coverage, or to become a fan of HMML on Facebook, visit www.hmml.org



Krista Tippett interviews HMML's executive director, Father Columba Stewart, for American Public Media's Speaking of Faith Program.

ent purpose. The real purpose is to give people two routes into the text: words and images.”

Five years passed before the CIT saw its original ideas for the illuminations realized. The first volume was delivered to Saint John’s in 2002. Since then, *Gospels and Acts* has been on the road almost continuously, touring museums, churches and libraries from Maryland to North Carolina.

On June 1, *Gospels and Acts* was welcomed back into the Saint John’s community with the opening of an exhibition at HMML, which will eventually serve as the Bible’s permanent home.

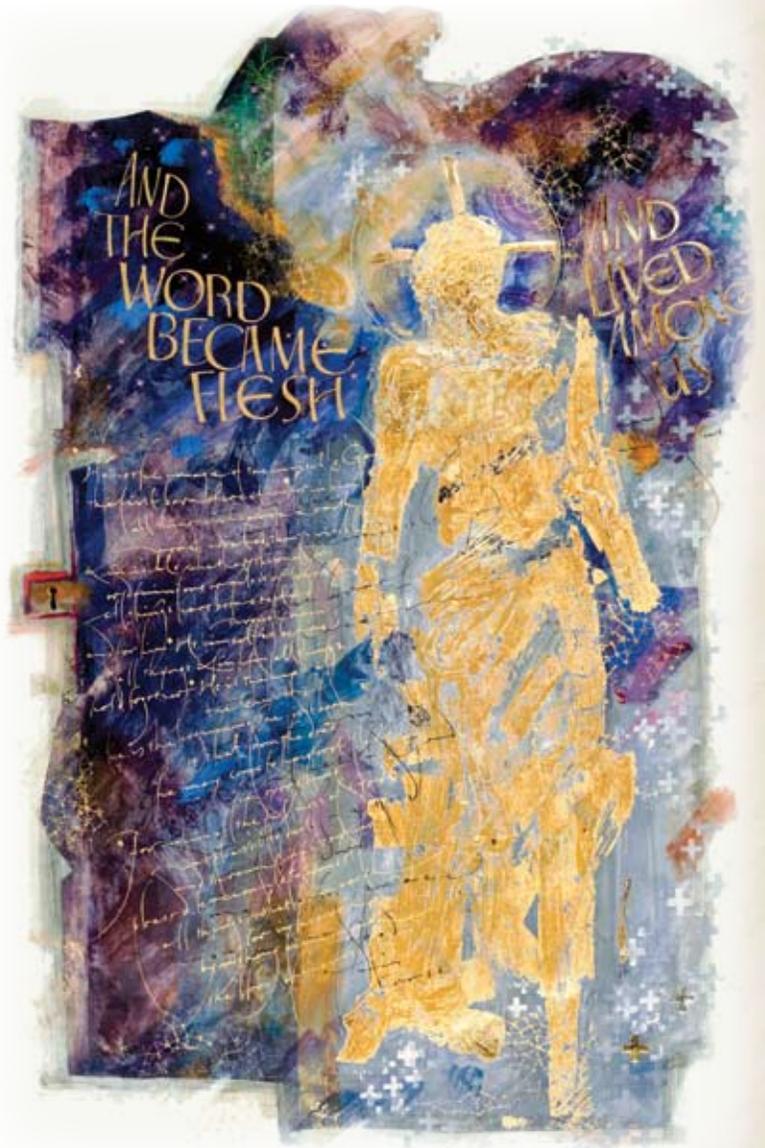
Displayed alongside more than 30 original pages from *Gospels and Acts* are some of Jackson’s original sketches. Also on view are many of the materials used to handcraft the Bible, including quills, hand-ground pigments, gold leaf and vellum. These materials come from Jackson’s Monmouth, Wales scriptorium, where scribes and artists are currently working on *Historical Books*, the penultimate addition to the seven-volume set which will arrive at Saint John’s later this summer.

The HMML’s *Gospels and Acts* exhibition gives the central Minnesota community an opportunity to witness a work of art making history — one which was dreamed into being right here at Saint John’s.

This exhibit runs through October 31, 2009.

The Hill Museum & Manuscript Library is open Monday through Friday from 8:00 a.m. - 4:30 p.m. and from noon to 4:00 p.m. on Saturdays starting on the first weekend in May through the weekend before Christmas. Guests are welcome to view the exhibition at their leisure. There is no entrance fee. Interpretive tours and presentations are available for groups wishing to book in advance. Information

and booking requests may be directed to Jill Dubbeldee Kuhn by calling 320-363-2355 or by email at jdubbeldeekuhn@csbsju.edu. For more information about *The Saint John’s Bible* visit www.saintjohnsbible.org.



Christ Our Light, Donald Jackson, © 2002, Hill Museum & Manuscript Library, Order of Saint Benedict, Collegeville, Minnesota, U.S.A.

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