



Yorkshire-born Mary Phil Korsak is a philologist, translator and Bible scholar. Studies at Paris and Oxford Universities led to a teaching career in France, England and Belgium, where she has lived since 1961. She gave up her final post at *l'Institut Supérieur pour Traducteurs et Interprètes* (Brussels) to study theology, since when she has devoted her time to Bible translation and commentary. A major work is her translation of Genesis from the Hebrew: *At the start... Genesis made new*. (Louvain Cahiers, 1992; Doubleday N.Y. 1993) Mary addressed *The Society of Biblical Literature* at its International Meetings in Copenhagen, Rome, Munster, Budapest, Cambridge (UK), Edinburgh and London. She spoke at other International Meetings for Translators and Women in Theology, at Literature Festivals in Europe and the USA, and on Australian Radio. She has published numerous articles.

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Irina Zatulovskaya is a painter and graphic artist from Moscow. Early exhibitions of her work took place at the Raab Gallery, London, and the 369 Gallery, Edinburgh, the Forsblum Gallery, Helsinki, and the Lars Bohman Gallery, Stockholm. Her work was on show in Moscow at the Proun Gallery, the Rosa Azora Gallery and the State Museum of Architecture, and in St Petersburg at the State Museum of Russian Art. Other exhibitions took place in Europe at the Galleria Nina Lumer, Milan, the Anhava Gallery, Helsinki, and the Galerie Alain le Gaillard, Paris. She completed the present aquatint-images at the prestigious Himmelblau studio in Finland.

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Glad News from Mark

A translation of the Greek text
by Mary Phil Korsak

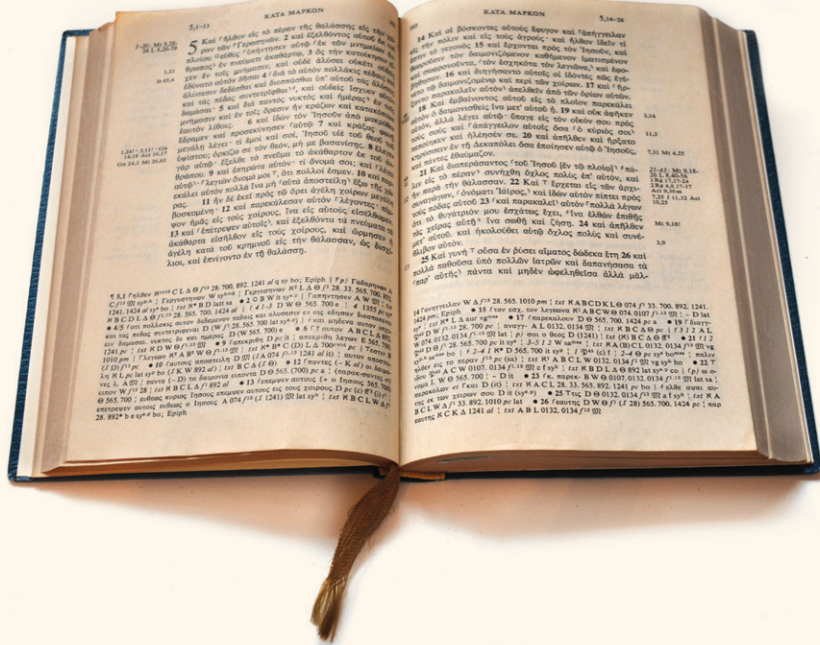


Foreword
by Rowan Williams

Images
by Irina Zatulovskaya

Mary's translation: Mark 5, 2b-8

All at once encountered him
out of the graves
a man with an unclean spirit
He lived among the graves
and no one even with a chain could bind him any more
Yes, he had often been bound with shackles and chains
and the chains had been torn apart by him
and the shackles shattered
and no one was strong enough to curb him
Always
night and day
among the graves and in the mountains
he cried out and slashed himself with stones
When he saw Jeshua from far off
he ran and prostrated himself before him
He cried out A great cry! Said
What is there between me and you
Jeshua, son of the highest god?
I adjure you by god not to harass me
(For he had said to him
Out, unclean spirit! Come out of the man!)



Mary's version of Mark's Gospel intends to create a new, dynamic space that can inspire contemporary actors, artists, linguists, psycho-therapists, students of the Scriptures as well as the general reader interested in the cultural roots of Judaism, Christianity and Islam.

Her translation remains close to the source text, reflecting anomalies which are usually smoothed over. They bear witness to the history of the text, preserve local colour and create an impression of authenticity which conveys the reader to another time, another place. Our everyday language can be seen as sacred, says Mary, so I am not afraid of updating vocabulary. A new layout in the form of free verse makes for a straight read of dramatic intensity.



The daughter of Herodias



To Golgotha



He is not here

Irina combines images with words in a way that incites today's readers to rediscover the beauty and truth of this two thousand-year-old text. She digs deeply into the past and brings the Glad News to the surface, dressed in new colours which infiltrate the written word like music. [The sea tones on the cover express joy and hope](#). Inside the book the initial brown recounts the meetings, the stories and the works (miracles) of Jeshua. Brown is then replaced by black, which underscores the betrayal of friendship and the burden of suffering (the Passion). Then comes red, evoking the triumph of love over death (the Resurrection). This is our reality, says Irina. My images are not just pictures. They belong to a historic past and yet they are full of meaning for us, now! The fish on the cover is a Christian symbol. It also represents a real fish that is found in the Sea of Galilee today.



The Healing of the Blind Man
How beautiful! Mary comments. The animal and vegetable life, the moving sea, the discreet figure of Jeshua in the background, as he leaves the man to his experience of new sight (insight), so eloquently expressed through the graded triple figure! Jeshua does not impose, he invites. He calls out the man's inner strength and, having completed this work (miracle), he withdraws.