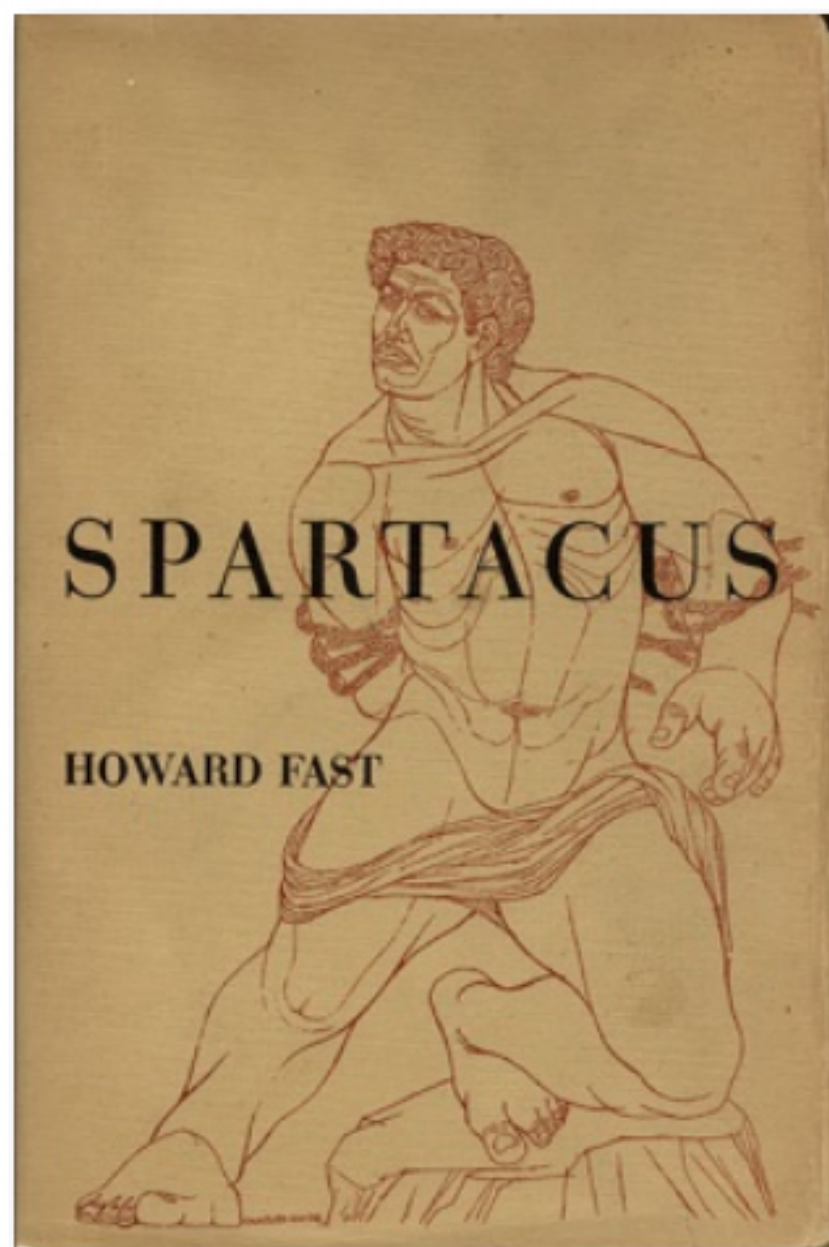




The first edition of *Spartacus*, Howard Fast's 1951 novel was what we would label 'crowd funded' as publishers rejected the work because he had been both imprisoned and black-listed during the McCarthy era for belonging to the Communist Party and refusing to name his associates. Fast wrote this at the end of the first edition: "Readers who may wonder at the absence of a publisher's imprint are informed that this book was published by the author. This was made necessary when he learned that no commercial publisher, due to

the political temper of the times, would undertake the publication or distribution of the book. Its publication was made possible by hundreds of people who believed in the book and bought it in advance of publication, so that the money would be forthcoming to pay for its printing. The author wishes to thank these people with all his heart." The cover illustration (above) of the first edition was by African-American artist Charles White.



Spartacus, 1967, directed by Stanley Kubrick

The beginning of the end, when the remaining prisoners are promised their lives by Crassus (Lawrence Olivier) if they will reveal the identity of Spartacus (Kirk Douglas). As he is about to rise and identify himself Antoninus (Tony Curtis) rises before him shouting "I am Spartacus!" One by one all the defeated men rise each also proclaiming "I am Spartacus!" This scene was added by screen-writer Dalton Trumbo and Kirk Douglas to highlight the activities of House Un-American Activities Committee.

Collect for the Feast of the Holy Cross (Roodmas)

Almighty God, who in the passion of thy blessed Son hast made an instrument of painful death to be for us the means of life and peace: grant us so to glory in the cross of Christ that we may gladly suffer for his sake; who liveth and reign-eth with thee, in the unity of the Holy Spirit, one God, now and for ever.

Epistle: Numbers 21.4-9

Then departed they from mount Hor on the way toward the Red Sea, that they might go about the land of the Edomites. And the souls of the people fainted by the way and they spake against God and against Moses: "Wherefore hast thou brought us out of the land of Egypt, to slay us in the wilderness? For there is neither bread nor water, and our soul loatheth this light meat."

Then the LORD sent fiery serpents among the people, which bit the people, so that there died much people in Israel. They came unto Moses, and said: "We have sinned, because we have spoken against the Lord and against thee. Pray thou unto the Lord, that he take away the serpents from us. And Moses prayed for the people.

Then said the LORD unto Moses, "Make a brazen serpent, and set it for a token. Whosoever is bitten, and looketh upon it, shall live." Then made Moses a serpent of brass, and set it up for a token: and when a serpent had bitten any man, he beheld the brazen serpent, and recovered.

Miles Coverdale translation, 1535

Here endeth the Epistle.

All Thanks be to God.

Gospel Reading: John 3.13-17

Hear the Gospel of our Lord Jesus Christ according to John.

All Glory be to thee, O Lord.

"And no man ascendeth up in to heaven but he that is come down from heaven, (namely) the Son of Man which is in heaven. And like as Moses lift up the serpent in the wilderness, even so must the Son of Man be lift up, that whoso-ever believeth in him, should not perish, but have everlasting life.

"So God loved the world, that he gave his only Son, that whosoever believeth in him, should not perish, but have everlasting life. So God sent his Son into the world not to condemn the world, but that the world might be saved by him."

Miles Coverdale translation, 1535

This is the Gospel of the Lord.

All Praise be to thee, O Christ.



A woodcut showing the Reformation understanding of Numbers 21.4-9. Moses has horns because the meaning of the Hebrew 'shining face' was mistranslated as 'horned'.

An interpretation of the significance of the crucifixion in which the whole of time and space are re-focused on that event: a cosmic space-time singularity.