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rites echo war and racial strife

Good Friday Assumes Extra Dimension in Churches Throughout City

By EDWARD B. FISKE

Suffering in Vietnam and recent racial violence in American cities gave unusual immediacy yesterday to traditional Good Friday services marking the crucifixion of Jesus.

From the Lower East Side to the suburbs, Protestant and Roman Catholic clergymen lamented contemporary violence, but stressed in their prayers and sermons the Christian teaching—symbolized by the Resurrection—that death is followed by new life.

Meanwhile Jewish families opened the observance of Passover at sundown with Seders, or ritual feasts. The joyous week-long festival celebrates the liberation of the ancient Israelites from Egyptian bondage.

Holiday Shoppers Out

Throngs of last minute holiday shoppers hurried from store to store.

Alternate-side-of-the-street parking regulations were suspended.

With the stock markets and some offices and stores closed, commuters who are accustomed to elbow-to-elbow train rides had welcome space to stretch out.

Good Friday services ranged from traditional and unorthodox celebrations of the Stations of the Cross to vigils and fasts in recognition of suffering in Vietnam.

At St. Bartholomew's Episcopal Church, Park Avenue and 51st street, the Rev. Terence J. Finlay conducted a three-hour service of hymns, prayers and meditations on the Seven Last Words of Christ.

In one of his homilies, Dr. Finlay declared that, in the wake of the funeral of the Rev. Dr. Martin Luther King Jr., "one of our great needs in this country is to try and destroy the hatred that is all too prevalent between our various racial groups."

"Most Christians believe Christ is in every man," said Robert Haskell, a 25-year-old doctoral student in economics

at New York University. "We feel that when we kill other people we are in essence killing Christ."

The Rev. Malcolm Boyd, Episcopal chaplain-at-large to the nation's colleges, sat on a stool with his legs crossed and spoke to a generally young congregation of about 300 persons for three hours at St. Peter's Lutheran Church, Lexington Avenue and 54th Street.

Father Boyd, who wore a black suit and turtleneck sweater, read from his poems and other writings on subjects such as race relations, peace and homosexuality.

Almost 3,000 at St. Patrick's

The Most Rev. Terence J. Cooke led a congregation that reached almost 3,000 persons in a solemn, three-hour mass in St. Patrick's Cathedral. Yesterday was the first major holiday since his appointment March 8 as Roman Catholic Archbishop of New York.

At least three Episcopal churches in the city donated their Good Friday offerings to the Southern Christian Leadership Conference in memory of Dr. King, its former leader.

These were St. James Church, Madison Avenue and 71st Street the Church of the Epiphany, York Avenue and 74th Street and the Church of the Heavenly Rest, Fifth Avenue and 90th Street.

At the Cathedral Church of St. John the Divine, the Right Rev. Horace W. B. Donegan, Episcopal Bishop of New York, led a three-hour Good Friday liturgy beginning at noon.

In a homily he declared that "the world is waiting for the contribution which the Christian church has to make in the cause of peace."

About 375 persons attended a 3 P.M. service at St. Thomas the Apostle Roman Catholic Church, 118th Street and St. Nicholas Avenue in Harlem.

In an unusual service of the Stations of the Cross, several hundred members of St. Bridgid's Roman Catholic Church, at 8th Street and Avenue B, staged a procession through parts of the Lower East Side.

In hand-made costumes, the principal characters enacted the highlights of the Crucifixion at street corners, and five of the stations were enacted by persons in modern dress on fire escapes.

About 40 persons, including both Protestants and Catholics, attended a Good Friday for Peace service last night at the First Methodist Church in Greenwich, Conn. The worshippers had fasted during the day, and the service included the eating of hot cross buns and coffee.

The Jewish Seders, which included the eating of foods symbolic of the Jews, suffering in Egypt under Pharaoh, were marked by the reading of the Biblical story of the Exodus, or flight from Egypt.

During the Passover, Jews will eat matzoh, or unleavened bread. This symbolizes the fact that they fled in such haste that they did not have time to let the yeast rise in the dough of their bread, and "so they baked unleavened cakes to sustain them through the wilderness of Sinai."