

Jacksonville Church Extensively Damaged

The devastation wrought by the fire of December 18 is revealed in the accompanying photographs of the Church of the Infant of Prague in Jacksonville.

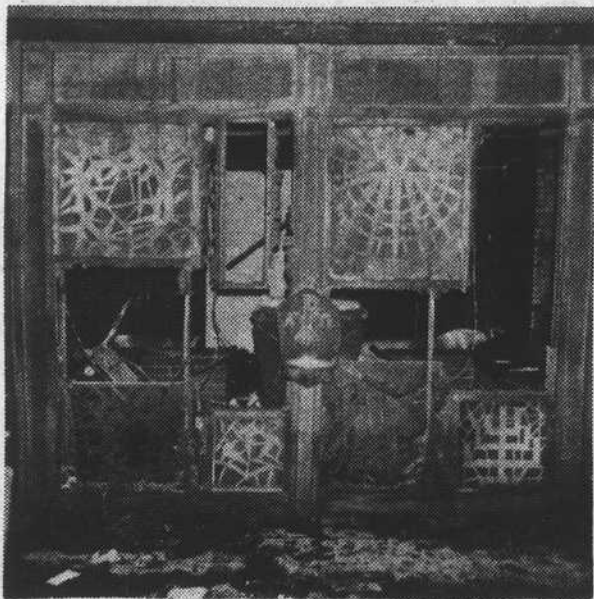
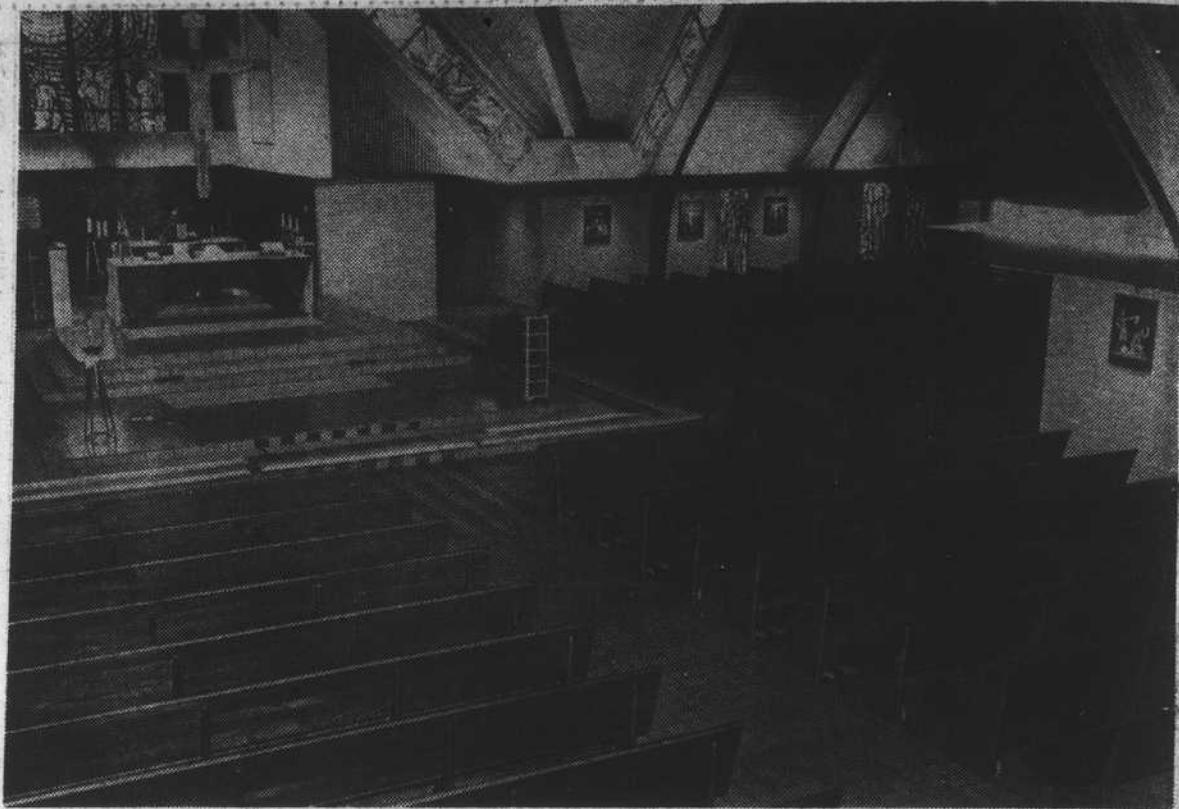
The large photograph at the right shows the interior of the Church as it appeared prior to the conflagration.

The lower left hand photo shows the gutted baptistery, where the blaze began. The intense heat cracked tiles from the walls (center photo), and the smoke damaged most of the structure which was not consumed. The beautiful, larger-than-life crucifix, which had hung above the main altar can be seen where it crashed to the altar dais in the last picture at the right.

There were no reported injuries from the fire, which was discovered at six o'clock on December 18 by Jacksonville Detective J. C. Sennec. A second fire which slightly damaged the parish gymnasium three nights later seemed to confirm the suspicion that the damage was done by an arsonist. Estimates of the damage to the Church, which was fully covered by insurance, range as high as \$200,000.00.

Monsignor Newman, pastor of the two-and-one-half-year-old Church states that the regular schedule of Masses and other services will be maintained while the repairs are made to the main church.

Mass was first offered in the still uncompleted Church at midnight Christmas of 1962.



Discuss Possibility of Spain Priest-Workers

Barcelona, Spain — (NC) — A Spanish bishop holds that public opinion in this country would show "understanding and trust" toward working priests.

Bishop Antonio Anoveros Ataun of Cadiz told the daily *La Vanguardia* here, however, that "up to now such a matter as that of the working priests has not come up before the Spanish episcopacy." What has come up, he said, "is the question of forming priests for an open, effective, genuinely priestly apostolate among the working people."

Commenting on the re-establishment in France of the priest-worker experiment, the Spanish bishop said: "It is possible that the experiment may be extended to other countries. To take down the wall that still separates the working masses from the Church in order to bring them closer to a true meeting with Christ is not a phenomenon exclusively French. Unfortunately, and I am saying this with deep affection and regret, there are countries — also those with a Catholic stamp — where this fact (of separation) is a reality, in large or small degree."

Asked whether he thinks there is a real gulf in Spain between the Church and the labor world, Bishop Anoveros replied:

"I believe that in Spain there is a bit of everything. Regions with labor masses that remain apart from the Church . . . meaning by such a separation an animosity against the Church, anti-clericalism, the development of life out-

side of the normal practices of a Christian.

"In other zones of Spain there are labor groups that, though fulfilling their Christian duties more or less frequently, implicate the Church itself—I refer to the hierarchy and priests—in a social situation which they themselves deplore and condemn.

"I point out the facts. I am not passing judgment, nor trying to explain them. I am only saying that we are doing what is possible in behalf of social justice and of a genuine and effective Christian love among all social classes."

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