

Pope John Paul II signs the ninth encyclical of his 12-year papacy in May 2 ceremonies at Vatican City. The new document reflects on the 100-year anniversary of *Rerum Novarum*, Pope Leo XIII's encyclical, which formed the foundation of the church's social teaching.

## Bishop James Lyke appointed as new archbishop for Atlanta

WASHINGTON (CNS) — Bishop James P. Lyke, who has been apostolic administrator of the Archdiocese of Atlanta since July of 1990, has been named archbishop of Atlanta by Pope John Paul II.

Archbishop Agostino Cacciavillan, apostolic pro-nuncio to the United States, announced the appointment April 30 in Washington.

Archbishop Lyke, 52, was named apostolic administrator when Archbishop Eugene A. Marino resigned after revelations that he had an affair with a woman in the archdiocese.

A native of Chicago, Archbishop Lyke was auxiliary bishop of Cleveland from 1979 until his appointment to Atlanta last year.

He becomes the second black Catholic archbishop in U.S. history. Archbishop Marino was the first.

In a statement April 30, the newly named archbishop expressed gratitude to the church of Atlanta, to his family and his Franciscan order, and to the pope for en-

trusting "me with the pastoral care of the archdiocese."

Also, he said, "I send special greetings and extend profound appreciation to my brother and friend, Archbishop Marino, whose devotion to this portion of God's flock has been unflinching. ... I assure him of our unending affection and prayers."

News of the appointment elicited pride, praise and relief from church figures in Atlanta and throughout the nation.

Auxiliary Bishop Joseph A. Francis of Newark, N.J., said he was delighted with Archbishop Lyke's confirmation in the position, particularly since he is black.

"It posed a great deal of concern to me, and African-American Catholics in general, when there was a long delay in making the appointment," Bishop Francis said. The earlier appointment as apostolic administrator of the archdiocese did not guarantee Archbishop Lyke would be named to the permanent position.

"As the months passed, we were becom-

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## Papal encyclical examines post-Marxist world values

WASHINGTON (CNS) — Pope John Paul II commemorated a century-old landmark papal social encyclical with a commentary on the post-Marxist world that it has attracted wide notice.

In *Centesimus Annus* ("The Hundredth Year"), Pope John Paul commends capitalism for encouraging initiative and creativity, but warns its practitioners to give their system a liberal dose of ethics and compassion. It also praises democratic government, but said without respect for religious values and human rights, democracy can become "totalitarianism."

The pope released his 114-page encyclical May 2, about two weeks before the 100th anniversary of *Rerum Novarum* (on capital and labor), Pope Leo XIII's direction-setting treatise laying the foundation of modern church social teaching.

*Centesimus Annus* gives the expiring body of Marxism a sharp kick. Pope John Paul charges communism with everything from fostering violent social conflict, to utterly failing to bring about social and economic progress, to betraying the aspirations of youths.

But the Western systems have their own defects, he said. Their leaders should avoid regarding the collapse of communism as "a one-sided victory of their own economic system," the pontiff said, and thus fail to make "necessary corrections."

The encyclical got rave reviews from U.S. church leaders and observers, including two who were at odds during the writing of the U.S. bishops' 1986 pastoral letter on the economy.

Archbishop Rembert G. Weakland of Milwaukee, chairman of the committee which wrote the pastoral, called the new encyclical "an outstanding contribution to

the history of Catholic social teaching." He cited its "qualified support for the free market system" and the questions it raises about that system.

And Michael Novak, a Catholic philosopher-theologian and free market advocate who was so disenchanted with the bishops' pastoral that he and a group of Catholic laity published their own, said he was "walking on air" after reading the new encyclical.

For the first time, a Vatican document has "a strong sense of the Anglo-American" experience of "social reality," said Novak, who holds the Jewett Chair on Religion and Public Policy at the American Enterprise Institute in Washington.


The head of the U.S. bishops' conference, Archbishop Daniel E. Pilarczyk of Cincinnati, called the encyclical "a powerful restatement of the church's social doctrine as an integral part of its proclamation of the Gospel."

"The Holy Father's strong words about morality and markets, democratic values and the common good, work and human dignity have particular urgency for our nation," he said on the day the document was released.

Emphasis in the document on the major political changes of 1989 — in particular the fall of communism in Eastern Europe — is of historical import, said Father J. Bryan Hehir, social policy counselor to the U.S. bishops.

This is so, he told CNS, not only because of the role the Catholic Church and faith played in these events, but "because of the role of this particular pope," who Father Hehir described as having been a "catalyst for change" in Eastern Europe.

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