

# **Polish Oblate Concerning Feb. 12, 2016 Cuban Declaration Of Pope and Patriarch**

**By Harry E. Winter, OMI**

**Father Waclaw Hryniewicz, OMI, has stated that the Joint Declaration of Pope Francis and Patriarch Kirill, issued at their meeting in Cuba, Feb. 11, 2016, “is an historical declaration, long and detailed” ([click here for the 30 paragraphs, some of which are quite short](#)). Father Hryniewicz, who served for many years (1980-2005) on the International Roman Catholic-Orthodox Commission for the Theological Dialogue, also helped us understand the startling significance of the Polish-Russian Reconciliation Statement of Aug. 17, 2012, which Kirill also signed ([www.omiusa.org](http://www.omiusa.org), Sept. 19, 2012;) [www.harrywinter.org](http://www.harrywinter.org), [Eastern Christianity](#) page**

# **RENEWED LIBERATION THEOLOGY AND THE PACT OF THE CATACOMBS.**

**If you read nothing else in the next twelve months regarding Evangelization, read this:**

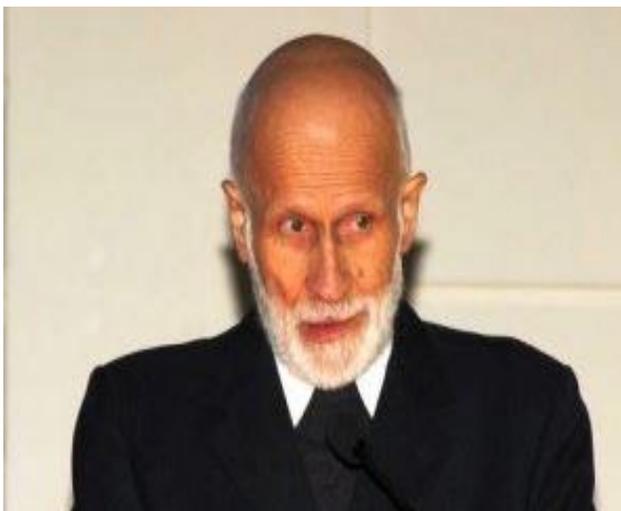
**Shortly before the Council, emerged again powerfully what in my opinion is the fundamental historical problem of a Church that goes back to Jesus of Nazareth and that, in faith, we confess as his body in history. This fundamental problem is the relationship of the Church with the real poor, those who don't give life of course, or security, or dignity.**

**What we have just said is not routine. Nor is it a way of defending liberation theology, or supporting Pope Francis, or remembering the *poverello* of Assisi. It is central to our faith. Jesus of Nazareth proclaimed the good news to the poor, and, shockingly, only to the poor. And he also defended them and confronted those who**

for beautiful photos).

Fr. Hryniewicz observed that the Declaration “emphasizes three times the Tradition and the shared heritage of the Church of the first millennium (#’s 4,7, 24). This is an important reminder for the official theological dialogue. Reference to the Trinity as the model for the life of the Church is quite traditional, especially for the Orthodox side. But it should not lead to an anachronistic understanding of the historical development of such church doctrines as for example primacy and synodality.”

For More Please [Click Here](#)



impoverished them. And for that he died a death of slaves, very cruel and vile — he was crucified.

In another passage from the origins of Christianity, very important but not very well-remembered, Paul is defending himself against the Judeo-Christians who were very suspicious of him and never left him in peace, with this forceful argument: “at the meeting in Jerusalem, they only put one condition on us — that we not forget the poor of Jerusalem.” Paul fulfilled it to the letter. He went around the Empire collecting alms and returned to Jerusalem, running great risks there, to give alms to the poor.

For More Please [click here](#)



