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Summary of the doctoral dissertation entitled: *"Ecumenism in Belarus after the Vatican Council II"* prepared at the Department of Fundamental, Dogmatic Theology and Ecumenism under the supervision of prof. dr. hab. Zygfryd Glaeser.

The main purpose of this doctoral dissertation was to identify and analyze the most important factors of the ecumenical movement in Belarus after the Second Vatican Council and their impact on the religious awareness of contemporary society.

In accordance with the main goal of the research, the following tasks were carried out in the dissertation, defining the proper problem of the work:

- the specificity of the conditions of the ecumenical movement in Belarus was analyzed and a comprehensive scientific analysis of religious and ideological aspects of contemporary ecumenism was carried out in relation to the realities of this country;
- the role of the ecumenical movement in shaping the attitude of contemporary Belarusian society to religion was established;
- a comprehensive analysis of the forms of the ecumenical movement was carried out and the practical activities of ecumenical organizations were analysed;
- the interaction of traditional religions and the contemporary ecumenical movement in Belarus was analysed;
- the impact of the ecumenical movement on the formation of tolerance and the preservation of the national self-identification of society in the new global space of culture and civilization was determined;
- perspectives and ways of solving the problems of the contemporary ecumenical movement in Belarus were considered.

The scientific innovation of the research is as follows:

1. An attempt was made to formulate the problem in terms of the essence of the worldview and values of the contemporary ecumenical movement in Belarus after the Second Vatican Council. The conceptual content of the philosophical, historical and political premises that contributed to the emergence of ecumenism was specified, as well as the justified direct participation of various societies in this process. An attempt was made to analyze the cultural aspects of contemporary ecumenism.

2. An attempt was made to determine the role of contemporary ecumenism as a tool in the process of globalization of world religious communities on the basis of an analysis of interfaith doctrinal dialogues.

3. The systemic analysis was applied to the ecumenical movement in contemporary Belarus. Based on the comparison of various facts, a comprehensive analysis of its forms and modifications as well as the internal compatibility of contemporary ecumenism was carried out.

4. This dissertation concerned the relationship of representatives of Catholicism, Orthodoxy and Protestantism to the ecumenical movement. The methods of influence of the contemporary ecumenical movement on the religious awareness of the Belarusian society were examined.

5. The dissertation analyzes the contribution of the contemporary ecumenical movement in creating a tolerant society and determining the direction of the ecumenical movement in the future.

6. Based on the analysis of the events of recent decades, a new approach to the problem of the formation of an intolerant religious society has been proposed; knowledge of the religious life of society, especially of young people, is needed, which is scientifically substantiated; a form of religious relations emerges that can be opposed to the spread of the opinion that the ecumenical movement as a phenomenon has no prospects.

The work consists of five chapters, gradually moving from the historical background of the discussed topic, through the analysis of current ecumenical structures, to discussing the main aspects of practical forms of ecumenical activity in Belarus. The rest of the text is the table of contents, list of abbreviations, bibliography, introduction and conclusion, which precedes the main body of the work.

The first chapter is theoretical. It presents the beginnings and development of the ecumenical movement in Belarus from its inception. In this chapter, non-Catholic and Roman Catholic initiatives in Belarus regarding the creation of ecumenical organizations were also thoroughly discussed.

In the second chapter, attention is focused on the current ecumenical structures in Belarus, mainly within the Belarusian Bishops' Conference (KEB), the Belarusian Bishops' Council for Ecumenism, institutes, cathedrals and ecumenical centers in this country. Orthodox and Catholic clerical schools in Belarus were also presented as important centers for shaping and promoting ecumenism.

The first part of the third theoretical chapter assigns the spiritual aspects of the Belarusian ecumenism, while the second part contains the presentation of the essence of retreats, meetings and ecumenical pilgrimages and the common use of places of worship in Belarus.

The fourth chapter explains the role of the interfaith doctrinal dialogues conducted in Belarus regarding the issues of baptism, mixed marriages, preserving the work of creation, and celebrating the Lord's Day. This chapter also describes the dialogue between the Roman Catholic Church in Belarus and the Russian Orthodox Church, as well as other interfaith and interreligious dialogues.

Practical forms of ecumenical activity in Belarus, including parish ministry, ecumenical cooperation, charity work and cooperation on the social and cultural level, are presented in the fifth chapter of the work.

At the end of the dissertation, the content of the arguments contained therein was summarized and conclusions were formulated.