

The thesis deals with the topic of Christian-Muslim dialogue in some European countries. The first part gives a theoretical understanding of Christian position towards other faiths and the dialogue with them. The author presents some theological questions and practical topics of Christian-Muslim dialogue, because they directly influence, if the Christian community (Church) starts the dialogue or not. This part also introduces to the immigration process of people from Muslim countries to Europe and presents the results of current sociological surveys, both in relation to their integration and creation of identities, and in relation to changes in Muslim religiosity within European space with the aim to show the variability and inner complexity of the Muslim presence in Europe.

By giving an overview of the cooperation of Muslims with European and international institutions in the second part it proves, that the 2001 affairs completely changed their political will for the dialogue with Muslims. By an overview of the cooperation of Muslim groups with European ecumenical organisations and the Roman-Catholic Church it shows the general maturity of the dialogue, but also its limits set by structures and low measure of reflection at the grass-root level. The thesis outlines the current life situation of Muslims in Europe and gives an overview of the cooperation between Christians and Muslims in the majority of European states – from community to study projects. It makes clear that some countries (Scandinavian states, some states of the western Europe or Spain) practice conditions of coexistence beneficial for the integration and development of the dialogue. Some regions are unlikely rather drag behind with the dialogue due to negative socio-political development – especially Baltic and Balkan states.

The final excursus compares the social conditions of Christians and Muslims and the character of the dialogue in Europe with the situation in Syropalestine, and demonstrates some common activities of both religions in the states of Syropalestine. The result is, that both regions essentially differ even with the fact that both religious communities have opposite social and political position, which influences their religious life and relations with the other religion.