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Research Article

Charismatic Religiosity among Young Adult Catholics in Poland: Motivations and Experiences

Religijność charyzmatyczna wśród młodych dorosłych katolików w Polsce: motywacje i doświadczenia

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Abstract
This article examines the motivations of young adult Catholics in Poland for engaging in charismatic religiosity and explores how they experience and practice their faith. The study draws on 14 qualitative in-depth interviews conducted in July 2026 with Catholics aged 19–30. The theoretical framework distinguishes between religiosity and spirituality and discusses characteristic forms of charismatic prayer, including worship music, glossolalia, and resting in the Spirit. The findings indicate that participants were primarily motivated by a desire to move from obligation-based religious practice towards a personal relationship with God. Their narratives reveal a process of intra-denominational conversion, involving a transformation in religious experience without a change in religious affiliation. Although emotions and personal experiences play an important role, participants continue to value the Eucharist, the sacraments, Sacred Scripture, and spiritual formation. They also recognise the risks of excessive emotionalism, inadequate formation, and spiritual manipulation. The findings suggest that charismatic religiosity can provide young adult Catholics with opportunities to deepen their religious identity and commitment rather than serving as an alternative to traditional Catholicism.

Keywords
charismatic religiosity; young adult Catholics; Pentecostalisation; religious conversion; Poland

Abstrakt
W artykule podjęto analizę motywacji młodych dorosłych katolików w Polsce do angażowania się w religijność charyzmatyczną oraz sposobów przeżywania i praktykowania przez nich wiary. Badanie oparto na 14 indywidualnych wywiadach pogłębionych przeprowadzonych w lipcu 2026 roku z katolikami w wieku 19–30 lat. W części teoretycznej rozróżniono pojęcia religijności i duchowości oraz omówiono charakterystyczne formy modlitwy charyzmatycznej, w tym modlitwę uwielbienia z muzyką, glosolalię i

spoczynek w Duchu Świętym. Wyniki wskazują, że główną motywacją badanych była chęć przejścia od praktyk religijnych opartych na obowiązku do osobistej relacji z Bogiem. Ich wypowiedzi ujawniają proces nawrócenia wewnątrzwyznaniowego, polegający na przemianie sposobu przeżywania wiary bez zmiany przynależności wyznaniowej. Chociaż emocje i osobiste doświadczenia odgrywają istotną rolę, uczestnicy badania nadal wysoko cenią Eucharystię, sakramenty, Pismo Święte oraz formację duchową. Dostrzegają również zagrożenia związane z nadmiernym emocjonalizmem, niewystarczającą formacją oraz manipulacją duchową. Wyniki sugerują, że religijność charyzmatyczna może stwarzać młodym dorosłym katolikom możliwości pogłębiania tożsamości religijnej i zaangażowania w życie wiary, zamiast stanowić alternatywę dla tradycyjnego katolicyzmu.

Słowa kluczowe
religijność charyzmatyczna; młodzi dorośli katolicy; pentekostalizacja; nawrócenie religijne; Polska

Introduction

The subject of charismatic religiosity and spirituality within the Catholic Church appears to be relatively recent. John Paul II was the first pope to appoint an official liaison for the charismatic renewal, which took place in 1984. While this topic remains the focus of numerous theological works, charismatic religiosity in Poland seems to have been well documented from an ethical perspective and in a global context by Andrzej Kobyliński. Despite the notable dynamism of these communities and their departure from traditional religiosity, the phenomenon of Pentecostalisation—particularly within the Roman Catholic Church itself—remains largely under-researched from a sociological standpoint. For this reason, this study examines Polish young adults (aged 18–30) who identify as Roman Catholics to explore their motives for choosing such forms of worship and to understand how they experience their faith. The primary point of reference is the work of A. Kobyliński. This article outlines the concepts of religiosity, spirituality, and charismatisation (used interchangeably with Pentecostalisation), describes the research sample, and presents the findings of the empirical study. It appears that the issues surrounding charismatic religiosity extend beyond the scope of the Catholic Charismatic Renewal; therefore, this article does not focus on this particular movement.

1. Theoretical Context: Religiosity vs Spirituality

It is worth making a distinction between religiosity and spirituality. In sociological terms, religiosity is understood primarily as the personal and subjective facet of religion, expressed through an individual's lived experience of faith and its associated practices (Socha 1983, 172). It constitutes an attitude or a state of consciousness that determines an individual's way of thinking and acting based on recognised religious principles (Kubiak 1972, 8). In empirical research, religiosity is most commonly described across five dimensions: belief, knowledge, practice, experience, and consequence (Grabowska 2018, 10). It encompasses

both the objective content of religion, such as dogmas and norms, and subjective elements in the form of beliefs, emotions, and evaluations (Mariański 2014, 28). Religiosity is linked to the manifestation of belonging to a religious community and attachment to symbols and forms of worship (Borowik 2004, 335). It is perceived as a multifaceted and fluid phenomenon, constituting a bundle of features with diverse characteristics. Unlike religion as a social system, religiosity centres on personal commitment and self-declared faith.

Spirituality, on the other hand, is a "broad-ranging concept covering all the ways in which human beings discover purpose and meaning in their lives" (Tacey 2004, 36). In psychological terms, it is understood as a search for the sacred; it is worth noting, however, that this need not be tied to institutional religion (Jarosz 2010, 20). From a sociological perspective, spirituality represents a specific, deepened form of religiosity that transcends ecclesiastical boundaries and assumes a selective character (Pawluczuk 2004, 90; Mielicka-Pawłowska 2015). The sociology of spirituality emphasises its individualised, eclectic, and holistic dimension, grounded in subjective experience and self-transcendence (Motak 2010, 202). Unlike religiosity, which is strongly bound to doctrines, the religious community, and religious institutions, spirituality can function outside traditional religious structures. In postmodernity, "new spirituality" emerges as a dynamic process of meaning-making, in which the individual's own experience—rather than doctrine or institution—becomes the primary authority (Mariański 2019). Consequently, religion, religiosity, and spirituality remain interconnected yet non-identical concepts, as spirituality can take forms that operate independently of religion's institutional framework.

2. The Development of Charismatic Religiosity

According to A. Kobyliński, contemporary transformations taking place within Christianity appear to disrupt the classic division into Catholicism, Eastern Orthodoxy, and Protestantism. The author argues that it is worth adding Pentecostal Christianity to this division as a distinct category. He emphasises that "the greatest revolution thoroughly altering the face of this religion [Christianity – J. M.] on a global scale today is undoubtedly the process of Pentecostalisation, which leads to the dynamic growth of Pentecostal communities in many countries around the world" (Kobyliński 2022, 100). Kobyliński refers to this phenomenon as "Pentecostalisation" or "charismatisation" (Kobyliński 2014, 94). By Pentecostalisation, the author also means "a process of gradual transformation of many other Christian churches and denominations into a single, universal variety of charismatic Christianity on a global scale" (Kobyliński 2014, 94).

Today, a fairly distinct process of secularisation is evident in Poland. While the essential element of Pentecostalisation is the growth of Pentecostal communities, from a Polish perspective, the Pentecostalisation of the Catholic Church is a particularly compelling issue. Poland remains a country where Catholicism is still the predominant denomination. At the same time, the rise of various forms of Pentecostal religiosity is evident. As Przemysław Sawa pointed out, there is currently an observable "evangelistic revival, which is linked to a charismatic awakening in the Catholic Church and fits into the evangelical model of Church renewal" (Sawa 2018, 265). Examples of this type of religiosity in Poland include large-scale events such as "Jesus at the Stadium" (Jezus na Stadionie), the "National Vigil of the Renewal in the Holy Spirit" (Ogólnopolskie Czuwanie Odnowy w Duchu Świętym), as well as smaller-scale initiatives, such as parish praise and worship evenings or prayers for healing and deliverance.

The forms of religiosity discussed above appear to attract particular interest from young believers and young adults. Several reasons for such interest can be identified. On the one hand, as previously noted, these forms are of a more "youth-oriented" nature, with both the music and the content itself being more spontaneous and appearing more authentic. Furthermore, spectacular or at least unusual occurrences frequently take place during these forms of religiosity. Discussing this phenomenon, A. Kobyliński wrote of "the phenomenon of Holy Masses with healing prayers, the occurrence of so-called "falling" during prayer meetings (resting in the Spirit, magnetic hypnosis, trance, autosuggestion), and controversies regarding the activities of certain priest-exorcists" (Kobyliński 2014, 95).

When describing charismatic religiosity and spirituality, it becomes evident that prayer during adoration plays a crucial role. However, it differs considerably from the traditional forms known within the Roman Catholic Church. It is frequently conducted while standing and is at times even accompanied by dancing. The use of flags waved by participants, often to the rhythm of the music, also appears to be gaining in popularity. Such prayer is often accompanied by music played by musical groups, featuring guitars and frequently percussion instruments. The hymns and songs selected by the worship bands leading this prayer are often drawn from other Christian denominations and belong to the worship genre. The principal motif of the prayer is the praise and worship of God. Those who pray actively seek moments that allow them to praise God. It is notable that these forms of prayer often elicit strong emotions, such as being deeply moved—many participants at such prayer meetings are moved to tears.

3. Description of the Research Sample

The study was conducted using the in-depth interview method. The choice of this technique enabled a detailed exploration of subjective motivations and personal experiences associated with choosing charismatic forms of religiosity. Probing techniques allowed respondents to freely expand upon their narratives, while providing the researcher with the opportunity to explore key themes in greater depth. The study involved 14 participants aged between 19 and 30. All interviews were conducted between 16 and 25 July 2026. The sampling was purposive and supported by the snowball sampling technique. Some of the respondents were recruited through leaders of charismatic communities, whilst others were recruited via online advertisements and referrals from individuals who had already taken part in the study. The study included individuals who met the following criteria: membership of the Roman Catholic Church, being aged 18–30, and active participation in forms of charismatic religiosity (such as praise and worship evenings, intercessory prayer, or membership in charismatic communities). The participants included 9 women and 5 men. Almost all participants had completed higher education or were currently studying, with only one having completed post-secondary education; none had a theological background.

In terms of geographical origin, the sample exhibited regional diversity. The largest number of participants grew up in the Masovian Voivodeship (5 individuals, from both Warsaw and smaller towns and rural areas near the capital). The remaining participants included individuals from the Lublin Voivodeship (2 persons), the West Pomeranian Voivodeship (2 persons), as well as one person from each of the following voivodeships: Lower Silesia (Wrocław), Lesser Poland (the Kraków area), Podlaskie (Białystok), and Świętokrzyskie (Sandomierz). One individual was from abroad. At the time of the study, the majority of respondents resided in large cities—the Masovian Voivodeship predominated (principally Warsaw – 10 persons), followed by West Pomerania (Szczecin – 2 permanent residents and 1 student), with individual respondents living in the Lublin and Lower Silesian voivodeships.

3.1. Pathways to Communities and the Phenomenon of Conversion

The pathways to their current charismatic religiosity varied among individual respondents. A common factor shared by all was that they came from religious families. One participant was raised in an Eastern Orthodox family but converted to Catholicism at the age of 16. In many instances, religiosity had been present throughout the respondents' entire lives. In a few cases, respondents rejected religion during adolescence.

(M, 23) "I declared myself an atheist from the age of fourteen."

> (F, 22) "When I was twelve, I decided that I no longer wanted to go [to church]. I did not understand it, no, I was not really all that religious, and I did not want to do it pointlessly, just out of sheer obligation."

It is worth emphasising that religiosity grounded in duty and custom was unappealing and failed to encourage a deepening of faith — "there was no greater depth to it" (F, 23). Similar views were expressed by almost all respondents. Each of them (irrespective of whether they had abandoned religion for a time or remained steadfast in it) underwent a conversion. For those who had completely abandoned religion, this represented a return to the Church, whereas for participants who had never ceased practising, it constituted a turn towards a more conscious religiosity and an altered perception of the object of faith.

> (F, 23) "I noticed that there was a youth ministry, so I decided to go. And I called it a kind of conversion of mine, because I went to a completely different church—not in my home parish, but somewhere in the city centre—and I saw that faith can be fascinating, vibrant too, that it can exist in everyday life, that it is not at all boring, not at all a restriction, but something that gives freedom and offers a better, more authentic life. I also started to pray differently."

> (F, 30) "Building my relationship with God began in the first year of secondary school, when I saw that He actually exists."

In public discourse, the term "conversion" is most frequently associated with changing one's denomination or joining a particular religious tradition. Undoubtedly, however, each of the respondents experienced a moment of conversion, which indicates that this process can also occur within a single denomination. Conversion is therefore a process involving a shift in priorities and in the perception of the object of faith. In the context of this study, it entailed a renewed perspective on God, which consequently resulted in an altered approach to life.

The charismatic religiosity of the respondents was most frequently initiated by joining a community where such practices were followed. Another way of engaging with this form of religiosity was participation in a spiritual retreat or a charismatic religious event.

> (F, 22) "Friends of my parents were leading praise and worship sessions like that in their parish, so I simply went there to see for myself. The worship there is quite characteristic of this circle, in that musical form […] music had always been a big part of my life too, so I naturally sort of got into it. Later on, the way I ended up strictly in my own community was that I attended various events like that, conferences that brought together different charismatic circles."

> (F, 22) "[…] my sister suggested going on a youth retreat camp by a lake, camping in tents. Well, I decided I wanted to give it a try, to see what kind of people they were and what it was all about. So, I went there. It was there that I encountered praise and worship prayer for the first time, and it was truly there that I can say I encountered God and underwent a conversion."

> (F, 23) "[…] I had just finished the second year of lower secondary school and I went on a retreat like that, […], it was a retreat for young people, […] led by a community […] and it was, in fact, a charismatic community, and the retreat was simply grounded in the kerygma. […] In the sense that it was my first time […] at that kind of prayer. […] that is how it all started. Then, when we returned, after the summer holidays, the formation began. And so, I joined the community."

It is worth focusing at this point on the reasons for joining and remaining in charismatic communities. The research indicates unequivocally that all respondents underwent a significant shift in how they experienced faith. Faith no longer merely entailed the acceptance of dogmas, but also assumed the form of a profound personal relationship with God. The transition from the formal observance of religious practices to a living relationship thus translates directly into the participants' everyday emotional and psychological functioning. In their accounts, the respondents indicated that joining a charismatic community brought them, above all, a profound sense of inner peace and absolute security. For many, faith ceased to be a source of fear of punishment or feelings of inadequacy, becoming instead a space of acceptance. They pointed to the experience of being "embraced", loved, and wanted exactly as they were, which enabled them to work through past traumas, wounds, and feelings of loneliness. This relationship also gave them a strong sense of freedom: the fear of being judged by others was dispelled, making way for authentic self-expression. Furthermore, the young adults emphasised that they gained a new perspective on life in this manner: grievances and helplessness gave way to agency, purpose, and daily gratitude for the small things.

3.2. Religious Practices, Prayer, and the Role of Emotions

When asked about their most important religious practices, the majority of study participants identified Holy Mass as the cornerstone of their faith.

> (M, 25) "Above all, the Eucharist. The holy liturgy, Holy Mass. Why? Because in it, we experience what is most important in our faith […] by participating in Holy Mass […] I participate in a very tangible way in the death, Passion, and resurrection of Jesus."

Religiosity has a deeply personal dimension for all study participants. This results, among other things, in the incorporation of personal elements into structured forms of prayer. These most frequently manifest themselves during Holy Mass, but also occur on other occasions.

> (F, 19) "[…] as far as the 'Our Father' is concerned, I am used to always raising my hands. That was always somehow practised in my family."

> (F, 27) "[…] when I am with my acquaintances or friends [at Holy Mass], I want to give them a hug for the sign of peace. I mean, if they do not mind, well, then I hug them for the sign of peace."

(F, 23) "This year during the Easter period, when the Cross is venerated, I did not kiss the wounds; instead, I embraced the crucifix. […] I needed to feel as though someone was embracing me."

When asked about their daily religious practices, the vast majority of respondents indicated that the primary pillar of their individual religiosity was reading Sacred Scripture. Many participants emphasised that they read the Bible daily, treating it as a key element in cultivating their relationship with God. In a few cases, interviewees also mentioned turning to traditional forms of the Breviary, such as the Liturgy of the Hours. Another significant and recurring element of their daily devotion was Adoration of the Blessed Sacrament, practised in churches during the week or during dedicated periods of personal silence.

(F, 27) "[…] I just sit down with God over a coffee. In the sense that I take the Bible, my notebook, and I pray. And that is my first habit, like […] it is simply daily nourishment."

(F, 30) "[…] I sit down with the Word of God every single day, come what may. Whether I feel like it or not […] well, it's the Word of God, right?"

The statements of all male respondents similarly reflected a degree of distance from the role of emotions in faith. The situation was different, however, among the female participants.

(F, 19) "I try not to rely on this [emotion] that much, because I know that I am not always joyful, I am not always in a good mood, and my prayer simply is not always so fervent. I do not always feel the presence of God, and I simply do not want to make my well-being dependent on how He truly is. […] I try to think more rationally."

(F, 30) "Certainly, at that initial stage […] my faith was based purely and solely on emotions. […] But in truth, the more one gets to know God […] things are not always so rosy. […] God also gives us these gifts so that we want to spend time with Him again […] But the longer you love God […] life is not a bed of roses, strewn with sweets and gifts from God, but a life in His presence, accepting the cross, suffering… That is also where the spirituality of women and men differs. Women are emotional, and, for example, God will very often speak to women through emotions, because that is their language. He will speak differently to men, who are more grounded […] Whereas women very often need to be moved, to be made to fall in love…"

(F, 29) "For me, such emotionality, an emotional approach, is of great significance. Because, after all, when telling God about your own experiences, problems, there is a great deal of emotion in it. Often, even a great deal of anger, doubt, and frustration arises. And I think it is good when we can be straight with God. I suppose I do not like beating around the bush."

(F, 23) "Just imagine a situation where, I don't know, you have someone close to you, I don't know, even a friend, and there are no emotions in that relationship. Well, that raises the question of whether that person is actually a friend to you at all? […] if there were no emotions in this relationship of ours, it would just be so empty. […] so faith without emotions makes no sense in my view. […] for me, it is simply important too. I believe that faith without emotions makes no sense, because emotions also inform us about something."

As the above examples illustrate, the accounts of the female respondents reflect both a cautious approach to emotions in faith and a tendency to attach considerable significance to them. It should be emphasised that the prevailing view was that emotions played a role, yet were not considered essential.

3.3. Attitudes Towards Extraordinary Phenomena and Ecumenism

Charismatic religiosity is also associated with extraordinary phenomena. One of these is the so-called "resting in the Holy Spirit", which involves a person falling while praying. Not all study participants were familiar with this phenomenon; some had witnessed someone falling during prayer, whilst others had experienced it themselves. The opinions of the respondents who had witnessed or experienced it were divided.

> (M, 25) "I think that this falling asleep in the Holy Spirit, as some call it, is a bit of a scam, to be honest. Although theoretically something like that can happen, I think 99% of it is a scam."

> (F, 30) "I know that a great many of the restings in the Holy Spirit in my case were psychological. Crowd psychology. […] And I think that is a difficulty. So, in such a community or in this kind of charismatic spirituality, one must be very humble. […] Well, people are so broken, they have such deficiencies within themselves, and they want so badly to fill all those voids, heal those wounds. Exactly through travelling from one charismatic to another for meetings […] They run on emotions."

> (F, 30) "Only it is such an incredible feeling and experience, when you simply feel the vastness of God's love and grace pouring over you, and your body is unable to bear it, […] And you simply lie there limp. You try to get up, but you cannot, because it feels so wonderful and you want to remain in that state. For example, that is my experience of it. I simply want to remain; I want to draw as much from it as possible…"

It is worth emphasising, however, that among those who had witnessed such an event or experienced it personally, favourable opinions prevailed, accompanied by the conviction that it was supernatural in nature.

Another phenomenon characteristic of charismatic movements is glossolalia. This form of prayer entails the vocalisation of diverse speech sounds, resembling babble. Opinions regarding this type of prayer were likewise divided.

> (F, 19): "To me, it is something completely alien, and I am not myself […] I do not practise it myself, because supposedly it is a gift. I do not know exactly how it works. To me personally, it is strange, and I have no idea how it works."

> (F, 29): "No, I do not babble […] I think I count myself among those who are normal and spiritually strong. […] I have never had that happen to me. And to me, it is also just so mega mysterious and quite strange that something like that can exist at all."

Many respondents, however, held a positive view:

(F, 22) "…to me, it is a bit like babbling. A bit like you were uttering a prayer that does not pass through the intellect, so sometimes it seems like, you know, random syllables cobbled together somehow […] and simply, when I run out of my own words, well, that is how I pray."

(F, 22) "sometimes words simply do not suffice to keep worshipping God and calling upon Him. And this helps us feel a bit like children […] to give, well, even greater freedom in that prayer."

(F, 23) "…I realised that I am not able to pray with words, but that, mm, my prayer is tears […] where I am unable to express what I hold inside using language, like, the Polish language."

The interviews indicate that almost half of the respondents (6 individuals) had participated, or occasionally participated, in ecumenical or strictly Protestant events. These included Protestant services and prayer meetings, joint Bible reading with Protestants, and ecumenical gatherings.

(F, 22) "[…] after secondary school, I went off to university, where I also met people from the Protestant Church, and that is where I saw that they pray completely differently there, that there is more of this worship. And I grew to like it, because at the beginning I was sceptical […] when I also discovered worship music, I noticed that a different kind of sensitivity was awakening in me."

However, the female respondent emphasised that she missed Communion and the Eucharist in Protestant churches. It is worth adding that some respondents mentioned listening to pastors and Protestant content online to develop their religiosity.

The respondents were generally in agreement when discussing the potential risks associated with charismatic religiosity. Above all, they pointed to the issue of an excessive focus on emotions, as this type of religiosity evokes powerful feelings. Another element mentioned as a threat, which also emerged in the interviews, was the lack of spiritual formation. In one of the interviews, spiritual abuse in the form of various kinds of manipulation was also mentioned.

(F, 22) "I see one danger: that they might focus solely on these feelings, on the states taking place within them during prayer, and they will concentrate only on that, while forgetting about […] the less appealing, perhaps at times boring, aspects of living one's faith […] And in faith, ninety per cent, I think, is precisely this kind of stillness, even, well, boredom…."

(F, 22) "[…] I also see a tendency where sometimes, because it is easier to choose these forms of prayer over, say, confession or, or Mass, people decide that maybe this is enough. […] And it is easy to get somehow absorbed in it, to become consumed, or to drown […] so, well, I think it is worth having some form of spiritual direction or a community […]."

> (F, 22) "[…] it seems to me that it is very easy for abuse to occur in this. In the sense of a situation where, for instance, I say something in such a group and someone says: "Oh, because God is telling me this, that, and the other," and that, like, it can sometimes be difficult to discern what comes from the person and what is genuinely from God. So, it requires a kind of common sense in all of this, after all."

Conclusion

The conducted research has provided a deeper insight into the motivations of young adult Catholics for engaging in charismatic religiosity, as well as the ways in which they experience their faith. The findings indicate that the appeal of this form of religiosity stems primarily from the opportunity to build a personal relationship with God and to deepen one's religious life within a community. For the respondents, religiosity ceased to be merely a set of practices arising from duty or tradition, becoming instead a consciously lived relationship with God that influences everyday life. A particularly interesting finding of the study appears to be the phenomenon of conversion occurring within the same denomination. This did not involve a change in religious affiliation, but rather a shift in how faith is experienced and the discovery of its personal dimension. In this sense, charismatic religiosity proved to be, above all, a space for deepening the participants' Catholic faith rather than an alternative to it.

Contrary to certain critical accounts of Pentecostalisation, the findings of this study did not confirm the dominance of the sola experiential phenomenon within the group studied. Although personal religious experience and emotions played an important role, the respondents consistently emphasised the fundamental importance of the Eucharist, the sacraments, Sacred Scripture, and spiritual formation. Furthermore, the majority of the study participants recognised the risks associated with charismatic religiosity, pointing primarily to the potential for an excessive focus on emotions, the lack of proper formation, and the risk of various forms of abuse and manipulation. This demonstrates a relatively high level of religious maturity among the respondents, as well as an ability to engage in critical reflection on their own way of living out their faith. Another compelling finding was the openness of some respondents to Protestant forms of prayer and worship music, which nevertheless did not lead to a weakening of their identification with the Catholic Church.

The presented findings must be interpreted in light of the study's methodological limitations. Owing to the purposive sampling technique and the small sample size (N = 14), the findings cannot be considered representative of the entire population of young Catholics in Poland, nor even of the broader population of individuals practising charismatic religiosity within the Roman Catholic Church. Nonetheless, the qualitative

research design applied in this study provided in-depth insight into the subjective experiences, narratives, and motivations of the group studied.

Nevertheless, the study indicates that charismatic religiosity can serve as a vital response to the younger generation's need for a more conscious and personal experience of faith. At the same time, the findings highlight the need for further research into the process of Pentecostalisation within the Catholic Church in Poland. A comparative analysis between the religiosity of Catholics involved in charismatic communities, that of young Pentecostals, and that of individuals practising more traditional forms of devotion appears particularly worthwhile. This would allow for a more comprehensive answer to the question of which elements of charismatic religiosity are common across contemporary Christianity, and which remain specific to the Roman Catholic Church.

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Institutional Review Board / Ethics Statement:
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Informed Consent Statement:
Informed consent was obtained from all participants prior to their interviews. Participants were informed about the purpose of the study, the voluntary nature of their participation, and the use of anonymised interview excerpts for scientific publication.

Data Availability Statement:
Anonymised research data may be made available by the corresponding author upon reasonable request, subject to participant confidentiality and applicable ethical restrictions.

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The author declares no conflict of interest.

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