

Experiencing the crisis of the Roman Catholic Church and coping with it by left-wing Catholics in Poland.

The Roman Catholic Church in Poland is in a difficult position, which some are calling a crisis. Polish youth are among the fastest secularizing in all of Europe. The ecclesiastical institution is facing a decline in confidence in itself and the priests who represent it. This is influenced by successive reports of sexual crimes, abuse of minors and dependents, abuses of power and conscience, and the lack of a proper response to them. The figure of the Polish Pope, John Paul II, is currently being heavily debated in the context of questions about his knowledge of sexual abuse in the Church and his response to that knowledge, raised by book and television publications. Some public opinion (both inside and outside the Latin Church) also raises issues such as the lack of equality for women in access to ministries in the Church, language and teaching on queer people, lack of financial transparency, the problem of confession of young children or the conduct of religious classes in schools (more broadly: the separation of Church and state).

The aforementioned issues are faced especially by those who still declare themselves believers. The group I particularly want to ask about how it is dealing with the crisis of the Church will be the Catholic Left (Catholeft). This is the milieu formed primarily around Kontakt Magazine - only left-wing Catholic magazine in Poland. It is inspired by Catholic Social Teaching and liberation theology. It also repeatedly raises the issue of discrimination against non-heteronormative people, women, migrants, as well as environmental issues or inequality in the labor market. Its representatives have repeatedly criticized the Polish episcopate or the statements of specific Church people in Poland and around the world.

The issues around which the interviews will oscillate are: understanding the current difficult situation of the Church in Poland and one's place in it, understanding Catholicism and one's belonging to it, ways of coping with the crisis of the Church, motives for remaining in this religious community despite, on the one hand - its not easy situation, on the other - the possibility of choosing other options in the field of religion or spirituality (nowadays in large Polish cities one can find a number of other Christian Churches, mosques, synagogues, Buddhist centers, meditation practices, etc.).

The research could result in an as yet absent synthesis and scholarly analysis on the representatives of the Catholic Church and their understanding of the crisis of the Roman Catholic Church and their ways of dealing with it. They have the potential to create a model of strategies for dealing with the aforementioned crisis of the church institution, which can serve further qualitative research and serve to prepare quantitative studies. They also have the capacity to serve the research participants themselves, or more broadly: people experiencing the crisis, and asking: how to persist in a Church that is so difficult?