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MERCIFUL LIKE THE FATHER—THE VISION OF PASTORAL CARE IN THE PARISH

Abstract. Sacred Scripture provides indications of how to channel pastoral care in the parish so that pastors and lay evangelizers will be merciful like the Father. The Merciful God is presented in the Parable of the Lost Sheep, the Parable of the Lost Drachma and the Parable of the Prodigal Son. Pope Francis in *Misericordiae Vultus* observes that in these parables we discover “the core of the Gospel and of our faith, because mercy is presented as a force that overcomes everything, filling the heart with love and bringing consolation through pardon” (MV, 9). God is portrayed as the Merciful Father searching for those who have left the community of the faithful or got lost in the Church. This image is a foundation for creating a pastoral vision for the parish. From this perspective mercy does not apply only to the charity practices but becomes evangelisation which opens for a personal meeting with Jesus Christ in the Gospel, liturgy, sacraments and the community. From these parables the “imagination of mercy” is born, the imagination which should permeate the parish and indicate the style of pastoral care. The realisation of mercy consists in going to the peripheries of the parish in order to search for those who have left or got lost (cf. NMI, 50). The new “imagination of mercy” encourages us to use the law of gradualness in pastoral care (cf. EG, 34-39; AL, 293-295) and the strategy of facilitation (cf. EG, 44).

Key words: mercy; parish; pastoral vision; parables; merciful Father; lost sheep; lost drachma; pastoral conversion; missionary transformation; new evangelisation; gradualness of pastoral care.

The Year of Mercy, which ended in 2016, once again reminded us that “the imagination of mercy” (NMI, 50) should always permeate and shape the life of Church communities and the faithful. On the pages of Sacred Scripture God convinces us that He desires mercy (Mt 12:7) rather than sacrifice (cf. Hos 6:6). This call for mercy has its archetype in God (cf. Lk 6:36). Pope Francis in his bull *Misericordiae Vultus* observes that “in Sacred

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Scripture, mercy is a key word that indicates God's action towards us. He does not limit himself merely to affirming his love, but makes it visible and tangible. [...] As the Father loves, so do his children. Just as he is merciful, so we are called to be merciful to each other" (MV 9).¹ The indications of how to make mercy tangible in the parish might be found in the image of the Merciful Father and the Good Shepherd.

Pastoral care is based on delineating the vision which concentrates on the main theme around which particular tasks can be focused.² The Year of Mercy presented a universal vision—to be merciful like the Father. What remains after the Year of Mercy depends on how much it is multiplied now and will be multiplied in the future. This logic is taught by the Gospel parable about the talents, which convinces us that those who do not multiply talents will lose them (cf. Mt 25:14-30).

Sacred Scripture provides indication of how to channel pastoral care in the parish so that clergymen and lay evangelisers will be merciful like the Father. It is not enough to concentrate on the practice of charity or emphasise the importance of the Sacrament of Penance and Reconciliation. The work of mercy cannot be narrowed down to charity or forgiveness, but it also signifies evangelisation which opens for a personal meeting with Jesus. Evangelisation conceived as the mission of mercy leads to receiving the Word of God and the Eucharist, which is the food for eternal life. Charity practice without the ministry of the word and liturgy is reduced to philanthropy. These activities should not be separated as they complement each other and together they constitute the salvific work of the Church.

The aim of the article is to present the Merciful God as the foundation of developing a pastoral vision for the parish. However, it is not the practice of charity that is the focus of the Church work, but evangelisation is the mission of mercy. The key to understand this theme is the Parable of the Merciful God by St Luke presented in three images, namely, the Parable of the Lost Sheep, the Parable of the Lost Drachma and the Parable of the Merciful God (Lk 15:1-32).³ In the Gospel according to St Luke, they constitute

¹ Cf. FRANCIS, "Misericordiae Vultus. Bull of Indiction of the Extraordinary Jubilee of Mercy," *L'Osservatore Romano* 36(2016), 5: 4-15.

² The delineation of the vision is also an important point of departure to construct a strategic pastoral plan, which can be itemised later into a more concrete and detailed operational plan.

³ The Gospel according to St Luke is a chronicle of God's wisdom which reveals features of the Merciful God. The Gospel devotes attention to children (Lk 17:15-17) and to other weaker or socially rejected groups (e.g. Lk 18:1-8; 14:12-14; 16:19-31; 17:11-19). Jesus is portrayed as a protagonist of the poor, sick and afflicted. In this context, Christ is presented as the one who comes

a group of parables as this form of juxtaposition of parables of a similar theme serves to strengthen their common message.⁴ In *Misericordiae Vultus*, Pope Francis states that in parables we find “the core of the Gospel and of our faith, because mercy is presented as a force that overcomes everything, filling the heart with love and bringing consolation through pardon” (MV 9).

1. THE PARABLE OF THE LOST SHEEP—SEEKING THOSE WHO HAVE LEFT

The parable refers to the image of shepherd and his flock, which was well-known in antiquity. Flocks of sheep, amounting to approximately 300 animals, used to stay in one place or moved in search of food. In the course of changing the place, it was very probable that some sheep might get lost. Ancient texts also mention the danger of wild animals (cf. Ex 22:12; 1 Sam 17:34f.; Am 3:12). It happened that an individual sheep left the flock (cf. Ps 119; Isa 53:8; Ezek 34:4). In the Parable of the Lost Sheep, the shepherd leaves his flock without knowing if it is safe in order to look for a single sheep. It suggests that the narrator of the parable is not interested in the logic of economics, but focuses on the person and tasks of a good shepherd.⁵ Moreover, the number 99 signifying remaining sheep is used here in an ironic manner as supposedly there are not so many righteous (cf. Gen 18:23-33), but every disciple of Jesus can identify himself with the sheep that is lost.

It is also important that the sheep left the flock, namely walked away and got lost outside. This parable reveals mercy as an act of searching for those who have left and got lost in the modern world. It is educational for the Church in Poland, affected by the processes of laicisation. There are more and more individuals who, for various reasons, abandoned practising their faith, frequently confirming it with an official act of apostasy. Although Poland has comparatively high rates of religiosity, especially relying on self-

up to people. It is interesting to analyse the difference between the Gospel according to St. Luke and St. Matthew concerning the introduction to the sermon of Jesus on the Beatitudes. In the Gospel of Matthew, Jesus as the new Moses, the law-maker, speaks to people from the Mount (Mt 5:1ff.), whereas in the Gospel of Luke, Jesus descends from the mountain to people (Lk 6:12ff.). The emphasis of St. Luke's work laid on the mission of the Saviour who “came to seek and to save the lost” (Lk 19:10).

⁴ Wojciech PIKOR, *Przypowieści Jezusa. Narracyjny klucz lektury* (Kielce: Jedność, 2011), 165.

⁵ Antoni PACIOREK, *Przypowieści Jezusa. Wprowadzenie i wyjaśnienie* (Częstochowa: Edycja Świętego Pawła, 2012), 436-7.

declarations of the faithful, there is a systematically growing sphere of the lack of faith. According to sociological research, Polish people believe that religiosity is one of the few domains where negative changes have appeared since the eighties of the last century.⁶

To be like the Merciful Father towards the lost sheep means seeking them and reaching them with the Good News. Pope Francis encouraged such an attitude in his exhortation *Evangelii Gaudium*, where he postulated a missionary transformation of the Church. He demanded that “customs, ways of doing things, times and schedules, language and structures can be suitably channelled for the evangelization of today’s world rather than for her self-preservation” (EG, 27). The postulate of a missionary channelling of the Church has a universal character and is inscribed in a broadly understood ministry of mercy.

Since Her beginnings, the Church has been missionary in character. First Christians, inspired by the Holy Spirit, used time and circumstances to preach the Good News. They brought Christ’s message to the ends of the earth but even in Christianised lands they deepened the faith and gained new followers. The proposal of Pope Francis is a return to the missionary spirit which accompanied the Church presented in the Acts of the Apostles (cf. EG, 33).⁷ Undoubtedly, “the Gospel joy which enlivens the community of disciples is a missionary joy” (EG, 21; cf. EG, 33). Every member of the People of God is a “missionary disciple” (EG, 120). There are no local Churches which are fully Christianised, especially in Europe, and everyone needs a new missionary impulse. Probably there will always be lost sheep who, due to their conscious choice, spiritual laziness, lack of knowledge and religious motivation, popular trends, negligence on the part of pastors or depravation, leave the Church. It is always possible to apply the category of “being lost” and refer them to the Parable of the Lost Sheep. Ecclesial community cannot remain indifferent towards them, on the contrary, they should be sought for using all the possible means and brought to the community of the practising faithful.

The foundation of the proper understanding of the missionary transformation of the Church is pastoral ecclesiology which treats the Church as a dynamic organism acting internally (*ad intra*) and externally (*ad extra—ad*

⁶ Cf. Rafał BOGUSZEWSKI, “Zmiany w zakresie podstawowych wskaźników religijności Polaków po śmierci Jana Pawła II,” *The Report of the Public Opinion Research Center* 26(2015).

⁷ Cf. Piotr DROŹDŻEWICZ, “Misyjne przeobrażenie Kościoła i nawrócenie duszpasterstwa w świetle adhortacji ‘Evangelii Gaudium’,” *Roczniki Teologii Katolickiej* 14(2015), 1: 11.

gentes). The conciliar expression that “*the Church is missionary by her very nature* (DMi, 2) acquires a new significance in modern times.”⁸ It does not refer only to missions *ad gentes*, but also to missions *ad intra*. Moreover, in Europe, the fact that a growing number of migrants and refugees create their own cultural and religious enclaves leads to the situation that old Christian countries are transformed into missionary areas *sensu stricto*. The saturation with a missionary spirit is a consequence of the condition of Christianity. If the Church is strong and dynamic, She is directed by Her very nature to evangelisation and mission, both *ad gentes* and *ad intra*. These two activities should not be treated separately, as they are complementary and even constitute two different views of the same reality of the Church alive.

2. THE PARABLE OF THE LOST DRACHMA—HELP FOR THOSE WHO ARE IN THE PERIPHERIES OF THE CHURCH

The heroine of the parable of the lost drachma must be a poor woman as her entire assets in cash are ten silver coins. Greek drachma, which was the currency used in the times of Jesus as the relict of the Seleucid occupation, an equivalent of Roman silver denarius, was an average daily payment of an unqualified worker. The effort of searching for it and the joy of finding it, which might be called “soteriological,” reveals a new feature of God who seeks a sinner as a unique and valuable individual. This vision of God was original for Jesus’ listeners. Although rabbis, relying on the Old Testament, praised God’s mercy, God, according to their doctrine, was waiting for a sinner as long as he effaced his guilt by penance. In this parable, the love of God, although unnamed, has been presented in the effort of searching and in the joy of finding. However, the complete image of God is revealed only in the Parable of the Merciful God.⁹

The parable of the lost drachma demonstrates that it is possible to get lost at home. Looking for pastoral inspiration, we may assume that this parable reveals mercy as the care for those who are formally in the Church but have lost their faith and need conversion. Analysing empirical data concerning self-declarations of Polish Catholics, it might be observed that an inclination towards individualised and less-institutionalised religiosity, where participa-

⁸ Cf. FRANCIS, “Kościół jest służą misji,” *L’Osservatore Romano* 37(2016), 1: 28-9.

⁹ Augustyn JANKOWSKI, *Królestwo Boże w przypowieściach* (Tyniec: Wydawnictwo Benedyktynów, 1997), 105-6.

tion in Sunday Mass is not obligatory and the principles of Catholic faith do not have to be accepted in their entirety, becomes more frequent. The attitude of contemporary Catholics in Poland towards moral rules is characterised by selectivity and relativism.¹⁰ It might be assumed that such an attitude of Catholics brings them closer to the vision of the lost drachma, as they are lost at home, namely in the Church.

Moreover, Catholics frequently maintain an increasingly demanding attitude towards the Church, which finds its reflection in the life of parishes. The faithful treat their parishes as a religious “supermarket” where they can receive required spiritual services after paying a certain amount of money. Others believe that there exists a certain “package of guaranteed services” and demand them from their pastors. It introduces interdependence based on formality and commodities into parish life, which is not conducive to building real ecclesial communities based on trust and participation.

At the same time, there are more and more nominal and occasional Catholics who in their self-declarations affirm their affiliation with the Church but in reality are religiously indifferent or hostile to the institutionalised Church. There is also a large group of those who in their self-declarations acknowledge faith and belonging to the Church but practise “in their own manner” and live as if God did not exist.¹¹ Moreover, the question remains unanswered whether Polish religiosity is associated with tradition and opportunism or is rooted in sincere faith based on a personal relationship with Jesus Christ.

The lost drachma directs our attention to those who belong to the Church and even occasionally practice their faith, yet do not fully identify themselves with Christianity. It might be said that they are in the peripheries of the Church. How to be merciful like the Father towards them?

One of the suggestions for reaching these groups of people with the Good News is new evangelisation. It is an effort to lead the lost individuals to a personal meeting with Jesus Christ. New evangelisation is not based on the multiplication of goods, care for privileges and conveniences, as well as fight for influences. Structures are necessary as it is impossible to imagine a parish without, for example, an office, financial background or rooms for meetings with the faithful; still, they should be subordinate to evangelisation (cf. EG, 63). Pastoral activities must consist in awakening (preaching the

¹⁰ Cf. Rafał BOGUSZEWSKI, *Religijność i moralność w społeczeństwie polskim—zależność czy autonomia? Studium socjologiczne* (Toruń: Wydawnictwo Adam Marszałek, 2012), 163-5.

¹¹ This phenomenon is researched by Rev. Prof. Janusz Mariański and Prof. Andrzej Potocki, OP.

kerygma), strengthening and deepening faith based on a personal relationship with Jesus Christ.

Pope Francis calls for a pastoral ministry which might be characterised by two keywords—going forth (searching) and facilitation. Such an attitude entails leaving the well-trodden paths of redemptive activity and courageously going forth to those in the peripheries of the Church.¹² Pope Francis in his exhortation *Evangelii Gaudium* repeated the words which he had used when talking to the priests and laity of Buenos Aires, “I prefer a Church which is bruised, hurting and dirty because it has been out on the streets, rather than a Church which is unhealthy from being confined and from clinging to its own security. I do not want a Church concerned with being at the centre and which then ends by being caught up in a web of obsessions and procedures” (EG, 49). The Pope referred to these words once again on November 10, 2015, during the meeting with the participants of the 5th National Ecclesial Convention.¹³ He said that he dreamt of a restless Church ever closer to the abandoned, the forgotten and the imperfect (cf. EG, 44-45).

The Pope pointed out the dangers which make access to grace difficult and block the possibilities of converting Christians. He mentioned modern neopelagianism based on an obsessive trust in structures, in organisations and planning that is perfect because it is abstract. It frequently leads us to a control-driven, harsh and normative manner of regulating the life of the Church. According to the Pope, another danger is the attraction of gnosticism, a purely subjective faith in theoretical reflections and beautiful ideals, which leads us to forget the problems of everyday life and to ignore another man.¹⁴ Such an attitude leads to “a narcissistic and authoritarian elitism, whereby instead of evangelizing, one analyzes and classifies others, and instead of opening the door to grace, one exhausts his or her energies in inspecting and verifying” (EG, 94). The sources of such a way of thinking stem from the fear of the unknown and apprehension of the effort which has to be made.¹⁵ In Polish pastoral care, a dislike for the new may result from the conviction that the pastoral situation in Poland is so individual and specific that any recommendations from the outside should be disqualified.¹⁶

¹² Cf. “Jesteśmy przy ścianie. An interview with Bishop Grzegorz Ryś,” *Więź* 4(2013): 92-3.

¹³ Cf. FRANCIS, “I Dream of a Restless Church, The Speech Made during the Meeting with the Participants of the 5th National Ecclesial Convention (10 November 2015),” *L’Osservatore Romano* 36(2015), 12: 33-8.

¹⁴ *Ibid.*, 35

¹⁵ Cf. Krzysztof WONS, “Strategie Apostołów,” *Pastores* 2(2014): 9-12.

¹⁶ Dominique REY, “Definicja nowej ewangelizacji i wyzwania stojące na jej drodze,”

In spite of appearances, searching and facilitating do not imply giving up demands and taking shortcuts, but they constitute an effort to go through all the recommendations and rules, without abandoning what is necessary, in order to lead a lost man to meet Christ. The so-called “law of gradualness” is inscribed in pastoral care postulated by Pope Francis in his post-synodal exhortation *Amoris Laetitia*. The point is that in the situation of sin and abandonment it is necessary to accompany the faithful in a patient and delicate manner and gradually, if possible, introduce them to the community of the Church (AL, 294). The “law of gradualness” assumes that man “learns, loves and does moral good according to the stages of his development” (FC, 123). Thus, “[t]his is not a ‘gradualness of law’ but rather a gradualness in the prudential exercise of free acts on the part of subjects who are not in a position to understand, appreciate, or fully carry out the objective demands of the law” (AL, 295). In such an approach the demands of the law are inscribed in the order of grace and without God’s grace it is difficult to fulfil them (cf. AL, 295). In this work much depends on the change of mentality of clergymen and lay disciples.

It is important not to forget to view the parish as a “community of communities.” It is crucial to leave behind exaggerated bureaucracy (cf. EG, 38). An official and institutional dimension of parish is necessary, as it introduces order and helps maintain unity. However, it must be harmonious with a charismatic dimension and community spirit or even subordinated to it, playing an ancillary role.

3. THE PARABLE OF THE MERCIFUL FATHER— PATIENT ACCOMPANYING IN THE PROCESS OF CONVERSION

The Parable of the Merciful Father and two sons appears only in the Gospel of Luke and is preceded with the Parable of the Lost Sheep and Lost Drachma. These three parables focus on the motif of being lost and found, as well as on the joy which is experienced in the community. The novelty introduced by the Parable of the Merciful Father is based on the identity of the son who “was lost and is found” (Lk 15:24). This is a human being, not a sheep or a drachma.¹⁷

in *Nowa ewangelizacja. Kerygmaticzny impuls w Kościele*, ed. Piotr Sowa and Kasper Kaproń (Gubin: Wydawnictwo Przystanek Jezus, 2012), 40.

¹⁷ W. PIKOR, *Przypowieści Jezusa*, 182.

St John Paul II referred to the Parable of the Merciful Father in his encyclical *Dives in Misericordia*. The Pope reminded us that in the parable “the term ‘justice’ is not used even once; just as in the original text the term ‘mercy’ is not used either. Nevertheless, the relationship between justice and love, that is manifested as mercy, is inscribed with great exactness in the content of the Gospel parable. It becomes more evident that love is transformed into mercy when it is necessary to go beyond the precise norm of justice-precise and often too narrow. [...] The father of the prodigal son is faithful to his fatherhood, faithful to the love that he had always lavished on his son. This fidelity is expressed in the parable not only by his immediate readiness to welcome him home when he returns after having squandered his inheritance; it is expressed even more fully by that joy, that merrymaking for the squanderer after his return” (DiM, 5). “The father is aware that a fundamental good has been saved: the good of his son’s humanity. Although the son has squandered the inheritance, nevertheless his humanity is saved. Indeed, it has been, in a way, found again. The love for the son the love that springs from the very essence of fatherhood, in a way obliges the father to be concerned about his son’s dignity. Mercy—as Christ has presented it in the parable of the prodigal son—has the form of the love which is able to reach down to every prodigal son, to every human misery” (DiM, 5).¹⁸

“The Parable of the Merciful Father expresses in a simple way the reality of conversion which is the most concrete expression of the working of love and of the presence of mercy in the human world. The true and proper meaning of mercy does not consist only in looking, however penetratingly and compassionately, at moral, physical or material evil. Mercy is manifested in its true and proper aspect when it restores to value, promotes, lifts and draws good from all the forms of evil existing in the world and in man. Understood in this way, mercy constitutes the fundamental content of the messianic message of Christ and the constitutive power of His mission. His disciples and followers understood and practiced mercy in the same way. Mercy never ceased to reveal itself, in their hearts and in their actions, as an especially creative proof of the love which does not allow itself to be ‘conquered by evil,’ but overcomes ‘evil with good’” (cf. Rom 12:21). Undoubtedly, the Church in Poland requires the proper face of mercy as the vision which will be an ordering principle of pastoral care (cf. DiM, 6).¹⁹

¹⁸ *Ibid.*, 181.

¹⁹ *Ibid.*, 182.

4. THE “IMAGINATION OF MERCY” IN THE PARISH

The “imagination of mercy” for which St John Paul II appealed in his apostolic letter *Novo Millennio Ineunte* refers to the way of life, thinking and acting (NMI, 50). It requires taking into consideration all the works of mercy and the realisation that mercy also means looking for those who have left and helping those who got lost in life. After all, evangelisation which brings the Good News, the food for eternal life, is the realisation of mercy.

A program for the parish should help the faithful discover the Merciful Father who waits, forgives and is generous, and, at the same time, asks for conversion. Pastoral care encouraged by Pope Francis is based mostly on accompanying those who are returning and those who have already experienced conversion. The main principle of such an action is not to make matters difficult, but to search for facilitation together, however, without the spirit of laxism (i.e. when all doubts justify the suspension of law), but always in the spirit of mercy. The problem is complex since the understanding of mercy as a compromise for the sake of world tendencies and trends does not lead to finding the lost and converting them. It is confirmed by the experience of other fraternal Churches, for example the Anglican Church, where compromise with the modernity did not result in the renewal, but in crisis and stagnation.²⁰ On the other hand, it must be remembered that an unalterable doctrine should be deepened and “presented according to the requirements of epochal transformation which we are experiencing.”²¹ Reading the signs of the times is necessary for a philosophical, theological and pastoral reflection.²² It is called an “organic development with creative fidelity.”²³ From this perspective mercy means going forth, searching, facilitation, conversion and reintroducing the lost for the Church, but it is not a compromise so that the sinner feels safer and more comfortable. Everyone who got lost and left the Church is not spiritually safe until they return to the community of the faithful. Acceptance or affirmation of “being lost” would be a pastoral fraud and the lack of effort, when searching for the lost, could become a sin of neglect.

²⁰ Cf. Michał GLAZA, *Dialog katolicko-anglikański wobec wybranych współczesnych zagadnień moralno-etycznych* (PhD thesis, KUL Lublin, 2016).

²¹ Rodrigo GUERRA LOPEZ, “Kreatywna wierność. Refleksje nad adhortacją ‘Amoris laetitia’,” *L’Osservatore Romano* 37(2016), 9: 53.

²² *Ibid.*, 52.

²³ *Ibid.*, 53.

Summing up, the parable of the Merciful Father described in three images allows us to reach the conclusions which contribute to the creation of a pastoral vision in the parish. Firstly, the attitude of seeking the lost sheep, the lost drachma and waiting patiently for the son by the father should be viewed as a metaphor of God who not only waits but also looks for the sinner. God does not resign to the fact of losing any of His people.²⁴ The initiative of searching comes from God. In the Gospel of Mathew, the fatherhood of God is a model of human experiencing love towards others. Therefore, a pastor cannot reconcile himself with the fact that some of the faithful entrusted to him got lost, left, abandoned their faith or stopped practising. Pastoral disquiet should inspire clergymen and evangelisers to search for new possibilities of seeking and finding the lost members of the Church.

Secondly, every man is important, unique and one-of-a-kind. Even if someone, according to a human judgement, does not deserve attention, for God the value of each person is absolute as it is measured by love.²⁵ It is a challenge for pastors and lay disciples to treat every man as important and unique. People living in non-sacramental relationships, hardened sinners and enemies of the Church are still persons who remain loved and sought for by God. Therefore, the relationships with them should always be based on politeness and sometimes sympathy, with an additional wish to help them open for God's grace. Pastors are not only officials, teachers and legal guardians but also carers, defenders, healers of souls and guides on the way to heaven.

Finally, God reveals Himself in the community which again is complete. In the Church, understood as a living organism, everyone has their own place and role.²⁶ This leads to the vision of a parish which is an open house where illness (sin) does not revolt or scandalise, but encourage to a greater care, prayer and searching for a cure. The return of every prodigal son is an occasion to celebrate in the community,²⁷ whereas the newly-found and returning member of the community of the faithful finds the sense of his existence and joy of life, especially in the Eucharist.

The above reflection leads to a new discovery of God, full of mercy, and to His imitation in parish life. Such a vision should permeate the entire parish²⁸ as the "imagination of mercy" is "a wellspring of joy, serenity, and

²⁴ W. PIKOR, *Przypowieści Jezusa*, 169.

²⁵ *Ibid.*, 170.

²⁶ Cf. A. JANKOWSKI, *Królestwo Boże w przypowieściach*, 109.

²⁷ W. PIKOR, *Przypowieści Jezusa*, 170.

²⁸ Cf. FRANCIS, "Boże Miłosierdzie uchroni ludzkość przed duchową i moralną pustką," *L'Os-servatore Romano*, 37(2016), 3-4: 12-3.

peace” (MV, 2) and, at the same time, an impulse in pastoral care. Evangelisation in the spirit of mercy finds its concrete reflection in a missionary transformation of the parish and new evangelisation.²⁹

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²⁹ Cf. Stanisław DYK, *Nowa ewangelizacja. Konkretnie wezwanie* (Gubin: Wydawnictwo Przystanek Jezus, 2015), 145-55.

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