

Challenges and Incentives for Families with Preschool Children in the Church in Slovenia in the Light of the New Directory for Catechesis

Izazovi i poticaji za obitelji s predškolskom djecom u Crkvi u Sloveniji u svjetlu novog Direktorija za katehezu

Iva Nežič Glavica¹

Abstract

The article discusses the challenges faced by families with preschool children in transmitting the Christian faith and tradition within the Church in Slovenia. It is based on the empirical study *Families with Preschool Children* (Ivan Platovnjak) and, through comparative qualitative analysis, connects the needs of families with the catechetical-pastoral guidelines provided by the New directory for catechesis. It then analyses the possibilities for their effective implementation in family pastoral care. The research results show that most parents are aware of their responsibility for the religious education of their children, but often experience feelings of helplessness, rejection and a lack of adequate support. The New Directory responds to these needs with adapted pastoral approaches and an emphasis on the so-called »motherly concern« of the Church, which is expressed through acceptance and concrete support for families both at the level of church leadership and community on the ground. In this way, the New Directory encourages the Church in Slovenia to renew its family pastoral care and to provide systematic support to families with young children in the areas of catechetical and liturgical education.

Key words: Family, preschool children, New Directory for Catechesis, pastoral care, religious formation

Sažetak

Članak raspravlja o izazovima s kojima se suočavaju obitelji s predškolskom djecom u prenošenju kršćanske vjere i tradicije u Crkvi u Sloveniji. Nastao je na empirijskom istraživanju *Obitelji s predškolskom djecom* (Ivan Platovnjak) te na temelju komparativne

¹ Faculty of Theology, University of Ljubljana

kvalitativne analize povezuje potrebe obitelji s katehetsko-pastoralnim smjernicama koje pruža *Novi direktorij za katehezu*. Zatim analizira mogućnosti njihove učinkovite primjene u obiteljskom pastoralu. Rezultati istraživanja pokazuju da je većina roditelja svjesna vlastite odgovornosti za vjerski odgoj svoje djece, ali se često suočavaju s osjećajima bespomoćnosti, odbačenosti i nedostatka odgovarajuće podrške. *Novi direktorij za katehezu* odgovara na uočene potrebe prilagođenim pastoralnim pristupima i naglaskom na tzv. majčinskoj brizi Crkve, koja se ostvaruje u prihvaćanju i konkretnoj podršci obiteljima kako na razini crkvenog vodstva tako i na razini životne zajednice. Na taj način *Novi direktorij za katehezu* potiče Crkvu u Sloveniji da obnovi svoj obiteljski pastoral i da pruži sustavnu podršku obiteljima s malom djecom u područjima katehetskog i liturgijskog odgoja.

Ključne riječi: obitelj, predškolska djeca, Novi direktorij za katehezu, pastoralna skrb, religiozna formacija

Introduction

In its pastoral work, the Church in Slovenia is increasingly aware of the importance of the family as a fundamental place for the transmission of faith and the formation of Christian identity. In this context, special attention has been devoted in recent years to families with preschool children, who represent a specific and often overlooked group within family pastoral care. The Church has identified a gap in the integration of these families into parish life in the period after the baptism of children and their enrolment in catechesis. Before the baptism of a child, families usually actively seek contact with the parish. After receiving the sacrament of baptism, however, many retreat into their own daily lives, marked by a fast pace, work obligations, raising children, and other responsibilities. During this period, families often have less contact with the parish. Nevertheless, many families live their faith in different ways and pass on the Christian tradition to their children within the home environment (Platovnjak 2018). Since this process is diverse, often invisible, and rarely accompanied by pastoral care from the Church, the Church in Slovenia has already been focusing on more structured accompaniment of families with children between baptism and communion in the pastoral year 2018/19 (Urad za družino 2018). In this context, an empirical study entitled *Families with Preschool Children* was conducted under the leadership of Ivan Platovnjak, whose findings shed light on the experiences, needs, and challenges of these families in their mission of proclaiming the faith (Platovnjak 2020, 355–370).

The publication of these findings coincided with the release of the New Directory for Catechesis (hereinafter NDC), creating an opportunity for a sub-

stantive comparison between the empirical results and the normative pastoral guidelines of the Church. The purpose of this article is to undertake a comparative qualitative analysis of the needs of families with preschool children in the context of faith transmission, present the catechetical-pastoral directives offered by the NDC, and evaluate the possibilities for their effective implementation within family pastoral care in Slovenia.

1. Presentation of the Study: Families with Preschool Children

The empirical research conducted by Ivan Platovnjak was based on an online survey consisting of 27 questions. The survey was conducted using the 1KA online platform and was intended for parents with preschool children. The analysis of the collected data was carried out using standardized qualitative analytical approaches (Platovnjak 2020, 356).

The survey included 1,519 parents, of whom 1,066 (70 %) completed the questionnaire in full while 453 (30 %) provided partial responses. Among the participants, 73 % were mothers and 27 % fathers. Regarding age distribution, 30 % of respondents were between 26 and 35 years old, 47 % were between 36 and 45 years old, and the remainder fell outside these ranges. Most of the participants (90 %) were married in Church, 3 % were unmarried cohabitants, 2 % were civilly married, 2 % were divorced, and 2 % were widowed. Concerning the number of children, 14 % of respondents had one child, 33 % had two children, 27 % had three children, 17 % had four children, 6 % had five children, and 3 % had six or more children. The age of the youngest child was relatively evenly distributed: in 25 % of families, the youngest child was under one year old, in another 25 % between two and three years old, in 16 % between four and five years, in 17 % between six and ten years and in 21 % above these categories.

Data on religious practice reveal a high level of engagement in church life. 21 % of respondents attend Mass several times a week, and 55 % at least once a week. None of the respondents reported attending Mass less than once a year. Accordingly, 36 % described themselves as strongly religious, 60 % as religious, 4 % as mildly religious, and none as non-religious (Platovnjak 2020, 356-358).

This sample structure indicates that the survey primarily represents active Catholics; therefore, the findings do not reflect the entire population of parents with preschool children in Slovenia, particularly those more distant from the Church (Platovnjak 2020, 358). Despite this methodological limitation, the study provides valuable insights into the experiences, needs, and

challenges facing those already engaged in church life, offering a solid foundation for further comparative qualitative analysis.

2. The Fundamental Needs of Christian Families with Preschool Children and the Pastoral Encouragement of the NDC

The Church in Slovenia is aware that »the uncertainty and unpredictability of current social and cultural processes« (NDC 233) have significantly influenced living conditions and the perception of family life. Since 2010, there has been a marked decline in the number of baptisms, closely linked to the decrease in births. Statistical data from the 2023 Annual Report of the Catholic Church in Slovenia indicate that in 2012, 21,938 children were born, of whom 12,848 were baptized, by 2022 the number of births had fallen to 17,627 and baptisms to 10,170 (-20.9 %) (Slovenska škofovska konferenca 2023, 130). A similar downward trend is evident in marriage statistics, with the proportion of church weddings declining relative to civil ceremonies. The number of Christian marriages decreased from 2,917 in 2012 to 2,228 in 2022 (-21.5 %) (Slovenska škofovska konferenca 2023, 135).

Families caught in the fast pace of modern life face increasing challenges in balancing professional, family, and religious commitments (Jerebic 2023, 750). This reality is directly reflected in the decline in religious practice and sacramental participation, which, as the Annual Report notes, is linked to broader demographic and social changes: »The population is declining, lifestyles are keeping people in the workplace for longer, and precarious and unstable forms of employment are deterring young people from deciding to start a family. ... At the same time, we cannot ignore the process of secularization, which in Europe (including Slovenia) is reducing the role and social significance of religious communities and their appeal, especially among young people« (Slovenska škofovska konferenca 2023, 130).

In this »drama of our times, » Christian families must consciously and consistently strive to transmit faith, preserve tradition, and maintain family life in accordance with Christian ethical principles. »For this reason, the Church looks with inner joy and deep comfort on families who remain faithful to the teachings of the Gospel, encouraging them and thanking them for the testimony they offer« (Frančišek AL 2016, 86). As the Church seeks to make the proclamation of the Gospel increasingly focused on concrete, real people - in this case, families with young children - the NDC, devotes special attention in its eighth chapter to the role and needs of the family, enabling it to face the challenges of contemporary society more effectively (NDC 226-235).

2.1 Supporting the Wider Family in the Transmission of the Faith

The NDC understands the family as a natural space in which the faith, the Gospel and Christian values can be spontaneously integrated into daily life. It understands parents as active subjects of family pastoral (NDC 124), which through the sacraments of Holy Baptism and Marriage, are called to the missionary evangelical mission of the Church. The family is the place of first catechesis, since from an early age it introduces children to Christian life, awakens in them a sense of God and prayer, and educates them in Christian morality, conscience and understanding of love in the spirit of the Gospel. »It is, indeed, a Christian education more witnessed to than taught, more occasional than systematic, more ongoing and daily than structured into periods« (NDC 227).

The Slovenian survey clearly confirms that 90 % of the parents surveyed are aware of their key role in the Christian education of their children (Platovnjak 2020, 358), yet their answers reveal feelings of helplessness, loneliness and lack of competence for this important task. »Even those who thought otherwise before marriage and the birth of their children then discover how powerless they are - as one mother confessed: 'When I was a catechist myself, it was all clear to me how parents should bring up their children. Now that I am a mother myself and my children are not what I imagined them to be, they are just like the children I had in catechesis, I am in crisis and I have no one to talk to about it' « (Platovnjak 2020, 358). Parents of school-age children face similar challenges in proclaiming the faith, as the COVID-19 pandemic has clearly revealed. Despite the rapid response of the Slovenian Catechetical Office, which published catechetical materials for working with children in the first week of the pandemic, many parents, especially distant parishioners faced many problems. »We have to process this and that, but we don't know how. We read the catechism, the handbook, the handouts, but we don't know what it means« (Judež 2020).

The survey and the experience of parents during the pandemic of COVID-19 clearly showed that the pastoral care of families urgently needs the support of both the wider family and the whole parish community in order to fulfil its mission.

The NDC highlights the role of godparents as helpers of parents in introducing children to Christian life. Godparents are designated co-workers of parents who, by their example and in a friendly way, can show children how to live the Gospel in both their personal and social life, help them in times of doubt and difficulty, and be their role models and companions in the growth of the Christian life (NDC 124). In this regard, the NDC takes into account »that often the choice of godparents is not motivated by faith but based on fam-

ily or social customs: this has contributed in no small way to the degradation of these educational figures » (NDC 124). For this reason, in Slovenia, the Bishop of Murska Sobota, Dr Peter Štumpf, issued a decree in 2023 that confirmands have no godparents. According to his conviction, many candidates for godparents do not fulfil the provisions of the Code of Canon Law (can. 892 and 874) (Štumpf 2023, 140). It is a decision »ad experimentum«, which critics accuse of a »formal« interpretation of Canon Law and of neglecting the Church's missionary mission in the light of the Church's documents: *The Joy of Love - Amoris Laetitia* (2016) and *The Joy of the Gospel - Evangelii Gaudium* (Slatinek 2023, 542). The NDC likewise advocates this and, in light of the responsibility entailed by this role, invites the Christian community, »with discernment and a creative spirit, to define pathways of catechesis for godparents, which may help them to rediscover the gift of faith and of belonging to the Church« (NDC 124).

When faced with a family crisis, grandparents become an important support in religious education, as they are often more rooted in Christianity and have more experience than the children's parents. Their contribution to religious education is of the utmost importance, as they have more time for it and are often a role model for the younger generations to grow in faith through support, prayer and wisdom (NDC 125). Yet, despite their valuable role, in modern times we are faced with the fact that children - especially in urban environments, where nuclear families predominate - often do not have regular contact with their grandparents. Their geographical remoteness and their active professional lives often make it difficult for grandparents to help them on a daily basis, which limits their direct influence on children's upbringing and religious life. In this way, children are often deprived of valuable experiences of intergenerational coexistence and closeness, which can also lead to the loss of Christian traditions, values and the living transmission of faith.

2.2 Motherly Concern and Support of the Christian Community (NDC 231)

»The family is a community of love and of life, made up of a complex of interpersonal relationships... – married life, fatherhood and motherhood, filiation and fraternity – through which each human person is introduced into the 'human family' and into the 'family of God,' which is the Church« (NDC 226). Therefore, the Church is aware that the future of the human and ecclesial community depends on the family, which is the basic building block of society. It is for the sake of the family and the life of the domestic Church that the Church becomes a family of families. In this context, the Directorate particularly em-

phases the lack of support of the Christian community in the pastoral activity of the Church in Slovenia for parents of preschool children. In the survey, they pointed out that what they want above all is more human closeness, genuine listening and understanding of their daily lives on the part of bishops, parish priests, pastoral workers and the congregation.

»They would like parish priests to understand ‘that religious education at home is the most important thing during this period and that there is nothing wrong with skipping an activity in the parish’ and ‘that they must focus their attention intensively on the family during this period’. Especially during the holidays, ‘children need their father and mother to take time for them’« (Platovnjak 2020, 359).

The deepening of authentic and trustworthy relationships in the Church in Slovenia is emphasized not only by the NDC but also by the Slovenian Pastoral Plan, which since 2012 has highlighted the lack of sincere and critical dialogue and the presence of a »wounded community spirit« (Slovenska škofovska konferenca PIP, 2012, 35). Even then, the pastoral plan identified fatigue and burnout among many priests, which even today hinders their pastoral creativity and stifles fraternal solidarity (Slovenska škofovska konferenca PIP, 2012, 35). In addition, a growing tendency among some younger priests and seminarians to respond rigidly to the needs and expectations of parents has been observed. Motivated by concerns for orthodoxy, they often adopt restrictive attitudes that close the doors of the Church to many and insist on pastoral approaches that limit the active participation of families with small children in community life.

»The community receives from the family an understanding of the faith that is immediate and connected in a natural way to the affairs of life; the family in turn receives from the community an explicit key for using faith to reinterpret its experience« (NDC 229). The DNC recalls that the Church, as the family of God, should be characterised in missionary proclamation by humble awareness and a concrete proclamation that is not theoretical and detached from personal problems (NDC 230). Since 2002, The Plenary Assembly of the Church in Slovenia has also drawn attention to this issue. In its final document, it calls for moving beyond the traditional conception of catechesis as merely the transmission of religious truths (Plenarni zbor Cerkve na Slovenskem IŽ, 2002, 350).

This orientation is further supported by empirical research findings, which reveal that parents emphasize the need for pastoral activities offering various forms of »calm« amid the fast and demanding pace of life – for exam-

ple: parish events with organised childcare, spiritual exercises, etc. (Platovnjak 2020, 359). Content that enables parents to deepen their personal and spiritual growth, strengthen mutual bonds, and empower them for their parental and educational mission within both the family and the ecclesial community is considered highly desirable. Parents also expressed a clear need for practical assistance in religious education. Preschool catechesis was identified as important by 50 % of respondents; various workshops for children were considered very important by 40 % and moderately important by 50 %. In addition, they also emphasized the importance of access to quality content and (online) suggestions that would help them prepare for and celebrate church holidays as a family (Platovnjak 2020, 359).

2.3. Involvement in the Liturgical Life of the Community

Liturgy is also closely and inseparably linked to catechesis, since catechesis begins »with the first effective encounter between the one being catechized and the community that celebrates the mystery, which is to say that catechesis reaches its true fulfilment when the one being catechized takes part in the liturgical life of the community. Catechesis therefore cannot be thought of merely as preparation for the sacraments, but must be understood in relationship to liturgical experience« (NDC 96). It is therefore particularly important for families with preschool children to be included in the liturgical life of the community, since the liturgy is the fundamental place where they encounter the living God and the community of the Church.

This is confirmed by the results of a survey in which parents of preschool children identified acceptance, closeness and involvement in the Holy Mass as one of their key needs. For 60 % of parents, Sunday Mass is very important, which shows that, despite the modern challenges and stresses associated with young children, they see the Mass as the source and summit of the Christian life. 80 % of parents express their gratitude that all members of the family, including the youngest, can be present at Mass. This confirms that they do not want to be separated from community because of the stage of life they are in, but want to be present with their children at Mass. For 90 % of the parents, it is very important »to feel that families with preschool children are welcomed and warmly received by the pastor, his coworkers and all the parishioners at Mass and other occasions in the church« (Platovnjak 2020, 361). This clearly shows that families with young children want the Church to be a place of openness, hospitality and welcome. They are not only looking for

an individual spiritual experience, but for a place where the whole family can be present. For this reason, parents probably expressed as one of their most important expectations of the Church a desire for adaptations in the Mass to allow for a deeper and more authentic experience of the liturgy, even with young children (Platovnjak 2020, 361). In the survey, they pointed out that it is especially valuable to them if »the Mass is adapted to preschool children - both with the homily and the singing, the involvement of the children, and the duration of the Mass« (Platovnjak 2020, 362).

3. Pastoral Orientations for Accompanying Slovenian Families with Preschool Children

A survey of Slovenian families with preschool children confirms that these families face numerous challenges in proclaiming the faith and passing on Christian traditions. In this context, the need for closeness and systematic support from the Church – both at the level of ecclesial leadership and within the living parish community – becomes even more evident.

In the future, family pastoral care will fundamentally depend on pastors not being afraid, on the synodal path with families, to »listen to the flock entrusted to them« (Frančiček FD 2025, 50). To succeed in this, pastoral conversion and additional formation of seminarians and priests are necessary (Filipović 2019, 1123; Slatinek 2019, 1070-1071). The more they live their mission in a spirit of compassion, acceptance, and closeness, the better they will be able to accompany families and respond to their needs (NDC 234). Transformation is also required of all the faithful, who are often marked by routine, resistance to change, and unwelcoming behavior – something families with small children frequently perceive, for example, during Mass (Platovnjak 2020, 363). Pastoral conversion and the synodal journey call the entire community to build its path on patience, shared discernment, dialogue, and loving, respectful accompaniment of even those who walk more slowly (Simonič 2018, 215).

The experience of parents, especially during the COVID-19 pandemic, has shown how important yet neglected family catechesis is in the Slovenian context (Plenarni zbor Cerkve na Slovenskem IŽ 2002, 350). Family catechesis equips parents for their educational role while recognizing them as equal dialogue partners with priests and catechists, seeking together ways to provide children with a contemporary religious upbringing (Šegula 2024, 539). In doing so, it does not merely impose burdens (duties) on parents but also helps them carry them. »It raises parents' awareness, motivates and encour-

ages them to revive or deepen their faith and to put it into practice in their daily lives, together with their children« (Nežič Glavica 2022, 479). Organized preschool catechesis would also be of great assistance to parents in the religious education of young children. This is not catechesis in the proper sense, but »first evangelization and proclamation of the faith in an eminently educational form, attentive to developing a sense of trust, of gratuitousness, of self-giving, of invocation and participation, as a human condition onto which is grafted the salvific power of the faith« (NDC 239). In practice, there is still a considerable deficit in this area, which should be addressed through systematic approach and appropriate support for parishes. At the same time, it is worth highlighting good practices in preschool catechesis, such as the Good Shepherd catechesis and Bible lessons.

Particular help will be needed for families who are far from the parish community - remote parishioners. In many Slovenian parishes there are adult groups, such as pre-marriage, marriage, Bible and other groups, which are mainly attended by active believers (NDC 231). In the Church in Slovenia, it will be necessary to offer something new to the Church's remote families. In parallel with the catechesis of children and adults, the DNC further promotes the catechesis of parents who are asking to have their children baptized and the catechesis of parents whose children are making the journey of Christian initiation. In practice, we should make even better use of these opportunities as an entry point and an invitation to make the Church a home for these families as well.

In the future, greater emphasis will need to be placed in Slovenia on family spirituality, prayer, family worship, and folk devotions linked to the church year (NDC 37). The time has passed when it was taken for granted that families prayed in the morning and evening and before and after meals. In Slovenia, several leaflets, booklets, and books for family prayer and family devotions have already been published. Such incentives can also be found in Catholic magazines and on websites. To deepen family spirituality and Christian identity, parishes will need to offer various family prayer workshops in parishes designed for the whole family. These would be particularly welcome during preparation for major feasts, especially in Lent and Advent. Through such workshops, parents could be shown in a concrete way how to proclaim the faith and Christian tradition both explicitly and implicitly.

If we want children and families with children to experience the Mass as the summit of Christian life and at the same time as the source from which the Church draws its strength (Pope Paul VI. SC, 10), greater effort will need

to be invested in the liturgical formation of children, parents, catechists, and priests alike. It will also be necessary to find the time and create teams in which lay people (parents) collaborate with priests in preparing family Masses and Masses with children. The survey showed that of the 960 parents (63 %) who answered the question about their experiences of attending Mass with preschool children in their home parish, 555 (58 %) reported positive experiences, 266 (28 %) negative experiences, and 139 (14 %) mixed experiences (Platovnjak 202, 362). While most parents perceive the Mass positively, a significant proportion report negative or mixed experiences, indicating the need for adjustments and changes in this area. Generations of the third millennium must be addressed in a way that speaks to the spirit of our time and engages them actively in the liturgy. Due to the decline in the number of priests, greater emphasis will also need to be placed on independent celebration of the Word of God, both in parishes and in catechesis. These are liturgies where children and their families encounter God and one another, while at the same time being practically introduced to liturgical gestures and prayer. This will enable them to participate more actively in the sacrifice of the Mass later on.

The survey data clearly show that for the mission of families with young children, it is essential to have a community that not only tolerates them but actively includes them according to their abilities and supports them in the religious upbringing of their children. The NDC and the Synod on Synodality invite the Church in Slovenia to recognize itself more deeply as a community of families and to gradually implement a new mindset of communion and synodality. They encourage everyone, starting with Church leadership, to become a Church that includes, journeys together, listens, and knows how to respond to the needs of families. Only in this way will families be able to assume their central role in transmitting the Christian faith and, in the modern world, preserve the Christian identity of individuals within the Church and the nation.

References

- Filipović, Ana Thea. 2019. Neu lernen Kirche zu sein: Synodalität im Kontext der Jugendsynode. *Bogoslovska smotra* 89/5: 1109-1128.
- Frančiček. AL. 2016. *Radost ljubezni - Amoris Laetitia. Postsinodalna apostolska spodbuda.* (8. IV. 2016). Ljubljana: Družina.
- Frančiček. FD. 2025. *Za sinodalno Cerkev: občestvo, soudeležba, poslanstvo. Sklepni dokument* (26. X. 2024). Ljubljana: Družina.
- Jerebic, Sara. 2023. Evaluation of Educational and Practical Workshops on Developing Positive Parenting »Families in the Centrifuge of Modern Times«. *Bogoslovni vestnik* 83/3: 749-754.

- Judež, Mirjam. 2020. Katehet je razpet med razlago snovi in iskanjem odnosa (2. IX. 2020). In: <http://zupnija-poljane.rkc.si/2020/09/02/katehet-je-razpet-med-razlago-snovi-in-iskanjem-odnosa/> (Accessed 2. II. 2021).
- Nežič Glavica, Iva. 2022. Družina – »skriti« potencial Cerkev. In: Janez Vodičar (ed.), *Vemo namreč, da ste izvoljeni! Od klerikalizacije do sinodalnosti v pastoralni in katehezi*, 49-57. Ljubljana: Teološka fakulteta Univerze v Ljubljani.
- Platovnjak, Ivan. 2018. Cerkev na Slovenskem bo prihodnje pastoralno leto (2018–19) posvetila spremljanju družin z otroki od krsta do obhajila (23. III. 2018). In: <https://www.druzina.si/clanek/67-13-spremljanje-druzin-od-krsta-do-obhajila> (Accessed 24. IV. 2025).
- Platovnjak, Ivan. 2020. Družine s predšolskimi otroki potrebujejo pri svojem poslanstvu posredovanja vere več razumevanja, sprejetosti in bližine v Cerkvi na Slovenskem. *Bogoslovni vestnik* 80/2: 355-370.
- Plenarni zbor Cerkev na Slovenskem IŽ. 2002. *Izberi življenje. Sklepni dokument Plenarnega zbora Cerkev na Slovenskem*. Ljubljana: Družina.
- Pontifical Council for the Promotion of the New Evangelization NDC. 2020. *New Directory for Catechesis*. Washington, DC: United States Conference of Catholic Bishops Washington, DC.
- Pope Paul VI. SC 1963. Sacrosanctum Concilium. Constitution on the Sacred Liturgy (3. XII. 1963.). In: https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html (Accessed 15. XII. 2024).
- Simonič, Barbara. 2018. Nežnost in njen pomen v medosebnih odnosih in v pastoralni. *Bogoslovni vestnik* 79/2: 535-553.
- Slatinek, Stanislav. 2023. Ne odpravimo botrov, nobenih, še najmanj pa birmanskih (29. III. 2023.). In: <https://radio.ognjisce.si/sl/260/novice/36209/dr-slatinek-ne-odpravimo-botrov-nobenih-se-najmanj-pa-birmanskih.htm> (Accessed 1. II. 2025).
- Slatinek, Stanislav. 2019. »Pastoralna v spreobnjenju« papeža Frančiška in izzivi za prenovno Cerkev v Sloveniji. *Bogoslovni vestnik* 79/4: 1063-1073.
- Slovenska škofovska konferenca PIP. 2012. *Pridite in pogledajte. Slovenski pastoralni načrt. Krovni dokument*. Celje: Celjska Mohorjeva družba.
- Slovenska škofovska konferenca. 2023. *Letno poročilo katoliške cerkve v Sloveniji 2023*. Ljubljana: Slovenska škofovska konferenca.
- Šegula, Andrej. 2024. The Directory for Catechesis and Family Catechesis in Slovenia. *The Person and the Challenges* 14/2: 213-225.
- Štumpf, Peter 2023. Škofov odlok o birmi in botrih. *Sporočila Slovenskih škofij*:140.
- Urad za družino. Nadškofija Ljubljana. Spremljanje mladih družin (31. VII. 2018.). In: <https://nadskofija-ljubljana.si/druzina/spremljanje-mladih-druzin> (Accessed 21. IV. 2025).

Language editor: Jane Howard