



The Culture of Temporariness in Pope Francis' Teaching on Marriage and Family

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Abstract: What Pope Francis describes as “the culture of temporariness” are all the changes taking place in communities and the broad anthropological and cultural context of the Western world. According to the pope, they include new ways of creating and maintaining relations, *zapping*, consumerism, individualism, the culture of rejection, unemployment, and NEET generation. In search for the Church's response to secularization, the authors decided to explore Pope Francis' instructions addressed to young people concerning marital and family life in the era of the current culture of temporariness. This is the major research objective of the article. To achieve it, using the method of literature review covering the topic, the authors first present the manifestations of the culture of temporariness among young people. Next, the consequences of the culture of temporariness in catechesis for marriages and families are indicated. In the last part of the paper, Pope Francis's instructions for young people regarding the threats of the culture of temporariness in their lives and activities of marriages and families are elaborated on.

Keywords: Pope Francis, culture of temporariness, youth, marriage, family

The first environment in which a person should experience mutual love and care and develop their faith is marriage and family. Thanks to the sacrament of marriage, spouses become a domestic church, a domestic sanctuary in which parents, as stewards of God's grace, fulfill the triple function of Christ: the prophetic, the priestly, and the royal function. Marital and family life, lived in accordance with God's plan, constitutes the Gospel in itself, in which God's selfless and patient love for man can be seen. Christian spouses share the mystery of unity and fruitful love of Christ and the Church. Thus, catechesis in the family, with the family and of families is supposed to reveal the gift received from God in the sacrament of marriage to young people (PRKNE 2020, nos. 227–31). This means that a Christian family should radiate the light of the Gospel to others and be subject to continuous evangelization themselves (John Paul II 1981, no. 52). Pope Francis, describing the evangelization that is carried out through family, points out that “By their witness as well as their words, families speak to others of Jesus. They pass on the faith, they arouse a desire for God and they reflect the beauty of the Gospel and its way of life.” (Francis 2016a, no. 184). However, the involvement of families in evangelization encounters a difficult challenge these days, which Pope Francis refers to as “the culture of temporariness.”

What Pope Francis describes as “the culture of temporariness” (*cultura del provvisorio*) are all the changes taking place in communities and the broad anthropological and cultural context of the Western world. A description of the culture of temporariness, which fits into the contemporary trends in secularization, can be found in the post-synodal apostolic exhortation *Amoris Laetitia*, in which Pope Francis elaborates on the instability in relationships based only on feelings, fear of commitment, and calculation of the profitability of a relationship. Consumerism has turned love into a quick consumption commodity. The Pope writes: “[people] believe, along the lines of social networks, that love can be connected or disconnected at the whim of the consumer, and the relationship quickly ‘blocked’. [...] We treat affective relationships the way we treat material objects and the environment: everything is disposable; everyone uses and throws away, takes and breaks, exploits and squeezes to the last drop. Then, goodbye.” (Francis 2016a, no. 39). When looking for the Church’s response to secularization in this issue, it is worth taking a closer look at Pope Francis’ instructions addressed to young people, which concern marital and family life. For this purpose, the authors, using the method of literature review on the topic, will first present the manifestations of the culture of temporariness among the youth. Then, the consequences of the culture of temporariness in the work of catechesis for marriages and families will be elaborated on. In the final part of the article, Pope Francis’ instructions for young people in the face of the threats of the culture of temporariness in the life and activities of marriages and families will be discussed.

1. The Manifestations of the Culture of Temporariness in the Lives of Young People

The first manifestation of the culture of temporariness that Pope Francis draws attention to is a new way of creating and maintaining relationships. Building relationships only in the virtual world leads to the distortion of reality. Young people, trying to adapt to high and often artificial standards, constantly modify their images, “hiding behind masks and false identities, almost becoming fake selves” (Francis 2018c, 4). It often happens that a person’s self-esteem depends on the number of “likes,” which creates a very deep feeling of uncertainty and inadequacy. A similar principle applies here as when choosing a movie or a restaurant: the number of positive comments or “likes” ennoble the selected item in a magical way (Bauman 2006, 188). Establishing a real relationship with a particular person depends on their “market value” in the virtual world. The value of a person measured in this way is fluid, dependent on the moods of others, and one wrong move on the Internet (such as liking a wrong photo or defending one’s values) may result in ostracism and

exclusion from the community, unfortunately not only the virtual one, but also the real one. There may also be a depreciation of the human person (Francis 2019a, no. 90).

The digital environment constitutes a space in which the virtual community lives, creating “their own substitutes for real life. It is here that the acceptance (or lack of acceptance) of values, behaviors and attitudes is expressed” (Flader 2018, 448). Therefore, it is not surprising that young people live in constant uncertainty about their value and are afraid to make any decisions in order not to risk exclusion. The closed circulation of information that bring together people with similar views contributes to the creation of fake news and fuels prejudice and hatred. Fake news is often generated to destroy someone’s reputation. This applies not only to young people, but to the entire society, including the Church, as well (Francis 2019a, no. 89). The fear of rejection, which is the result of immersion in the virtual world, leads to isolation, “[people’s] withdrawal from their families and their cultural and religious values” (Francis 2019a, no. 90), and finally to complete eradication and the lack of an internal compass that would indicate the direction and the purpose of life (Francis 2013d, 38).

What constitutes another manifestation of the culture of temporariness among young people is *zapping*. Lucyna Słupek (2006, 240) defines the phenomenon as “jumping,” usually with a TV remote control, on TV channels. This activity is mindless, thoughtless and chaotic. *Zapping* is also classified as a mental dysfunction caused by media abuse (Chwaszcz, Pietruszka, and Sikorski 2005, 122–23). Antoni Zajac even uses the term *homo zappiens*. According to him, “A *homo sapiens* thinks, a *homo zappiens* – zapps – when listening to music, watching TV or doing homework, browsing websites and texting” (Zajac 2013, 14–26). The reasons for constantly changing channels are the multitude of TV programs and the desire to see everything. The process gives the false sense of controlling all the content and not missing anything important. However, the excess of stimuli makes everything seem boring, and the joy comes from simply channel-zapping.

The phenomenon of *zapping* also applies to life situations. Pope Francis addresses this topic in his two exhortations, in particular: *Gaudete et Exsultate* and *Christus Vivit*, in which he indicates that, just as a person in front of a TV “zaps the channels,” a young person wants and is able to move in several spaces at the same time in virtual reality (Francis 2018a, no. 167; 2019a, no. 279). The number of possible activities and kinds of entertainment makes people lose their critical sense, as they all seem to be good and worth investing one’s time and engaging one’s strengths and talents in. *Zapping* contributes to the lack of full commitment, raises constant doubts about whether the choice made is the right one, and encourages making short-term decisions that can be changed quickly. The ability to withdraw from a situation swiftly contributes to irresponsible attitudes and weakens perseverance. What counts is what is new and pleasant.

The modern youth grow up in a consumerist, pluralistic and individualistic world, which contributes to experiencing problems related to identity. According to

Zbyszko Melosik, human identity is currently fragmented, constantly reconstructed from numerous elements that are often contradictory and overlapping. The multiplicity of structures and connections created in this way leads to identities being increasingly shallow, provisional, and temporary. The effect of such transformation is a shift from one “big identity” which one’s life was built around, towards many “small identities” that become temporary, dependent on the prevailing fashion and pop culture patterns (Melosik 2013, 69). A person with an unintegrated identity has difficulty making choices, is influenced easily, and expects others to make important life decisions for them (Francis 2014e, 40–41). The attitude of shifting responsibility and avoiding long-term choices results in mediocrity. On one hand, young people have the desire for a true and noble life, on the other hand, however, making only short-term decisions that can be withdrawn at any time blocks the fulfillment of this desire. Pope Francis refers to such an attitude as “the poor spirit of adaptation that is not meekness or humility, but rather mediocrity, pusillanimity” (Francis 2018d, 40–41).

The culture of temporariness is closely linked to consumerism and, therefore, to the culture of rejection, as well. In his speeches, Francis intercedes for young people who are the victims of the culture of temporariness and rejection. Another process visible in the lives of young people is unemployment. The deprivation of work and of the dignity of work is the worst form of material poverty. It is worth recalling that the Pope refers to this phenomenon as the “neither-nor” youth: they neither study nor work (Francis 2014a, 28). NEET (Not in Education, Employment or Training) – signifies a social group of young people who do not undertake any activity in neither of the three categories: work, formal education, or training. It is a process leading to a lack of perspectives, hopes, and, consequently – addictions and the lack of meaning in life. A person becomes a participant in the throw-away culture “that considers humanity in itself, human beings, as a consumer good, which can be used and then thrown away” (Francis 2014g, 44–48).

Trying to see “the little flame that continues to burn” – as Francis points out – in the hearts of young people (Francis 2019a, no. 67), it must be stated that there is a desire for what is ultimate in a person. He or she feels that only what is definitive is of true meaning and value. However, despite a clear desire for what is ultimate, young people in today’s culture are afraid of making a final decision and committing themselves fully (Francis 2014d, 38–40). This constant uncertainty of choice, half-hearted commitment and the need to always leave the door open for return constitute the main manifestations of the culture of temporariness, which have consequences in marital and family life and in young people’s decisions to choose such a path of life.

2. Consequences of the Culture of Temporariness in Marital and Family Life

The influence of the culture of temporariness is already visible in the lives of young people, and consequently also in the functioning of marriages and families. The current culture, full of consumerism and utilitarianism, strips almost all human matters of their spiritual, supernatural dimension, reducing man only to the role of a consumer or the consumed one. In his homily for Ash Wednesday 2019, Pope Francis teaches that “Possessions are temporary, power passes, success wanes. The culture of appearance prevalent today, which persuades us to live for passing things, is a great deception. It is like a blaze: once ended, only ash remains” (Francis 2019b, 38–39). Investing one’s all strengths and powers in goods that fade away quickly leads to a sense of uncertainty, reluctance to get involved, and ultimately a sense of lack of meaning in life. Francis teaches that the “prevailing cultural models – for example, the ‘culture of the temporary’” (Francis 2014d, 38–40) do not “offer an atmosphere that promotes the cultivation of stable life choices with strong bonds” (Francis 2014d, 38–40). Continuously strengthened individual independence, which is based not on love and responsibility, but on temporary emotions, contributes to cancelling previously made choices quickly. It comes to the point at which a young person, in the name of his or her own independence, can swiftly deviate from a carefully chosen life path. This leads to making further choices that will not require taking too much responsibility or much dedication. Further life choices will be superficial enough to allow the person to withdraw from them at any time (Rabczyński 2017, 133–49). Superficiality in taking responsibility and making commitments has further consequences not only in the sphere of building relationships as engaged or married couples, but also in all areas of life that require full commitment, such as starting and graduating from university, finding a life goal or taking up challenges. The Pope refers to people with such an attitude as “wanderers” who, having no life goal, live without enthusiasm and joy (Francis 2014d, 38–40).

Moreover, in addition to the young “wanderers,” Pope Francis mentions another group – young people who “have gone into retirement.” These people have no dreams, do not want to become involved in anything, withdraw before the game even starts, are sad, bored and look for excitement in false illusions (Francis 2016d, 16). The consumer mentality makes young people see their happiness in prosperity. The Pope refers to this state as “couch happiness” (Francis 2016c, 25–27). The couch here is a symbol of a particular paralysis, which, combined with fear, forces a person to withdraw from taking on challenges, making them lethargic and bemused. Therefore, the couch appears as a comfortable, safe place where you can spend your life while immersing yourself in the virtual world of games or the Internet. This paralysis causes isolation, lack of the willingness to meet others and make friends. The most significant consequence of confusing happiness with consumption is

the loss of freedom, as a person falls into life stagnation, becoming unable to become involved and leave their mark on the world (Francis 2016c, 25–27). This process takes the meaning of life away, brings vegetation, resignation and a lack of ambition. The Pope says that such a person “stays seated” and will achieve nothing (Francis 2018d, 40–41).

Such a young person has an inner desire to achieve something great, but in the conditions of the culture of temporariness, saturated with consumerism, this desire often comes down to being original. It is easy to notice that this goal must be achieved by the young person immediately and they must constantly continue being unique, and therefore it requires qualities other than perseverance, commitment or patience. Francis draws attention to the phenomenon of personalization, which, on one hand, brings the discovery of one’s identity and a shift from copying others’ behavior, releasing spontaneity and individual talents, on the other hand, however, the personalization, “if misdirected it can foster attitudes of constant suspicion, fear of commitment, self-centredness and arrogance” (Francis 2016a, no. 33). Eradication, i.e. rejection of traditional authorities and institutions, such as family, school, Church or friends; the pluralism of possible identities, each of which seems equally attractive, contributes to the creation of identity void (Urbaniak 2014, 14). Liquid modernity, thanks to market tools, allows people to create a new identity in an instant using a well-known brand of clothes, cosmetics or cars. However, the consequence of such a solution is that the identity is illusory, untrue, created by advertising agencies for profit-making purposes. The superficiality of one’s own identity affects the way they build relationships with others, as well as with oneself. The fear of the unattractiveness of one’s own “self,” and further – of being rejected, becoming human waste, causes continuing modification and following fashion in creating one’s own identity. As a result, the person loses it (Francis 2018c, 4–8).

A young person, who is constantly transforming his or her identity, is unable to define who they are and what system of values they follow. Building long-term and strong relationships on such a liquid foundation is almost impossible, hence the youth of the culture of temporariness are looking for substitutes in the form of many shallow relations. This leads to the loss of bonds that are necessary to meet the need for affiliation, build a true identity and future marital and family relationships.

3. Pope Francis’ Instructions for Young People

As Paweł Sproncel aptly notes (2022, 176), the culture of temporariness itself somehow determines the way to counteract its effects. Diagnosing the contemporary threats and realizing their consequences allows the authors of the article to propose

countermeasures inspired by the teachings of Pope Francis. They constitute a proposal of the Church's response to the increasing secularization.

First and foremost, there is the issue of shaping an appropriate human identity. An internally integrated person will undertake subsequent tasks with courage and take responsibility for their family and their life in faith. A young person of liquid modernity, often rootless, without any direction in his or her life, immersed in the digital world, must first answer the question: "who am I?" Pope Francis points out that the deepest identity of man is accepting the truth of being the child of God: "This is our 'posture', this is our spiritual identity: we are always beloved children of God" (Francis 2016b, 28–30). This truth is a kind of a backbone on which one should build their entire identity. Man's acceptance of the truth about God's love protects him from falling into sadness and despair due to sins, flaws or mistakes. God "loves us more than we love ourselves, [...] believes in us more than we believe in ourselves, [...] always 'supports' us as the most steadfast of fans" (Francis 2016b, 28–30). The Pope warns that isolating oneself in sadness and constantly remembering the damage suffered or the opportunities lost is not a Christian attitude, as it closes a person to God's action and cooperation with God. The lack of self-acceptance, which manifests itself in dissatisfaction and negative thinking, is a sign of failure to recognize one's own and deepest identity, i.e. the truth about being a child of God. Without this truth, a person is unable to believe that God has a plan for them (Francis 2016b, 28–30). The Pope recommends introducing prayer of thanksgiving into one's life (Francis 2016b, 28–30), which focuses a person on contemplating God's love, and not on dwelling on sins and flaws (Borda 2018, 79–81).

Building one's life on the foundation of God's love, and not on considering one's own weaknesses, does not mean forgetting to work on oneself. Accepting the fact of being created out of God's love is an indispensable basis for taking the next step – accepting one's own limitations. The acceptance of the truth about one's own limitations constitutes the moment when a young person enters adulthood (Francis 2018d, 40–41). The Pope explains that recognizing one's own weakness is a condition for opening oneself to God's omnipotence (Francis 2018f, 44–45). Experiencing the effects of one's own sins can begin the process of building a life based on the truth about oneself, not on delusion. Thanks to this encounter with the truth, a person opens themselves to "what is missing" (cf. Matt 19:20), that is, seeing his or her ordinariness, they are able to open themselves to the extraordinary (Francis 2018d, 40–41).

Experiencing their own weaknesses makes young people, looking for a way out, a higher and stronger instance, open to the fatherhood of God, which leads them to accept their own condition, their own weaknesses and to reject illusions (Francis 2018f, 44–45). The Pope, recalling the text of the prophet Isaiah: "by his wounds we are healed" (Isa 53:5), teaches that man was healed by the wounds of the Man who is God. Hence, people's personal weaknesses, failures and sins can become a place of opening to God's salvation. "Our healing is in the One who became poor, accepted

defeat, took upon himself our transience only to fill it with love and strength. He comes to reveal the fatherhood of God to us; in Christ, our weakness is no longer a curse, but a place of encounter with the Father and a source of new strength from on high” (Francis 2018f, 44–45).

On the path to maturity, there also appears a question about the meaning of life. The culture of temporariness – as already mentioned – deprives a person of the meaning of life and blurs their purpose. One seems lost in the world, lives from day to day, without a particular direction (Francis 2018b, 29–30). Such an attitude inevitably leads to a loss of meaning. The Pope teaches that it is God who gives purpose to the life of every person and directs it with his grace. Following God’s grace is a path of wisdom that is born of faith. The opposite of this path of wisdom is eternal wandering during which wisdom is lost (Francis 2018b, 29–30). God’s gift of wisdom allows one to unmask the false promises of happiness that modern culture tries to convey to us in the form of the absolutization of freedom, individualism, and consumerism, which ultimately lead to egoism, self-centeredness, isolation, and the loss of the meaning of life (Francis 2018b, 29–30).

Bringing up for freedom is indicated by the Pope as another countermeasure against the consequences of the culture of temporariness in the lives of young people (Francis 2013c, 4–5). The process of being brought up for freedom takes place through taking challenges and making ultimate life decisions and commitments. Addressing young people, the Pope explains that freedom does not mean doing what you want without responsibility, discernment and reflection. It is also not about gaining new, unrelated experiences or following ever-changing fashion. It does not also mean getting rid of everything that a person does not like anymore (Francis 2013c, 4–5). “Instead, freedom is the gift of being able to choose the good: this is true freedom. The free person is the one who chooses what is good, what is pleasing to God, even if it requires effort, even if it is not easy” (Francis 2016e, 24).

Therefore, freedom is shaped by making choices and taking on challenges. The Pope encourages young people to have dreams, not to be satisfied with a half-hearted life, but to take up challenges that will determine the goals in their lives (Francis 2016e, 24). What we need is “healthy restlessness” (Francis 2018d, 40–41), which will not allow us to be satisfied with a “part-time” life (Francis 2013b, 15). Such a life is, in fact, submission to fashion, temporary benefits and the illusion of freedom (Francis 2013b, 15).

Fulfilling the dreams mentioned by Francis requires young people to make ultimate decisions and a final commitment. It can therefore be said that having dreams constitutes the driving force behind the decision-making process and gaining the courage to take up particular challenges (Francis 2016e, 24). The Pope warns that the loss of dreams may threaten a young person when he or she sees the period of youth as a transitional time towards adulthood, in which nothing happens. He refers to such an attitude as a “waiting room” (Francis 2019e, 31–33) before the adult life.

Another remedy that allows young people to be free from the culture of temporariness is to give themselves to others. Francis writes: "Giving means getting up from your armchair, from the comfort that makes you wrapped up in yourself, and starting to walk. Giving means not submitting to life, but entering the field, to give some goodness to the world. Please, do not leave your life on the bedside table, to not be satisfied with seeing it pass by on the television, do not believe that it will be the next app that you download that will make you happy" (Francis 2019c, 25–27). In other words, not giving in to the lust for money is practicing poverty of spirit and the virtue of temperance. The Pope points out that to adopt an attitude of temperance, courage is necessary, which comes from trust in God. Practicing the virtue of temperance opens people to the needs of others, especially the poor, and allows to strengthen solidarity and to overcome indifference (Francis 2014f, 12–13). Being with the poor teaches one what human dignity is. A poor person has no money, power, or prestige, but he or she is a teacher of human dignity and trust in God (Francis 2014f, 12–13). Meeting the poor or sick and disabled frees one from self-centeredness and isolation, and teaches courage and sensitivity towards others. The Pope teaches that "Seeing the frailty of others gives us perspective; it helps us not to go through life licking our wounds" (Francis 2018e, 19).

Commitment, making fundamental life decisions and challenges, as well as deeds of mercy (Francis 2016e, 24) are not only a response to the current culture of temporariness affecting young people, but also constitute a source of happiness and a full life in freedom (Francis 2016b, 28–30). In his teaching, the Pope also points to other activities that definitely support the maturation process and allow making the right decisions. One of them is talking to elders, who are "the guardians of that spiritual legacy of faith and values which define a people and illumine a path" (Francis 2015a, 31–35). At this point, it is worth recalling the speech delivered to the participants of the plenary meeting of the Pontifical Council for Social Communications, in which the Pope encourages the Church to reach out to the digital world and social networking sites in order to listen, engage in a dialogue and encourage, all with Christian identity (Francis 2013d, 38).

The process of standing up to challenges and making fundamental decisions is often accompanied by doubts and fear, which are intensified by the above-mentioned *zapping*. That is why Pope Francis reminds the method of discernment, which the Message for the Thirty-Third World Youth Day of 2018 is dedicated to. The method of discernment Francis describes is aimed at overcoming fears. To be able to do this, one must first clearly define and specifically name their fears. "Do not be afraid to face your fears honestly, to recognize them for what they are and to come to terms with them" (Francis 2018c, 5). Once the fears are identified and overcome, the process of discernment leads to facing challenges. In this place, a person has a chance to make a profound act of faith in God, which is also a victory over fear. Therefore, building faith in God's Providence protects one from closing themselves off to others.

It should also be stated that discernment, and especially discernment of vocation, also to life in marriage and family, is not only a work of introspection, because vocation is a gift from God (Francis 2016a, no. 72). Discernment is therefore also opening to the One who calls (Francis 2019d, 5–7). Hence, silence, prayer and the sacraments are necessary, as they strengthen our relationship with God. Finally, on the path of discernment one meets other people who are more experienced in faith and help to make the right choices (Francis 2018c, 4–8). It is worth noting that their role is to accompany the discernment process, not to make choices for others. Spiritual development cannot be achieved by taking control over another person. It will constitute an apparent success, based on human immaturity (Francis 2014e, 40–41). Among people, it is necessary to remember the principle “time is greater than space” (Francis 2013a, no. 222) and allow a person to mature at their own pace. The effects of discernment will be a network of brotherhood, openness, taking up challenges, and therefore, trustful surrender to God and making a fundamental decision that is necessary in the transition to adulthood and finding the meaning of life (Francis 2019d, 5–7).

What can also enter the lives of young people who have no sense of existence is addictions. Francis gives three ways to counteract them. These are: “the path of education, the path of sports and the path of work” (Francis 2014c, 23–24). What constitutes their common denominator is development. Developing through school, sport and work makes a person not only get to know him or herself, but also teaches living in the presence of others, commitment, striving for good, overcoming fears, pursuing goals and fulfilling dreams. These features help one face problems in adult life without resorting to stimulants, getting into despair or self-isolation. These three paths shape a young person and help them learn to cooperate, strive for victory and make demands on him or herself, as well as cure them of individualism and discouragement (Francis 2014c, 23–24).

Then, in the development path of a young person, there comes the moment of starting a family, preceded by the period of engagement. The culture of temporariness makes people stop paying attention to this transitional time (Francis 2015b, 47–48), treating it as a thing of the past or merely the fulfillment of a custom. However, Pope Francis shows the special role of this period in the formation of a lasting covenant of love between a man and a woman. He warns against the effects of the current culture of immediacy: “Whoever thinks that they can want everything at once, then also gives up everything – and at once – at the first difficulty (or the first opportunity). There is no hope for trust and fidelity to the gift of oneself if the custom of using love as a kind of ‘supplement’ to psychophysical well-being dominates” (Francis 2015b, 47–48). Engagement is the time when a man and a woman learn to guard together the great gift of marital love. It cannot be reduced only to something that is bought, sold or withdrawn from when it seems no longer attractive (Goleń 2019, 21–35).

The Pope notes that the engagement period is accompanied by fear of making the final decision about marriage; he refers to it as “fear of the ‘forever’” (Francis 2014b, 18). The answer is to entrust oneself to Jesus every day. This constitutes a way of growing in love and becoming women and men mature in faith. This path results from the fact that the “‘forever’ is not only a question of duration” (Francis 2014b, 17–20), but it is also about the quality of marital love, for which the model is the communion of the Persons of the Holy Trinity (Zarembski 2015, 169). Therefore, deepening the relationship with Jesus on a daily basis is an essential factor in building marital love and overcoming the consequences of the culture of temporariness (Goleń 2019, 24–25).

Conclusions

The Directory for Catechesis perceives the family as a community of love and life, which consists of the entire set of interpersonal relationships: spousal relationship, fatherhood-motherhood, sonship, fraternity, through which each person enters the human family and the family of God, which is the Church (PRKNE 2020, no. 228). The contemporary culture of temporariness, which influences the progressive secularization of the young generation, makes it difficult to educate young people to treat marriage and family responsibly. Therefore, when looking for the Church’s response to secularization, it is worth using catechesis, and within its framework, religious education at school, to look for Pope Francis’ instructions addressed to young people, which concern marital and family life. Pope Francis’ teaching on the culture of temporariness among the young as well as the consequences of the culture of temporariness in the work of catechization of married couples and families analyzed in this article may help contemporary catechists in implementing the canonical mission of the Church so that their ministry and truthful testimony to reliability and beauty of indissoluble and ever faithful marriage might stand out.

Pope Francis’ instructions for young people presented in the last part of the article should constitute an inspiration for all those who care deeply about the future of Christian marriages and families. Shaping appropriate identity of man, accepting the truth about being God’s child, thanksgiving, working on oneself, accepting one’s own weakness, searching for the meaning and purpose of life, upbringing to freedom, making dreams come true, offering oneself to others, practicing the virtue of poverty and temperance, deeds of mercy, discernment, development through school, sport and work, the period of engagement and deepening the relation with Jesus everyday are vital factors in building nuptial love and conquering the consequences of the culture of temporariness. In this way, Pope Francis’ vision and dream about the modern family, expressed in *Amoris Laetitia*, will be realized.

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