



SECOND SUNDAY OF LENT

“Listen to the voice of our people”

Readings: Gospel: Matthew 4:1-11 | First Reading: Genesis 2:7-9, 3:1-7 | Second Reading: Romans 5:12-19

From the Gospel according to St. Matthew

“After six days Jesus took with him Peter, James and John the brother of James, and led them up a high mountain by themselves. There he was transfigured before them. His face shone like the sun, and his clothes became as white as the light. Just then there appeared before them Moses and Elijah, talking with Jesus.

Peter said to Jesus, “Lord, it is good for us to be here. If you wish, I will put up three shelters—one for you, one for Moses and one for Elijah.”

While he was still speaking, a bright cloud covered them, and a voice from the cloud said, “This is my Son, whom I love; with him I am well pleased. Listen to him!”

When the disciples heard this, they fell facedown to the ground, terrified. But Jesus came and touched them. “Get up,” he said. “Don’t be afraid.” When they looked up, they saw no one except Jesus.

As they were coming down the mountain, Jesus instructed them, “Don’t tell anyone what you have seen, until the Son of Man has been raised from the dead.” (Mt 17:1-9)

In the Transfiguration, God reveals himself in his fullness and reveals to us who Jesus is and what we must do: ***“Listen to him.”***

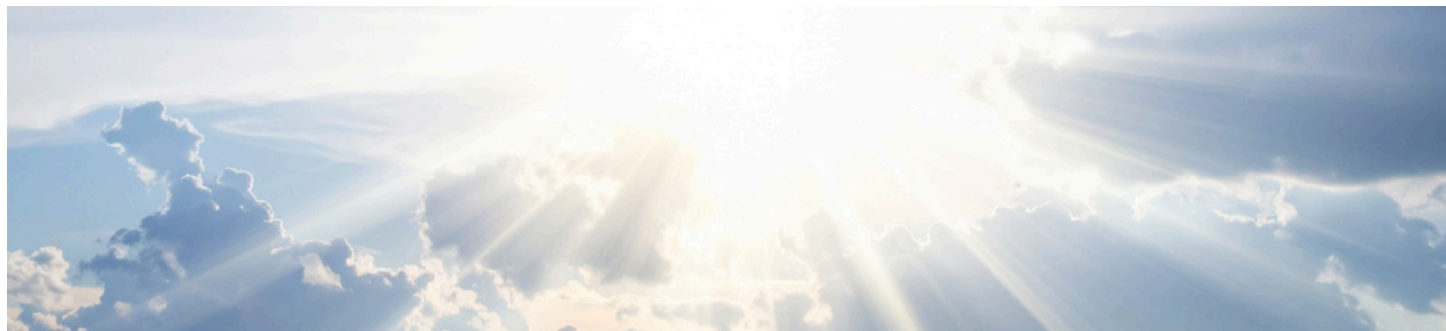
Today, history presents itself to us with a historical project that gains strength, “the historical project directed by things as the goal of satisfaction”^[1] that leads to the reification of persons and to a non-binding, affectless relationship.

We find ourselves, then, in a multiple crisis that “links global warming with social inequalities, care crises and massive population displacement, energy crises, war conflicts and nuclear danger, threats of new pandemics, risks of uncontrolled AI development, expansion of far-right forces and erosion of democracies”^[2]. Faced with this polycrisis, the reaction tends to be individualism and even cruelty many times.

The God who reveals himself in Jesus invites us to a different project, a historical project directed by the goal of bonding as the realization of mutual happiness, a project that takes shape in empathy and in being moved to mobilize, thinking of ourselves collectively.

In this historical time of “civilizational polycrisis”^[3] we are in need of encountering the face of God, preparing the “tents” and staying with him. However, the Gospel invites us to come down from the mountain with Jesus to return to this broken and blessed world.

Faced with this challenge of transforming the world, we also invite one another to pray with the words of Jesus: ***“Rise, do not be afraid.”***



^[1] Segato, R (2018): “Counter-pedagogies of cruelty”. Prometheus Books

^[2] Svampa, M (2025): “Polycrisis” SXXI editores

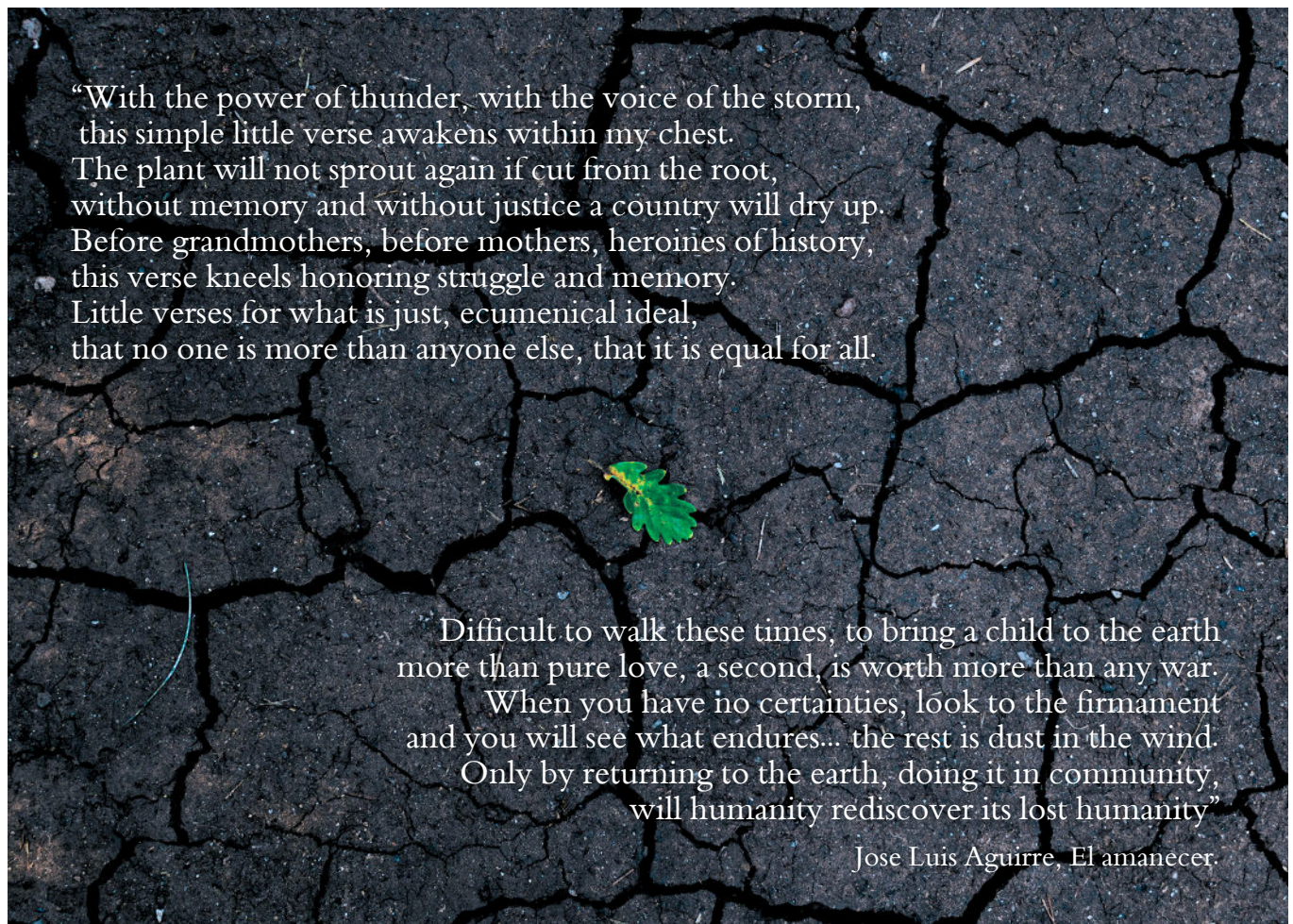
^[3] Svampa, M (2025)

The experience of the Transfiguration can be linked to the idea of the “*inédito viable*” spoken of by Paulo Freire in *Pedagogy of Hope*¹¹. When we speak of the *inédito viable*, we speak of a possible dream, of the utopia that will come. It is not impossible, even though the present seems complex. It will happen if those of us who make history commit ourselves to it in that sense, hand in hand with Jesus.

In this current moment of our blessed and broken world, we invite one another to bring to our hearts all the realities of pain, of the reification of persons, of individualism and crises that we live in our territories.

We ask ourselves: How are we reading our world today? Paulo Freire tells us that “The reading of the world precedes the reading of the word... Hope is necessary, but it is not enough; it alone does not win the struggle, but without it the struggle falters.”¹¹

*As God’s people: What is our mission in these times in the face of these realities?
What are those “inéditos viables” that we are called to create?*



We listen to this song and make it our prayer: [“Solo le pido a Dios”](#)



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