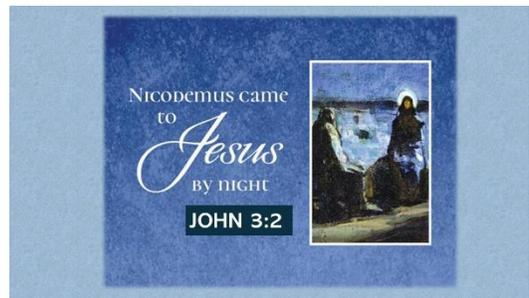


March 1<sup>st</sup>, 2026 Lectionary Notes

## The Readings on This Day

*\*\*\*Click on the links for the Bible Verse(s)*

### Second Sunday in Lent



Those who designed the three-year lectionary anticipated that the church of the future will resemble the church of the fourth century, more than that of the nineteenth. In the fourth century, Lent was understood as the time for catechumens to prepare for baptism at Easter, and baptismal preparation included meditation on the Johannine discourses about the meaning of Christ for the baptized community. Thus Lent in Year A revives the pattern of proclaiming the Johannine signs and discourses as a way to interpret baptism and the new life of the resurrection. This Sunday begins with the first of four: Jesus' conversation with Nicodemus.

#### [Genesis 12:1-4a](#)

As with many of the lectionary's first readings, Genesis 12 is chosen to parallel the gospel reading. Jesus calls on Nicodemus to be born again, and in parallel, we recall the story of the Lord calling Abram to begin a new life in a new land in the sight of God.

#### [The Psalm for the Day](#)

Scholars suggest that [Psalm 121](#) may have been chanted communally as pilgrims walked to Jerusalem to attend religious festivals. The psalm expresses trust that God will protect and guide us as we travel. It is a most appropriate response to Genesis 12, as with Abram we begin our Lenten journey to new life.

#### [Romans 4:1-5, 13-17](#)

As is usual with the second readings for about half of the church year, this second reading is chosen to coordinate with the first reading and the gospel. Romans is seen as particularly appropriate for Lent; thus four of the Lenten epistle readings come from Romans. On this Sunday, Paul's commentary on Abraham presents the Christian interpretation of the call of Abram: God blessed Abraham, not because he obeyed the Jewish law, but because he had faith in the promises of God, the same faith into which Nicodemus and all the baptized are invited.

#### [John 3:1-17](#)

The four Lenten Johannine discourses begin with Jesus' teaching about being born again. Until the nineteenth century, the church understood "being born again" as referring to baptism. In Lent, catechumens are prepared for Easter baptism, and the community, as Martin Luther says, daily crawls back to the font, to be renewed in the promises of this second birth.