

ART FOR ALL SEASONS

A COLORING BOOK FOR LENT AND EASTERTIDE

SACRED ORDINARY DAYS

In *Art for All Seasons: A Coloring Book for Lent and Eastertide*, we've created coloring pages for the liturgical seasons and holy days of Lent and Easter. These beautifully designed, meticulously researched images take their inspiration from early Christian art and architecture such as mosaics, stained glass, icons, and other sacred works. Rich with symbolism, the images offer a series of invitations through imagery to guide your work and prayer throughout Lent and Eastertide.

I'm deeply grateful to Chelsea Pennington, who exquisitely brought to life what was originally an unformed vision.

May these invitations and practices enfold and beckon you deeper into the faithful living of your sacred, ordinary days.

Alongside you,



Jenn

Jenn Giles Kemper

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**You have my written permission to print the following pages,
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-Jenn Giles Kemper, creator

Art for All Seasons Lent + Easter, a liturgical coloring book

Jenn Giles Kemper

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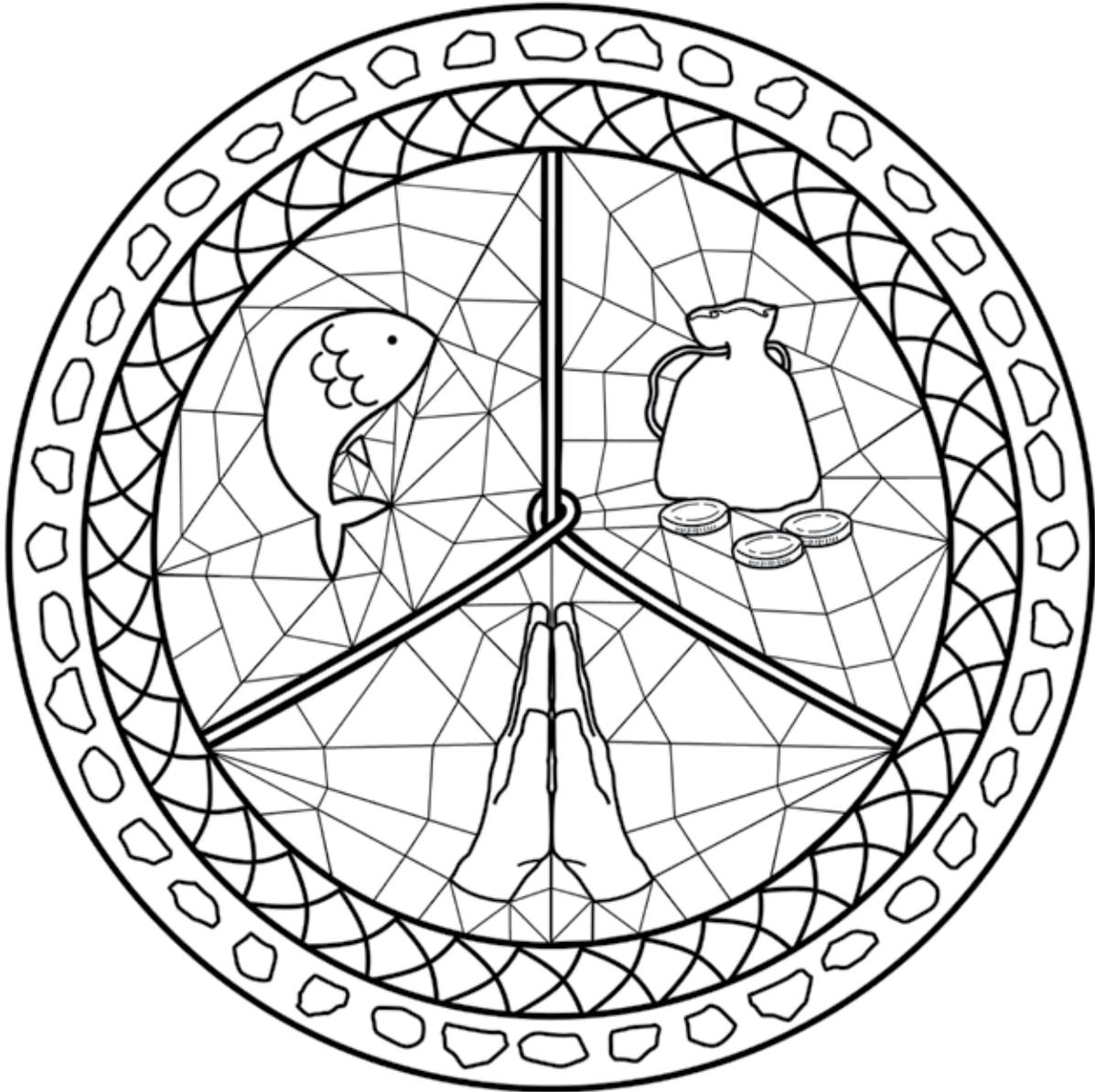
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By the sweat of your face
you shall eat bread,
till you return to the ground,
for out of it you were taken;
for you are dust,
and to dust you shall return.

GENESIS 3:19

LENT

In the season of Lent, we enter into the forty-day fast that Jesus undertook in the wilderness. Through this dedicated period of self-examination, we allow God to further shape us into the image of Jesus. We also align our hearts with the suffering of Jesus as we move ever closer toward Holy Week and the event of the crucifixion.

The season begins with Ash Wednesday, in which we receive the imposition of ashes and are reminded we are but dust and to dust we shall return. During this season, we observe chosen forms of fasting, prayer, and service or charity for forty days but break the fast on Sundays, which are considered feast days of celebration throughout the church year.

THE SEASON IN SCRIPTURE

Genesis 3:19 Psalm 51 Isaiah 58:6–12 Joel 2:12–13
Matthew 4:1–11 Matthew 6:1–18

QUESTIONS TO PONDER

- What role has self-examination played in my spiritual life?
- How open am I to this season of penitence, fasting, and prayer?
- How might I serve others through this time of sacrifice?

PRACTICES TO CONSIDER

- Observe a Lenten fast for forty days, sacrificially abstaining from a habit or usual food or activity
- Commit to a particular prayer practice for forty days, deepening your connection to God
- Find an avenue for almsgiving and charity, serving your fellow neighbor in love
- Celebrate the Sunday feast days during Lent, setting aside your fast to embrace the right-now reality of the resurrection

INVITATION THROUGH IMAGERY

The practices of prayer, fasting, and almsgiving are considered the three pillars of Lent. They are represented here by a fish for fasting, a money bag for almsgiving, and a pair of hands clasped in prayer. Tradition tells us that prayer is for the good of our souls, fasting for the good of our bodies, and almsgiving for the good of our neighbor. The triadic nature of the three pillars echoes the triune nature of God as Father, Son, and Holy Spirit. These three pillars are encircled first by a braided border which calls to mind the pretzel, a simple bread made without fat, eggs, sugar, or milk, which was originally created to be eaten during Lent and whose shape is reminiscent of arms crossed in prayer. Forty barren stones form the outer border and represent the forty days Jesus spent in the desert and the forty days of the Lenten season. Allow these symbols to urge and inspire you as you adopt and engage with your own Lenten practices.



“Yet even now,” declares the Lord,
“return to me with all your heart,
with fasting, with weeping, and with mourning;
and rend your hearts and not your garments.”
Return to the Lord your God,
for he is gracious and merciful,
slow to anger, and abounding in steadfast love
and he relents over disaster.

ASH WEDNESDAY

Ash Wednesday marks the first day of Lent and is a day of fasting.

LECTIONARY FOR ASH WEDNESDAY

Joel 2:1–2, 12–17 or Isaiah 58:1–12
2 Corinthians 5:20b–6:10

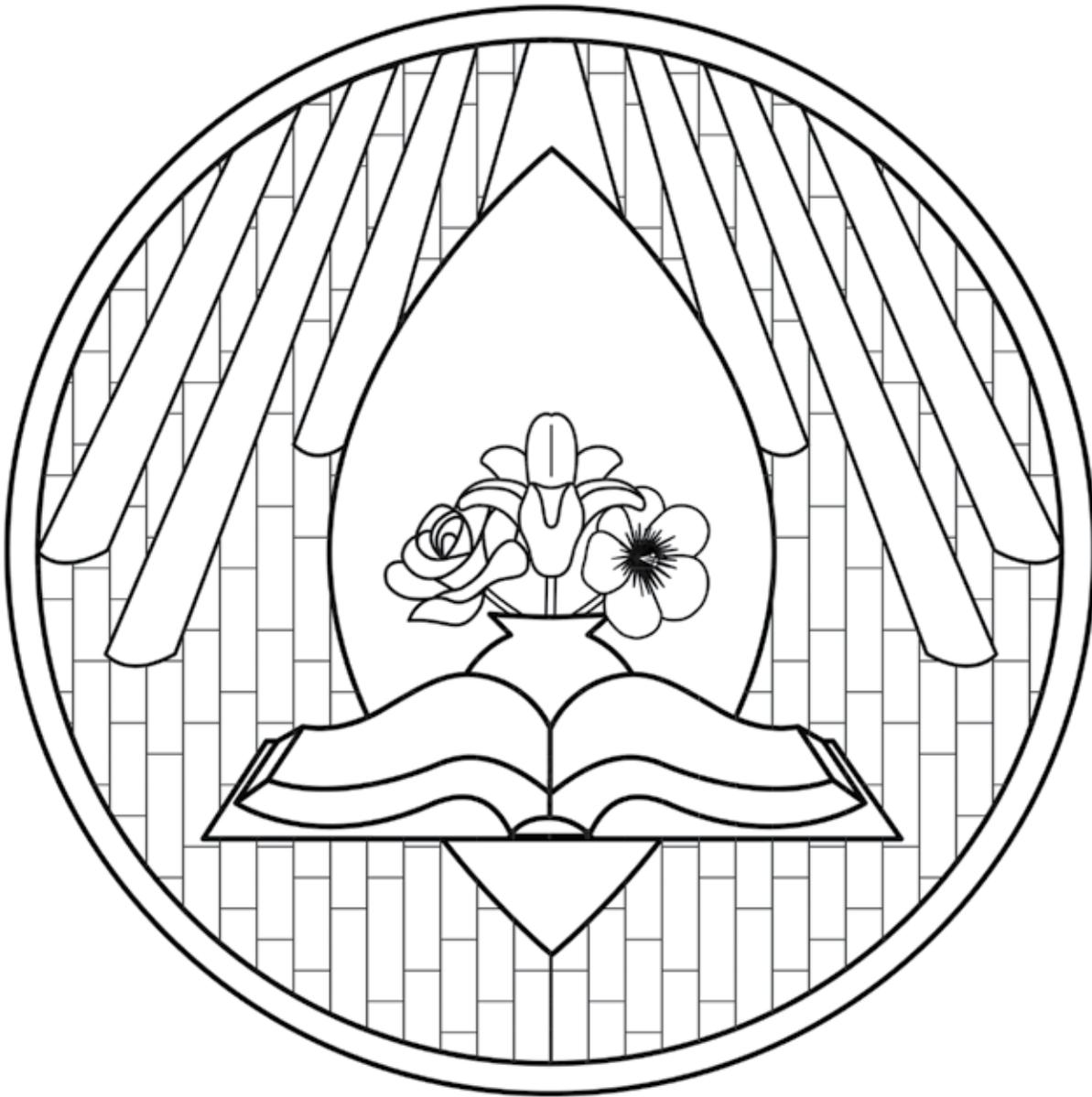
Psalm 51:1–17
Matthew 6:1–6, 16–21

PRACTICES TO CONSIDER

- Attend an Ash Wednesday service to receive the imposition of ashes
- Choose a resurrection word to focus on during Lent, naming what you hope will be resurrected come Easter
- Remove colorful decorations from central spaces; use bare branches or simple stones to create a focal point instead

INVITATION THROUGH IMAGERY

A palm frond set inside a stylized flame symbolizes the ashes, made from the burnt remains of last Palm Sunday's splendor, which will mark the sign of the cross on our bodies. The image is encompassed by the Latin phrase "Remember man, you are dust, and to dust you shall return." These words and symbols invite us to engage with our own mortality and sorrow over sin as we begin our Lenten journey.



And the angel said to her, "Do not be afraid, Mary, for you have found favor with God.

And behold, you will conceive in your womb and bear a son,
and you shall call his name Jesus.

He will be great and will be called the Son of the Most High.

And the Lord God will give to him the throne of his father David,
and he will reign over the house of Jacob forever,
and of his kingdom there will be no end."

THE ANNUNCIATION OF THE LORD

Here, we commemorate the visit of the angel Gabriel to the Virgin Mary, during which he announced she would be the mother of Jesus. This feast day forecasts Jesus' birth at Christmas, and illustrates how the liturgical year is an interwoven and continuous cycle of time.

LECTIONARY FOR THE ANNUNCIATION OF THE LORD

Isaiah 7:10–14

Psalm 45 or Psalm 40:5–10

Hebrews 10:4–10

Luke 1:26–38

PRACTICES TO CONSIDER

- Plant (or plan to plant, if it's too early) seeds and watch them grow
- Celebrate this feast day by breaking your Lenten fast on purpose with foods shaped in rings or circles such as angel food cake, coffee rings, or wreath-shaped cookies in honor of the eternal cycle of liturgical time

INVITATION THROUGH IMAGERY

The central image is a vase which represents Mary as God's willing vessel, set before an open book which symbolizes the good news of the coming Messiah. The rose, lily, and violet represent Mary's charity, chastity, and humility. Behind them stands the mandorla, an almond-shaped aureole of light used in antiquity to represent the convergence of humanity and divinity in Jesus. Seven rays of light suggest the Holy Spirit descending to envelope Mary.



Open to me the gates of righteousness,
that I may enter through them and give thanks to the Lord.
This is the gate of the Lord; the righteous shall enter through it.
I thank you that you have answered me
and have become my salvation.
The stone that the builders rejected has become the cornerstone.
This is the Lord's doing; it is marvelous in our eyes.
This is the day that the Lord has made; let us rejoice and be glad in it.

PALM SUNDAY

Palm Sunday, also known as Passion Sunday, is a feast day that commemorates Jesus' triumphal entry into Jerusalem. It falls on the Sunday before Easter, marking the beginning of Holy Week, the final week of Lent.

LECTIONARY FOR THE LITURGY OF THE PALMS

Psalm 118:1-2, 19-29

Matthew 21:1-11

LECTIONARY FOR THE LITURGY OF THE PASSION

Isaiah 50:4-9a

Psalm 31:9-16

Philippians 2:5-11

Matthew 26:14—27:66 or Matthew 27:11-54

PRACTICES TO CONSIDER

- Participate in the procession of palms
- Make a cross from palm leaves
- Have your own Palm Sunday procession at home

INVITATION THROUGH IMAGERY

The Palm frond, a Hebrew symbol of triumph and victory, is crossed with the scepter to symbolize Jesus' kingship. The Hebrew is *hosheah na* which means "save us" or "rescue us." The angles and arches encircling them bring to mind Jesus' kingship, and also foreshadow the crown of thorns, reminding us as we join the chorus that the same crowd shouting "Hosanna" will later raise their voices to chant, "Crucify him!"



For I received from the Lord what I also delivered to you,
that the Lord Jesus on the night when he was betrayed took bread,
and when he had given thanks, he broke it, and said,
“This is my body, which is for you. Do this in remembrance of me.”
In the same way also he took the cup, after supper, saying,
“This cup is the new covenant in my blood.
Do this, as often as you drink it, in remembrance of me.”
For as often as you eat this bread and drink the cup,
you proclaim the Lord’s death until he comes.

MAUNDY THURSDAY

Maundy Thursday memorializes the Last Supper of Jesus. It is the day in which he washed his disciples' feet and invited Peter, James, and John to pray with him in the Garden of Gethsemane before his arrest.

LECTIONARY FOR MAUNDY THURSDAY

Exodus 12:1-4, (5-10), 11-14

Psalm 116:1-2, 12-19

1 Corinthians 11:23-26

John 13:1-17, 31b-35

PRACTICES TO CONSIDER

- Wash the feet of another person or receive communion
- Pray for an hour with Jesus in the middle of the night
- Learn about the rich history and tradition of the Jewish celebration of Passover and Seder meal

INVITATION THROUGH IMAGERY

The loaf and chalice symbolize the bread and wine of holy communion while the basin, ewer, and towel symbolize the washing of feet. The Greek word *agapate* is Jesus' mandate to the disciples to love one another. Thirteen poppies symbolize remembrance and represent the thirteen figures present at the Last Supper. We are spurred to contemplate our own practices of love and service to others, as well as our unity as members of one body in Christ.



My God, my God, why have you forsaken me?

Why are you so far from saving me, from the words of my groaning?

O my God, I cry by day, but you do not answer, and by night, but I find no rest.

Yet you are holy, enthroned on the praises of Israel.

In you our fathers trusted; they trusted, and you delivered them.

To you they cried and were rescued;

in you they trusted and were not put to shame.

GOOD FRIDAY

Good Friday is a day of fasting in which we observe the crucifixion of Jesus.

LECTIONARY FOR GOOD FRIDAY

Isaiah 52:13–53:12

Psalm 22

Hebrews 10:16–25 or Hebrews 4:14–16; 5:7–9

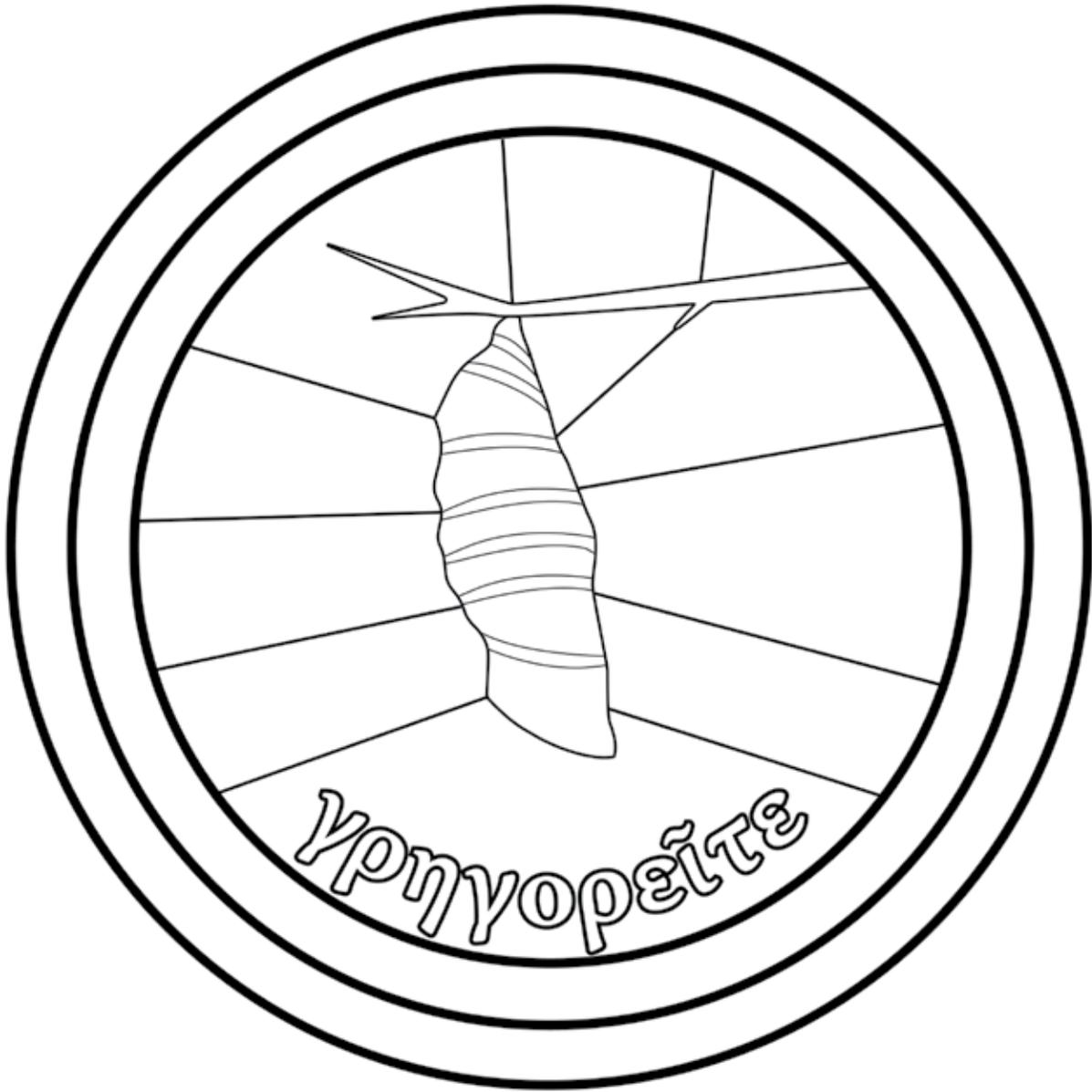
John 18:1–19:42

PRACTICES TO CONSIDER

- Attend a Good Friday service wearing black
- Walk the stations of the cross at a local church or retreat center
- Observe a period of silent contemplation, if even for an hour
- Step into the shoes of the disciples, who did not know Jesus would rise from the dead, and imagine your world without the resurrection

INVITATION THROUGH IMAGERY

Today, we remember the passion of Jesus, culminating in his crucifixion. Three crosses sit upon the barren hill of Calvary, surrounded by a crown of thorns. The Hebrew is *Eli Eli lama azabtani*, Jesus' lament "My God, My God, why have you forsaken me?" We mourn Jesus' willing sacrifice, the beatings, mockery, and betrayal he suffered, and grieve over our guilt and complicity in them.



And Joseph took the body and wrapped it in a clean linen shroud
and laid it in his own new tomb, which he had cut in the rock.
And he rolled a great stone to the entrance of the tomb and went away.

MATTHEW 27: 59-60

HOLY SATURDAY

Holy Saturday commemorates the day Jesus' body lay in the tomb. It is the last day of Holy Week and is a day of mourning.

LECTIONARY FOR HOLY SATURDAY

Job 14:1–14 or Lamentations 3:1–9, 19–24

Psalm 31:1–4, 15–16

1 Peter 4:1–8

Matthew 27:57–66 or John 19:38–42

PRACTICES TO CONSIDER

- Practice solitude, stillness, and silence on Holy Saturday, allowing yourself to truly experience darkness
- Participate in an Easter Vigil or Tenebrae service
- Do without any fire or flame through Easter morning, including hot showers and warm food; rejoice in rekindling the flame on Easter Sunday

INVITATION THROUGH IMAGERY

Holy Saturday is intentionally stark. The chrysalis represents Jesus in the tomb and brings to mind his body wrapped in burial shroud as well as the caterpillar awaiting second birth. It is comprised of eight pieces, foreshadowing a new beginning—resurrection to abundant, eternal life. Three concentric circles ring the image to remind us of the three days Jesus spent in the tomb. The Greek is *gregoreite*, a call to watch and pray through the darkness.



But the angel said to the women,
“Do not be afraid, for I know that you seek Jesus who was crucified.
He is not here, for he has risen, as he said.
Come, see the place where he lay.
Then go quickly and tell his disciples that he has risen from the dead,
and behold, he is going before you to Galilee; there you will see him.
See, I have told you.” So they departed quickly from the tomb with
fear and great joy, and ran to tell his disciples.

EASTER

Easter is the pinnacle of the liturgical year. On this day, we celebrate the resurrection of Christ from the grave. This event that forms the foundation of our faith invites us to deepen our belief in the mysterious paradox that life follows death. In theological terms, this is called the paschal mystery.

The broader season of Easter, or Eastertide, lasts fifty days. During that time, we also observe Jesus' ascension into heaven and the giving of the Holy Spirit to the church on the Day of Pentecost, which marks the end of the season.

THE SEASON IN SCRIPTURE

Matthew 28:1–20 Luke 24:1–53
John 12:24–25; 20:1–29; 21:1–14 Acts 1:6–11; 2:1–4

QUESTIONS TO PONDER

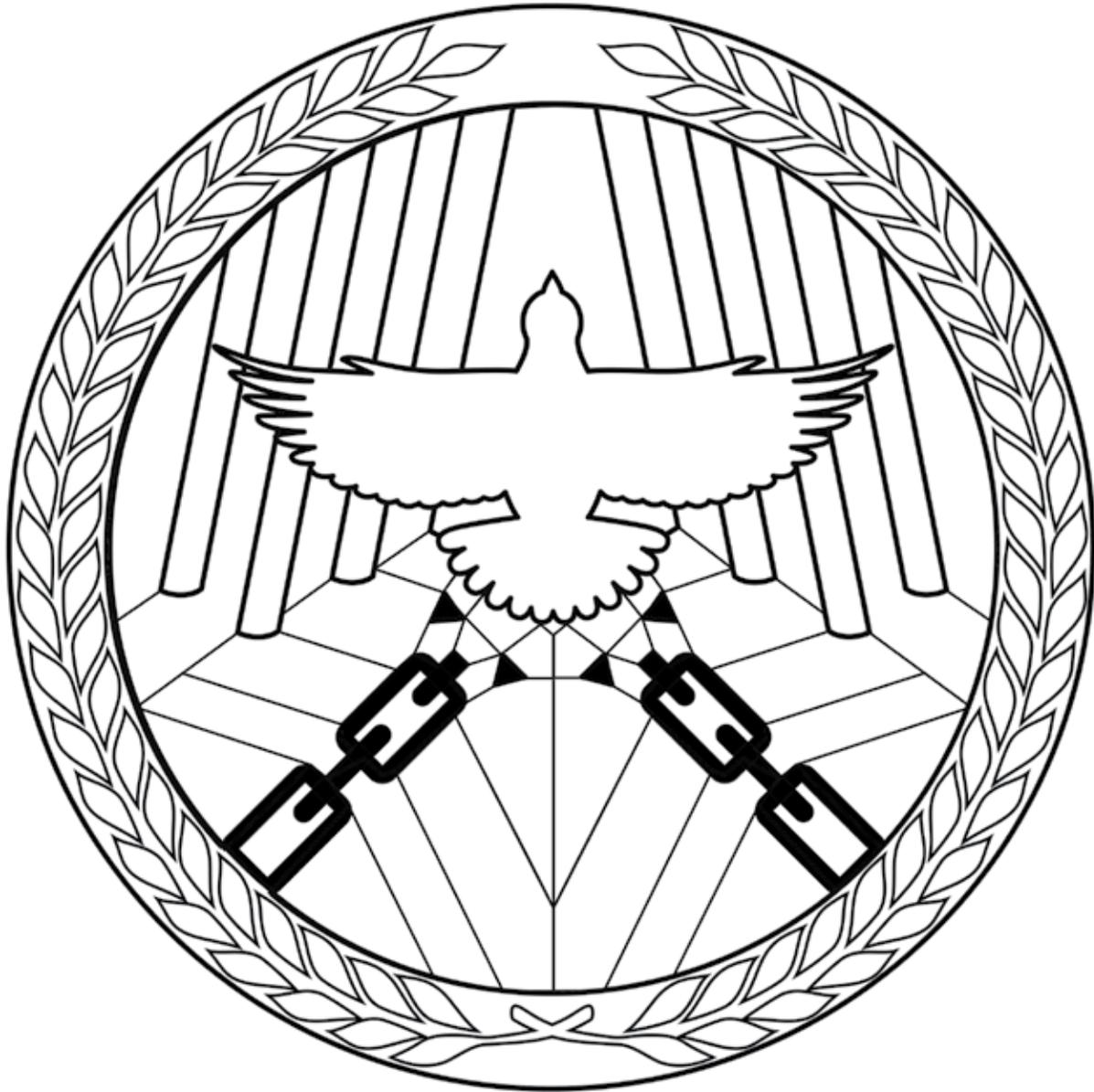
- What could it mean to practice resurrection in my life?
- How have I witnessed new life flow forth from death?
- How do I experience the Holy Spirit's gifts?

PRACTICES TO CONSIDER

- Pay attention to evidence of new life, whether in nature, relationships, people, or situations
- Keep a gratitude journal, adding to it at the beginning or end of each day
- Take up a fifty-day practice, in contrast to the forty-day fast of Lent, that promotes joy, freedom, and celebration
- Pray for “resurrection eyes” that allow you to see where God is wanting to do something new
- Wear new clothes—an outward sign of the new, inner person—in white and gold or bright, spring colors
- Decorate Easter eggs throughout the season with images that represent the themes of this season

INVITATION THROUGH IMAGERY

The butterfly is a long-held symbol of resurrection and new life. It perches atop a hyacinth, mythic herald of spring and rebirth which also symbolizes a massive heavenly triumphal concert proclaiming the arrival of the Resurrected King of Creation. The sunrise represents a new beginning in Jesus' redemption of mankind. Its seven rays stand for completeness, perfection, and unity. The outer ring is comprised of eight sections, a reminder that a new beginning in Christ is beyond completion, beyond perfection, even more than whole. The Greek *egerthe* is the traditional Easter greeting, “He is Risen.” Throughout the Easter season we surrender to Jesus' lordship, proclaim the fullness of his perfection, and accept the invitation to join him in abundant new life.



And when he had said these things, as they were looking on,
he was lifted up, and a cloud took him out of their sight.

And while they were gazing into heaven as he went,
behold, two men stood by them in white robes, and said,
“Men of Galilee, why do you stand looking into heaven?

This Jesus, who was taken up from you into heaven,
will come in the same way as you saw him go into heaven.”

ASCENSION OF THE LORD

The Ascension of the Lord is celebrated on the fortieth day after Easter and commemorates the ascension of Jesus to heaven.

LECTIONARY FOR THE ASCENSION OF THE LORD

Acts 1:1–11
Ephesians 1:15–23

Psalm 47 or Psalm 93
Luke 24:44–53

PRACTICES TO CONSIDER

- Embrace the overlapping rhythms of worship, care for others, and justice; confront the ways your privilege and ease may come at the expense of another and consider how you may contribute to the ministry of reconciliation
- Celebrate with a picnic or climb the highest nearby heights to imitate the Mount of Olives from where Jesus ascended

INVITATION THROUGH IMAGERY

The rising dove and breaking chains are traditional symbols associated with Jesus' ascension into heaven from earth. Rays of light numbering seven represent the wholeness and completion of Jesus' reunion with his divine Father. These are crowned with a laurel wreath, the ancient symbol of victory, to represent Jesus' triumph over sin, death, and the powers of evil. We accept the invitation to freedom offered through Jesus' victory over sin, as well as our call to join him in bringing freedom and justice to others.



When the day of Pentecost arrived, they were all together in one place.
And suddenly there came from heaven a sound like a mighty rushing wind,
and it filled the entire house where they were sitting.
And divided tongues as of fire appeared to them and rested on each one of them.
And they were all filled with the Holy Spirit
and began to speak in other tongues as the Spirit gave them utterance.

ACTS 2: 1-4

PENTECOST

The Day of Pentecost marks the arrival of the Holy Spirit on the fiftieth day after Easter.

LECTIONARY FOR THE DAY OF PENTECOST

Acts 2:1–21 or Numbers 11:24–30

Psalm 104:24–34, 35b

1 Corinthians 12:3b–13 or Acts 2:1–21

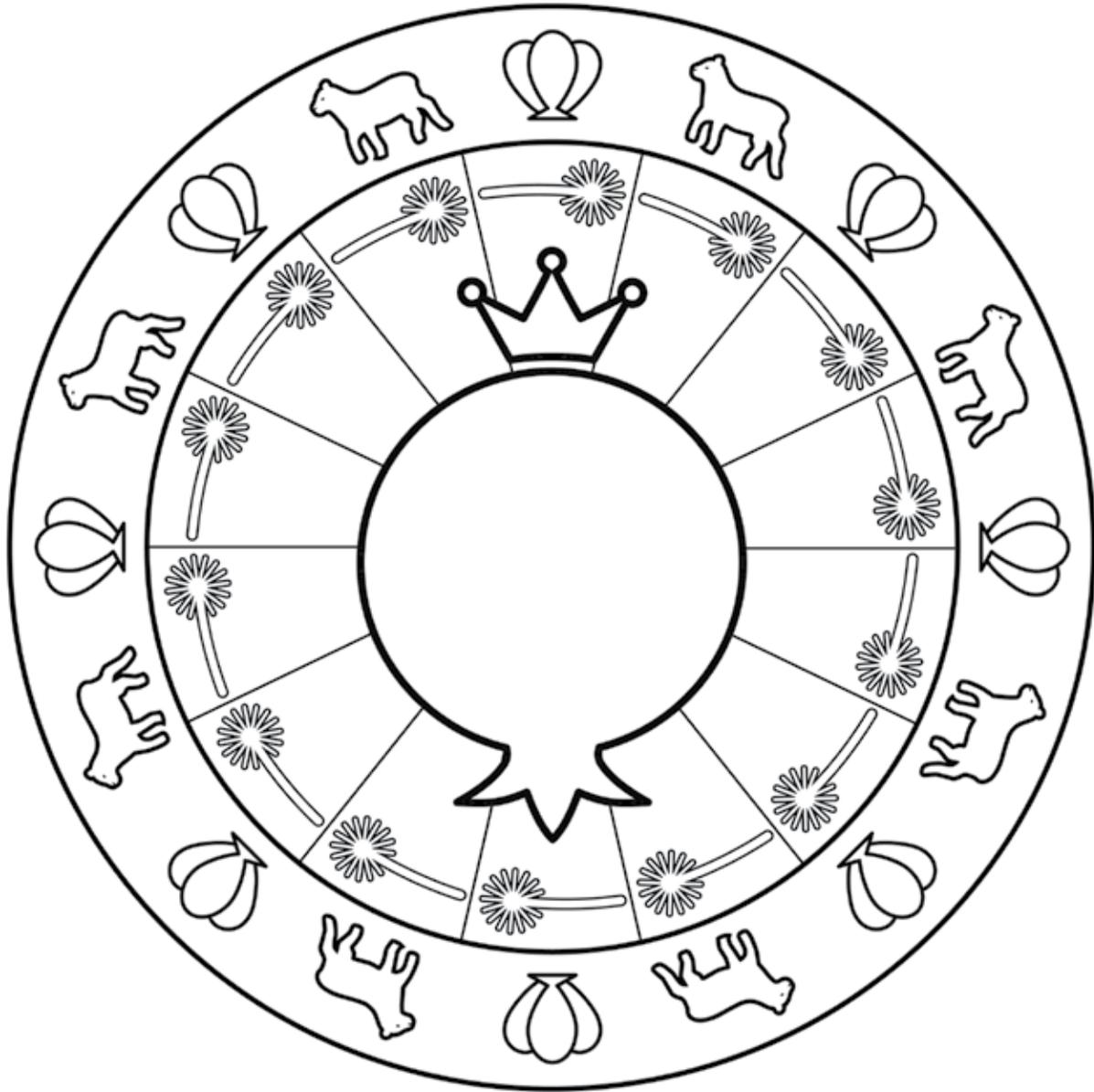
John 20:19–23 or John 7:37–39

PRACTICES TO CONSIDER

- Wear fiery colors like red, orange, and yellow
- Study the fruit of the spirit; consider memorizing them
- Read the poem “God’s Grandeur” by Gerard Manley Hopkins
- Build a fire; consider cooking a meal over the open flame

INVITATION THROUGH IMAGERY

The triquetra, symbol of the Holy Trinity, surrounds the Etimasia, symbol of Pentecost—with the Father as a throne, the Son as an open book, and the Holy Spirit as a dove. A “wheel of fire” with flames numbering twelve surrounds them to represent the twelve disciples. A border of olive branches denotes a new order of peace and unity, as the Holy Spirit reverses the divisions caused by the Tower of Babel.



“My soul magnifies the Lord,
and my spirit rejoices in God my Savior,
for he has looked on the humble estate of his servant.
For behold, from now on all generations will call me blessed;
for he who is mighty has done great things for me,
and holy is his name.

LUKE 1: 46b-49

VISITATION OF MARY

The Visitation of Mary commemorates Mary's visit to her pregnant cousin Elizabeth following the Annunciation. At Mary's arrival, Elizabeth feels John the Baptist leap in greeting within her womb.

LECTIONARY FOR THE VISITATION OF MARY TO ELIZABETH

1 Samuel 2:1–10

Romans 12:9–16b

Psalm 113

Luke 1:39–57

PRACTICES TO CONSIDER

- Meditate on or memorize the Magnificat
- Plan a visit to bring God's presence into someone's life, as Mary brings God's presence into the lives of others
- Prepare and deliver a meal to a family expecting a baby

INVITATION THROUGH IMAGERY

The pomegranate is both a symbol of pregnancy and an ancient image of the Church. It is crowned to represent the divine nature of Jesus in Mary's womb. The inner border of this, a traditional symbol of the visitation, recalls the lightness and grace of Mary's footsteps on the journey. The lambs and shells that form the outer ring represent Jesus and John the Baptist, respectively, as this is their first meeting.
