

# The Risen One

In Words and Images  
A coloring book  
to read  
with your parents

**Lipa**





# 1. Why do you seek the living among the dead?

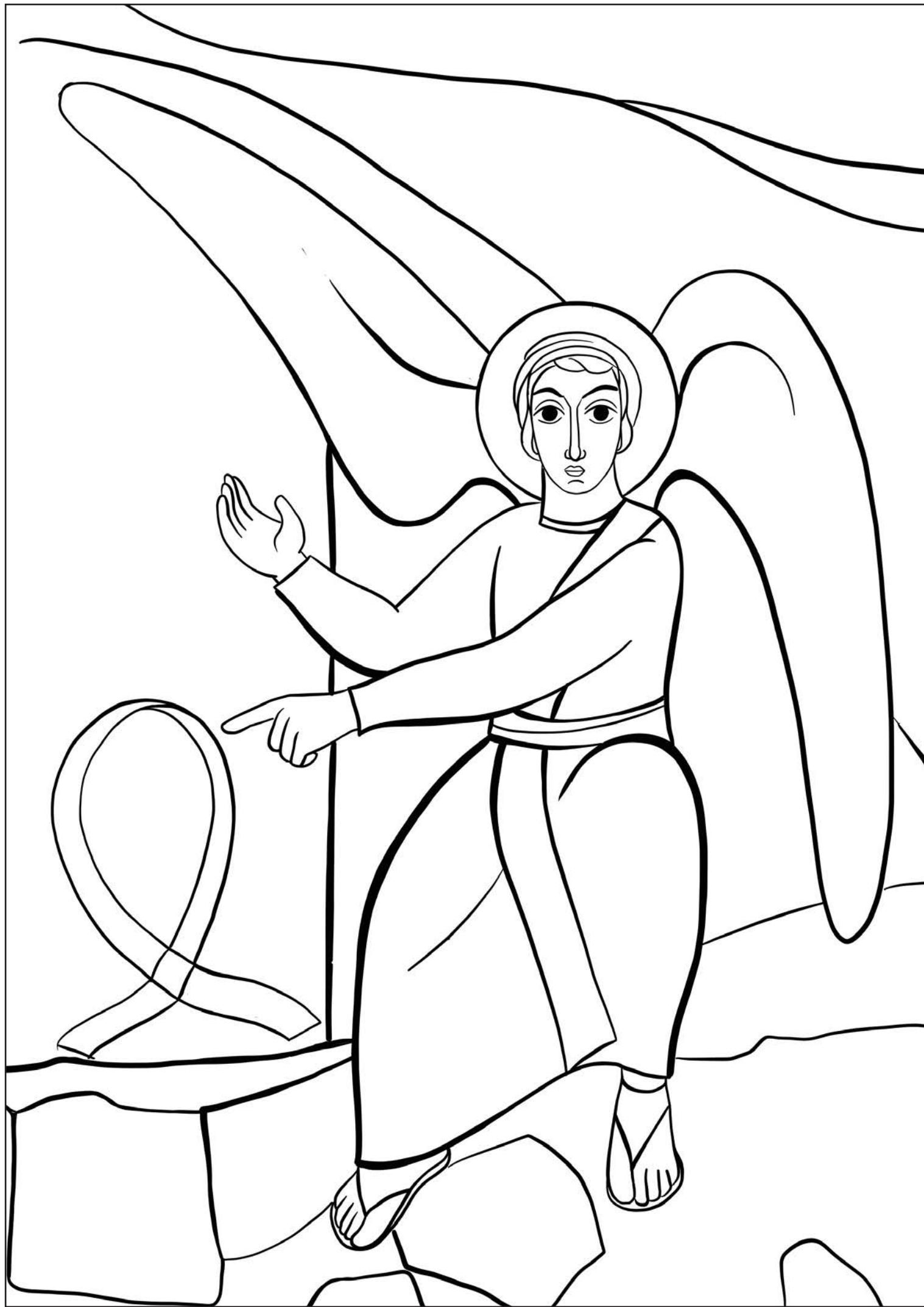
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*Now after the Sabbath, toward the dawn of the first day of the week, Mary Magdalene and the other Mary went to see the tomb. And behold, there was a great earthquake; for an angel of the Lord descended from heaven and came and rolled back the stone, and sat upon it. His appearance was like lightning, and his clothing white as snow. And for fear of him the guards trembled and became like dead men. 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."*

(Mt 28:1-6)

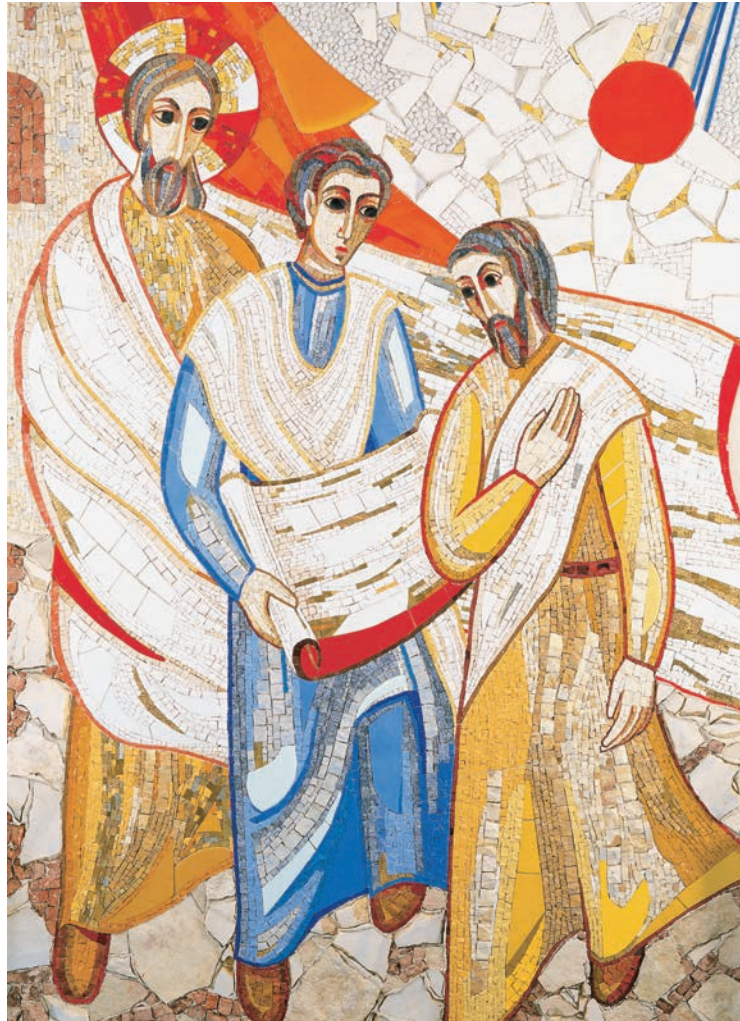
Death came into the world because Adam broke his relationship with God, who is Life. But Jesus, the Son of the Father, entered into death because of his communion with the Father and with us human beings. He became mortal, but not like Adam. Adam died because he separated himself from Life. Christ died for love, to reach Adam who died, and whom the Father wanted to call out of death. Since the Father is Life and Christ is in communion with him, the Father raises Christ and brings him into his Kingdom. The women go to the tomb, but the angel says, "He is not here." Christ now lives beyond death, in light, happiness, and the fullness of love and life. And he grants this life and light to all those who welcome him.





## 2. On a journey

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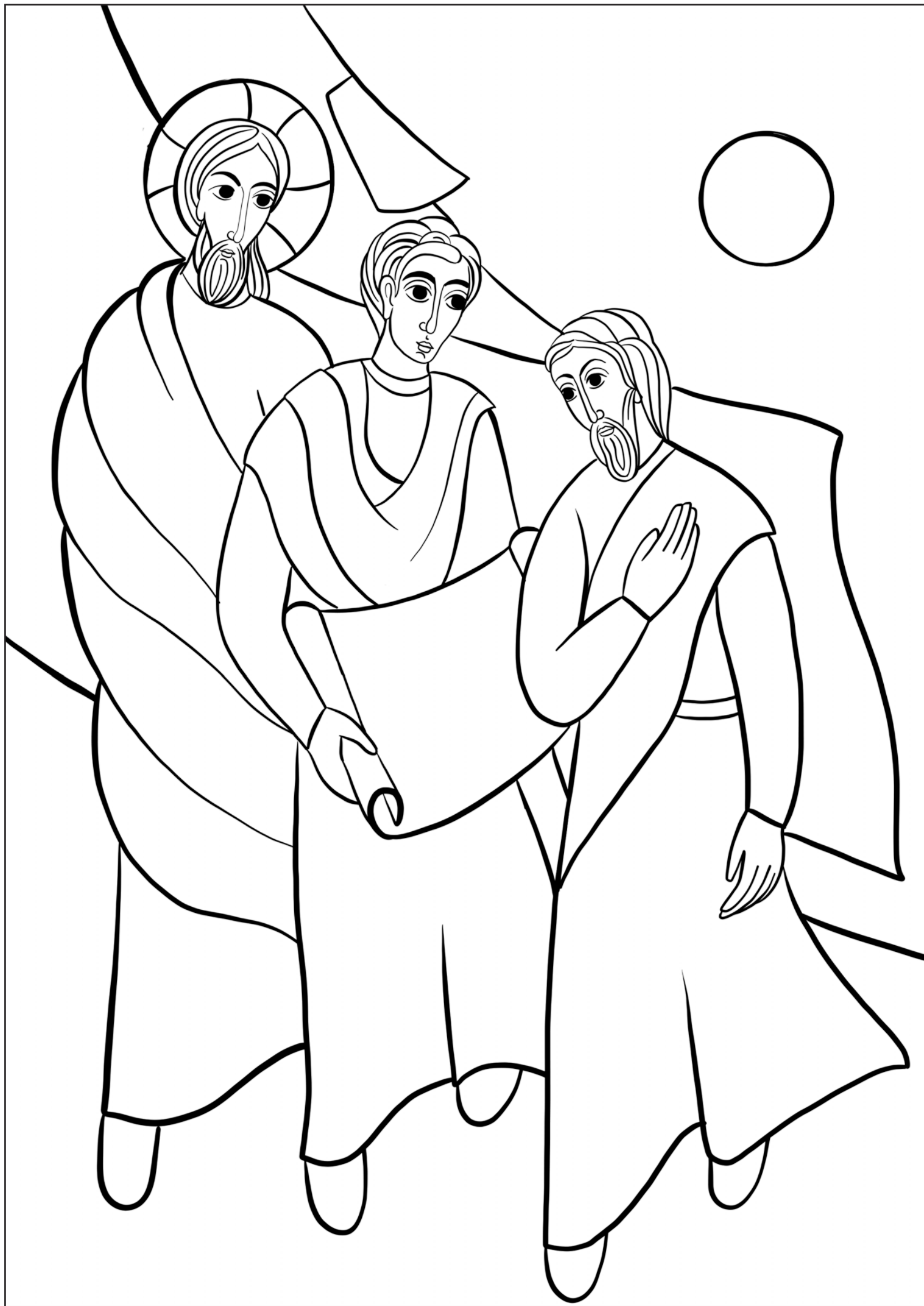


*That very day two of [the disciples] were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus himself drew near and went with them. But their eyes were kept from recognizing him. And he said to them, "What is this conversation which you are holding with each other as you walk?" And they stood still, looking sad... And Jesus said to them, "O foolish men, and slow of heart to believe all that the prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into his glory?" And beginning with Moses and all the prophets, he interpreted to them in all the scriptures the things concerning himself.*

(Lk 24:13-17, 25-27)

On the first day of the week, the day when the angel tells the women that the Lord has risen, two disciples leave Jerusalem and head toward a nearby town called Emmaus. They are very sad at what has happened, and discuss Jesus' death on the cross and the terrible events around it. They don't realize that Jesus himself begins to walk with them. When he asks what they are talking about, they are amazed: How can this stranger not know what just happened in Jerusalem? That unknown traveler is Christ himself, who died and was raised, but their eyes are unable to recognize him. The journey of these two disciples is also our journey: we believe in Jesus and know that he is with us in our life, but sometimes we'd like him to show himself a bit more. How can we recognize the presence of the risen Jesus among us?

Jesus begins to show them that the Scriptures speak of him. In fact, the risen Christ is the key that opens all the Scriptures to us. Only he gives us a light from inside us, making us discover God's true face: God gives himself to us. By ourselves, we would never understand that God's power is just this: Love that gives itself! Only he can open our minds and illumine the eyes of our hearts, to show us everything that happens in our life from this key of Love.





### 3. Their eyes were opened and they recognized him

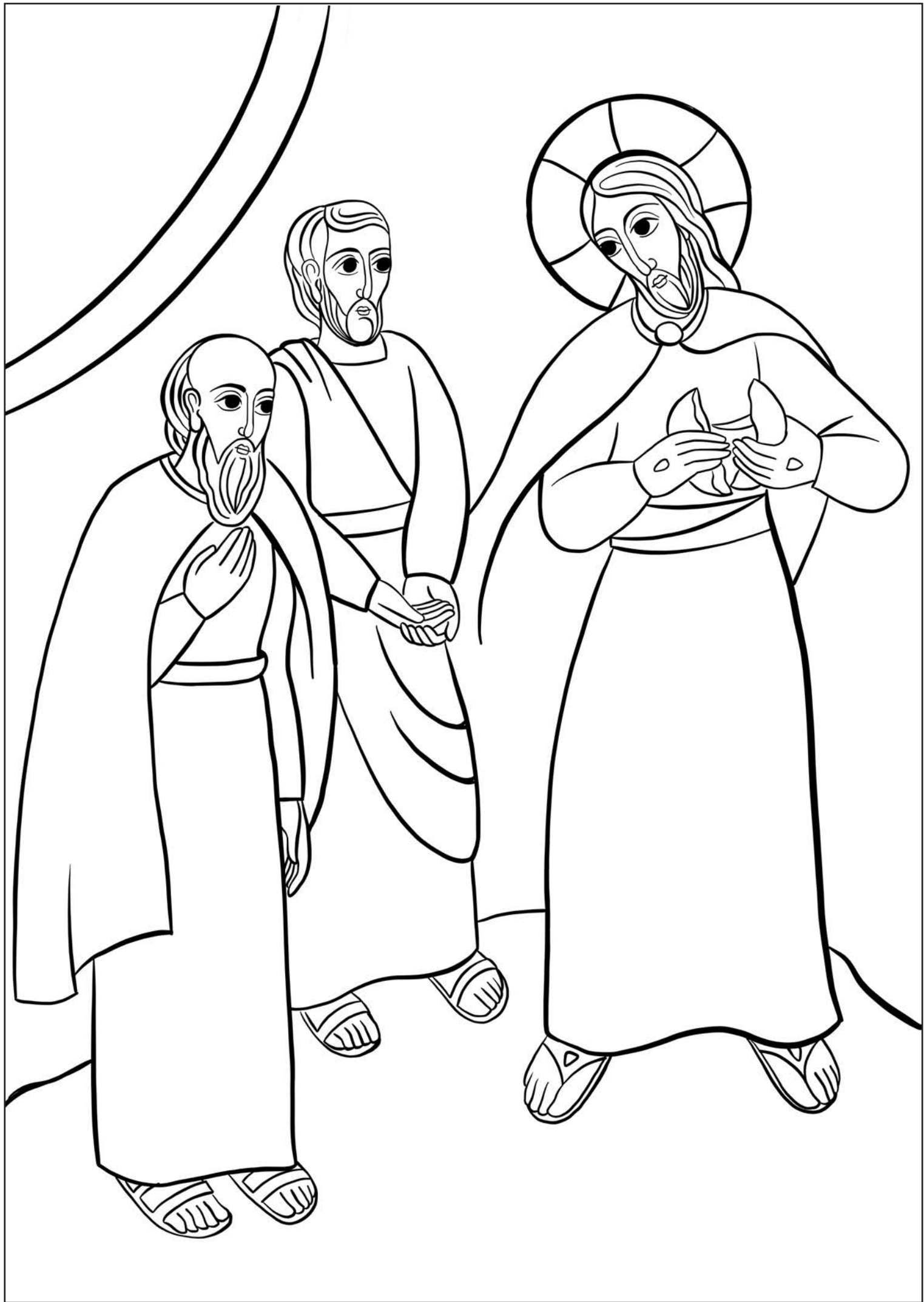
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*So they drew near to the village to which they were going. He appeared to be going further, but they constrained him, saying, "Stay with us, for it is toward evening and the day is now far spent." So he went in to stay with them. When he was at table with them, he took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized him; and he vanished out of their sight. They said to each other, "Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?" And they rose that same hour and returned to Jerusalem.*  
(Lk 24:28-31)

As they listen to the stranger, the two disciples begin to feel warmth and happiness in their hearts. They ask the Lord to stay with them. He does, and as we see in the image, he offers them bread and wine. He breaks the bread in such a way that the disciples see that he himself is this bread. They remember the Last Supper, when the Lord performed the same gesture, saying, "This is my body, offered for you." The disciples offered him bread and wine and receive these gifts back as Christ himself!

As soon as they recognize him from the fact that he gives himself into their hands, they no longer see him. But they realize that they are now the Body of Christ – the community of believers. The risen Lord appears to us, his disciples, so that we understand that he continues to live in us. We are his Body.





## 4. While the doors were shut

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*On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, "Peace be with you." When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord. Jesus said to them again, "Peace be with you. As the Father has sent me, even so I send you." And when he had said this, he breathed on them, and said to them, "Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained."*  
(Jn 20:19-23)

Frightened by everything that has happened, the disciples shut themselves into the room where they had shared the Last Supper with Jesus. The doors are locked, but Christ appears among them. He greets them and gives them peace. Showing them his hands and his side, he breathes the Holy Spirit upon them for the forgiveness of sins.

When we receive the forgiveness of our sins, we receive the Holy Spirit, the Breath of God's Life. In sin, we closed ourselves to God's Life, and so we died. Now we begin to live through his Breath. Once we have received this Life, which makes us able to be open and to love, we can forgive each other's sins. In this image, we see that the apostles are like grains of wheat on a single stalk. When the Holy Spirit descends on the Eucharistic bread – which is also ourselves, since we become Christ's Body – he makes us able to live as God lives. We are forgiven and can forgive.





## 5. Jesus appears by the lake

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*After this Jesus revealed himself again to the disciples by the Sea of Tiberias; and he revealed himself in this way... Simon Peter said... "I am going fishing." [The other disciples] said to him, "We will go with you." They went out and got into the boat; but that night they caught nothing. Just as day was breaking, Jesus stood on the beach; yet the disciples did not know that it was Jesus. Jesus said to them, "Children, have you any fish?" They answered him, "No." He said to them, "Cast the net on the right side of the boat, and you will find some." So they cast it, and now they were not able to haul it in, for the quantity of fish. That disciple whom Jesus loved said to Peter, "It is the Lord!" When Simon Peter heard that it was the Lord, he ... sprang into the sea. But the other disciples came in the boat, dragging the net full of fish, for they were not far from the land, but about a hundred yards off. (Jn 21:1, 3-8)*

The disciples had followed Jesus, but now everything seemed to have failed. They go home and return to their old lives, but with the bitterness of failure in their hearts. In the night, they don't manage to catch any fish. Christ appears on the shore and asks them to cast their nets again. They do, and pull it in full of fish. The shore on which Christ waits for them is an image of the life where he has conquered death. It is an image of God's Kingdom, the risen life, eternal life. What is this life like? It's also our world and our life liberated from evil, where everything is lived in joy, in communion. In our lives and in the world right now, what is good, happy, beautiful and true is mixed together with what is evil, ugly, unhappy and false. Like when gold is purified: in the melted metal the gold is there, but it's mixed with impure metals. In the Kingdom of God there is only pure gold, a life that is full.

The risen Christ welcomes his disciples into this new life already now; he prepares breakfast for them. Peter arrives with a net full of fish. The net is an image of the Church, which gathers together all those who have made space for Christ in their lives. In the Church, the fish – which stand for us believers – allow themselves to be brought into the Kingdom, that is, into eternal life.





## 6. The grilled fish

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*When they got out on land, they saw a charcoal fire there, with fish lying on it, and bread. Jesus said to them, "Bring some of the fish that you have just caught." So Simon Peter went aboard and hauled the net ashore, full of large fish, a hundred and fifty-three of them; and although there were so many, the net was not torn. Jesus said to them, "Come and have breakfast." Now none of the disciples dared ask him, "Who are you?" They knew it was the Lord. Jesus came and took the bread and gave it to them, and so with the fish. This was now the third time that Jesus was revealed to the disciples after he was raised from the dead.* (Jn 21:9-14)

In this scene, Christ offers Peter a red fish and Peter offers Jesus a blue fish. In iconography, the art of the Church, the color red represents God, while blue represents humanity. This exchange of fish symbolizes something we express with a hard word: "salvation." Christ, the Son of God, became man, and we gave him our humanity. Ever since then, he gives us human beings the possibility of living in the way that he lives, as sons and daughters of the Father. The very first Christians chose the fish as a symbol for Christ. In the Greek language, the word for "fish" is "ichthys," a word made up of the first letters in Greek of the words in this sentence: Jesus Christ, Son of God, Savior.

The episode shown in the mosaic, in which Christ waits for his disciples on the other shore of the Kingdom, preparing roasted fish for them, means that if we want to arrive at the fullness of life that is God's Kingdom, we have to nourish ourselves already now with the Life that is Christ himself! We can only tell that we are doing this if we're able to give ourselves as a gift to others, like Christ did. He was the fish who allowed himself to be eaten, so that we might live.





## 7. Thomas puts his hands in Christ's wounds

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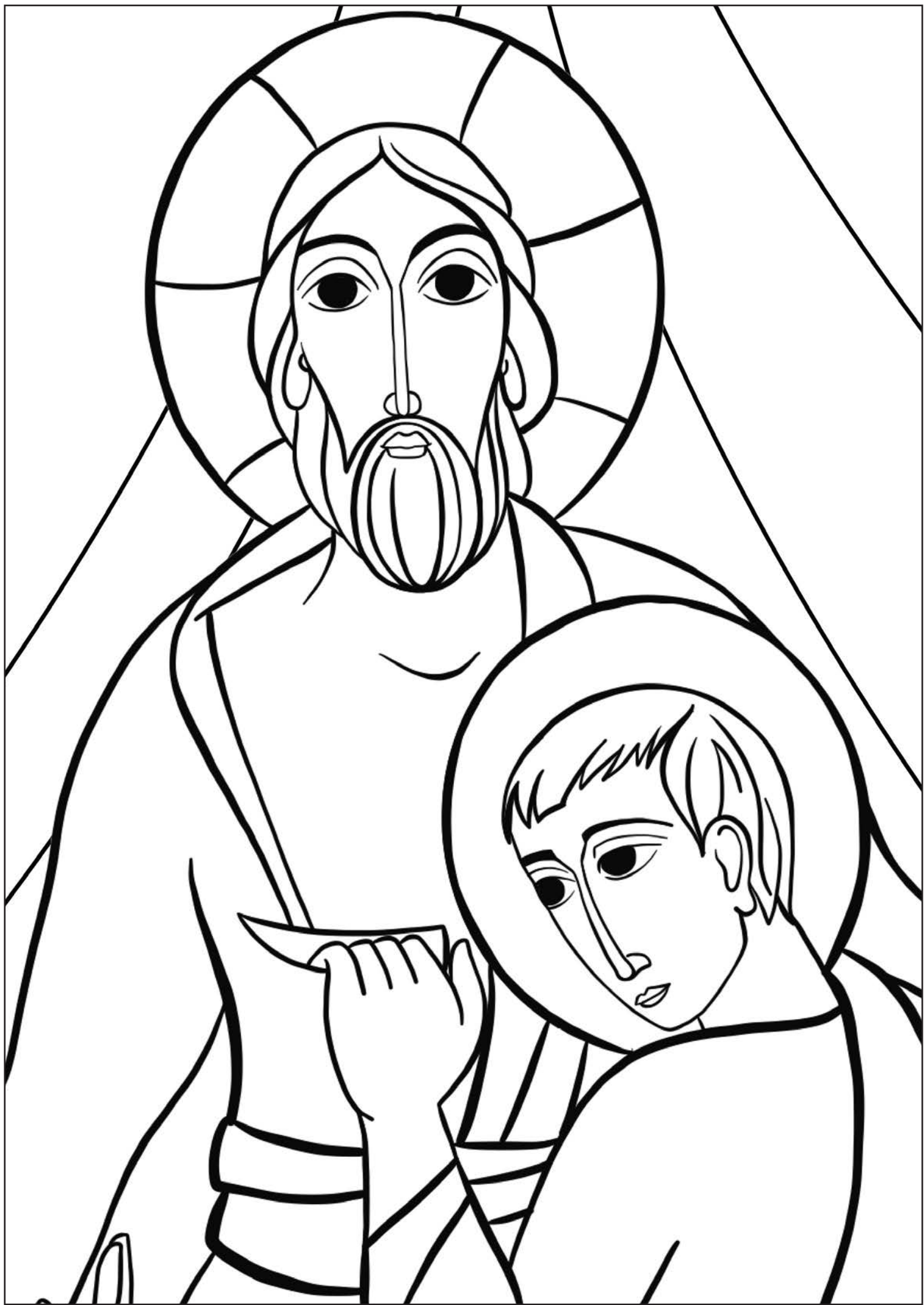
Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, "We have seen the Lord." But he said to them, "Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe." Eight days later, his disciples were again in the house, and Thomas was with them. The doors were shut, but Jesus came and stood among them, and said, "Peace be with you." Then he said to Thomas, "Put your finger here, and see my hands; and put out your hand, and place it in my side; do not be faithless, but believing." Thomas answered him, "My Lord and my God!" Jesus said to him, "Have you believed because you have seen me? Blessed are those who have not seen and yet believe."  
(Jn 20:24-29)

Christ appears twice to the disciples gathered together, but the first time Thomas wasn't with them. When the other disciples tell him that Jesus has appeared, he doesn't believe that the Lord is really risen. He says he won't believe until he has touched the wounds in Jesus' hands and side. But when Christ appears the second time, Thomas is there.

This gospel is read on the first Sunday after Easter. In the early Church, Christians were baptized and received the Eucharist for the first time during the night of Easter. They were born to this new life that the risen Lord gives us. This image shows us something fundamental about our faith: that our redeemed humanity is generated from Christ's side, opened on the cross, just as once Eve was drawn from Adam's opened side. So when Christians listened to this gospel, they contemplated Christ's wound as the place where they received life. That's why Thomas is shown with his hands still in Christ's side, showing us that the "new man" that we are after baptism comes from there.









## 8. The Ascension

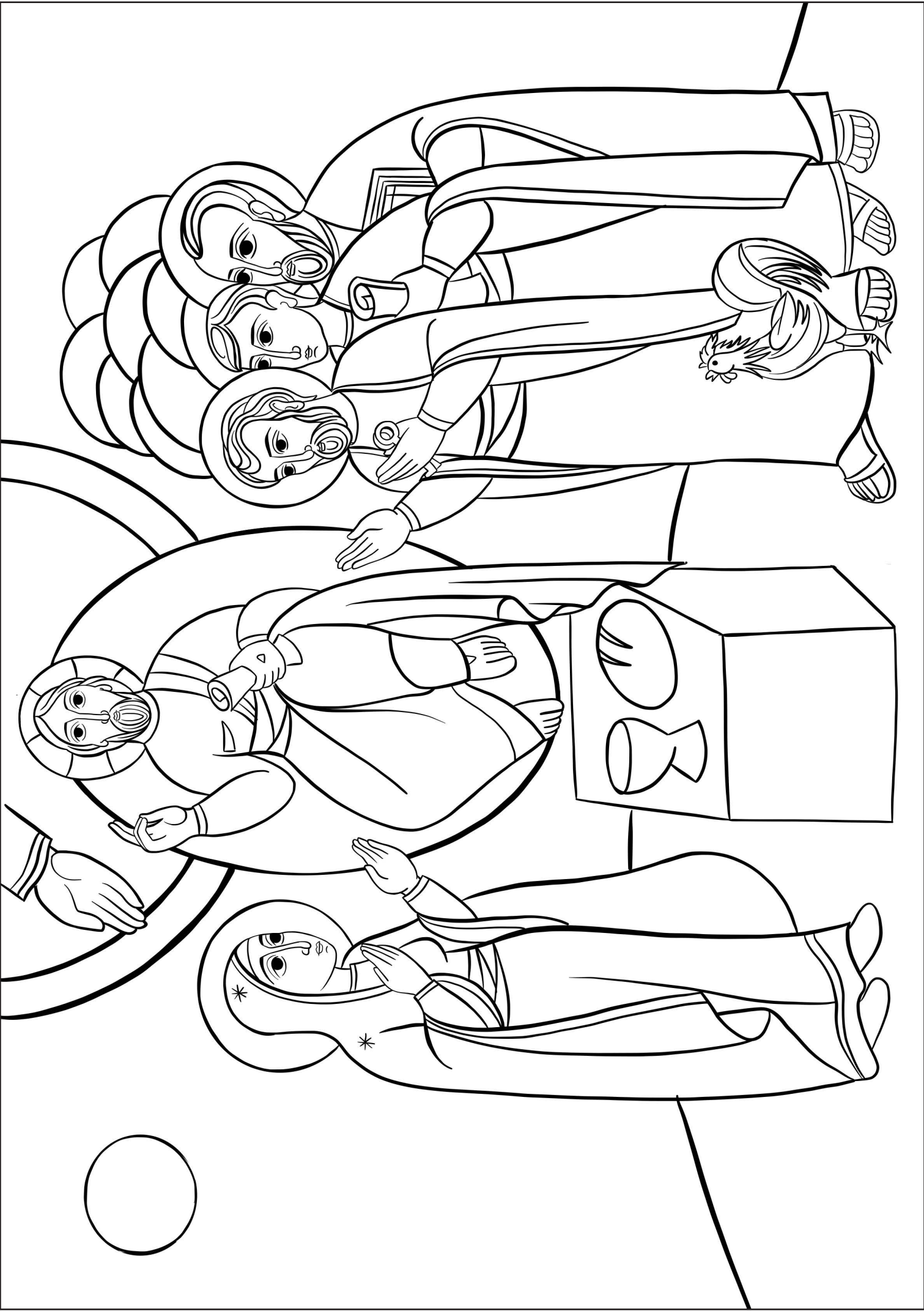
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*Then he led them out as far as Bethany, and lifting up his hands he blessed them. While he blessed them, he parted from them, and was carried up into heaven. And they returned to Jerusalem with great joy, and were continually in the temple blessing God.*  
(Lk 24:50-53)

Luke's gospel sees all of history as if it were two great days. The first day begins with the creation of Adam, who runs away from God. It ends with the cross and the Ascension, when, through the Pasch of the Lord Jesus, Adam returns to the Father. All of us are in this story, too. Now the second day begins. After Jesus, the "firstborn of many brothers," returns to the Father with our humanity, all men and women will take the same path to return to the Father. The Son of God "put on" our humanity, and now that he is with the Father, our humanity is there with him. So we are journeying toward a place where, in some way, we already are. He opened the path for us so that we could all get where we need to go: home. We can reach the Father's love, where we also find the communion of brothers and sisters.

The disciples feel great joy. This is a strange joy. He left and they're happy? Yes, for he has accomplished what we all desire. And since we love him, we're happy for him and also for us, for we're already there with him. Our hearts are already there, and sooner or later the rest of us will follow. In the image we see that, while Christ is ascending to heaven, at his feet there is an altar with bread and wine – the Eucharist – and the Mother of God, who is an image of the Church. This tells us that our life is a continuous passage, just as the Eucharist is. In the Eucharist, the bread becomes the Body of Christ, and the wine his Life. This happens to us, too: by living his life, we gradually pass over to the Father's house, where Christ lives eternally with him.





## 9. Pentecost

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*When the day of Pentecost had come, they were all together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled all the house where they were sitting. And there appeared to them tongues as of fire, distributed and resting 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)*

With the Ascension, Christ ascended to the Father. Why can't we see him any more? Pentecost inaugurates a new form of the Lord's presence. Already on the cross, Christ breathed out his Breath over humanity. When he appeared to the disciples through closed doors, the Risen One again gave them his Spirit. Now, at Pentecost, it is the Father who sends his Holy Spirit – that is, God's very life – onto the apostles gathered together with the Mother of the Lord, in an image of the Church. This Life is special: it makes us live by drawing us into communion, making people truly love one another.

Earlier, when Christ lived on earth, he was in front of us; we could see him. Now he's no longer in front of us, but in us. First he had his own face. Now he has our face, which reflects his. A new time begins: now we are what he was, through the gift of the Spirit. In this image, the apostles are all moving; each of them looks in a different direction. For the Holy Spirit is life, and he guarantees that each of us is God's son or daughter in Christ in a totally personal way. In a family, each child is unique, special. That's why no two of us pray in the same way. Each of us turns to the Father in a unique way, since we have his Love and his Life in us.







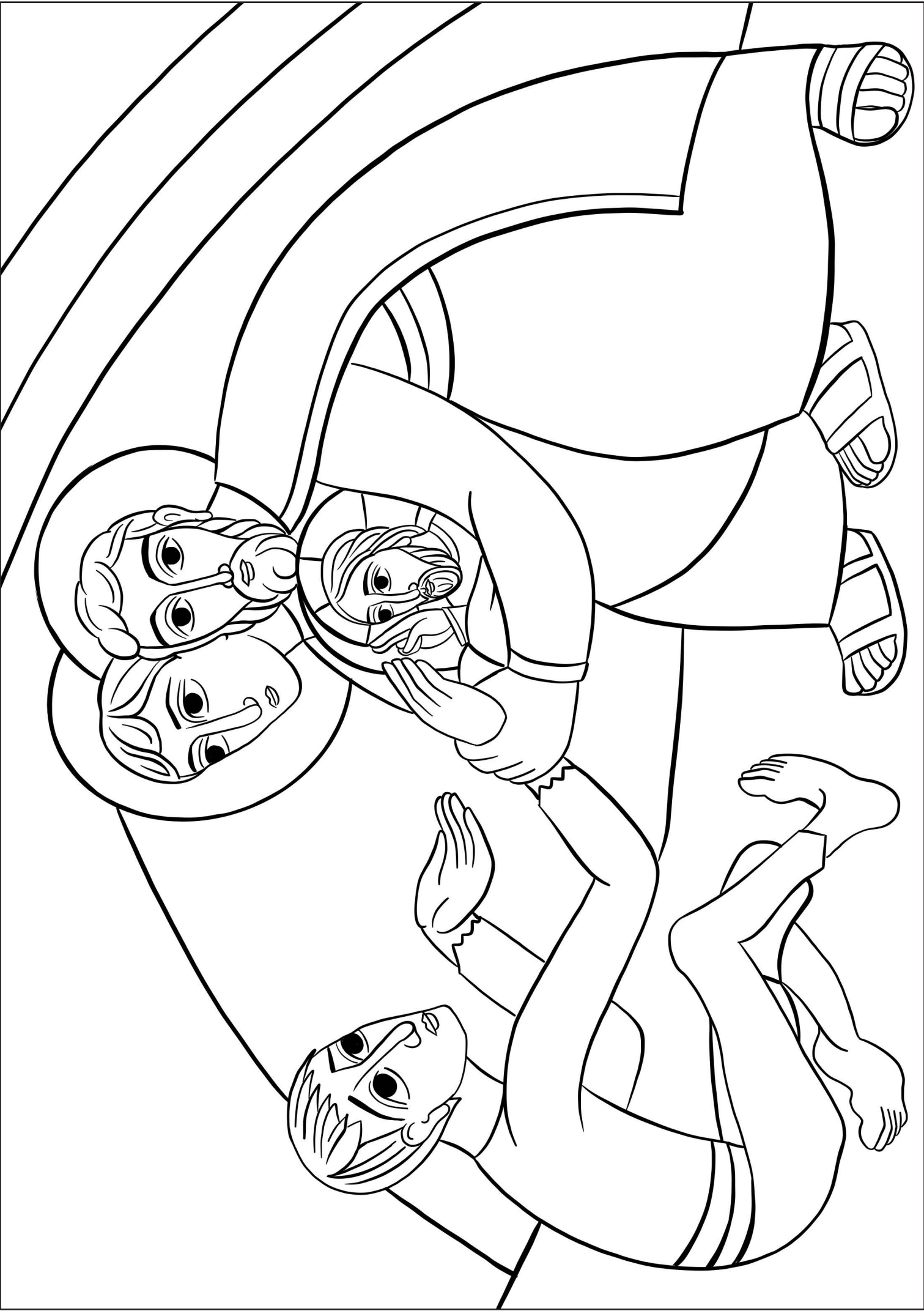
## 10. The healing of the lame man

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Now Peter and John were going up to the temple at the hour of prayer, the ninth hour. And a man lame from birth was being carried, whom they laid daily at that gate of the temple which is called Beautiful to ask alms of those who entered the temple. Seeing Peter and John about to go into the temple, he asked for alms. And Peter directed his gaze at him, with John, and said, "Look at us." And he fixed his attention upon them, expecting to receive something from them. But Peter said, "I have no silver and gold, but I give you what I have; in the name of Jesus Christ of Nazareth, walk." And he took him by the right hand and raised him up; and immediately his feet and ankles were made strong. And leaping up he stood and walked and entered the temple with them, walking and leaping and praising God. (Acts 3:1-9)

In this episode, the crippled man at the Temple gate begs for money from Peter and John. Peter responds that they have no silver or gold, but can still give him something. What do they have? They have Jesus Christ, who is the love and friendship between them. We see Christ represented here as the one who unites the apostles. For this reason, when Peter says, "In the name of Jesus Christ, rise and walk," the lame man is healed. This image reminds us that when two or three are gathered in Christ's name, the Lord is truly present among them. When his disciples really live out his Love, then because of this Love, Christ himself can intervene in the world and continue to accomplish his works.





# 11. Baptism

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*But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him.*

*The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.*

(Rom 6:8-11)

Almost 2,000 years have passed since Christ was crucified and rose from the dead. Are we still involved in this event? How does the eternal life of the risen Lord become our eternal life, or his victory over death free us from death? How does his resurrection become our resurrection, his union with the Father our union with the Father, his life our life? This happens in baptism, which makes the death and resurrection of Christ present and effective for us. Through baptism, we are united to his death, in order to participate in his resurrection. It's a mystery of communion, shared life: our baptism grafts us onto Christ like one plant is grafted onto another. The "sap" of the risen Christ – that is, the Holy Spirit, who rests on him and dwells in him – passes over into us and nourishes us with his life, God's life. We don't first become children of God and only later children of the Church. The Holy Spirit gives us the life of the risen Lord by drawing us into the communion that is his Body – a communion in which we live as brothers and sisters.







## 12. The Eucharist nourishes our communion

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*Now as they were eating, Jesus took bread, and blessed, and broke it, and gave it to the disciples and said, "Take, eat; this is my body." (Mt 26:26)*

*Now you are the body of Christ and, each according to his part, members of it. (1 Cor 12:27)*

In the New Testament, we read that Christ's Body is the eucharistic Bread, but also that the eucharistic Body is the Church. Christ's Body is the Bread that Jesus distributes the evening before he dies, saying that it is his Body broken for the forgiveness of sins. Only when we eat this Bread do we understand that the Church is the Body of Christ. Communicating in the Bread and the Wine, that is, in the Lord's Body and Blood, those who follow Jesus become the Body of Christ. They become the Church. St. Ireneus explains this mystery with an image: just as water binds flour together to make it a single loaf, the Holy Spirit binds believers to make them a single Body.

When we celebrate the liturgy, God "kneads" his children gathered together with his two hands – the Word and the Spirit – so that they become a single loaf, the Body of Christ, the Church. Thus the Church is this assembly of the faithful who are nourished by the Word of God and the Bread of communion. On the day of Pentecost, the Spirit visits and gives life to this assembly so that it becomes a single Body, with Christ as its Head and us – those who follow Jesus – as members.





## Closing prayers:



*Our Father, who art in heaven,  
hallowed by thy name,  
thy Kingdom come,  
thy will be done  
on earth as it is in heaven.  
Gives us this day our daily bread  
and forgive us our trespasses  
as we forgive those who trespass against us,  
and lead us not into temptation  
but deliver us from evil.  
Amen.*

*O Heavenly King, Comforter,  
Spirit of Truth!  
You are everywhere present  
and fill all things.  
Treasury of Blessings and Giver of Life,  
come and dwell within us,  
cleanse us of all stain,  
and save our souls, O gracious Lord.*

*(Byzantine liturgy, Pentecost vespers)*





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