

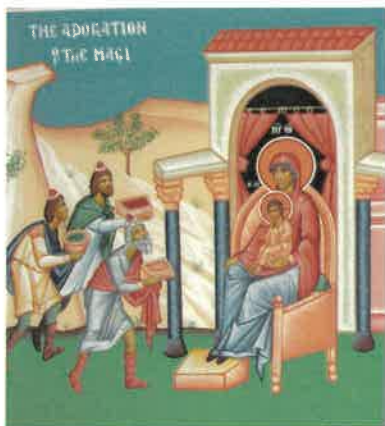
Ceiling Vaults ~ Life & Ministry of Jesus Christ

The four rounded barrel vaults in the ceiling of the Cathedral form a cross. The iconography follows the life and ministry of Christ in a clockwise direction starting in the south apse and ending above the altar, behind the iconostasis.



Jesus' public ministry began after His baptism in the Jordan, celebrated January 6 as the feast of **Theophany** (Epiphany). Theophany and the **Nativity** appear together in the south apse since they were considered one feast by the early Church.

1 SOUTH APSE ~ Birth to Baptism



East side

- The Circumcision
- Meeting in the Temple
- Adoration of the Magi (left)

West side

- Flight into Egypt
- Slaughter of the Holy Innocents
- Christ teaching in the Temple at 12



2 NAVE ~ Christ's Miracles & Teachings

UPPER TIERS Ministry & Miracles

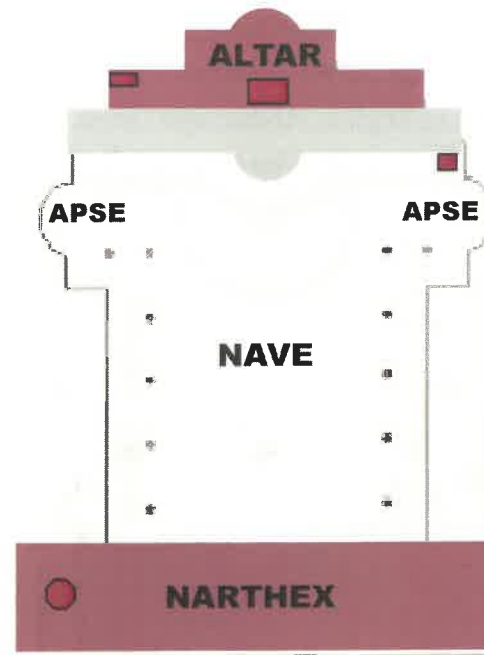
- North side** Healing the demoniacs
- Blessing the five loaves
 - Healing the daughter of the Syro-Phoenician woman
 - The Samaritan woman at the well
 - Woman taken in adultery
 - Healing the man born blind

- South side** The wedding in Cana
- Healing of the multitudes
 - the leper
 - & the paralytic
 - Resurrecting the widow of Nain's son
 - Rebuking the winds & sea

LOWER TIERS Parables

- North side** The Treasure in the Field
- House Built Upon a Rock
 - I am the Vine
 - Wheat & the Tares
 - The Sower
 - Ten Virgins

- South side** Publican & Pharisee
- The Prodigal Son
 - The Good Shepherd
 - The Good Samaritan
 - Rich Man & Lazarus
 - The Mustard Seed



Worship takes place in the **Nave**, facing east toward the rising sun. From the side apses choirs chant and sing praises to God. The bishop presides from the wooden throne near the south apse ("cathedra" means "seat of a bishop"). A carved wooden partition called an **iconostasis** (icon screen) separates the nave from the most sacred part of the temple.

The **Altar** area behind the iconostasis corresponds to heaven and the Holy of Holies. At its center stands the **holy table** with a Gospel book, candlestands, and an eternal flame. The priest stands before the holy table on behalf of the faithful. During the Divine Liturgy, bread and wine are carried in procession from the **table of preparation** to the holy table to be consecrated as the Body and Blood of Christ

The Iconography

An icon is a sacred image of Jesus Christ, the saints, or scenes from Scripture. The church temple itself can be understood as an icon of the new heaven and the new earth.

Byzantine icons are highly stylized. They make present a spiritual reality that is beyond time. An icon has no shadows, no depth, no night and day. Faces are calm and serene. The color schemes conform to centuries-old tradition.

All of the iconography in the Cathedral was executed by the monks of Dormition Skete in Buena Vista, Colorado. The paintings are unsigned, for they proclaim the Church's message—the good news of Jesus Christ—rather than an original artistic vision.



Icons of **St. Ignatius of Antioch** and **St. Raphael of Brooklyn** (above) appear on the nave's west wall. Born in Syria, **St. Raphael tirelessly ministered to Arab Christians in America in the early 1900s.**