

# St. George

## Antiochian Orthodox Christian Church

2587 W. 14th Street, Cleveland OH 44113



Righteous Father Ephraim the Syrian

**Serving the Orthodox Christian Community  
of Greater Cleveland**



**St. George  
Antiochian  
Orthodox Church**

**His Eminence Metropolitan SABA,  
Archbishop of New York and Metropolitan  
of all North America**

**His Grace Bishop Anthony, Auxiliary  
Bishop of the Diocese of The Midwest**

**V. Rev Father John Ojaimi, *Pastor*  
Archdeacon Yarid Sahley**

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**Sunday January 28, 2024**

**Tone 1/ Eothinon 1  
Thirty-first Sunday after Pentecost  
& Fourteenth Sunday of Luke**

**Our Righteous Father  
Ephraim the Syrian**

Venerable Palladios of Antioch;  
Venerable Theodosios of Totma

**WELCOME TO OUR VISITORS**

We are glad you are worshiping with us today. There are Service Books in the pews. Orthodox Christians must be prepared for Holy Communion through Confession, Fasting, Prayer and by being at peace with others. Please seek and give forgiveness before receiving Holy Communion. At the conclusion of the Divine Liturgy, please join us for coffee hour in the Parish Hall.

**WELCOME**

**The mission of St. George  
Antiochian Orthodox Church**

Is to serve God and the community by commitment to the Gospel's command to grow in the knowledge of Jesus Christ through faith, hope, and love. It is a parish of the Self -Ruled Antiochian Orthodox Christian Archdiocese of North America.

The Orthodox Church follows the faith and practice of the apostles and disciples of Christ handed down by the ancient Christian fathers and twenty centuries of Church tradition. Genuine Christian life nurtures and stimulates our spiritual and moral development. The liturgical life of the Orthodox Church has been developing over the last 2000 years. By taking part in the mysteries of Christ's life, death and resurrection at the liturgical services, the community members are drawn to repentance and the gradual change of their inner selves.

To join the community of St. George or to find out more information, please fill out the Guest Book in the Narthex. We hope this day will be spiritually rewarding for you. Fr John will be happy to answer any questions. Join us in the hall after Liturgy for our Coffee Hour and Fellowship.

**Candles are offered for the Health, Safety & Spiritual Welfare of:**

**All of our parishioners, their family members and their friends.**

**The sick, shut-ins, homeless and needy**

**Family & Friends by George Haddad**

**Greg and Adam Caraboolad and Helen Kajganick by Lauren Caraboolad and family**

**Helen Kajganick by Beverly George**

**My children and grandchildren by Norma Saba Abdallah**

**Josianne Nader and Juan Santiago**

**Our Family by Samir and Clara Nader**

**Candles are offered in Beloved Memory of:**

**All of your beloved ones falling asleep in the Lord.**

**All Clergy and servants of God.**

**All the Victims of war and violence and diseases in the whole universe.**

**Michel Hayek, Michael Simone & Bob Mourad by the Hayek family**

**Wadia and Mary Ameen by their Family**

**Edward & Evelyn Haddad by Karen and Ted Ziton**

**Edward & Rita Fadel by his family**

**Charles and Joan Haddad by their family**

**Joie Haddad by George Haddad and his Family**

**William Isaac by his Wife June Isaac**

**Ramona Darmour by her daughter Charmaine Darmour**

**Elizabeth (Betty) George by Beverly George**



for the sick, sufferings,  
shut-ins, needy, homeless, victims of disasters, war  
and violence in the whole universe.



***"Then the Jews began to argue with one another, saying, How can this man give us His flesh to eat? So Jesus said to them, Truly, truly, I say to you, unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves. He who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day".***

***John 6:52-54***

***"With fear of God, faith And love draw near".  
Come to Church, Jesus loves you, we love you  
we are waiting for you.***



**UPCOMING DIVINE SERVICES**

**Sunday February 04, 2024 Orthros Service @ 9:30am**

**Divine Liturgy @ 10:30 am**

**Divine Liturgy Variables on Sunday, February 04, 2024**  
**Tone 01/Eothion 01; Thirty-first Sunday after Pentecost & Fourteenth Sunday of Luke**  
**Our Righteous Father Ephraim the Syrian**  
**Venerable Palladios of Antioch; Venerable Theodosios of Totma**

Today's Liturgy Inserts	تغييرات في القداس
	<p style="text-align: center;"><b>طروبارية القيامة (باللحن الأول)</b></p> <p style="text-align: center;">إِنَّ الْحَجَرَ لَمَّا خُتِمَ مِنَ الْيَهُودِ، وَجَسَدَكَ الطَّاهِرَ حَفِظَ مِنَ الْجُنْدِ، قُمْتَ فِي الْيَوْمِ الثَّالِثِ أُيُّهَا الْمُخْلِصُ، مَانِحاً الْعَالَمَ الْحَيَاةَ. لِذَلِكَ قَوَّاتِ السَّمَاوَاتِ، هَتَّفُوا إِلَيْكَ يَا وَاهِبَ الْحَيَاةِ: الْمَجْدُ لِقِيَامَتِكَ أُيُّهَا الْمَسِيحُ، الْمَجْدُ لِمُلْكِكَ، الْمَجْدُ لِتَدْبِيرِكَ، يَا مُجِبَّ الْبَشَرِ وَخَدَّكَ.</p> <p style="text-align: center;"><b>Resurrectional Apolytikion (Tone 1)</b></p> <p>While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.</p>
	<p style="text-align: center;"><b>الايصونديكون</b></p> <p style="text-align: center;">هَلَمْ نَسْجُدُ وَنَرْكَعُ لِلْمَسِيحِ مَلِكِنَا وَالْهَيَا. خَلَّصْنَا يَا ابْنَ اللَّهِ، يَا مَنْ قَامَ مِنْ بَيْنِ الْأَمْوَاتِ لِنُرْتَلَّ لَكَ هَلْلُويَا.</p> <p style="text-align: center;"><b>Entrance Hymn</b></p> <p>O come, let us worship and fall down before Christ. Save us, O Son of God, who art risen from the dead, who sing to Thee: Alleluia.</p>
<p><b>تُعاد طروبارية القيامة</b></p> <p><b>We repeat the Resurrectional Apolytikion</b></p>	
<p><b>APOLYTIKION OF ST. EPHRAIM THE SYRIAN IN TONE THREE</b></p>	<p><b>أبوليتيكيون للقدّيس أفرام السريانيّ باللحن الثالث</b></p>
<p>Out of Paradise, a river floweth, * flooding all the earth with joy unending, * cheering souls with compunction and saving fear: * Ephraim, the wine bowl of gladness inspired of God, * from all eternity chosen to light the Church * with his sacred hymns, his sermons, his shining canticles, * whereby he filleth faithful souls with godliness.</p>	<p>نَهْرٌ يَنْبَعُ مِنَ الْفِرْدَوْسِ * يَرْوِي الْأَرْضَ بِالْفَرْحِ الدائم * وبالتقوى والمخافة يُحيي النفوس * أعني أفرامَ المُختارَ مُنْذُ الْأَزَلِ * لكي يُنيرَ الكَنيسةَ بالإلهام * وليَمَلأَ نُفوسَنَا تقوى بالعِظَاتِ * وأبهي التسابيح والأناشيد.</p>
<p><b>Troparion of St. George the Great Martyr (Tone 4)</b></p> <p>As deliverer of captives, and defender of the poor, healer of the infirm, champion of kings: Victorious Great Martyr George, intercede with Christ our God for our souls' salvation.</p>	



### Troparion for the Patron Saint of the Church

طروبارية القديس جاورجيوس الالابس الظفر (باللحن الرابع)

بما أنكَ للمأسورين مُحَرَّرٌ ومُعْتِقٌ، وللْفُقَرَاءِ والمَسَاكِينِ عَاضِدٌ ونَاصِرٌ وللمَرْضَى طَبِيبٌ وشَافٍ  
وعنِ المَؤْمِنِينَ مُكَافِحٌ ومُحَارِبٌ أَيُّهَا العَظِيمُ فِي الشَّهَادَةِ جَاورجِئوسُ الالابِيسُ الظَّفَرُ تَشْفَعُ إِلَى  
المَسيحِ الإِلهِ فِي خَلاصِ نُفوسِنَا.

### قنداق عيد دخول السيد إلى الهيكل (باللحن الأول)

يا من بمولدك أيها المسيح الإله للمستودع البتولي قدست، وليدي سمعان كما لاق باركت، ولنا الآن أدركت  
وخلصت، احفظ رعيتك بسلام في الحروب، وأيد الذين أحببتهم، بما أنك وحدك محب للبشر.

### Kontakion of the Presentation (Tone 1)

Thou O Christ God, who by thy birth, didst sanctify the Virgin's womb, and, as is meet, didst bless  
Simeon's arms, and didst also come to save us; preserve thy fold in wars, and confirm them whom  
thou didst love; for thou alone art the Lover of mankind.

### THE TRISAGION

### الرسالة للأحد الحادي والثلاثين بعد العنصرة

### Epistle for the Thirty-First Sunday after Pentecost

*O Lord, save Thy people, and bless Thine inheritance.*

*Unto Thee have I cried, O Lord, my God.*

### The Reading from the First Epistle of St. Paul to St. Timothy. (1:15-17)

Timothy, my son, the saying is sure and worthy of full acceptance, that Christ Jesus came into the world to save sinners. And I am the foremost of sinners; but I received mercy for this reason, that in me, as the foremost, Jesus Christ might display His perfect patience for an example to those who were to believe in Him for eternal life. To the King of Ages, immortal, invisible, the only God, be honor and glory to the ages of ages. Amen.

لِتَكُنْ يَا رَبُّ رَحْمَتُكَ عَلَيْنَا كَمِثْلِ اِتِّكَالِنَا عَلَيْكَ.

إِبْتَهَجُوا أَيُّهَا الصِّدِّيقُونَ بِالرَّبِّ.

فَصَلِّ مِنَ رِسَالَةِ الْقَدِيسِ بولس الرسول الأولى إلى  
تيموثاؤس (1:15-17).

يا ولدي تيموثاؤس، صَادِقَةٌ هِيَ الكَلِمَةُ وَجَدِيرَةٌ بِكُلِّ قَبُولٍ  
أَنَّ المَسيحَ يَسوعَ إِنَّمَا جَاءَ إِلَى العَالَمِ لِيُخَلِّصَ الخَطَاةَ  
الَّذِينَ أَوْلَهُمُ أَنَا. لَكِنِّي لِأَجْلِ هَذَا رُحِمْتُ لِيُظَهَرَ يَسوعُ  
المَسيحُ فِيَّ أَنَا أَوْلَى كُلِّ أَنَاةٍ مِثَالاً لِلَّذِينَ سَيُؤْمِنُونَ بِهِ  
لِلْحَيَاةِ الأَبَدِيَّةِ. فَلِمَلِكِ الذَّهْوَرِ الَّذِي لَا يَعْرُوهُ فَسَادٌ وَلَا  
يُزِي، اللهُ الحَكِيمِ وَحَدَهُ، الكَرَامَةُ وَالمَجْدُ إِلَى دَهْرِ الذَّهْوَرِ.  
أَمِينَ.

الإنجيل للأحد الرابع عشر من لوقا

Gospel for the Fourteenth Sunday of Luke

The reading from the Holy Gospel according to St. Luke. (18:35-43)

At that time, as Jesus drew near to Jericho, a blind man was sitting by the roadside begging; and hearing a multitude going by, he inquired what this meant. They told him, "Jesus of Nazareth is passing by." And he cried, "Jesus, Son of David, have mercy on me!" And those who were in front rebuked him, telling him to be silent; but he cried out all the more, "Son of David, have mercy on me!" And Jesus stopped, and commanded him to be brought to Him; and when he came near, Jesus asked him, "What do you want me to do for you?" He said, "Lord, let me receive my sight." And Jesus said to him, "Receive your sight; your faith has made you well." And immediately he received his sight and followed Him, glorifying God; and all the people, when they saw it, gave praise to God.

فصل شريف من بشارة القديس لوقا الإنجيلي البشير والتلميذ الطاهر (18:35-43)

في ذلك الزمان فيما يسوع بالقرب من أريحا كان أعمى جالسا على الطريق يستعطي \* فلما سمع الجمع مجتازا سأل ما هذا \* فأخبر بأن يسوع الناصري عابر \* فصرخ قائلا يا يسوع ابن داود ارحمني \* فجزه المتقدمون ليشكك فازداد صراخا يا ابن داود ارحمني \* فوقف يسوع وأمر ان يقدم إليه \* فلما قرب سأل ماذا تريد أن أصنع لك. فقال يارب أن أبصر \* فقال له يسوع أبصر. إيمانك قد خلصك \* وفي الحال أبصر وتبعه وهو يمجّد الله. وجميع الشعب إذ رأوا سبّحوا الله.

- *The Divine Liturgy of St. John Chrysostom continues as usual.*

**Megalynarion:**

It is truly meet to call thee Blessed, Lady Theotokos; Lady ever greatly blessed, and most perfect in innocence, and the Mother of our God. Lady more precious than the Cherubim and more glorious beyond all measure than the Seraphim. That without corruption gavest birth to God the Word, and art truly Theotokos. We magnify thee.

**Post-Communion**

We have seen the true light; we have received the heavenly Spirit. ....

**THE DISMISSAL**

**Priest:** May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of our father among the saints, John Chrysostom, archbishop of Constantinople, whose Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint George the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna, **of the holy and righteous Ephraim the Syrian**, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

**Priest:** Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

**Choir:** Amen.

## **Dear St. George medical professionals**

By the blessing and direction of our Metropolitan Saba, we are starting North America Antiochian Orthodox Medical Professional fellowship ,locally and nationally in US and Canada.

We encourage all medical professionals, Doctors, Nurses, Dentists, Hygienists.... to be ready to join the first meeting When they are called by the Board of the Local NAAOMP To engage in discussion regarding goals and interests .



A national Zoom meeting is planned for March to hear from Daniel Hinshaw , MD.

God Bless and protect you and your families

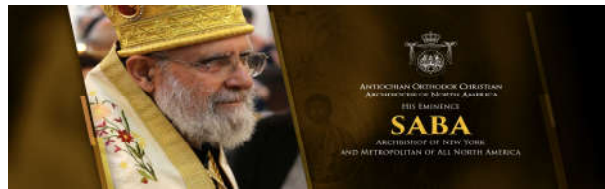
### **Mission Statement for NAAOMP**

North America Antiochian Orthodox Medical Professionals -  
Is a network of medical professionals (MDs, DDs, PharmDs, physician assistants ,NPs, Nurses, physical therapists , and Medical students)  
who work together, under the blessing of the Antiochian Orthodox Archdiocese and local parishes, to grow in their relationship and commitment to Christ. In growing spiritually together, the group aims at bringing the healing presence of Christ to their professional practice every day.

- we are not gathering any funds ! .
- we are not discussing politics .( regional nor international)

The ways through which this group will achieve its goals, include but not limited to:

- \* Plan regular local events to bring medical professionals together for retreats and social gatherings depending on the local circumstances and needs of the group
- \* share how orthodoxy affect your daily practice and lives.
- \* Assist local priests in serving sick parishioners as needed (when hospitalized, or when needing second opinion, referrals)
- \* helping in residency / fellowship placement for new graduates)
- \* Create an online platform to offer spiritual encouragement and edification to each other
- \* Exchange the experiences of local groups to build on best practices to improve the engagement of local professionals
- \* Offer professional expertise to the Archdiocese or organize medical mission trips when needed
- \* Plan for Archdiocese-wide meetings for group members in conjunction with Parish Conferences or Archdiocese Conventions”



## **On Frequent Holy Communion, Part One**

*By Metropolitan Saba (Isper)*

Until the 1970s, the Orthodox did not practice frequent Communion for many reasons, including the liturgical stagnation caused by a long history of continuous persecution. Education ceased and ignorance prevailed, so the prevailing concept was to limit participation in the holy things to a few times a year, such as great feasts. The believers were convinced that man is not worthy to partake of this fearful mystery.

There is no doubt that this conviction among the believers stemmed from their intense reverence for the divine mystery and the realization that they were sinners. The personal piety that the believers had in the last century or so contributed to their conviction that they were unworthy. This prompted the believers to prepare with utmost seriousness to participate in the Holy Sacrament. Since the believers cannot carry out such preparation continuously, they refrained from approaching the holy chalice, rather than approaching when they were not properly prepared.

Added to this is ignorance of the mystery of the Eucharist and its place in the life of the faithful and their spiritual journey, in addition to general ignorance about the church, the community of believers.

In the second half of the 20th century, the understanding of the Holy Eucharist started to deepen under the influence of education and preaching, especially from theologically educated clergy. We have now witnessed a more frequent participation in Holy Communion among believers. But we are also witnessing great complacency in preparing for the great mystery.

There is no doubt that moving the faithful from one practice to another required enormous efforts, but unfortunately, these efforts did not emphasize the importance of preparedness. The focus was placed on the sound ecclesiastical understanding of frequent communion without paying much attention to the importance of the personal preparation and the effort it deserves.

The new teaching gave all attention to the theological aspect of frequent Communion, citing its necessity, based on the theology of the Eucharist and the texts of the Divine Liturgy which declare that the sacrifice is offered for the sake of everyone present. Living a life of repentance was neglected, and now we see



crowds coming forward to receive Communion at every liturgy, even though the vast majority of them do not practice the sacrament of Confession at all, even once a year.

There is a necessary distinction between theoretical teaching and the practical methods to apply this teaching in the person's life. Having knowledge of something does not mean living it on an existential level. Knowing, for example, what the Bible says about forgiveness does not mean that I have practiced forgiveness. The same applies to all other virtues. I must then gradually train myself until I reach the level of Christian forgiveness.

Many of us have neglected or forgotten the importance of practical education. We say that we are children of God and that we are free in Christ, and this is a true gospel teaching. But the love of God that we are discussing did not lead us to act as children of God Almighty, as we exclude the fear of God from our hearts with no deterrent to sin that prevents it from taking hold of us. Therefore, today we are witnessing a decline in morals and the collapse of the home.

The Apostle Paul says: "When I was a child, I spoke like a child, I thought like a child, I reasoned like a child; when I became a man, I gave up childish ways" (1 Cor. 13:11). Neglecting this basic verse in our churches has led us to superficial spirituality, to the point where we now know how to talk about virtue, but we are indifferent on how to practice it.

No one possesses virtues simply by knowing them theoretically. And practicing repentance is no exception to this rule. We must be vigilant to the importance of preparing our souls and bodies to fully participate in the Eucharist. This preparedness relates to each person's life of repentance. There is no set of rules in this regard that applies to all faithful everywhere, but it is rather related to the personal spiritual life of the believer. The mystery of repentance and confession plays a great role here.

The spiritual father of each believer determines when the spiritual child should or should not approach Communion. This spiritual father may sometimes resort to disciplining the believer by withholding the Eucharist for a period of time in order to raise the believer's spiritual awareness, help him to recognize his sins, and urge him to repent. The father confessor may prevent the believer because he is indifferent to his sin, he does not obey the gospel commandments, etc. Therefore, there is no standard set of rules that applies to everyone. Rather, rules are exercised pastorally in the relationship between the spiritual father and the believer.

## Job Opening: Senior Accountant

Department of Human Resources

The Antiochian Orthodox Christian Archdiocese of North America, located in Englewood, N.J., is seeking a full-time Senior Accountant to manage all financial transactions from fixed assets and restricted accounts, to bank and investment account reconciliations and financial statement preparation.

Responsibilities include, but are not limited to, auditing financial documents and procedures for accuracy and completeness, reconciling bank and investment statements, preparing monthly and annual financial reports, assisting with internal and external audits, and preparing budgets.

The successful candidate will have prior experience with bookkeeping and a flair for spotting numerical mistakes. Ultimately, he or she will provide accurate quantitative information on the financial position, and liquidity and cash flows of our organization, while ensuring we are compliant with all basic non-profit and tax regulations.

All duties of this position will take place at our 358 Mountain View Rd., Englewood, N.J. location. Interested candidates should send their cover letter and résumé to Dr. Anne Thomas, Director of Human Resources, at [athomas@antiochian.org](mailto:athomas@antiochian.org).

- **For more information about Key responsibilities, Requirements and skills and Salary and benefits go to this link:**
- <https://www.antiochian.org/regulararticle/1828>

Following the Feast of Theophany, the blessing given to Jordan River through Christ's Baptismal water is carried by Fr. John to the homes of the Faithful. If you'd like to have your house blessed sooner than when father is planning, please call the office or Fr. John's Cellular.



### RESERVE THESE DATES ON YOUR CALENDER

Sunday School Valentine Party 02/10/2024 @ 5: pm

Young Adult Retreat February 23-25/ 2024

St George Feast Celebration 05/ 11/ 2024

In **1 Timothy 5**, Paul describes the church not as a building but as people dedicated to doing whatever it takes to reach out and help others. We have a responsibility to serve and help others in need as the church. Caring for each other as well as those outside of the church is the quickest way to see Jesus change lives. Too often, we see a need and wait for the pastor or someone on staff to take responsibility. But that's not the way church works.

***Dear Saint George Family, Beloved in Christ***

Our community is fortunate to have such compassionate and loving Parishioners. Because of your pledge and support, our Church is able to continue to serve you and to support the needy families. As we read in the 2 Corinthians 9:7 "Each one must give as he has decided in his heart, not reluctantly or under compulsion, for God loves a cheerful giver".

What makes us Christians is our faith being reflected by our actions in a beautiful way that manifests our identity through our work of love.

With The Parish Council we are making every effort to reduce our expenses, to ensure our reserve fund can be maintained for its intended purpose and the future growth and support of our Church. We are asking anyone who is financially able, to either mail a pledge donation check to the Church's Office or Donate via our website Donation button.

Also please let us know if you have any hardships that the Church can help with. We will try to support you in any way possible.

In closing, we ask for the Lord's Protection to keep all of us safe, and to guide all of us to become His new disciples and to serve and love His people

HOSTED BY ST. GEORGE  
CLEVELAND, OHIO

21+

# YAM RETREAT

FEBRUARY 23-25, 2024

TOPIC:  
DEVELOPING SPIRITUAL MATURITY

SCAN TO REGISTER



## Teen SOYO

Society of Orthodox Youth Organizations



**We meet in the Teens Room  
after Liturgy**



**YOUNG  
ADULT  
FELLOWSHIP  
ANES MUSIC CONCERT  
House of the Blues Cleveland  
Fellowship & Dinner @ 5:00 pm  
Concert @ 8:00n pm**

## The Great Martyr George



The holy, glorious and right-victorious Great-martyr and Trophy-bearer George was a Christian Roman soldier killed under in Cappadocia, his mother was from Palestine, and thus he is Diocletian at the beginning of the fourth century. Though he was born a particular favorite of many Palestinian Christians. He is also the patron saint of Moscow, Georgia, and England, amongst other places. The Church commemorates St. George on April 23, and the translation of his relics on November 3.

According to Tradition, St. George was born to a Christian family during the late 3rd century. His father was from Cappadocia and served as an officer of the army. His mother was from Lydda, Palestine. She returned to her native city as a widow along with her young son after the martyrdom of St. George's father, where she provided him with a respectable education and raised him in piety.

The youth, it would seem, followed his father's example in joining the army soon after his coming of age. He proved to be a charismatic soldier and consequently rose quickly through the military ranks of the time. By his late twenties he had gained the titles of *tribunus* (tribune) and later *comes* (count). By that time St. George had been stationed in Nicomedia as a member of the personal guard attached to Roman Emperor Diocletian (reign 284-305).

In 303, Diocletian issued an edict authorizing the systematic persecution of Christians across the Empire. His Caesar, Galerius, was supposedly responsible for this decision and would continue the persecution during his own reign (305-311). It is believed that St. George was ordered to take part in the persecution but instead confessed to being a Christian himself and criticized the imperial decision. An enraged Diocletian proceeded in ordering the torture of this apparent traitor and his execution.

Then, after innumerable forms of torture, St. George was executed by decapitation in front of Nicomedia's defensive wall on April 23, 303. The witness of his suffering convinced Empress Alexandra and Athanasius, a pagan priest, to also become Christians, and so they also joined St. George in martyrdom as consequence. St. George's body was then returned to Lydda for burial, where Christians soon came to honor St. George as a martyr.