

24. April 2026  
THE LIVES OF THE SAINTS  
“A postscript on Saint George”

Yesterday’s reflection introduced us to the story of Saint George as told in the *Legenda Aurea*. He rescued the princess, who was to be sacrificed to a dragon, through the power of the Lord. As a result, the people—freed from the dragon—turned to the Christian faith. My reflection ended with the sentence:

*This story raises the question of what is happening today in a world that is turning more and more away from Christ. Is this dragon once again exercising his dominion over humanity in various ways?*

This is the question we must explore today. Anyone with eyes to see cannot fail to notice that the world is under a strong influence of evil and thus in bondage to the dragon. In the story of Saint George, this dependence of humanity required liberation through Christ.

The dragon, who represents the power of evil, is clearly identified in Holy Scripture. In the Book of Revelation it says:

*“Now war arose in heaven, Michael and his angels fighting against the dragon; and the dragon and his angels fought, but they were defeated and there was no longer any place for them in heaven. And the great dragon was thrown down, that ancient serpent, who is called the Devil and Satan, the deceiver of the whole world—he was thrown down to the earth, and his angels were thrown down with him.” (Rev 12:7–9)*

The rebellious angels—driven out of heaven—now seek to exercise their dominion over human beings by leading them into sin and error, thereby bringing them under their control. In this way, human kingdoms arise that are subject to their dominance.

Jesus’ second temptation in the wilderness makes this clear: *“And the devil took him up, and showed him all the kingdoms of the world in a moment of time, and said to him, ‘To you I will give all this authority and their glory; for it has been delivered to me,*

*and I give it to whom I will. If you, then, will worship me, it shall all be yours.”* (Luke 4:5–7)

Just as in the story the power of the dragon was broken in the name of Jesus by Saint George, and the inhabitants were led to baptism, so it is the task of the Church to proclaim Christ’s victory over the power of darkness and to lead people everywhere on earth to the true light, to Christ.

Much of this has happened since Christ’s coming. Entire peoples were led to Christ, turned away from their idols, and came to know Him. The Church grew; even kings and emperors served her. The grace of Christ reached many people. The sacrifice of the Son of God was not in vain. Bloody persecutions tormented Christ’s disciples, especially in the first centuries, but they have continued through the centuries up to our own time.

Despite all the divisions and wounds in the Body of the Lord, despite all the betrayal, despite the weaknesses and the decline in the number of believers, the Catholic Church was for centuries the teacher of the nations, and the dragon appeared bound by her. A detail from the dragon story of Saint George may be telling in this regard. After George had dealt the dragon the decisive blow, *“he said to the maiden: ‘Take your belt and throw it around the worm’s neck, and fear nothing.’ She did so, and the dragon followed her like a tame little dog.”*

Today, however, faith has declined enormously, especially in formerly Christian nations. It is hard to grasp how faith has evaporated and how little it still represents a formative force among the population. Instead, abortion, active homosexuality, euthanasia, and many other moral transgressions that were rejected just a hundred years ago are being made socially acceptable. Not only that, but Christian convictions are increasingly being publicly suspected, ridiculed, and there is even a tendency to criminalize them.

Since the accession of Francis and his successor Leo XIV, the Catholic Church has appeared so weakened and disoriented that it is no longer able to counteract social and political decadence—with its widespread corruption—as a moral corrective.

Are we currently witnessing that the bound Satan, as he appears to us in the story of Saint George, has gained new power over humanity? Has the Church largely lost her authority to limit or completely break the power of Satan? Have the errors that have entered the Church—such as *Amoris laetitia*, *Fiducia supplicans*, the Pachamama cult in the Vatican, and much more—allowed Satan to expand his kingdom within the Church itself? Has the Church, in the course of a false ecumenism, a misguided dialogue of religions, and a renunciation of her true mission—which consists in fulfilling Christ’s commission and leading all people to faith in the Son of God—so weakened herself that she has been deprived of her strongest spiritual weapons?

So it appears. But if the Church is no longer at her post in her watchman’s duty, and the watchmen have fallen asleep and no longer recognize the enemies—if they confuse the wolf with the sheep—who will then warn the people? Will the unbound dragon seduce people into bowing to the powers of darkness instead of to God, as the Apocalypse describes: “*Men worshiped the dragon, for he had given his authority to the beast, and they worshiped the beast, saying, ‘Who is like the beast, and who can fight against it?’*” (Rev 13:4)

Certainly, we need saints today who, like Saint George, will save the king’s daughter—who here stands as a symbol of the Church—from the dragon. They must be prayed for.

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**Reflection on today's reading:** <https://en.elijamission.net/the-great-miracle-of-conversion/>

**Reflection on today's Gospel:** <https://en.elijamission.net/the-bread-of-life/>