

*“Be not therefore anxious for the morrow: for the morrow will be anxious
for itself”*

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C.S. Lewis, in his book the Screwtape Letters writes from the perspective of a fictional senior demon to a junior demon. In this insightful book, the senior demon explains how they use anxiety of the future in order to draw humans away from God. He writes, *In a word, the Future is, of all things, the thing least like eternity. It is the most completely temporal part of time – for the Past is frozen and no longer flows, and the Present is all lit up with eternal rays. To be sure, the Enemy [God] wants men to think of the Future too – just so much as is necessary for now planning the acts of justice of charity which will probably be their duty tomorrow. The duty of planning the morrow’s work is today’s duty; though its material is borrowed from the future, the duty, like all duties, is in the Present. This is no straw splitting. He [God] does not want men to give the Future their hearts, to place their treasure in it. We do...we want a man hag-ridden by the Future – haunted by visions of an imminent heaven or hell upon earth – ready to break the Enemy’s [God’s] commands in the present if by so doing we make him think he can attain the one or avert the other – dependent for his faith on the success or failure of schemes whose end he will not live to see.*

To live in tomorrow, as C.S. Lewis points out, is a trick of the devil, it is to put on spiritual blinders, making us unable to see the necessity of the present moment and the rays of God’s love all around us. The world and the devil would have us focus solely on the future. We are encouraged to plot and scheme, we work out every imaginable scenario, we plan and then worry some more. But when we do this we break the Lord’s commandment in this morning’s Gospel, *do not worry. Do not worry, be not anxious for the morrow, for the morrow will be anxious for itself*, these are probably the most over-looked words of Jesus. Instead of being anxious for tomorrow, Jesus tells us to *Seek ye first the Kingdom of God, and His righteousness, and all these things will be added unto you. Seek ye first the Kingdom of God*, and not the kingdom of Mammon which is the kingdom of the world. We are reminded that we cannot serve two masters and dwell in two kingdoms. We find the Kingdom of God in what we do at Mass, when we are reminded that breaking bread in Holy Communion, and in return offering ourselves, our souls and bodies, our work and even our play is our bounden

duty and service to God. We must do our duty, and offer everything to God, and leave our anxieties behind.

We have heard it said *pray, hope, and do not worry*, and yet worry and stress creep back into our lives. We have Adam and Eve and a sinful nature to blame for this. Yet we learn that God has a history of providing in spite of our worries. When the Israelites worried what they would eat in the wilderness God sent manna and quail down to feed them, but only what was needed for that day. God taught the Israelites faith over worry day by day. He taught His people that He is faithful, leading them by His mercy, signs and wonders through the wilderness and finally into the Promised Land. Likewise, Jesus teaches us to give up our fears and anxieties by teaching us to pray the Our Father, *Thy Kingdom come, Thy will be done...give us this day our daily bread...forgive us our sins...lead us not into temptation, deliver us from evil...for thine is the kingdom, power, and glory*. We pray *Thy Kingdom come*, and not *my kingdom come*. For our kingdoms are very different from God's Kingdom. God has been teaching us not to worry from the very beginning. But, we live in a modern world built on fear and worry. We hear of wars and rumors of wars every day. The waves and the seas roar, there is violence in the streets and in the home, and there is threat of pandemic. The world is caught up in a system of worry, of speculation, but Christ has shown us the way to overcome this system, and it is through Him, through radical trust in Him and in His Kingdom.

Often anxiety for the Christian is a failure to cast our burdens on Jesus, St. Peter writes, *humble yourselves under the mighty hand of God...casting all your care upon him for He careth for you*. We must remember that God is mightier than any of our problems. Who better to take our problems to, who better to seek an answer from than from God Almighty? One Holy Hour, time spent in prayer before the Blessed Sacrament, in the House of God is better than an hour at home on the couch worrying. One hour spent at Mass, receiving the Body and Blood of our Lord, is far better than spending an hour with the world's worries about tomorrow. The devil wants more than anything else for us to forget all of this and to see us hag-ridden by worry of the future, caught up in endless schemes over all the little details. The Enemy would rather us live every moment of our lives tainted by worry and fear than to step out into the grace and light of God's freedom.

Be anxious for nothing is easier said than done. But, if we hand over all our worries and fears to God, if we continue to confess our sins, and continue in breaking bread together, if we continue in "this our bounden duty and service," then we will find our burdens lighter, and our worries less. This is not my promise to you, but Christ's promise to you *for your heavenly*

Father knoweth that ye have need of all these things...Be not therefore anxious for the morrow: for the morrow will be anxious for itself. Sufficient unto the day is the evil thereof.” Amen.