

04.12 - CCV

Acts 2:14a, 22–32; John 20:19–end

May the words of my mouth and the meditations of all our hearts be acceptable in your sight oh Lord our strength and our Redeemer. Amen.

Dear Friends,

There are moments in the Gospel where a single sentence seems to gather everything into itself like a point of light in which an entire horizon becomes visible.

Thomas's confession is such a moment:  
"My Lord and my God!"

It is not a long statement. And yet, it is perhaps the most complete confession of faith in the whole New Testament.

To understand it, we must begin not with Thomas's faith but with his absence.

When Christ first appears to the disciples, Thomas is not there. We are not told why. Perhaps it was grief. Perhaps disillusionment. Perhaps simply the inability to remain with others when hope has collapsed.

Whatever the reason, his absence is not merely physical. It becomes spiritual. He stands outside the circle of those who have seen the Lord.

And when he hears their testimony, he resists it, not out of stubbornness alone, but out of a deeper seriousness. Thomas refuses to accept a faith that has not passed through truth.

"Unless I see... unless I touch..."

There is something almost severe in this demand. Yet it is not unbelief in the trivial sense. It is the refusal to reduce the resurrection to a comforting idea. Thomas seeks reality.

And then Christ comes again.

This is decisive. The Risen One does not abandon the one who doubts. He returns for the sake of the one who was absent.

And what does he do? He repeats Thomas's own words back to him.  
"Put your finger here... see my hands..."

It is as though Christ takes Thomas's doubt seriously, more seriously than Thomas himself. He does not dismiss it. He fulfills it.

But then something unexpected happens.

Thomas does not touch. At least, the Gospel does not say that he does. There is no description of movement, no gesture, no verification.

Instead, there is a confession:  
"My Lord and my God!"

Why?

Because in that moment, Thomas no longer stands before a problem to be solved, but before a presence that reveals itself.

The demand for proof falls away, not because it has been satisfied in a technical sense, but because it has been surpassed. What stands before him is not simply the confirmation of a fact, but the manifestation of a person.

And here we reach the depth of Thomas's words.

He does not say merely: "You are risen."  
He does not say: "It is true."

He says: "My Lord and my God."

This is more than recognition. It is surrender.

The resurrection is not, in the end, an isolated miracle to be acknowledged. It is the unveiling of who Christ truly is. The one who was crucified is not only vindicated, he is revealed as Lord, as God.

And Thomas responds not with analysis, but with adoration.

It is important to notice the structure of this confession.

First: "My Lord."

Then: "my God."

The first expresses relationship. The second expresses truth.

Faith, in the Christian sense, is never merely doctrinal, nor merely personal. It is both at once. Thomas does not affirm an abstract divinity; he addresses a living person. And yet, this personal address is inseparable from the recognition of divine reality.

"My Lord" - the one to whom I belong.

"My God" - the one who is the source of all being.

If we now turn briefly to Acts, we find Peter proclaiming publicly what Thomas has grasped inwardly.

"This Jesus... God raised up."

Peter speaks to the crowd. Thomas speaks to Christ.

But the content is the same: the crucified one lives and his life reveals his identity.

Yet there is a difference in tone. Peter argues, explains, interprets Scripture. Thomas simply confesses.

And perhaps this shows us something essential: proclamation and faith are not identical. One can speak about Christ and yet the decisive moment is when one speaks to him.

Thomas's words are addressed.

This is the heart of it.

Christian faith reaches its fullness not when we say true things about God, but when we turn toward him and say: "You."

And yet, we must not idealize Thomas too quickly.

His confession comes late. It comes after resistance. After absence. After doubt.

In this sense, Thomas stands close to us.

We too often find ourselves at a distance from the immediacy of faith, from the clarity of conviction. We hear the testimony of others, but it does not always penetrate. We hesitate.

And perhaps, like Thomas, we are tempted to set conditions: Unless I see... unless I understand... unless I am certain...

But the Gospel does not end with Thomas.

It ends with a word addressed to us:

“Blessed are those who have not seen and yet have believed.”

This is not a reproach. It is a promise.

It means that the absence of physical sight is not a deficiency. It is the space in which a deeper form of seeing can emerge the seeing of faith.

And yet, this faith is not less real than Thomas's.

For we too are addressed. Not in the same visible manner, but through the Word, through the sacraments, through the quiet persistence of Christ's presence in the Church.

The Risen One still comes into closed rooms.

Not always by removing doubt, but by entering into it.

So the question is not whether we have doubts.

The question is whether we allow those doubts to become a place of encounter.

Thomas's doubt did not end in distance. It became the threshold of confession.

“My Lord and my God.”

This sentence is given to the Church not only as a memory, but as a possibility.

It is the form that faith takes when it reaches its center. Not many words. Not complex reasoning.

But a recognition that becomes prayer.

Perhaps, then, the task is not to multiply explanations.

But to learn, slowly, to say this sentence truthfully.

Not as repetition. Not as formula.

But as response.

For in the end, faith is not something we construct.

It is something that happens when Christ stands before us and we allow ourselves to be seen by him.

And in that moment, without force, without argument, the words may arise:

My Lord... and my God.

Amen.