**SATURDAY JULY 3 – XIII WEEK O.T. [B]**

**SAINT THOMAS THE APOSTLE**

**"Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe."**

**The way of faith is man, who is made of soul, body, spirit. All man is placed by God as a way for the faith. As God our Father has placed all himself as a way of faith, as Christ Jesus has placed all himself as a way of faith, as the Holy Spirit has placed all itself as way of faith, so every disciple of Jesus must place all himself as a way of faith. When does man place all himself as a way of faith? When he dwells in the love of the Father and the love of the Father dwells in him. When he dwells in the grace of Christ Jesus and the grace of Christ Jesus dwells in him. When he walks in the truth of the Holy Spirit ruled by its wisdom, intellect, advice, knowledge, fortitude, piety and fear of the Lord. When he makes, of the Word of the Lord, the garment of his soul, of his spirit, of his body and his body, his soul, his spirit the garment of the Word of the Lord. When this is fulfilled and as it is fulfilled, then man becomes a more and more perfect way so that everyone else may get to the faith in Christ and for the faith in Christ, faith in the Father and in the Holy Spirit, faith in every mystery of the redemption and salvation, faith in everything that has been revealed and given to us to return to our lost truth, indeed in an even greater truth.**

**How is the Apostle Paul a way of faith for people? Firstly believing in Christ Jesus and his Gospel: “For I am not ashamed of the gospel. It is the power of God for the salvation of everyone who believes: for Jew first, and then Greek. For in it is revealed the righteousness of God from faith to faith; as it is written, "The one who is righteous by faith will live." Then, consuming his life to bring the Gospel, he believes in, to all the people: I myself am convinced about you, my brothers, that you yourselves are full of goodness, filled with all knowledge, and able to admonish one another. But I have written to you rather boldly in some respects to remind you, because of the grace given me by God to be a minister of Christ Jesus to the Gentiles in performing the priestly service of the gospel of God, so that the offering up of the Gentiles may be acceptable, sanctified by the holy Spirit. In Christ Jesus, then, I have reason to boast in what pertains to God. For I will not dare to speak of anything except what Christ has accomplished through me to lead the Gentiles to obedience by word and deed, by the power of signs and wonders, by the power of the Spirit (of God), so that from Jerusalem all the way around to Illyricum I have finished preaching the gospel of Christ. Thus I aspire to proclaim the gospel not where Christ has already been named, so that I do not build on another's foundation, but as it is written: "Those who have never been told of him shall see, and those who have never heard of him shall understand." (Rm 15, 14-21)**

**Jesus rises. He shows himself to the Apostles. Their grief is turned up into joy.** **"A little while and you will no longer see me, and again a little while later and you will see me." So some of his disciples said to one another, "What does this mean that he is saying to us, 'A little while and you will not see me, and again a little while and you will see me,' and 'Because I am going to the Father'?" So they said, "What is this 'little while' (of which he speaks)? We do not know what he means." Jesus knew that they wanted to ask him, so he said to them, "Are you discussing with one another what I said, 'A little while and you will not see me, and again a little while and you will see me'? Amen, amen, I say to you, you will weep and mourn, while the world rejoices; you will grieve, but your grief will become joy. When a woman is in labor, she is in anguish because her hour has arrived; but when she has given birth to a child, she no longer remembers the pain because of her joy that a child has been born into the world. So you also are now in anguish. But I will see you again, and your hearts will rejoice, and no one will take your joy away from you. On that day you will not question me about anything. Amen, amen, I say to you, whatever you ask the Father in my name he will give you. (Jn 16, 16-23) Is this joy enough for the Apostles to be a way of faith for Thomas, absent from the cenacle when Jesus manifested to them? To Thomas the joy alone is not enough. Not even the Word of the Apostles, who say to him that they have seen the Lord, is enough. He will believe, not as soon as he has seen Christ, but when has put his hand in the place of nail marks and his finger in his side. He will not believe in a ghost, but in a person truly risen. He will believe in Christ Jesus if the signs of his crucifixion are true, real. Otherwise, he will not believe.**

**Now, let us ask: is this request from Thomas licit? Basing on the words Jesus says to him, it is not licit. Faith is born also from the trust that one places in the one who announces Christ. Who says to have seen the Lord is not one only Apostle of Christ Jesus, but Ten. If Ten Apostles all say the same thing, then their witness is true. It is true because from that vision their life has changed. When life changes in one only instant and this chance endures over time, indeed not only it endures, but it also grows, then there is no reason to doubt. Some changes are only the fruit of a direct intervention of God in our life. Everything that changes our nature and turns it into truth, charity, love, justice, holiness, being in Christ Jesus attests that the Lord has really descended into our life to transform it, to fill it of him, to make it become image of his divine nature. Doubting or denying the intervention of the Lord our Christ Jesus is rationally impossible. To the intervention of Christ Jesus, the same principle that the Book of Wisdom sets for the creation is applied:** “**For all men were by nature foolish who were in ignorance of God, and who from the good things seen did not succeed in knowing him who is, and from studying the works did not discern the artisan; But either fire, or wind, or the swift air, or the circuit of the stars, or the mighty water, or the luminaries of heaven, the governors of the world, they considered gods. Now if out of joy in their beauty they thought them gods, let them know how far more excellent is the Lord than these; for the original source of beauty fashioned them. Or if they were struck by their might and energy, let them from these things realize how much more powerful is he who made them. For from the greatness and the beauty of created things their original author, by analogy, is seen. (Wis 13, 1-6) The one who can deny the supernatural work fulfilled by Christ Jesus – the passage from darkness into light is a supernatural work, as a supernatural work is walking from light to light – is only the one who has renounced to be ruled by the divine wisdom and is trapped into the prison of silliness and ignorance. The Apostle Thomas does not believe, since he wants to found his faith upon a secure rock and this rock is Christ Jesus himself, seen and touched. Without this rock, he shall not believe.**

**Let us read the text of Jn 20,24-29**

**Thomas, called Didymus, one of the Twelve, was not with them when Jesus came. So the other disciples said to him, "We have seen the Lord." But he said to them, "Unless I see the mark of the nails in his hands and put my finger into the nailmarks and put my hand into his side, I will not believe." Now a week later his disciples were again inside and Thomas was with them. Jesus came, although the doors were locked, and stood in their midst and said, "Peace be with you." Then he said to Thomas, "Put your finger here and see my hands, and bring your hand and put it into my side, and do not be unbelieving, but believe." Thomas answered and said to him, "My Lord and my God!" Jesus said to him, "Have you come to believe because you have seen me? Blessed are those who have not seen and have believed."**

**Jesus comes, he blames Thomas with ineffable love. He invites him not to be incredulous, but faithful. Does this mean that we must believe in anyone saying a word of Christ Jesus? Not at all. Whoever announces Christ must manifest Christ in his life. His life must be revelation of Christ Jesus. Man is not only rationality, but also touch, sight, hearing.**

**May the Mother of God make of every Christian a true way so that the entire world may reach the true faith in Christ Jesus, her son and our Lord.**