

**Beyond Sight**    St. Thomas, apostle    Monday, July 3, 2017    8:15 AM    Eph 2:19-22;  
**Jn 20:24-29**    (Belief is a choice that we are enabled to make through the grace of God.)

**“Have you come to believe because you have seen me?”**

Some commentators sense a kind of reproach in this question, maybe a little bit of scolding; and that is reasonable because **Thomas should have believed his brothers.** He really should have believed his brothers. His insistence that he will not believe is not at all reasonable. It's stubborn. It's truculent. It's not acceptable. How can the good news of the gospel go out if people aren't going to believe believable people? Thomas had to know that his brothers were believable. He spent a good deal of time with them. If they weren't believable people, Jesus would not have picked them. **So there was a breakdown here in a very early stage of this sort of relationship that Jesus had really inaugurated among his own little community, which was the incipient Church.**

But there's another point to this story and that is pointed out by Pope Gregory the Great, who wrote a meditation on this. He said, well, **it's true that Thomas saw and it's true that Thomas believed, but he really didn't believe what he saw. He believed more than he saw because the very nature of faith is it goes beyond sight.** So that idea that people have of “seeing is believing” is completely stupid. Seeing is not believing. Believing is believing and seeing is seeing. They are two different things, and they cannot be made equivalent. St. Paul says, “We live by faith not by sight.” They are two different things. And **what Thomas saw was the resurrected Christ, but what he believed was that the resurrected Christ really is God and his master. “My Lord and my God.”** That is an affirmation that he did not see. He saw something wonderful. He saw something extraordinary, but he went beyond what he saw in affirming that Jesus is really from God. He is God from God, as the creed says, Light from Light. And Jesus really is worthy of the title *Kyrios*, Lord. Jews use that word for God because they don't want to say the sacred name. So instead of the sacred name they say *Kyrios*, especially if they are Greek speaking. And **that is what the gospel affirms of Jesus. He is *Kyrios*. He is Lord. He is God. And that we can't see, but we can believe it because belief is a choice that we are enabled to make through the grace of God.**