

« *During adolescence we are inventing ourselves* » the neuroscientist Sarah Jane Blakemore has observed. This is an article exploring how the introduction of medical language into this process can cause adolescents to internalise symptoms such as anxiety and depression and make matters worse rather than better : we identify ourselves as such and such and leave less room for change, for the discovery of a happier, healthier, truer identity. I wonder if we don't do this with Thomas in labelling him as full of doubt, the apostle of wilful despair, when all he's really doing is exploring his identity, just as the writer of the gospel uses several figures to explore different ways of approaching Christ, of exploring, that is, what it means to have a Christian identity, to be marked by Christ. So when we see Thomas demanding to see the marks of Christ's suffering in order to believe we are seeing one aspect of our own growth in Christ, in becoming closer to Christ and to one another, into becoming Church. It's a dynamic process which each of us has to undergo and continue to undergo in our own way. We explore this at times by separating ourselves from others but the true test of it is in communion with others in all their different ways of living out this one dynamic. Doubting is a phase, but a helpful one, as long as we don't internalise it and define ourselves by it. There's a larger reality on offer, an identity in Christ which goes well beyond all our individual doubts and differences. « *Blessed are those who have not seen and yet believe.* »

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