

**Homily for Monday of the Fifth Week of Easter
Memorial of Pope Saint Pius the Fifth
April 30, 2018**

**Saint Meinrad Seminary
Saint Meinrad, Indiana**

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Bishop of Springfield in Illinois**

Reverend Fathers, consecrated religious, seminarians, faculty and staff of Saint Meinrad Seminary, and my dear brothers and sisters in Christ, it is good to be with you to celebrate this Eucharist during the Easter season as I visit my seminarians from the Diocese of Springfield in Illinois. I thank God for the men who have responded so generously to answer God's call to serve the people of God in the Land of Lincoln in central Illinois. I especially look forward to ordaining Deacon Mark Tracy to the priesthood next month, along with four other deacons who have attended other seminaries in Mundelein, St. Louis and Rome.

In today's Gospel, Jesus makes clear how He knows we love Him: "Whoever has my commandments and observes them is the one who loves me." Jesus says that if a person loves Him in this way, He and God the Father "will come to him and make our dwelling with him."

John Chapman's book, *The Five Love Languages*, describes how people show and receive love through acts of service, physical touch, words of affirmation, quality time and gift-giving. The Holy Trinity gives us the ideal model of how to live these five languages of love: acts of service, physical touch, words of affirmation, quality time and gift-giving. What greater *quality time* could there be than the indwelling of God: Father, Son and Spirit? We see *gift-giving* in the very life of Jesus and the gift of the Holy Spirit. Jesus expresses His *words of affirmation* for us when He says, "I call you friends." Jesus demonstrated the epitome of *acts of service* when He washed the feet of His apostles. Jesus used the healing and loving power of His *physical touch* when He touched the leper, the blind man, the dead son of the widow, and the little children who came to Him. Jesus becomes one with us in the intimacy of the Eucharist.

Today's first reading from the *Acts of the Apostles* warns against letting others treat us like gods or making ourselves into idols who deserve all the credit for whatever good we are able to accomplish through God's grace. Psalm 115 makes this explicit: "Not to us, Lord, not to us, but to your name give the glory."

Along these lines, in William Shakespeare's play, *Henry V*, there is a powerful scene preceding the Battle of Agincourt on St. Crispin's Day, October 25, 1415. The English are outnumbered by the French five to one. When King Henry overhears someone wish that some of the unemployed men back in England could have been with them to help them in battle, the King delivers his impassioned address to his troops in what is known as the St. Crispin's Day speech:

*The fewer men, the greater share of honour.
 God's will, I pray thee, wish not one man more. . . .
 This day is called the Feast of Crispian:
 He that outlives this day, and comes safe home,
 Will stand a-tiptoe when the day is named,
 And rouse him at the name of Crispian. . . .
 This story shall the good man teach his son;
 And Crispin Crispian shall ne'er go by,
 From this day to the ending of the world,
 But we in it shall be remember'd;
 We few, we happy few, we band of brothers;
 For he today that sheds his blood with me
 Shall be my brother; be he ne'er so vile,
 This day shall gentle his condition:
 And gentlemen in England now abed
 Shall think themselves accursed they were not here,
 And hold their manhoods cheap whiles any speaks
 That fought with us upon Saint Crispin's day. (IV, iii)*

As we know, roused and inspired by Henry's oratory, the King and his band of brothers go on to victory, despite the overwhelming odds. After the Battle of Agincourt, when it was apparent that the English had been victorious, Henry V proclaimed,

Come, go we in procession to the village . . .

but with this acknowledgment,

That God fought for us. . .

Do we all holy rites.

Let there be sung "Non nobis" and "Te Deum."

The King was referring to the Latin hymn of praise to God called the "Te Deum" and to the opening words of Psalm 115: "*Non nobis, Domine, non nobis, sed nomine tuo, da Gloriam*" - "Not to us. Lord, not to us, but to your name, give the glory."

May God give us this grace. Amen.