



ARCHDIOCESE OF HARTFORD  
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OFFICE OF  
THE ARCHBISHOP

September 11, 2018

My dear Brother Priests,

Amid the trials that beset the Church, we—as shepherds appointed by Christ to sanctify, teach and govern His flock—need to be men of unsullied integrity and deep faith. As such we need to bring spiritual remedies to the suffering of our people in the face of scandal and pain, and to the victims of sexual abuse. Many Catholics are looking for renewal and healing amid so many wounds to their faith.

Without adoration and prayer, without the intercession of the communion of saints, our efforts at healing and renewal will not be successful. Recently you were sent some very helpful liturgical resources from the FDLC, including sample intercessions and a well-written “Prayer for our Church.”

Whatever pastoral remedies you may apply locally, there are two things that I want all of us to do—every parish—communally as an Archdiocese. Both practices are deeply rooted and widely known by most of our Catholic people.

Enclosed is a decree regarding these practices as a norm for the life of the Church in our Archdiocese. They are the following:

1. Eucharistic Adoration

Earlier this year, at the priests’ deanery listening sessions for the Synod, I announced my intention to have every parish devote at least one hour a week to public Eucharistic Adoration. Please note that the reference is to each parish, not necessarily each church building. In many dioceses an increase in priestly vocations, in particular, has been associated with Eucharistic Adoration, and that was my original intention in promoting it. Another special intention is God’s blessing on our Archdiocesan Synod. Now, with the wound of sexual abuse opened once again, it is all the more urgent that we turn to Christ in the Blessed Sacrament in adoration, praise, thanksgiving, intercession and petition.

The practicalities can be determined locally in each parish. It may be as simple as exposition of the Blessed Sacrament immediately after a regularly scheduled Mass with a delegated person to repose the Eucharist after an hour in the absence of a priest or deacon. Or it may be a separately scheduled Holy Hour apart from Mass at another time of day. What is essential is at least an hour of public adoration that is widely published in the parish. Attached is an outline of the essentials for a weekly hour of Eucharistic Adoration.

## 2. Prayer to St. Michael

As I said in an earlier message, “In modern times perhaps we have been lulled into complacency about the power of evil. Yet as St. Paul says, ‘our struggle is not against enemies of flesh and blood, but against the rulers, the authorities, the cosmic powers of this present darkness, against the spiritual forces of evil in the heavenly places’” (Eph 6:12).

The traditional prayer to St. Michael the Archangel was prayed after Sunday Mass from 1886 to 1964, and in light of the grave sins and crimes that continue to afflict us, like a number of other Bishops I believe it is timely to restore the practice after every regularly scheduled Sunday and weekday Mass celebrated in the Archdiocese of Hartford.

The proper place for offering the prayer by celebrant and people is immediately after the dismissal just before the closing hymn. The text may already be printed in one of the Sunday worship aids used by your parish. If not, here is a version that can be used:

*St. Michael, the Archangel, defend us in battle, be our defense against the wickedness and snares of the devil. May God rebuke him, we humbly pray; and do thou, O Prince of the heavenly host, by the power of God, thrust into Hell Satan and the other evil spirits who prowl about the world for the ruin of souls. Amen.*

United with you in prayer, I am

Sincerely yours in Christ,



Most Reverend Leonard P. Blair  
Archbishop of Hartford

Enclosures



MOST REVEREND LEONARD P. BLAIR  
ARCHBISHOP OF HARTFORD

**DECREE**

*In Nomine Domini. Amen.*

*This decree concerns the establishment of Eucharistic Adoration  
as a norm for the Archdiocese of Hartford  
to be observed for at least one hour weekly in each parish,  
as well as the obligatory recitation of the Prayer to St. Michael the Archangel.*

In order to implore from the Lord an increase of ordinations to the priesthood in the Archdiocese of Hartford and increased vocations to consecrated life, as well as prayer for a fruitful outcome to our 2020 Synod, and reparation for the sins and crimes of sexual abuse by clergy in the Church,

I, the undersigned Archbishop of Hartford, DECREE the following:

- 1) At least one hour of public Eucharistic Adoration is to be observed according to the liturgical norms at every parish of the Archdiocese (not each church building, but each parish);
- 2) The "Prayer to St. Michael the Archangel" is to be prayed after every regularly scheduled Sunday and weekday Mass celebrated in the Archdiocese of Hartford (after the dismissal, before the recessional hymn).

This decree becomes effective immediately upon publication.  
All things to the contrary notwithstanding.

Given at the Chancery of the Archdiocese of Hartford, Connecticut, on the 11<sup>th</sup> day of September in the Year of Our Lord 2018.

Most Reverend Leonard P. Blair, S.T.D.  
Archbishop of Hartford

Reverend Ryan M. Lerner  
Chancellor

# RITE OF EUCHARISTIC EXPOSITION AND BENEDICTION

## MINISTER OF EXPOSITION

The ordinary minister for exposition of the Eucharist is a priest or deacon. In the absence of a priest or deacon, a special minister of Communion or another person appointed by the pastor may publicly expose the Eucharist for the adoration of the faithful and later repose it. Such ministers may open the tabernacle and place the Host in the monstrance. At the end of the period of adoration, they replace the Blessed Sacrament in the tabernacle. It is not lawful for them to give the blessing with the sacrament, nor do they incense it.

## PREPARATION

For exposition of the Blessed Sacrament with a monstrance the following are to be prepared:

- A. a monstrance
- B. an altar cloth
- C. four or six candles
- D. censer and incense boat
- E. humeral veil
- F. vesture for a presbyter or deacon: alb and stole (cope, optional)
- G. Liturgical Book: *Holy Communion and Worship of the Eucharist Outside Mass*

## EXPOSITION

### I. Exposition following Mass

In the case of more solemn and lengthy exposition, the Host should be consecrated in the Mass which immediately precedes the exposition and after Communion should be placed in the monstrance upon the altar. The Mass ends with the prayer after Communion and the concluding rites are omitted. Before the priest leaves, he incenses the Blessed Sacrament. The censer bearer, holding the incense boat, goes to him. The priest puts incense into the censer. Kneeling before the Blessed Sacrament, he takes the censer and incenses the Blessed Sacrament. After a period of silent prayer, the priest rises, genuflects and departs. Genuflection in the presence of the Blessed Sacrament exposed for public adoration is on one knee.

### II. Exposition outside of Mass

After the people have assembled, a song may be sung while the presider comes to the altar. The presider or another ordained minister puts on a humeral veil and brings the Blessed Sacrament from the place of reservation. He may be accompanied by altar servers or the faithful with lighted candles. The ciborium or monstrance is placed on the table of the altar which is covered with a cloth. (When the altar of exposition is also the place of eucharistic reservation, the minister opens the tabernacle and genuflects before removing the Blessed Sacrament.) For exposition in the monstrance, incense is used. After a period of silent prayer, he rises, genuflects and departs.

## BENEDICTION

Toward the end of the exposition the presider goes to the altar, genuflects and kneels. Then a hymn or other eucharistic song is sung. If it is a priest or deacon, he places incense into the censer and while kneeling, incenses the Blessed Sacrament. Then he rises and sings or says one of the required prayers (Cf. attached page). After the prayer he puts on the humeral veil, goes to the Blessed Sacrament, genuflects, and takes the monstrance or ciborium with both hands covered by the veil. Facing the people he makes the sign of the cross over them with the monstrance or ciborium, in silence.

## REPOSITION (the return of the Blessed Sacrament to the tabernacle)

After the blessing, the priest or deacon may replace the Blessed Sacrament in the tabernacle, genuflect and remove the humeral veil; or he may place the monstrance or ciborium back on the altar, genuflect and remove the humeral veil either to have another minister replace the Blessed Sacrament in the tabernacle or to pray the Divine Praises (optional) after which the presider himself or another minister replaces the Blessed Sacrament in the tabernacle. The people may sing a concluding song as the presider leaves.

## PRAYERS FOR BENEDICTION

After the priest or deacon incenses the Blessed Sacrament he rises and sings or says one of the following or other prayers given in *Holy Communion and Worship of the Eucharist Outside Mass*.

**Let us Pray.**

**Lord Jesus Christ,  
you gave us the Eucharist  
as the memorial of your suffering and death.  
May our worship of this sacrament of your body and blood  
help us to experience the salvation you won for us  
and the peace of the kingdom  
where you live with the Father and the Holy Spirit,  
one God, for ever and ever.**

or

**Lord our God,  
in this great sacrament  
we come into the presence of Jesus Christ, your Son  
born of the Virgin Mary  
and crucified for our salvation.  
May we who declare our faith in this fountain of love and mercy  
drink from it the water of everlasting life.  
We ask this through Christ our Lord.**

All respond: **Amen**