O Jesus, Healer of Wounded Souls

for the staff and membership of the National Association of Catholic Chaplains

Pedro Rubalcava Arranged by David Brinker



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for the staff and membership of the National Association of Catholic Chaplains (Guitar/Vocal)

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O Jesus, Healer of Wounded Souls

CELLO

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Composer Notes

I was asked by my good friend, Fr. Joe Driscoll, former executive director of the NACC (National Associaton of Catholic Chaplains) to compose a song to be used for the liturgies and ritual moments for the first-ever international symposium on the Sacrament of the Anointing of the Sick in Baltimore on May 16–20, 2001. The NACC gathered theologians to explore the history and practice of this sacrament in the rich tradition of the church. Consequently, this NACC-sponsored event drew the largest attendance ever in the association's 36-year history.

I have personally been intrigued, inspired and formed by the celebration of this sacrament. Therefore, studying the rich liturgical and Biblical texts associated with it are close to my heart. Aside from my liturgy and sacrament courses, much of what I learned about the rite was through its preparation and celebration at the three parishes with which I was associated in the San Diego Diocese, and in my serving as musician and liturgist for the many national gatherings of the CHA (Catholic Health Association) and the NACC over the years. I am grateful for these opportunites. The main source for the text of this song is the rite for the *Pastoral Care of the Sick*.

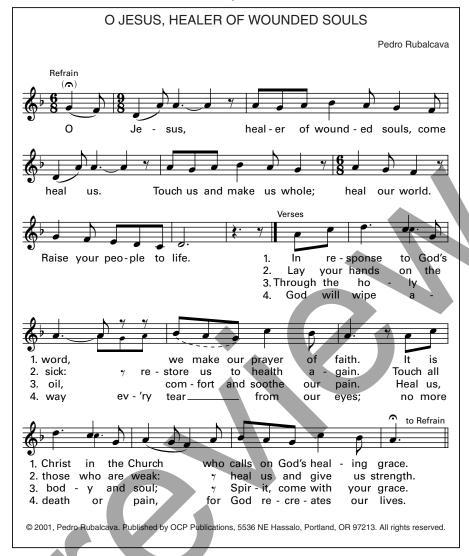
The refrain is inspired by the introductory rites and an understanding of the communal nature of sacraments. It is "through the sacrament of anointing the Church supports the sick in their struggle against illness and continues Christ's messianic work of healing. All who are united in the bond of common baptism and a common faith are joined together in the body of Christ since what happens to one member affects all. The sacrament of anointing effectively expresses the share that each one has in the sufferings of others" (*PCS* 98). The first three verses are based on the "three distinct and integral aspects to the celebration of this sacrament: the prayer of faith, the laying on of hands, and the anointing with oil (*PCS* 104; see also 105–107). The images from the final verse are recognizable from the intercessions for Masses for the Dead in Eucharistic Prayer III and in the intercessions of Eucharistic Prayer for Masses with Children III, which have as their source Revelation 21:4. I have found these particular words hopeful and comforting whenever I have heard them, and felt they belonged in this song.

You will find this song useful to open a celebration of the sacrament of anointing within or outside Mass. Chaplains across the country use this song in various settings, both in hospital chapels and nursing home rituals. We have found it contains a good catechesis of the elements of the sacrament, and it also prepares the community for what they will experience during the liturgy. The piece also works well to accompany the preparation of the gifts and altar. We have used the refrain effectively as an acclamation and/or response to various moments during the liturgy of anointing. Consider using the refrain in a similar way during a penitential liturgy or the celebration of the Sacrament of Penance. Finally, never underestimate the usefulness and effectiveness of using this song to teach about the sacrament of anointing.

For those of you who may be interested, the presentations from the aforementioned symposium were published by The Liturgical Press (www.litpress.org) in a book edited by Benedictine Sister Genevieve Glen, *Recovering the Riches of Anointing: A Study of the Sacrament of the Sick*. This book looks at the Anointing of the Sick from the vantage point of theology, history and canon law.

Pedro Rubalcava February 6, 2006

Assembly Edition



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