

## The Hymn of Victory

**AIM:**

To know what is the Hymn of Victory, when it is sung, its historical context, and the importance of this rite in the Church.

**AUDIO/RESOURCES:**

To play a sample of this hymn of worship (in Coptic):

<http://www.esnips.com/doc/b0f06e42-2973-455c-88e7-536daad046f8/Nisherobim---Coptic---Fast---Ibrahim-Ayad>

To play a sample of this hymn of worship (in English):

[http://saint-mary.net/hymnology/learning\\_resources/st\\_basil\\_liturgy\\_congregation\\_responses/english/08.The\\_cherubim\\_worship\\_You.mp3](http://saint-mary.net/hymnology/learning_resources/st_basil_liturgy_congregation_responses/english/08.The_cherubim_worship_You.mp3)

**LESSON:**

The “Anaphora” is the solemn part of the Divine Liturgy of the Faithful, which is prayed immediately preceding the partaking of the Eucharist. It is a Greek word meaning “carrying up”, or otherwise an offering (in the sense of a sacrifice to the Lord). Only the believers are allowed to attend this part of the mass.

The parts of the Liturgy According to St Basil is as follows:

<b>PART I. THE OFFERTORY</b>	<b>PART II. THE LITURGY OF THE CATECHUMENS</b>
<b>1. The Preparation:</b>	<b>1. The Absolutions:</b>
Getting Dressed	The Absolution to the Son
Preparing the Altar	The Absolution of the Ministers
The Canonical Hours	<b>2. The Readings:</b>
The Hand Washing	The Pauline Epistle
The Orthodox Creed	The Catholic Epistle
<b>2. Choosing the Lamb:</b>	The Act of the Apostles
The Rite of Choosing the Lamb	The Sinaxarium
The Procession of the Lamb	
The Lamb's Blessings	The Psalm and the Gospel
<b>3. The Thanksgiving:</b>	The Sermon
The Opening Greeting	<b>3. The Prayer of the Veil:</b>
The prayer of Thanksgiving	Liturgy of St. Basil Reference Book
<b>4. The Prayer of Offertory:</b>	<b>4. The Long Litanies:</b>
	The Litany of Peace
	The Litany of the Fathers
	The Litany of Congregation

	<b>5. The Orthodox Creed:</b>
	<b>6. The Pre- Anaphora:</b>
	Washing the Hands
	The Prayer of Reconciliation
	The Apostolic Kiss

<b>PART III. THE LITURGY OF THE FAITHFUL</b>	<b>PART VI. FRACTION PRAYERS FOR DIFFERENT OCCASIONS:</b>
<b>1. The Anaphora (Eucharistic Prayers):</b>	1. Nativity and Christmas Eve
The Lord Is With you	2. Theophany
Worthy and Just	3. The Great Lent
The Sanctus (Holy. Holy. Holy)	4. Palm Sunday
<b>2. The Consecration:</b>	5. The Holy Thursday
The Institution Narrative	6. The Great Saturday
The Anamnesis	7. Easter through Pentecost
The Epiclesis - The Invocation of the Holy Spirit	8. The Lords Feasts
<b>3. The Litanies:</b>	9. The Apostles
The Litany Peace the Fathers of the Church	10. The Holy Virgin and the Angels
The Litany of the Fathers	11. The Son from St. Cyril's liturgy
The Litany of Mercy	12. The Son
The Litany of the Place	13. The Son from the Gregorian Liturgy
The Litany of Waters, Etc.	
The Litany of the Oblations	
<b>4. The Commemoration of the Saints:</b>	
<b>5. The Diptych:</b>	
<b>6. The Fraction:</b>	
Prayers before the Fraction	
Prayer of the Fraction	
The Lord's Prayer	
Inaudible Prayers	
<b>7. The Confession:</b>	
Prayers before Confession	
The Prayer of Confession	
<b>8. The Communion:</b>	
Communion Praises	
Prayer after Communion	
<b>9. The Dismissal:</b>	
The Prayer of Laying the Hands	
The Ending Blessing	

It is during the part of praying the Anaphora that the hymn of the Seraphim (the hymn of Victory) is sung. This is a beautiful, powerful, and joyous hymn of worship which is sung by the congregation, and based on what the prophet Isaiah heard the Seraphim singing in Isa 6:3. It is described as the Sanctus (Latin word for Holy).

The following extract is from the “St Basil Liturgy Reference Book”; by CopticChurch.net

## **PART III**

### **THE LITURGY OF THE FAITHFUL**

#### **The Anaphora**

The Priest and the deacon lift up the veil "Prospharine", slowly wave it above their heads. While removing it, the voice of its rattles is heard in the church. Uplifting the Prospharine acts as announcing the resurrection of our Lord Jesus Christ. The Prospharine represents the stone, which has been moved, and the sound of the rattles represents the earthquake heard after His resurrection. By the power of the Lord's resurrection, the church starts its heavenly liturgy entering to heavenly throne.

#### **The Lord Is With you**

At the beginning of the liturgy of faithful, which is called the Anaphora, A wonderful dialogue, between the priest and the Congregation, takes place. the priest declares that the Congregation are in the presence of God. They answer him that the Lord is with him too. This means that all the celebrants of the Eucharist pray for each other to have the blessing of being in the presence of the Lord. This also means that they remind each other that the Lord is in the midst of the Church, and the Church is uplifted, spiritually to the throne of God.

Then the priest asks the Congregation to lift their hearts unto the Lord. He makes the sign of the cross over them to have the blessing of being heartily uplifted to God. This announcement also means that the Congregation should be heavenly minded, not earthly minded.

The Congregation give their consent and say that their hearts are lifted up to heaven, where their treasure is, that is Jesus Christ. Now That our hearts are in the heaven in Christ, nothing remains but to give thank to the Lord.

#### **Priest:**

The Priest places a napkin on his left hand. In his right hand he takes the napkin which was over the lamb. He makes the sign of the cross three times. First time, The Priest turns to the west, blessing the congregation, making the sign of the cross:

**The Lord be with you all.**

**Congregation:**  
**And with your spirit.**

#### **Priest:**

Second time, he turns toward east, blesses the deacons to his right, making the sign of the cross:

**Lift up your hearts.**

**Congregation:**  
**They are with the Lord.**

#### **Priest:**

Third time, he turns toward east, he blesses himself, making the sign of the cross:

**Let us give thanks to the Lord.**

**Congregation:**  
**Worthy and right.**

**Worthy and Just**

Now we are standing together with the heavenly choirs. We praise our Lord with the seven choirs of the angels and with the two choirs of Cherubim and Seraphim. We become as the tenth choir of the heavenly creatures. In the Gregorian Liturgy, the priest says; 'Who have given, those on earth, the hymn of the Seraphim, count us with the heavenly hosts'. On the Liturgy of St. Cyril, he says; "With all who hollow You, receive our hollowing ".

**Looking toward the east:**

As we are counted with the heavenly hosts, we ought to stand with them looking to the east; to the throne of the Sun of Righteousness.

**Priest:**

The Priest raises his hands up; covered by the two napkins and continues:

**Worthy and right, Worthy and right,  
truly, indeed, He is worthy and right.  
You, Who are Master, Lord, God of  
truth, ....**

**The Father of our Lord, God and Savior  
Jesus Christ, by Whom You have  
created all things, seen and unseen.  
Who sits upon the Throne of His Glory,  
and Who is worshipped by all the holy  
powers.**

**Deacon:**

**You who are seated, stand.**

**Priest:**

**Before Whom stand the angels, the  
archangels, the principalities, the  
authorities, the thrones, the dominions,  
and the powers.**

**Deacon:**

**Look towards the east.**

**Priest:**

**You are He around Whom stand the  
Cherubim full of eyes, and the Seraphim  
with six wings praising continuously,  
without ceasing saying:**

## **Congregation:**

**The Cherubim worship You, and the Seraphim glorify You, proclaiming and saying:**

At the conclusion, the Congregation sings the Hymn of the Seraphim:

**Holy, Holy, Holy, Lord of hosts; Heaven and earth are full of Your holy glory.**

## **The Sanctus**

**(Holy. Holy. Holy)**

### **The Revelation of Isaiah:**

"In the year that King Uzziah died, I saw the Lord seated on a throne, high and exalted, and the train of His robe filled the temple. Above Him were seraphs, each with six wings: With two wings they covered their faces, with two they covered their feet, and with two they were flying. And they were calling to one another: "Holy, holy, holy is the Lord Almighty; the whole earth is full of His glory."

At the sound of their voices the door posts and thresholds shook and the temple was filled with smoke. "Woe to me!" I cried. "I am ruined! For I am a man of unclean lips, and I live among a people of unclean lips, and my eyes have seen the King, the Lord Almighty."

Then one of the seraphs flew to me with a live coal in his hand, which he had taken with tongs from the altar. With it he touched my mouth and said, "See, This has touched your lips; your guilt is taken away and your sin atoned for." (Is 6:1-7) (NIV)

### **The Memorial of God's Salvation:**

The Memorial is an Eucharistic prayer includes proclamation of the history of our salvation; the divine saving plan for us. This prayer starts with the memorial of our incarnation and fall. Then the priest declares the incarnation of the Son of God and His works for us, His Crucifixion, Resurrection, Ascension and His last Advent.

These prayers have their roots in The Book of Isaiah and The Book of Revelation. St. John said; "Each of the four living creatures had six wings and was covered with eyes all around, even under his wings. Day and night they never stop saying: "Holy, holy, holy is the Lord God Almighty, Who was, and Is, and Is to come."

Whenever the living creatures give glory, honor and thanks to Him Who sits on the throne and Who lives for ever and ever, the twenty-four elders fall down before Him Who sits on the throne, and worship Him Who lives for ever and ever. They lay their crowns before the throne and say: "You are worthy, our Lord and God, to receive glory and honor and power, for You created all things, and by Your will they were created and have their being." (Rev 4:8-11) (NIV)

"Then I looked and heard the voice of many angels, numbering thousands upon thousands, and ten thousand times ten thousand. They encircled the throne and the living creatures and the elders. In a loud voice they sang: "Worthy is the Lamb, Who was slain, to receive power and wealth and wisdom and strength and honor and glory and praise!" (Rev 5:11-12) (NIV)

This is our eternal hymn, by which we give praise to the Holy Trinity, and in which we find a fountain of love, peace, joy, righteousness and divine love.

## **FOCUS and CONCLUSION**

Isaiah (6:1-9) gives us a wonderful description of the Holiness, Purity, and Majesty of our Lord Jesus Christ. He is the King of Glory. No one living on Earth is able to get near to Him. Even the heavenly powers must cover themselves, and it is a great and awesome task for them to serve Him. Yet because of His great love for us, He allowed His Son to be incarnated into a human form, and to die for our sake – He who is the King and creator, and ruler of all things. He who sits on His Throne, and the Cherubim and the Seraphim worship Him unceasingly. We, by our singing this of praise, worship our Lord Jesus Christ, and ask him to look favourably on our sins and unworthiness. That we may be made worthy of partaking of his Holy Body and Holy Blood, and accordingly overcome the weaknesses and sins of our body so we may gain holiness and eternal life with Him.

Glory be to God forever, Amen.