

# The Hymn of Victory

Lesson 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.

## Background:

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.

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 Liturgy of The Faithful

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.

Continued:

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.

**Dialogue:**

**Priest:**

**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.**

## Dialogue Con't:

**Priest:**

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

**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:**

# **The Hymn Of The Seraphim**

**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.**

This prayer has its 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)



## 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.