



The Praises and Sundays of Kiahk Encountering the Baby of the Manger

The Second Sunday of Kiahk



The Holy Dialogue & the Child of the Manger

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On the first Sunday of the month of Kiahk, we saw how Saint Mary kept her holy silence since her childhood, and the Lord allowed Zachariah the priest to be mute that he may devote himself to studying the scriptures and prophecies about the Messiah the Savior. We also saw how the infant John joyfully praised Christ in Elizabeth's womb, and no one heard his praise except for the Lord Himself.

This holy silence does not conflict with the holy dialogue that one can have with God. This holy inner silence sanctifies the depths of the soul, emotions, and tongue, preparing the believer for a holy dialogue with God in harmony with his silence. This is what we see in the character of Saint Mary, the mother of the Messiah the Word.

Comparing the dialogue of the first Eve and the dialogue of the new Eve

① Our celebration of the nativity of the Lord Christ, the incarnate Word of God, is based on our practical experience of the words of the Apostle: “has in these last days



spoken to us by His Son” (Heb. 1: 2). He came down to us and dwelt among us, that we may listen to His voice in our hearts, experience His salvation through the Cross, and to enter with Him into an eternal holy union. As our depths are sanctified and His kingdom is within us (Luke 17:21), our silence as well as our conversations, become sanctified in the Holy Lord.

② Saint Jacob of Serugh says that even though Saint Mary in her silence was thinking about all the events that occurred to Christ from the annunciation of His birth until the day of her departure to Paradise, she must have had numerous conversations with many: with the shepherds, the Magi and the angels who came to announce the good news and the angels who did not take any action during

His trials, sufferings, and crucifixion. In all this, she did not give up her silence. We will briefly mention some of her conversations here.

③ Saint Irenaeus (2nd century) believes that Eve in her dialogue with the serpent tied a knot, which the second Eve (St. Mary) resolved through her dialogue with the angel Gabriel.

④ Saint Jacob of Serugh believes that the first Eve took part in a corrupt dialogue and followed it with a corrupt silence, while the new Eve began with a holy edifying dialogue and followed it with a holy and edifying silence for her life and the lives of her faithful children in the following generations.

⑤ The serpent approached Eve and started a dialogue with her without greeting her at the beginning or offering peace to her, because any dialogue with Satan or sin can



never grant peace. As the prophet Isaiah says: “There is no peace, Says my God, for the wicked” (Isaiah 57:21). As for the angel, he started the dialogue by saying: “Rejoice, highly favored one, the Lord is with you; blessed are you among women” (Luke 1:28). Their dialogue was conducted

by the divine grace and in the divine presence. Whoever practices holy silence by which he tastes the sweetness of the divine presence, his speech becomes salted with the salt of the Holy Spirit, full of sweetness and kindness. We should not be surprised at the focus of Joshua the son of Sirach on the tongue as a tool for the growth and glory of the wise, while it becomes a tool of destruction for the foolish.

“There is glory and dishonor in speech, and a man's tongue may cause him to fall.” (Sirach 5:13)

“Pleasant speech will multiply his friends, And a gracious tongue will multiply many kind greetings” (Sirach 6:5)

“A slip on the ground is better than a slip of the tongue; Thus the downfall of evil will come speedily.” (Sirach 20:18)

“Who will set a guard over my mouth, And a prudent seal over my lips, That I may not fall because of them, And that my tongue may not destroy me? (Sirach 22:27)

“The blow from a whip causes a wound, But a blow from the tongue breaks bones.” (Sirach 28:17)

6 Eve inclined her ears to hear from the serpent the false words and doubts about the faith, “Has God indeed said, ‘You shall not eat of every tree of the garden?’” The dialogue



ended with silence in front of the enemy’s denial of God’s promise: “You will not surely die..., and you will be like God, knowing good and evil.” (Genesis 3: 4-5). She believed the lies and remained silent, so her corrupt silence followed her corrupt dialogue.



As for the new Eve, she entered into an edifying dialogue whose goal was not mere curiosity, but growth in the knowledge of God's mysteries and deeds. Without this dialogue, who would have known the role of the Holy Trinity in the incarnation: “The Holy Spirit will come upon you, and the power of the Highest will overshadow you; therefore, also, that Holy One who is to be born will be called the Son of God.” (Luke 1:35). This dialogue prompted her into holy silence, in the spirit of faith: “Behold the maidservant of the Lord! Let it be to me according to your word.” (Luke 1:38).

Someone might ask: What do we start with, with holy silence or holy dialogue? The practical answer came in the life of the new Eve: whoever draws near to the Lord, enjoys holy silence as well as these holy dialogues. And whoever withdraws from God to be alone with the enemy, like the first Eve, his speech becomes corrupt and corrupting, and his silence becomes also corrupt and destructive.

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We are always in need for more servants to join our translation team. Even if you don't know Arabic, we still need you. If you are interested in helping out please contact Mina Medhat at minamedhat84@gmail.com

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