



Evangelische-Lutherische Kreuzkirche Bremerhaven



Luke 1

لُوقَا 1

26 And in the sixth month of her pregnancy, the angel Gabriel was sent by God to a city of Galilee, named Nazareth,

27 To a virgin betrothed to a man whose name was Joseph, of the lineage of David; and the name of the virgin was Mary.

28 And after coming to her, the angel said, "Hail, you who are highly favored! The Lord is with you; blessed are you among women."

29 But when she saw him, she was greatly perplexed at his message, and was considering what kind of salutation this might be.

26 وَفِي الشَّهْرِ السَّادِسِ أُرْسِلَ
جِبْرَائِيلُ الْمَلَاكُ مِنَ اللَّهِ إِلَى مَدِينَةٍ
مِنَ الْجَلِيلِ اسْمُهَا نَاصِرَةُ، 27 إِلَى
عَذْرَاءٍ مَخْطُوبَةٍ لِرَجُلٍ مِنْ بَيْتِ دَاوُدَ
اسْمُهُ يُوسُفُ. وَاسْمُ الْعَذْرَاءِ مَرْيَمُ.
28 فَدَخَلَ إِلَيْهَا الْمَلَاكُ وَقَالَ: «سَلَامٌ
لَكَ أَيَّتُهَا الْمُنْعَمُ عَلَيْهَا! الرَّبُّ مَعَكَ.
مُبَارَكَةٌ أَنْتِ فِي النِّسَاءِ». 29 فَلَمَّا
رَأَتْهُ اضْطَرَبَتْ مِنْ كَلَامِهِ، وَفَكَّرَتْ:
«مَا عَسَى أَنْ تَكُونَ هَذِهِ التَّحِيَّةُ!».

30 Then the angel said to her,
“Do not be afraid, Mary, because
you have found grace with God;

31 And behold, you shall
conceive in your womb and give
birth to a Son; and you shall call
His name Jesus.

32 He shall be great, and shall
be called the Son of the Highest;
and the Lord God shall give
Him the throne of David, His
forefather;

33 And He shall reign over the
house of Jacob into the ages,
and of His kingdom there shall
be no end.”

30 فَقَالَ لَهَا الْمَلَكُ: «لَا تَخَافِي يَا مَرْيَمُ،

لَأَنَّكَ قَدْ وَجَدْتِ نِعْمَةً عِنْدَ اللَّهِ. 31 وَهَا

أَنْتِ سَتَحْبِلِينَ وَتَلِدِينَ ابْنًا وَتُسَمِّيْنَهُ يَسُوعَ.

32 هَذَا يَكُونُ عَظِيمًا، وَابْنُ الْعَلِيِّ يُدْعَى،

وَيُعْطِيهِ الرَّبُّ الْإِلَهَ كُرْسِيَّ دَاوُدَ أَبِيهِ،

33 وَيَمْلِكُ عَلَى بَيْتِ يَعْقُوبَ إِلَى الْأَبَدِ،

وَلَا يَكُونُ لِمُلْكِهِ نِهَآيَةٌ».

34 But Mary said to the angel,
“How shall this be, since I
have not had sexual relations
with a man?”

35 And the angel answered
and said to her, “The Holy
Spirit shall come upon you,
and the power of the Highest
shall overshadow you; and for
this reason, the Holy One
being begotten in you shall be
called the Son of God.

34 فَقَالَتْ مَرْيَمُ لِلْمَلَاكِ: «كَيْفَ يَكُونُ هَذَا
وَأَنَا لَسْتُ أَعْرِفُ رَجُلًا؟». 35 فَأَجَابَ
الْمَلَاكُ وَقَالَ لَهَا: «الرُّوحُ الْقُدُسُ يَحِلُّ
عَلَيْكَ، وَقُوَّةُ الْعَلِيِّ تُظِلُّكَ، فَلِذَلِكَ أَيْضًا
الْقُدُّوسُ الْمَوْلُودُ مِنْكَ يُدْعَى ابْنَ اللَّهِ.

36 Now behold, Elizabeth your kinswoman has also conceived a son in her old age; and this is the sixth month for her who was called barren.

37 For with God nothing shall be impossible.”

38 And Mary said, “Behold the handmaid of the Lord; may it be done to me according to your word.” And the angel departed from her.

36 وَهُوَذَا أَلِیْصَابَاتُ نَسِیَّتُكِ هِیَ

أَیْضًا حُبْلَى بِأَبْنٍ فِی شَیْخُوخَتِهَا،

وَهَذَا هُوَ الشَّهْرُ السَّادِسُ لِتِلْكَ

الْمَدْعُورَةِ عَاقِرًا، 37 لِأَنَّهُ لَیْسَ شَیْءٌ

غَیْرَ مُمَكِّنٍ لَدَى اللَّهِ». 38 فَقَالَتْ

مَرْیَمُ: «هُوَذَا أَنَا أَمَةٌ الرَّبِّ. لَیْکُنْ لِی

كَقَوْلِكَ». فَمَضَى مِنْ عِنْدِهَا الْمَلَائِكَةُ.

Luke 1

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46 Then Mary said, "My soul magnifies the Lord,

47 And my spirit has exulted in God my Savior;

48 For He has looked upon the humble estate of His handmaid; for behold, from this time forward all generations shall count me blessed,

49 Because the Mighty One has done great things to me, and holy is His name;

50 And His mercy is toward those who fear Him, from generation to generation.

46 فَقَالَتْ مَرْيَمُ: «تُعْظِمُ نَفْسِي الرَّبَّ،

47 وَتَبْتَهِجُ رُوحِي بِاللهِ مُخْلِصِي،

48 لِأَنَّهُ نَظَرَ إِلَى اتِّضَاعِ أَمَّتِهِ. فَهُوَذَا

مُنْذُ الْآنَ جَمِيعُ الْأَجْيَالِ تُطَوِّبُنِي،

49 لِأَنَّ الْقَدِيرَ صَنَعَ بِي عَظَائِمَ،

وَأَسْمُهُ قُدُّوسٌ، 50 وَرَحْمَتُهُ إِلَى جِيلِ

الْأَجْيَالِ لِلَّذِينَ يَتَّقُونَهُ.

51 He has worked strength with His arm; He has scattered the haughty in the imagination of their hearts.

52 He has put down rulers from thrones, and has exalted the lowly.

53 He has filled the hungry with good things, and the rich He has sent away empty.

54 He has helped His servant Israel, in remembering His mercy,

55 Exactly as He spoke to our fathers, to Abraham and to his seed forever.”

51 صَنَعَ قُوَّةً بِذِرَاعِهِ. شَتَّتَ الْمُسْتَكَبِرِينَ

بِفِكْرِ قُلُوبِهِمْ. 52 أَنْزَلَ الْأَعَزَّاءَ عَنِ الْكَرَاسِيِّ

وَرَفَعَ الْمُتَضَّعِينَ. 53 أَشْبَعَ الْجِيَاعَ خَيْرَاتٍ

وَصَرَفَ الْأَغْنِيَاءَ فَارِغِينَ. 54 عَضَدَ

إِسْرَائِيلَ فَتَاهُ لِيَذْكُرَ رَحْمَةً، 55 كَمَا كَلَّمَ

آبَاءَنَا. لِإِبْرَاهِيمَ وَنَسْلِهِ إِلَى الْأَبَدِ».

56 فَمَكَثَتْ مَرْيَمُ عِنْدَهَا نَحْوَ ثَلَاثَةِ أَشْهُرٍ، ثُمَّ

رَجَعَتْ إِلَى بَيْتِهَا.

Dear congregation,
1. It's how things go among us humans: I've made a promise, but for a good reason, I can't keep it. Everyone should understand that, I say. But that's not how it works! It turns out that I've disappointed others, even hurt and offended them. Paul, in his second letter to the Corinthians, has to explain that he couldn't keep his promise to come to Corinth before traveling to Macedonia. There were reasons for this. But still! The Corinthians are disappointed, irritated, upset.

الخروج من الشفقة على الذات يعني أن يتوقف الإنسان عن ترديد نظراته عن نفسه باستمرار، بل أن يسمح للآخرين أن يقولوا له من الخارج كيف هو حاله وماذا يمكنه أن يفعل من أجل شفائه. الإيمان بربنا يسوع المسيح يساعد على التوبة والرجوع.

2. Soon, the question will arise whether Paul really values “his” congregation. And it will quickly be discussed what light this incomprehensible behavior of the Apostle casts on his message. Even in our own congregations, a dismissive attitude toward someone can quickly develop, perhaps even sparking a theological debate that started out as a discussion of a personal trait, a mistake, or an oversight. And when we’ve been disappointed, we don’t easily move past it.

في المسيح يقول الله نعم لي. أستطيع أن أخرج من كهف الشفقة على الذات الدافئ. أنا إنسان يقول الله له نعم. قد يراني الآخرون شخصًا يمكن معرفة الكثير عنه من خلال الملفات المختلفة. وأنا أيضًا شخص أصبحت بياناته على الإنترنت أكثر إتاحة مما أتصور.

3. Paul has to choose his words carefully and writes to the Corinthians: “As surely as God is faithful, our word to you has not been ‘Yes’ and ‘No’ at the same time. For the Son of God, Jesus Christ, who was preached among you by us, by me and Silvanus and Timothy, was not ‘Yes’ and ‘No,’ but in him it was always ‘Yes.’ For all the promises of God find their ‘Yes’ in him. That is why it is through him that we utter the ‘Amen’ to the glory of God. And it is God who establishes us with you in Christ, and has anointed us, and has put his seal on us and given us his Spirit in our hearts as a guarantee.”
(2 Corinthians 1:18-22)

أنا مستخدم، مستهلك، ناخب، متعاطف، مريض،
عضو، مهتم. كل هذا أنا. ولكن أكثر من ذلك بكثير،
وقبل كل شيء، أنا الإنسان الذي يقول الله له نعم.

4. In Christ, the “Yes” of God happens, the “Yes” of God to each and every one of us. We hear it. The biblical stories tell it to us, the hymns in the hymnbook sing it. So why does this often fail to give us strength for our lives? We’ve had our experiences, we say. We carry disappointments within us. They have to do with the fact that we experience many “No’s”, more “No’s” than “Yes’s”. It’s not always spoken, but silence can also mean “no”. Some people carry the uncertainty with them well into old age, wondering if others like them as they are.

منذ أن بدأت أكون، يقول الله نعم لي: «منذ كنت في رحم أمي، حين منحني كياني والحياة التي أعيشها»، كما جاء في الترنيمة (كتاب الترانيم 325، المقطع 2).

5. Am I truly loved, accepted? Can I like myself? Have I arrived in my life, or am I still searching for another place, a different role, a different happiness? Who says “Yes” to me? There’s this type of person who enters a room, quickly stands in the middle, fills the space, and everything orients around them. If I’m not like that, if I can’t do that, if I tend to stand on the edge, not know what to say at first, and wait - then I often have to wait a long time before someone takes an interest in me.

يُخْتَبَرُ نَعْمُ اللَّهِ لِي بِأَوْضَحِ صُورَةٍ عِنْدَمَا أُخْتَبَرُ فَاعْلَيْتَهُ
بِنَفْسِي. وَفِي صَرَاعَاتِ الْغُرُورِ وَالْمُظَاهَرِ يَوْجِدُ مَجَالَ
جَيِّدٍ لِلتَّدرِّبِ عَلَى ذَلِكَ. نَعْمُ اللَّهِ الْحَاسِمَةُ لِي قَدْ قِيلَتْ
بِالْفِعْلِ، وَلَا أَحْتَاجُ أَنْ أُسْتَحَقَّهَا.

6. In Christ, God says “Yes” to me. Does that touch me? I remain skeptical. Many of us prefer to remain skeptical. We’ve had our experiences. We’ve had to endure many disappointments. Often, we nurture and cultivate our disappointments. We are quite like the Corinthians. It’s so easy to retreat into disappointment. It can be a warm cave. No one can pull us out of it quickly.

في أنظمة الترتيب الاجتماعي، والعادات، والتقدير،
يكون الحسد والنزاع قرييين دائمًا. أنماط الطفولة
المبكرة تبقى فعّالة طوال الحياة وتغذي المنافسات.

7. Could it be that at times, we are like addicts? An addict also lives in a world that revolves entirely around themselves. They want to get out, but at the same time, they don't. They can pull others, who want to help, so far into their self-centered world that they become co-dependent. Help only comes when the addict leaves their world of self-pity, no longer repeating their own self-perceptions, but listens to others about how things really stand and what they can do to heal. Faith in our Lord Jesus Christ helps with this transformation

القدرة على التنازل هي حرية عظيمة. والمساعدة على التفاهم والتصالح هي سعادة مبهجة. نعمُ الله لي قد قيلت. وهذا يجعلني حرًا في التنازل، وفي فهم الآخرين، وفي التسامح.

8. In Christ, God says “Yes” to me. I can come out of the warm cave of self-pity. I am a person to whom God says “Yes”. Others may see in me someone whose data is stored in various files. I am someone whose information is more accessible online than I want it to be. I am a user, a consumer, a voter, a sympathizer, a patient, a member, an interest holder. I am all of that. But I am much more, and above all, I am the person to whom God says “Yes”.

كم هو جميل ومليء بالحياة والفرح أن يتجلى نعمُ الله،
يتضح ذلك في الأشخاص الذين يقعون في الحب. لأن
الله وضع نعمه في كل واحد منهما، يلتقي هنا الندّ
بالندّ رغم كل الاختلاف.

9. Since I began to exist, God has said “Yes” to me: “As soon as I was in my mother’s womb, he gave me my being and the life I have”, as the hymn says. (EG 325,2) God’s “Yes” becomes most real to me when I experience his action. The struggle for vanity is a good practice field for this. The decisive “Yes” to me has already been spoken; I don’t have to earn it. In matters of rank, conventions, and appreciation, envy and strife are quick to follow.

لا شرط، لا تحفظ، لا حساب للأداء مقابل المقابل. أنا نعمُ الله، والله يجعلني هدية. وأنتَ/أنتِ كل محبتي، وأنتَ/أنتِ أيضًا هدية من الله. الله يهبنا بعضنا لبعض.

10. Early childhood patterns remain effective throughout life and fuel competition. The ability to give in is a great freedom. Helping to understand and reconcile is a fulfilling joy. The “Yes” to me has been spoken. That frees me to give in, to understand others, to reconcile. How beautiful and full of life the “Yes” of God can unfold is shown in people who fall in love. Because God has placed His “Yes” in each of them, opposites attract, despite all their differences.

نعمُ الله تجعل منا بشرًا قادرين على
المحبة. وهذه النعم ترشدنا إلى القريب
الذي يحتاج إلى محبتنا.

11. No reservations, no conditions, no imbalance of performance and counter-performance. I am a “Yes” from God, and God makes me a gift. And you are my love, and in that, you are also a gift from God. God gives us to each other. God’s “Yes” makes us people who are capable of love. This “Yes” shows us the neighbor who needs our love.

وبالمثل، توجّه هذه النعم نظرنا أيضًا إلى أنفسنا.
محبة القريب ومحبة الذات مرتبطتان معًا. هذا ما
تعرفه الوصية اليهودية القديمة التي يؤكدّها يسوع:
«تحب قريبك كنفسك».

12. And this “Yes” also directs our gaze toward ourselves. Loving others and loving ourselves go hand in hand. The old Jewish wisdom, which Jesus embraces and affirms, knows this: “You shall love your neighbor as yourself.” You shall love yourself, you may like yourself, and be at peace with who you are. Some church ethics have not emphasized this enough or even ignored it. Some Christian upbringing has withheld this from us or made self-love seem suspect.

يجب أن تحب نفسك، ويُسمح لك أن تقبل نفسك وأن تكون راضيًا عنها كما أنت. بعض الأخلاقيات الكنسية لم تُبرز هذا أو تجاهلته تمامًا، وبعض التربية المسيحية حرمتنا منه أو جعلت محبة الذات أمرًا مشكوكًا فيه.

13. Today, we know how important it is for a person to be loving toward themselves, toward their body as well as their soul. Both need care, and there must be time for this. And we must stop always blaming ourselves, seeing ourselves as unworthy of a new task or challenge, putting ourselves down. I no longer surrender to every dark path leading to fear. I can stand with myself, accept my strengths and weaknesses, my successes and my failures.

اليوم نعلم مدى أهمية أن يكون الإنسان محبًا لنفسه، لجسده كما لنفسه. يجب أن يكون هناك وقت للاهتمام بكليهما. ويجب أن يتوقف البحث الدائم عن الخطأ في نفسي، وأن أتوقف عن التقليل من شأني أو الخضوع للخوف.

14. I don't have to run away from myself anymore. I stay with myself and say "Yes" to myself.

Someone else has already done that. In Christ, God says "Yes" to us. The Holy Spirit dwells in us, sealed through Jesus Christ. Let's listen carefully! Let's look around! These days, nativity scenes are being set up everywhere. Above the edge of the wooden manger, the little hand of the newborn child reaches out. Let this little hand not grasp at emptiness. For whoever dares to approach this child, in the end, must become strong and joyful, without fear. To become joyful and strong -this, I say "Yes" to myself. Amen!

لا أهرب بعد الآن من نفسي. أبقى مع نفسي وأقول نعم لي، لأن شخصًا آخر سبق وقالها: في المسيح يقول الله نعم لنا. الروح القدس يسكن فينا ومختوم فينا بيسوع المسيح. لنصغ جيدًا! ولننظر حولنا! في هذه الأيام تُقام مغارات الميلاد، وتبرز يد الطفل الصغير من المذود. لا تتركوا هذه اليد الصغيرة تمتد إلى الفراغ، لأن من يغامر مع هذا الطفل، سيصبح في النهاية قويًا وفرحًا بلا خوف. أن نصبح فرحين وأقوياء – لهذا أقول أنا أيضًا: نعم. آمين.