

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

5200 Diamond Heights Blvd., San Francisco, CA 94131

Tel: (415) 648-5200

Email: info@stnicholas-sf.com--website: stnicholas-sf.com

His Eminence **Metropolitan JOSEPH**, Archbishop
of New York and Metropolitan of all North America

Pastor, V. Rev. **Fr. George Baalbaki**

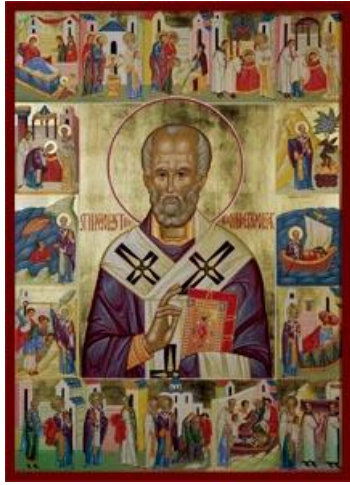
(586) 214-4428 revbaalbaki@yahoo.com

Pastor Emeritus, V. Rev. **Fr. Gregory Ofiesh**

Sub-Dn. **Ilyan Baalbaki**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, March 21, 2021

First Sunday of Great Lent -Sunday of Orthodoxy- (Veneration of Icons)

أحد الأرثوذكسية

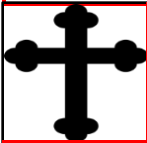
IMPORTANT NOTICE: CHURCH IS OPEN!

If you plan to attend, please make sure you wear a mask and use hand sanitizer when you walk inside. Please don't attend if you're feeling sick.

You can still watch the livestream of the services on our social media.

Youtube: <https://www.youtube.com/channel/UCrDWWPWreLZpVhzVGZkjDIA>

We pray for the good health, well-being, and safety of everyone. God bless!



MEMORIAL SERVICE:

Forty Day Memorial Service for the Handmaiden of God **Noor Kouchakji**, offered by her family. May her memory be eternal!

HIERARCHAL VISIT: His Eminence Metropolitan JOSEPH will preside the first Akathist Service with us on Friday March 19th at 7 PM. Please do your best to join us and get the blessing of our Father in Christ.

THE EPISTLE: St. Paul to the Hebrews. (11:24-26, 32-40)

Brethren, by faith Moses, when he was grown up, refused to be called the son of Pharaoh's daughter; choosing rather to share ill-treatment with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of the Christ greater riches than the treasures of Egypt; for he looked to the recompense of reward. And what more shall I say? For the time would fail me if I tell of Gideon, Barak, Sampson, Jephthah, of David and Samuel and all the prophets, who through faith subdued kingdoms, worked righteousness, obtained promises, stopped the mouths of lions, quenched the power of fire, escaped the edge of the sword, from weakness were made strong, became mighty in war, and turned to flight armies of the aliens. Women received their dead by resurrection, and others were tortured, not accepting their deliverance, that they might obtain a better resurrection. And others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn asunder, they were tempted, they were slain with the sword; they went about in skins of sheep and goats, being destitute, afflicted, tormented (of whom the world was not worthy), wandering in deserts and mountains, and in dens and caves of the earth. And all these, having obtained a witness through their faith, did not receive the promise, since God had foreseen something better for us, that apart from us they should not be made perfect.

الرسالة: العبرانيين 11: 24-26, 32-40 يا إخوة، بالإيمان موسى لما كَبُرَ أبى أن يُدعى ابناً لابنة فرعون. مُخْتاراً الشَّقاءَ مَعَ شَعْبِ اللَّهِ عَلَى التَّمَتُّعِ الْوَقْتِيِّ بِالْخَطِيئَةِ. وَمُعْتَبِراً عَارَ الْمَسِيحِ غِنَى أَعْظَمَ مِنْ كُنُوزِ مِصْرَ، لِأَنَّهُ نَظَرَ إِلَى الثَّوَابِ. وَمَاذَا أَقُولُ أَيْضاً؟ إِنَّهُ يَضِيقُ بِي الْوَقْتُ إِنْ أَخْبَرْتُ عَنْ جِدْعُونَ وَبَارَاقَ وَشَمْشُونَ وَيَفْتَاخَ وَدَاوُدَ وَصَمُوثِيلَ وَالْأَنْبِيَاءِ. الَّذِينَ بِالْإِيمَانِ قَهَرُوا الْمَمَالِكَ، وَعَمَلُوا الْبِرَّ، وَنَالُوا الْمَوَاعِدَ، وَسَدُّوا أَفْوَاهَ الْأَسُودِ. وَأَطْفَأُوا جِدَّةَ النَّارِ، وَنَجَّوْا مِنْ حَذِّ السَّيْفِ، وَتَقَوَّوْا مِنْ ضَعْفٍ، وَصَارُوا أَشِدَّاءَ فِي الْحَرْبِ، وَكَسَرُوا مَعْسَكَرَاتِ الْأَجَانِبِ. وَأَخَذَتْ نِسَاءً أُمُوتَهُنَّ بِالْقِيَامَةِ. وَعَذَّبَ آخَرُونَ بِتَوَتِيرِ الْأَعْضَاءِ وَالضَّرْبِ، وَلَمْ يَقْبَلُوا بِالنَّجَاةِ، لِيَحْصُلُوا عَلَى قِيَامَةِ أَفْضَلٍ. وَآخَرُونَ ذَاقُوا الْهَرَّةَ وَالْجُلْدَ وَالْقَيْدَ أَيْضاً وَالسَّجْنَ. وَرُجِمُوا، وَنُشِرُوا، وَامْتَحَنُوا، وَمَاتُوا بِحَذِّ السَّيْفِ، وَسَاحُوا فِي جُلُودِ غَمٍّ وَمَعِزٍّ، وَهُمْ مُعَوِّزُونَ مُضَائِقُونَ مَجْهُودُونَ، وَلَمْ يَكُنِ الْعَالَمُ مُسْتَحَقّاً لَهُمْ) وَكَانُوا تَائِبِينَ فِي الْبَرَارِي وَالْجِبَالِ، وَالْمَغَاوِرِ وَكُهُوفِ الْأَرْضِ. فَهَؤُلَاءِ كُلُّهُمْ مَشْهُوداً لَهُمْ بِالْإِيمَانِ، لَمْ يَنَالُوا الْمَوْعِدَ. لِأَنَّ اللَّهَ سَبَقَ فَنَضَرَ لَنَا شَيْئاً أَفْضَلَ، أَنْ لَا يَكْمُلُوا بِدُونِنَا.

THE GOSPEL: St. John. (1:43-51)

At that time, Jesus decided to go to Galilee. And He found Philip and said to him, "Follow Me." Now Philip was from Bethsaida, the city of Andrew and Peter. Philip found Nathanael, and said to him, "We have found Him of Whom Moses in the Law and also the Prophets wrote, Jesus of Nazareth, the son of Joseph." Nathanael said to him, "Can anything good come out of Nazareth?" Philip said to him, "Come and see." Jesus saw Nathanael coming to Him, and said of him, "Behold, an Israelite indeed, in whom is no guile!" Nathanael said to Jesus, "How do you know me?" Jesus answered him, "Before Philip called you, when you were under the fig tree, I saw you." Nathanael answered Him, "Rabbi, Thou art the Son of God! Thou art the King of Israel!" Jesus answered him, "Because I said to you, I saw you under the fig tree, do you believe? You shall see greater things than these." And Jesus said to him, "Truly, truly, I say to you, you will see heaven opened, and the angels of God ascending and descending upon the Son of man."

انجيل يوحنا (1:43-51) فِي ذَلِكَ الزَّمَانِ، أَرَادَ يَسُوعُ الْخُرُوجَ إِلَى الْجَلِيلِ فَوَجَدَ فِيلِبُّسَ فَقَالَ لَهُ: اتَّبِعْنِي. وَكَانَ فِيلِبُّسُ مِنْ بَيْتِ صَيْدَا مِنْ مَدِينَةِ أَنْدَرَاوَسَ وَبَطْرُسَ. فَوَجَدَ فِيلِبُّسُ نَتَّانَائِيلَ، فَقَالَ لَهُ: إِنَّ الَّذِي كَتَبَ عَنْهُ مُوسَى فِي النَّامُوسِ وَالْأَنْبِيَاءِ قَدْ وَجَدْنَاهُ، وَهُوَ يَسُوعُ بْنُ يَوْسُفَ الَّذِي مِنَ النَّاصِرَةِ. فَقَالَ لَهُ نَتَّانَائِيلُ: أَمِنْ النَّاصِرَةِ يُمَكِّنُ أَنْ يَكُونَ شَيْءٌ صَالِحٌ؟ فَقَالَ لَهُ فِيلِبُّسُ: تَعَالِ وَانْظُرْ. فَرَأَى يَسُوعُ نَتَّانَائِيلَ مُقْبِلاً إِلَيْهِ، فَقَالَ عَنْهُ: هَذَا إِسْرَائِيلِيُّ حَقًّا لَا غَشٍّ فِيهِ. فَقَالَ لَهُ نَتَّانَائِيلُ: مِنْ أَيْنَ تَعْرِفُنِي؟ أَجَابَ يَسُوعُ، وَقَالَ لَهُ: قَبْلَ أَنْ يَدْعُوكَ فِيلِبُّسُ وَأَنْتَ تَحْتَ التَّيْنَةِ رَأَيْتُكَ. أَجَابَ نَتَّانَائِيلُ وَقَالَ لَهُ: يَا مُعَلِّمُ، أَنْتَ ابْنُ اللَّهِ، أَنْتَ مَلِكُ إِسْرَائِيلَ. أَجَابَ يَسُوعُ وَقَالَ لَهُ: لِأَنِّي قُلْتُ لَكَ إِنِّي رَأَيْتُكَ تَحْتَ التَّيْنَةِ آمَنْتَ؟ إِنَّكَ سَتُعَايِنُ أَعْظَمَ مِنْ هَذَا. وَقَالَ لَهُ: الْحَقُّ الْحَقُّ أَقُولُ لَكُمْ، إِنَّكُمْ مِنَ الْآنَ تَرَوْنَ السَّمَاءَ مَفْتُوحَةً، وَمَلَائِكَةُ اللَّهِ يَصْعَدُونَ وَيَنْزِلُونَ عَلَى ابْنِ الْبَشَرِ.

CONGRATULATIONS: We are proud to have **Tariq Rantisi** as our newly ranked Sub-Deacon helping out in the Altar. We ask the Lord to bless his Ministry. AXIOS! He Is Worthy! Many Years!

ALTAR CANDLE OFFERING:

- ❖ Offered by **Suzan Katami** for the continued good health of **Laila Louh and Tony Katami**. God bless and many years!
- ❖ Offered by **Suha Khoury** for the continued good health of **Elias Suleiman and Suzan Khoury and Khader & Samira Fashho**. God bless and many years!
- ❖ Offered by St. Nicholas Church for the good health and well-being of **Basma Howell**. God bless and many years!
- ❖ Offered by St. Nicholas Church for the good health and well-being of **Inam Shami**. God bless and many years!
- ❖ Offered by St. Nicholas Church for the good health of **Hanna and Claudia Azar and family** on the special occasion of churching newborn blessing **Gabriel Salim Azar**. God bless and many years!
- ❖ Offered by **Suheil & Randa Shatara and family** for the good health of the **Shatara and Najjar families**. God bless and many years! Also, in loving memory of **Nassif Khoury, Elias Shatara and Hanna and Nour Najjar**. May their memory be eternal!

2021 Great Lent Celebration

Lent Period: March 15th – May 1st

Strict Fast: NO Dairy, Meat, Cheese, Eggs, and Fish

| Day | Date | Celebration | | | |
|---|---|--|---|---------------------------------------|----------|
| Sunday | March 21 | Sunday of Orthodoxy | | | |
| Wednesday | March 25 | Annunciation of the Theotokos (Fish Allowed) | | | |
| Sunday | April 4 | Sunday of the Holy Cross | | | |
| Sunday | April 25 | Palm Sunday (Fish Allowed) | | | |
| Friday | April 30 | Great and Holy Friday | | | |
| Sunday | May 2 | GREAT AND HOLY PASCHA | | | |
| The Services program during the period of Great Lent 2021 | | | برنامج الصلوات خلال فترة الصوم الأربعيني المقدس لعام ٢٠٢١ | | |
| Wednesdays | Great Compline Service | 7 pm | مساءً | خدمة النوم الكبرى " يا رب القوات" | الإربعاء |
| Fridays (Followed by Potluck) | Akathist Service | 7 pm | ٧ مساءً | خدمة مديح والدة الاله | الجمعة |
| Sundays | The Divine Liturgy of Saint Basil the Great | 11 am | ١١ صباحاً | القداس الإلهي للقدّيس باسيليوس الكبير | الأحد |

CHOIR/CHANTERS NEEDED:

Arabic Byzantine choir practice for the Great Lent and Holy Week is being resumed. If you are interested or would like to help out, please contact Father George.

CHURCH HALL REMODEL: We would like to let you know that we've started the remodel of the bar and the bathrooms in our church hall. We are very excited about this project and can't wait to share the updates with you when it's completed.

MARCH IS ANTIOCHIAN WOMEN'S MONTH: Our Ladies Auxiliary will be working on updating our Altar Robes and the Holy Altar Table Cover. If you'd like to donate, please mail a check to the church earmarked "Altar Robes". This Sunday, Our Ladies Auxiliary are offering Katayef with walnuts for 2\$ each. Order by Friday by calling the Church office or Salwa Shnoudi at (650) 580 8561. Pick up is this Sunday from 12-1:30 at St. Nicholas. Thank you!

TREE OF LIFE: We have updated our Tree of Life in the back of our Church. If you would like to purchase a Leaf with your name or a loved one's name engraved to hang on the Tree, please contact the Church office.

ANNOUNCEMENTS & EVENTS:

Saturday March 27th – 12PM, Young Adults of St Nicholas will be having a social event at Stow Lake in Golden gate park! Trying to get back to our normal lives, come out and join us with a Pedal Boat with lunch! Boats are \$10 a person and we encourage everyone to bring their own lunch.

Metropolitan Anthony: Triumph of Orthodoxy

Today the Orthodox Church is keeping the great feast of the Triumph of Orthodoxy over all heresies. It is not the triumph of the Orthodox over other people, of our Church over another church. It is the triumph of the spirit of truth within the community of men, the triumph of God in the midst of His people. This triumph was declared when the doctrine of the icons was proclaimed and it signifies once more the vindicating of two things; on the one hand that God has truly

become man. God Himself, the God of Heaven, the Living God has become a living man, and also that the Lord was made flesh and that it is within the compass of this created world that the divine presence was made manifest and revealed. It is a revelation both about God and about the created world. We recognise in Christ the true Man and true God, very Man and very God, the Lord who makes Himself a servant and the created that unfolds itself in depth, in vastness to be great enough to become the place where God dwells, and more than this - to unite itself to God, the Lord of all things. The triumph of Orthodoxy was appointed to the day when the dogma concerning the icons was declared, a dogma according to which it is right and legitimate to paint the likeness of Christ our Lord, of the Mother of God and His Saints. And yet it is not simply images to which we attach divine names. An icon is something far greater than this. We do not possess any likeness of Christ and we are not trying to reproduce His earthly features as accurately as possible. An icon painter displays in an icon the knowledge of the Church of God about the word of God incarnate in human features, in lines and colours what is to be conveyed to us is not the historical likeness of Jesus of Nazareth, but the vision of the divine presence in human features. And an icon is even more than a revelation, a declaration of truth and of faith in lines and colours. It is blessed and hallowed, it becomes within the Church a real focus of presence. And this is why we bow to the icons, we venerate them, we kiss them, not only as likenesses, not only as images that reveal the invisible but as a dwelling place of divine grace and divine power. To declare this means simultaneously to speak of the incredible closeness of God Who unites Himself to man and makes history His own but also unites Himself to the very matter of this world and reveals its greatness and its incredible capabilities not only to become the dwelling place of God but to become pervaded with divine presence, to be filled with it. It is a message of great hope not only about men but about all things around us, and we, Christians, are called to understand this. This is why it is so important for us to try to understand all the depth of the Church's teaching about God, One in Trinity, about the incarnation of the Word of God, about the Mother of God, about Man and about things created, because we are those who should bring the world that has lost the sight of itself, an understanding of itself, not only words of truth, but words of life, not only speak but live with an understanding and depth that the Christian alone should have if we only were of the stature of true Christianity. It is a message of hope but it is also a challenge to us. As long as we do not understand this we are still on the fringe of that Church which is life eternal. Let us then try to learn, try to understand, try to live, and then we will be able to declare, not in words but in the manifestation of the spirit of God, what God has said, what He says day after day about the world He has created, about man whom He has loved and willed into the world and about Himself which is life and joy and eternity.

اكتشاف ومبادرة ومعية في المسيح

حدث لقاء نثنائيل بالمسيح، بعد تشكيك منه في هويته ودوره، أتى بناء على دعوة فيليبس، أحد تلاميذ يسوع، وإلحاحه ليتعرف إليه. شككت حينذاك مبادرة فيليبس لأحد أترابه امتحاناً قاسياً وضرورياً لقبول دعوته هذه وقبول ما تفصح عنه. أن تقبل من ينقل إليك البشرى، لا بل أن تقبل من هو البشرى نفسها، أي يسوع، ليس بالأمر المفروغ منه. فعندما فاتح فيليبس نثنائيل بأن «يسوع ابن يوسف الذي من الناصرة» يحقق ما كتبه عنه «موسى في الناموس والأنبياء» في شأن المسياً المخلص، كان جوابه صاعقاً: «أمن الناصرة يمكن أن يخرج شيء صالح؟» (يوحنا ١: ٤٥، ٤٦). لعله أيضاً جوابنا اليوم إزاء واقعنا الصعب عندما نتطلع إلى إيمان ينقذنا من صعوبته بينما نتساءل حول جدواه وفاعليته! في هذا السياق، تسلط خبرة نثنائيل الشخصية وهو تحت التينة الضوء على صراعنا هذا. ظن نثنائيل أن أحداً لا يعي أو يتفهم أو يتحسس ما تعتمل جوارحه من شوق أو أفكار أو احتياج. كان أفقه الروحي محدوداً، على قياس إدراكه البشري. لما كاشفه المسيح بحقيقة وضعه الشخصي: «قبل أن دعاك فيليبس وأنت تحت التينة، رأيتك» (يوحنا ١: ٤٨)، انفتحت مداركه ونفسه على من قاربه وقارب معاناته بهذا الرفق والقرب والمعية، من هو بتماس حي ومباشر مع حياته، من يستوعبه وكأن بينهما لحة حية! ما أحلى هذا الإله الذي يتجسد ويعرفك حتى العظم، ولديه هذا النوع من المعرفة الشخصية، ويتحلى بهذا القدر من العناية والبراعة في معالجة داخلك! لقد دخل يسوع على حياة هذا التلميذ المستقبلي في وقت كانت فيه أبواب نفسه مغلقة. مذاك ما عاد هناك من حاجز يمنع يسوع أن يقيم معه وفيه، فصرح نثنائيل من كل قلبه: «يا معلّم، أنت ابن الله! أنت ملك إسرائيل» (يوحنا ١: ٤٩).

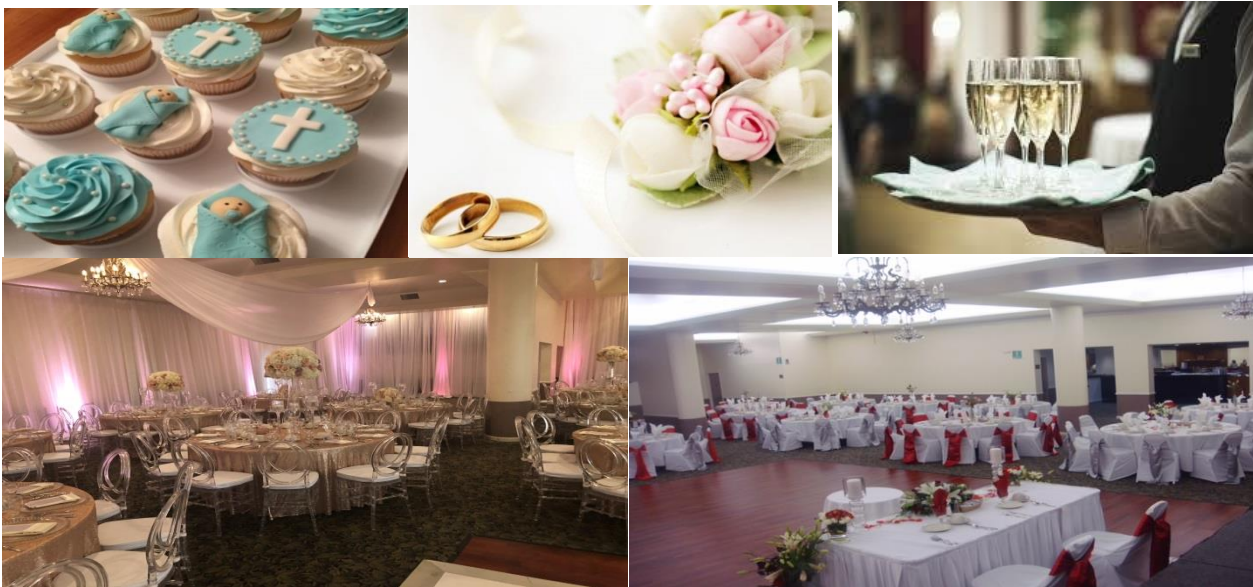
يستوقفنا دور فيليبس الريادي، الحساس والمطلوب بأن. فمبادرته «تعال وانظر» (يوحنا ١: ٤٦)، قلبت الأمور رأساً على عقب وفتحت طريقاً يقود إلى المسيح لم تكن في الحسبان. هل يمكن أن يدفع بنا اكتشاف فيليبس للمسيح على هذا نحو إلى أن نجدد اكتشافنا يسوع وتماسه الحي بواقعنا الشخصي والجماعي؟ هل يحرك هذا المعطى جذّة في الإيمان بيننا بحيث نصير خبرتنا الحية مع المسيح منطلقاً لشبكة أمان وشهادة وتضامن ومعية وحياة تكسر وحدة نثنائيل تحت التينة وبحته القلق؟ هل تضرب تلك المبادرة الإنجيلية، التي حدثت حينها والتي حمل لواءها المسيحيون عبر التاريخ القديم والحديث، برودة فينا، أو انعزالاً، أو انكفاء على الذات، أو تشكيكاً، أو ثرثرة لا طائل تحتها، أو جهلاً، أو انتقاداً، أو حرماً لسبب أو لآخر؟ هل تجدّد تلك المبادرة الإنجيلية حرارةً بين الإخوة فترت، أو لحة بينهم تصدّعت، أو مساراً لديهم انحرف، أو شكوكاً فيهم تبادت؟

لا تجد هذه الأسئلة جواباً إلا عندما يتبنّى واحدنا الآخر في المسيح، و«نستوعب» بعضنا بعضاً بمحبة المسيح. حينذاك نصير الجماعة حصناً لأعضائها، والكنيسة منارة لعمل الروح فيها، ونصير رسلاً ندعو الآخرين إلى أن يرتاحوا في حضن الرب. هذا يقوم على مبدأ أن يحرص الواحد على أن يريح الآخر عبر دعوته إلى الراحة التي وجدها في خبرته مع المسيح. ساعتها نصير معاً شهوداً لما أراد يسوع أن يعلنه لنا بقوله: «من الآن ترون السماء مفتوحة، وملائكة الله يصعدون وينزلون على ابن الإنسان» (يوحنا ١: ٥١)، فنصير بدورنا شهوداً لهذه الحركة الصاعدة النازلة علينا وعلى إخواننا كما هي الحال مع «ابن الإنسان». بهذا نفرح ونتعزى وسط الضيقة الحاضرة، وتصير شخصيتنا فيليبس ونثنائيل مثلاً لينحت فينا يسوع بداءة لا تنتهي، ومعية بيننا يهب فيها الروح كيفما يشاء ليقود الجميع إلى مراعي الخلاص.

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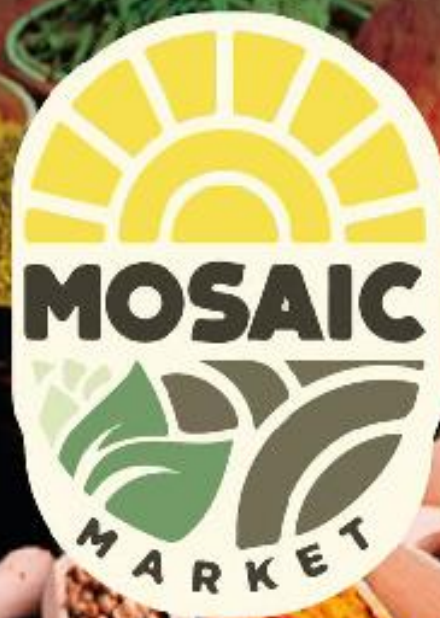


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