

كنيسة مار نقولا الأنطاكية الأرثوذكسية

St. Nicholas Orthodox Church

Antiochian Archdiocese of North America

Diocese of Los Angeles and the West

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

Pastor, V. Rev. Fr. George Baalbaki

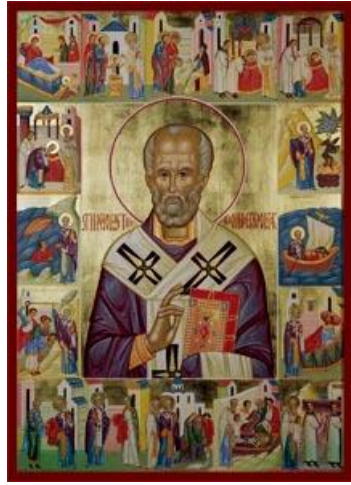
(586) 214-4428 revbaalbaki@yahoo.com

Sub-Dn. Ilyan Baalbaki

Sub-Dn. Tariq Rantisi

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, November 7, 2021

IMPORTANT NOTICE:

CHURCH IS OPEN! If you plan to attend, please make sure to wear a mask when you walk inside. Please don't attend if you're feeling sick. We pray for the good health, well-being, and safety of everyone. God bless!

MEMORIAL SERVICES:



Six Months Memorial Service for the Servant of God,

Dr. Elias Kouchakji.

May His Memory Be Eternal!



Nine Months Memorial Service for the Handmaiden of God,

Noor Kouchakji.

May Her Memory Be Eternal!

THE EPISTLE: Galatians. (1:11-19)

Brethren, I would have you know that the Gospel which was preached by me is not man's gospel. For I did not receive it from man, nor was I taught it, but it came through a revelation of Jesus Christ. For you have heard of my former life in Judaism, how I persecuted the Church of God violently and tried to destroy it; and I advanced in Judaism beyond many of my own age among my people; so extremely zealous was I for the traditions of my fathers. But when He Who had set me apart before I was born, and had called me through His grace, was pleased to reveal His Son to me, in order that I might preach Him among the Gentiles, I did not confer with flesh and blood, nor did I go up to Jerusalem to those who were Apostles before me, but I went away into Arabia; and again I returned to Damascus. Then after three years I went up to Jerusalem to visit Cephas, and remained with him fifteen days. But I saw none of the other Apostles except James the Lord's brother.

غَلَاطِيَّة

يَا إِخْوَةُ، أَعْلَمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الْإِنْسَانِ. لِأَنِّي لَمْ أَتَسَلَّمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. فَإِنَّكُمْ قَدْ سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ أَنِّي كُنْتُ أَصْطَهْدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَدْمَرُهَا. وَأَزِيدُ تَقَدُّمًا فِي مِلَّةِ الْيَهُودِ عَلَى كَثِيرِينَ مِنْ أَثْرَابِي فِي جَنْسِي، بِكَوْنِي أَوْفَرُ مِنْهُمْ غَيْرَةً عَلَى تَقْلِيدَاتِ آبَائِي. فَلَمَّا ارْتَضَى اللَّهُ، الَّذِي أَفْرَزَنِي مِنْ جَوْفِ أُمِّي وَدَعَانِي بِنِعْمَتِهِ. أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِأَبْشُرَ بِهِ بَيْنَ الْأُمَمِ، لِسَاعَتِي لَمْ أَصْغِ إِلَى لَحْمٍ وَدَمٍ. وَلَا صَعَدْتُ إِلَى أُورُشَلِيمَ إِلَى الرُّسُلِ الَّذِينَ

قَبْلِي، بَلْ انْطَلَقْتُ إِلَى دِيَارِ الْعَرَبِ، وَبَعْدَ ذَلِكَ رَجَعْتُ إِلَى دِمَشْقَ. ثُمَّ إِنِّي بَعْدَ ثَلَاثِ سِنِينَ، صَعِدْتُ إِلَى أُورَشَلِيمَ لِأُزَوِّرَ بُطْرُسَ، فَأَقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا. وَلَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ سِوَى يَعْقُوبَ أَخِي الرَّبِّ.

THE GOSPEL: Luke. (8:41-56)

At that time, there came to Jesus a man named Jairus, who was a ruler of the synagogue; and falling at Jesus' feet he besought Him to come to his house, for he had an only daughter, about twelve years of age, and she was dying. As Jesus went, the people pressed round Him. And a woman, who had had a flow of blood for twelve years, and had spent all her living upon physicians, and could not be healed by anyone, came up behind Him, and touched the fringe of His garment; and immediately her flow of blood ceased. And Jesus said, "Who was it that touched Me?" When all denied it, Peter said, "Master, the multitudes surround Thee and press upon Thee! And Thou sayest, 'Who touched Me?'" But Jesus said, "Someone touched Me; for I perceive that power has gone forth from Me." And when the woman saw that she was not hidden, she came trembling, and falling down before Him declared in the presence of all the people why she had touched Him, and how she had been immediately healed. And Jesus said to her, "Daughter, your faith has made you well; go in peace." While Jesus was still speaking, a man from the ruler's house came and said, "Your daughter is dead; do not trouble the Teacher any more." But Jesus on hearing this answered him, "Do not fear; only believe, and she shall be well." And when Jesus came to the house, He permitted no one to enter with Him, except Peter and James and John, and the father and mother of the child. And all were weeping and bewailing her; but Jesus said, "Do not weep; for she is not dead but sleeping." And they laughed at him, knowing that she was dead. But taking her by the hand Jesus called, saying, "Child, arise." And her spirit returned, and she got up at once; and Jesus directed that something should be given her to eat. And her parents were amazed; but He charged them to tell no one what had happened.

لوقا الإنجيليِّ البشير والتلميذ الطاهر-

فِي ذَلِكَ الزَّمَانِ، دَنَا إِلَى يَسُوعَ إِنْسَانٌ اسْمُهُ يَإِيرُسُ، وَهُوَ رَئِيسُ الْمَجْمَعِ، وَخَرَّ عِنْدَ قَدَمَيْ يَسُوعَ، وَطَلَبَ إِلَيْهِ أَنْ يَدْخُلَ إِلَى بَيْتِهِ. لِأَنَّ لَهُ ابْنَةً وَحِيدَةً لَهَا نَحْوُ اثْنَتَيْ عَشْرَةَ سَنَةً قَدْ أَشْرَفَتْ عَلَى الْمَوْتِ. وَبَيْنَمَا هُوَ مُنْطَلِقٌ، كَانَ الْجُمُوعُ يَزْحَمُونَهُ. وَإِنَّ امْرَأَةً بِهَا نَزْفٌ دِمٍ مُنْذُ اثْنَتَيْ عَشْرَةَ سَنَةً، وَكَانَتْ قَدْ أَنْفَقَتْ مَعِيشَتَهَا كُلَّهَا عَلَى الْأَطْبَاءِ وَلَمْ يَسْتَطِعْ أَحَدٌ أَنْ يَشْفِيَهَا. دَنَتْ مِنْ خَلْفِهِ وَمَسَّتْ هُدْبَ ثَوْبِهِ، وَلِلْوَقْتِ وَقَفَ نَزْفُ دِمِّهَا. فَقَالَ يَسُوعُ: "مَنْ لَمَسَنِي؟" وَإِذْ أَنْكَرَ جَمِيعُهُمْ، قَالَ بُطْرُسُ وَالَّذِينَ مَعَهُ: "يَا مُعَلِّمُ، إِنَّ الْجُمُوعَ يُضَافِقُونَكَ وَيَزْحَمُونَكَ، وَتَقُولُ، مَنْ لَمَسَنِي؟" فَقَالَ يَسُوعُ: "إِنَّهُ قَدْ لَمَسَنِي وَاحِدٌ. لِأَنِّي عَلِمْتُ أَنَّ قُوَّةً قَدْ خَرَجَتْ مِنِّي. فَلَمَّا رَأَتْ الْمَرْأَةُ أَنَّهَا لَمْ تَخَفْ، جَاءَتْ مُرْتَعِدَةً وَخَرَّتْ لَهُ، وَأَخْبَرَتْ أَمَامَ كُلِّ الشَّعْبِ لَأَيَّةٍ عَلَيْهِ لَمَسَتُهُ، وَكَيْفَ بَرِنَتْ لِلْوَقْتِ. فَقَالَ لَهَا: "تَقِي يَا ابْنَةُ. إِيْمَانُكَ أَبْرَأُكَ، فَادْهَبِي بِسَلَامٍ." وَفِيمَا هُوَ يَتَكَلَّمُ، جَاءَ وَاحِدٌ مِنْ دَوِي رَئِيسِ الْمَجْمَعِ وَقَالَ لَهُ: "إِنَّ ابْنَتَكَ قَدْ مَاتَتْ، فَلَا تُتَعَبِ الْمُعَلِّمُ." فَسَمِعَ يَسُوعُ، فَأَجَابَهُ قَائِلًا: "لَا تَخَفْ. أَمِنْ فَقَطْ فَتَبْرَأَ هِيَ." وَلَمَّا دَخَلَ الْبَيْتَ، لَمْ يَدْعُ أَحَدًا يَدْخُلُ إِلَّا بُطْرُسُ، وَيَعْقُوبَ، وَيُوحَنَّا وَأَبَا الصَّبِيَّةِ وَأُمَّهَا. وَكَانَ الْجَمِيعُ يَبْكُونَ وَيَلْطَمُونَ عَلَيْهَا. فَقَالَ لَهُمْ: "لَا تَبْكُوا. إِنَّهَا لَمْ تَمُتْ وَلَكِنَّهَا نَائِمَةٌ." فَضَحِكُوا عَلَيْهِ لِعِلْمِهِمْ بِأَنَّهَا قَدْ مَاتَتْ. فَأَمْسَكَ بِيَدِهَا وَنَادَى قَائِلًا: "يَا صَبِيَّةُ قُومِي." فَرَجَعَتْ رُوحُهَا وَقَامَتْ فِي الْحَالِ. فَأَمَرَ أَنْ تُعْطَى لِتَأْكُلَ. فَدَهَشَ آبَاُهَا، فَأَوْصَاهُمَا أَنْ لَا يَقُولَا لِأَحَدٍ مَا جَرَى.

Holy Bread of Oblation is Offered by:

✠ **David Hanhan and his family**, in loving memory of His Son, **Joseph David Hanhan**.

May His Memory Be Eternal!

ALTAR CANDLES قناديل الهيكل



Offered by **Nadia, Yousef, Tariq, and Rami Rantisi** for the good health of **Michael Rantisi** on the occasion of His Name's Day. *God Bless and Many Years!!*



Offered by **Khader and Lisa Atwan** in Loving Memories of **Basima Atwan and Christopher Ghanem**. *May Their Memories Be Eternal!*



Offered by **St. Nicholas Parish Family** for the good health of all those who are named: Michael, Michelle, Gabriel, Gabi, Gabriela, Raphael, etc. after **Archangels Michael, Gabriel, and Raphael**, on the occasion of their Names' Day!

Altar Candles will be offered for the good health of: **Michel Yousef Rantisi, Michael Habeeb, Michel Karim Rantisi, Micheal Dabit, Michael Ofiesh, Mikhael Saddekni, Mike Saba, Michael Baqleh, Michael Dib, Issa Michael and the entire Michael family, Gabriel Rantisi, Jabra Hanhan, and Gabriella Saoud. God Bless and Many Years! Also in Loving Memory of Sub-Deacon Michel Khoury and Michel Batshon. May Their memories Be Eternal!**



SAVE THE DATE:

YOUNG ADULTS EVENT: **This Sunday, November 7th**. Please join us for *Divine Liturgy* @ *St. Nicholas Church*! Following at 2 PM – 4 PM we will be at *Spark Social in Mission Bay* for social gathering with great food and even better company! We have the double decker bus reserved just for us. Please contact Shadi Azar for more info. Hope to see you there!

ST. NICHOLAS THANKSGIVING FAMILY NIGHT: **Saturday, November 13th**. Sponsored by the **Rantisi Families**. Join us for a night filled with great food and entertainment, as we present the Star Singer, **Nader Zaki**! All you can eat buffet: \$40 for adults and \$20 for kids.

TEEN SOYO 2021-2022 ELECTIONS: **Sunday, November 14th**. If any teens are interested in running for positions, please contact Claudine Batarse or Ilyan Baalbaki.

CAMP THY REUNION: **Sunday, November 14th from 1 PM – 3 PM**. Join us for the St. Nicholas' Autumn Harvest Lunch: music and activities will be provided. Feel free to come dressed in fall themed clothing (i.e. fall colors & patterns, flannel, costumes). All 2021 campers and their families are welcome! If you would like to volunteer for the event or have any questions, please contact Ilyan Baalbaki. Looking forward to a great reunion!

ALL SAINTS ORTHODOX CHURCH THANKSGIVING DINNER: **Saturday, November 20th**, 6 PM, featuring Super Star Singer, **Fadi Hanani**. Afternoon Club: 430 10th St. Santa Rosa, CA 95401. \$55 for Adults and \$30 for children 10 and under.

ST. NICHOLAS CHRISTMAS PARTY: **Friday, December 17th**, doors open at 7:30PM. Join us for an incredible night as we present the musically talented, **Bishara Sakhnini**, and live band led by Maestro **Radwan Shakshir**. \$100 for adults (food and open bar) and babysitter available for \$25 per child, which includes a kid's meal.

THE FEAST OF THE PATRON SAINT OF OUR CHURCH - SAINT NICHOLAS:

Monday, December 6th. Celebrating the great **Feast of St. Nicholas** the Patron Saint of our Church. | نيقولاوس العجائبي، رئيس أساقفة ميرا | More Info to come.

THIS SUNDAY: YOUNG ADULTS SOCIAL



This Sunday, November 7th from 2 PM – 4 PM, Please join us for Divine Liturgy @ St. Nicholas Church! Following at 2PM -4PM, we will be at *Spark Social in Mission Bay* for social gathering with great food and even better company! We have the double decker bus reserved just for us. Please contact Shadi Azar for more info. Hope to see you there!

Daylight Saving Time ends this Sunday, November 7th

Remember to adjust your clock:



1 hour Backwards!

ADVENT (CHRISTMAS) FASTING

BEGINS ON MONDAY, NOVEMBER 15TH



TREE OF LIFE:

We have updated our Tree of Life in the back of our Church. If you would like to donate an engraved Leaf to place on the Tree in memory of your loved one, please contact the Church office.



SOME REMINDERS:

- ❖ Parents, don't neglect your duty before God to take an active part: Try your best for your children to not miss Church Services and all of the Youth (children, teens, and young adults) Activities and Events.
- ❖ Practice personal evangelism. A sincere welcome shows visitors you are happy they joined us.
- ❖ Young adults should be Pledging Members of the parish.
- ❖ Notify Father George in advance of your departure, return, who are sick, and those that need to be visited.
- ❖ All enjoy fellowship. Try to offer and sponsor a Coffee Hour after services.

God Bless You All!



Metropolitan Anthony
RAISING OF JAIRUS DAUGHTER

Today's Gospel is not only about miracles and the mercy of God; to me it is about hope beyond hope. In the story of the daughter of Jairus we see a child already dead; everyone knows about it; there is such certainty that when the Son of God, become the Son of Man, says, No! This child has not died, it is fallen asleep, everyone contradicts Him: No, this child has died. And then Christ, with a word of power, but in an act of love calls the child to earthly life again.

Isn't this, - apart from being a true event of our human history, - isn't this also a parable, and an image of so many human situations? How often we would say, There is no point in doing anything about this person, this person is lost anyhow; there is nothing to do about redeeming a given situation, this situation is beyond redemption. And we must remember the words which were spoken by Christ to Peter when he said, Who then can be saved? and the Lord said to him, What is impossible to man, is possible unto God.

Hope beyond hope: not because we have got good reasons to hope, but because we can be possessed of a passionate certainty that not only love divine but human love can bring back to life what was lost. People who have fallen into the deepest dereliction, people who seem to us to be hopelessly evil, if they are met by the sacrificial love, - and the word sacrificial is essential, - the sacrificial love of God and the same sacrificial love in us, can be redeemed.

In the case of this child it happened immediately. In our relation to one another and to people it may take years, years of patient love, years during which we will give ourselves, but also endure, endure endlessly the most unendurable things; and in the end there can be redemption. There can be redemption on this earth, in the form of a person who was thought to be hopeless, beyond help, and who begins to change, and then we see a miracle, and we are elated, and hope becomes complete and real, and joy fills our heart.

But there is also another way in which this sacrificial love can be redemption. A western theologian has said around the time of the last war, when feelings were deep and pain acute, he said that suffering is the meeting place between evil and humanity; suffering is always caused by human agency or human agency turns away from it and does not alleviate it. And suffering always cuts into the soul or into the body of people. But when it has happened, the victim acquires divine power to forgive, and by forgiveness to undo the evil, and to redeem those who have done the evil.

Let us reflect on this; this thought has come to me not out of reflection, and indeed not out of my life that has always been too easy for me to be able to speak such words. But after the war a document was found in one of the concentration camps. It was written on a torn sheet of wrapping paper by a man who died in this camp. And the substance of his message was a prayer in which he said, Lord, when you come as a Judge of the earth, do not condemn the people who have done such atrocious things to us; do not hold against them their cruelty and our suffering, their violence and our despair, but look at the fruit which we have borne in patience, in humility, in fortitude, in forgiveness, in loyalty, in solidarity; and may these fruits be accounted unto their salvation. Do not allow the memory of us to be in eternity horror to them; may it be their salvation.

This is also hope beyond hope. And to me it is connected with this contrast between the sinful, the false, the blind knowledge expressed by the people in the house: they laugh at Christ, they know that the child is dead, hope is superfluous, it is drowned in despair, - and the victory of love and of mercy which is shown in the event but which can extend in so many ways into our personal lives on the simplest level, and on the most heroic ones.

Let us therefore give thought to it, and choose for hope beyond hope, for that love and that faith that conquer.

من ضفة الألم والموت إلى ضفة الرجاء والرسولية

يرتد المرء أمام الألم والموت. لكن أن يتمكن أحدهم من أن يفتح فيهما طاقة رجاء في هذه الحياة، وينفلك عبرهما إلى أبعد منهما، فهذا عمل جبّار ومثير للاهتمام ويستحق التعاطي معه بكل جدية.

لا تجد أمثلة تُريك حقيقة هذه المعاني سوى أن تقارب من قارب يسوع في الألم والموت. يطرح الإنجيل علينا واقع «امرأة بنزف دم منذ اثنتي عشرة سنة وقد أنفقت كلّ معيشتها على الأطباء ولم تقدر أن تُشفى من أحد» (لوقا ٨: ٤٣). ثم يطرح علينا واقع «بنت وحيدة لها نحو اثنتي عشرة سنة وكانت في حال الموت» وهي ابنة رجل «اسمه يائرس - وكان رئيس المجمع» (لوقا ٨: ٤٢ و ٤١). فالمرأة قاربت يسوع «من ورائه ولمست هذب ثوبه» بينما قاربه والد الصبية من الأمام، جاثيًا «عند قدميه وطلب إليه أن يدخل بيته» (لوقا ٨: ٤٤ و ٤١).

هذا التفصيل نافع لنا، إذ اختلاف الأحوال والأشخاص والمقاربات يجعل لك مكانًا خاصًا بك لتقارب وضعك وتقترب به من يسوع. وهذا بحد ذاته جدير دائمًا بأن يتمّ التذكير به، لأننا ننسى ذلك ولا نرى له تأويلًا في حياتنا. ويليق بنا أن نسطر الرجاء الذي يتضمّنه واقع كلّ منا في عين الربّ. فعينا الربّ تربيان عيينا حتّى نتعلّم أن ننظر بعيني هذه المرأة أو هذا الوالد اللذين سحقتهم الظروف، ولكن لن يسحقهما المسيح أبدًا. فهو، على غير وعي منا، يأتي إلى بيتنا إن دعوانه ويدعنا نلمس هذب ثوبه إن قصدناه. فهو في الحالتين يبني معك علاقة، يدعوك باسمك ويتعرّف إليك كما سأل عن المرأة النازفة: «من الذي لمسني! (...). قد لمسني واحد لأنّي علمتُ أنّ قوّة قد خرجت مني»، أو يأتي إلى بيتك، كما حصل مع يائرس (لوقا ٨: ٤٥ و ٤٦ و ٥١).

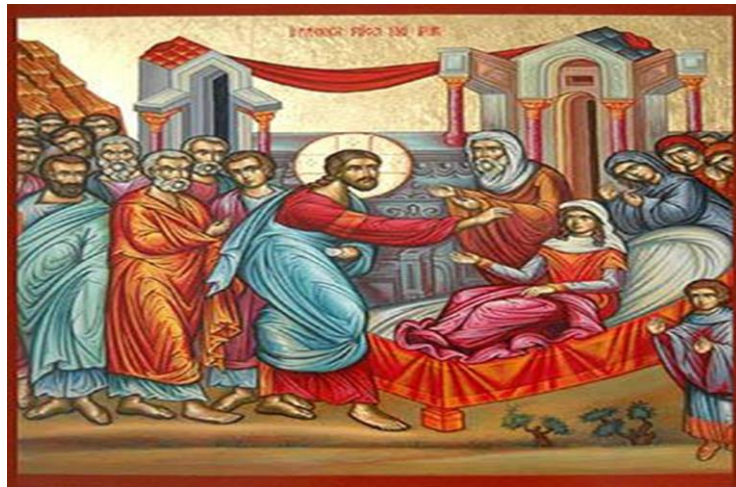
لم يكتفِ يسوع بأن يرافقنا بهذا التواضع والدعة والحنان، بل أضاف عليها أمرًا آخر تبين أنّنا نحتاج إليه ليقينا من خوفنا واضطرابنا، فهو يذهب أبعد من طلبنا الأول والحاجة الظاهرة التي نعرضها عليه. فهو ينفذ إليك، إلى بيتك الداخلي، إلى قلبك الذي يحبّ أن يكون مسكنه وتعرف أنّه هناك دائمًا. فكثيرًا ما نهمل هذه الحقيقة في ممارستنا اليومية، بسبب غشاوة رؤية العقل وطيشه، وانشغال القلب بالهموم على أنواعها.

كيف يدفع يسوع عنك هذا الظلام الدامس والخوف الدفين أمام استحالة تجاوزك واقعًا معيّنًا يعترض طريقك؟ بهذا الكلام بادر المرأة: «ثقي يا ابنة. إيمانك قد شفاك. اذهبي بسلام»؛ كما قال لرئيس المجمع أيضًا: «لا تخف. آمن فقط، فهي تشفى» (لوقا ٨: ٤٨ و ٥٠). لا يترك لك مجالًا لأن تبقى منزويًا على نفسك، بل يضيء لك الطريق، طريق الإيمان والأمان، طريق الشفاء والعافية، طريق الرجاء والسلام. فهل تحتاج إلى أكثر من هذه بعد ذلك؟

لربّما تخشى، بعد كلّ ذلك، أن تخرج بحدّتك الجديدة التي أعطاك إياها يسوع إلى الحياة. إذ كيف لك أن تواجه أوضاعك كما يليق بحالتك الجديدة؟ يجيبك يسوع ببساطة متناهية: «إذهب بسلام! قم!». فهو يتعهّد انطلاقتك الجديدة ويطلقك لتتعهّد بدورك المسيرة بحسب الإيمان الذي وجدته فيه، وليس بحسب الواقع الذي عاينته سابقًا في داخلك، أو عاينه الرسل مرّتين في المحيط الخارجي: «يا معلّم، الجموع يضيّقون عليك ويزحمونك وتقول من الذي لمسني»، «وكان الجميع يبكون عليها ويلطمون. (...) فضحكوا عليه عارفين أنّها ماتت» (لوقا ٨: ٤٥ و ٤٦ و ٥٣).

لا يخرجك الوهن الحاصل ولا يأسرُك البتّة، بل أطلب من بمقدوره أن يذهب بك أبعد منها، إلى الحياة التي من لدنه. فإنّما الكنيسة رسولية بالحقيقة بفضل الذين استطاعوا أن يتحرّروا من قيد الواقع ويعمّدوه بالإيمان بالمسيح ويعينوا أترابهم حتّى ينهضوا من ألم إلى شفاء، ومن موت إلى رجاء. أرجو لك أن تكون أحد هؤلاء «الذين مع يسوع» أو الذين يدخلون معه، كما «بطرس ويعقوب ويوحنا وأبا الصبية وأمّها» (لوقا ٨: ٤٥ و ٥١)، فتستحيل شاهدًا أو رسولًا، محافظًا في قلبك على من وجدته نفسك، ومقدّمًا إياه إلى محيط ينفق كلّ معيشتة ولا يتعافى، أو يبكي ويضحك بأن من دون أن يعرف فعل الربّ وقوّته لشفائه وخلاصه.

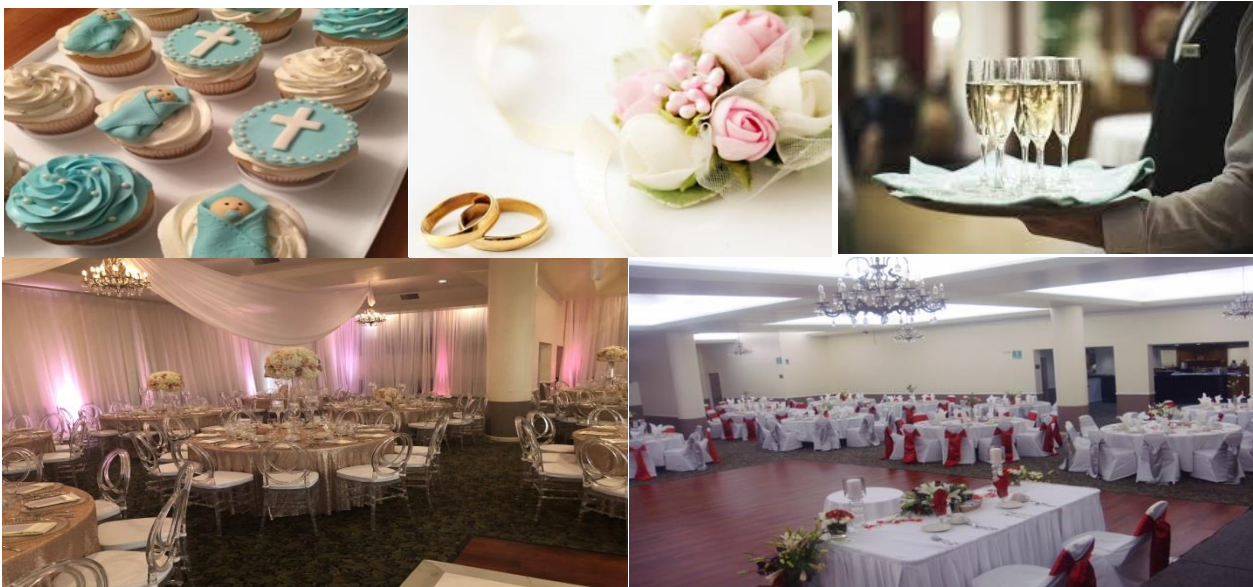
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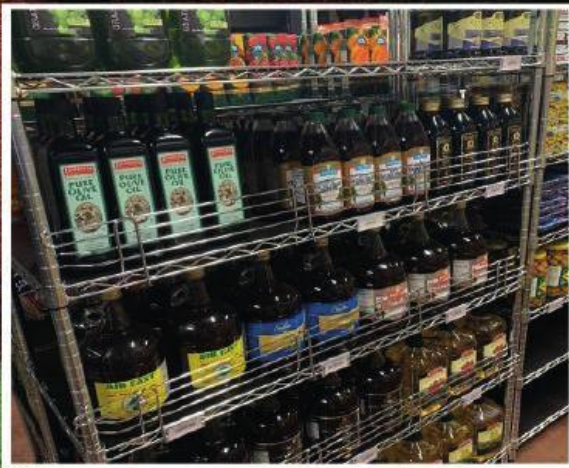
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