

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

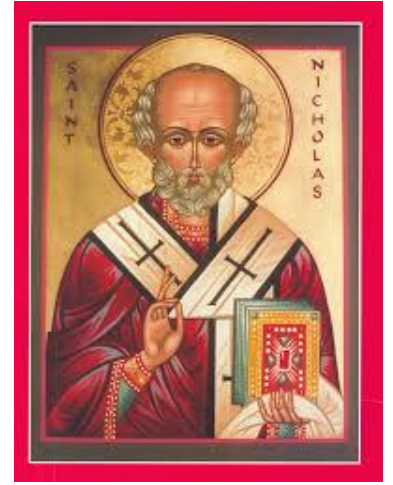
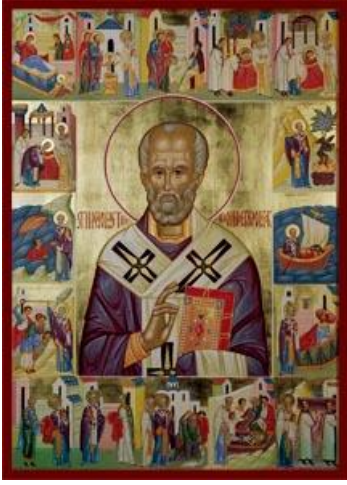
(586) 214-4428 revbaalbaki@yahoo.com

Sub-Dn. Ilyan Baalbaki

Sub-Dn. Tariq Rantisi

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, December 19, 2021

Sunday before the Nativity of Christ (The Genealogy)

الأحد قبل عيد الميلاد - أحد النسبة

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!

SYMPATHY AND CONDLANCES:

We would like to offer our deepest sympathy and condolences to
the Entire Bashour Family, on the passing of
Dr. Tali Bashour.

May His Memory Be Eternal!



MEMORIAL SERVICE



Third and Nine Day Memorial Service for the Handmaiden of God,
Almaz Tannous, will be held this Sunday.

May Her Memory Be Eternal!

NATIVITY FAST: November 15th - December 24th

We would like to wish you a happy Advent season!

Nativity Fast (Advent) is the period preceding the Christmas season in which we abstain from meat and dairy products. Eating fish is allowed except Wednesdays and Fridays, and we can eat all the regular meals like breakfasts, lunches, and dinners. The purpose of this fast is seeking the spirituality and the preparation for the feast of the advent of our Lord on December 25th.

بدء صوم الميلاد: أبناء الرعية الأحباء: كل عام وأنتم بألف خير.

في كنيستنا الأرثوذكسية المقدسة، يبدأ صوم الميلاد في ١٥ تشرين الثاني، ويستمر حتى ٢٤ كانون الأول. صوم مبارك



THE EPISTLE: Hebrews (11:9-10; 32-40)

Brethren, by faith Abraham sojourned in the land of promise, as in a foreign land, living in tents with Isaac and Jacob, heirs with him of the same promise. For he looked forward to the city which

has foundations, whose builder and maker is God. And what more shall I say? For time would fail me to tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets—who through faith conquered kingdoms, enforced justice, received promises, stopped the mouths of lions, quenched raging fire, escaped the edge of the sword, won strength out of weakness, became mighty in war, and put foreign armies to flight. Women received their dead by resurrection. Some were tortured, refusing to accept release, so that they might rise again to a better life. Others suffered mocking and scourging, and even chains and imprisonment. They were stoned, they were sawn in two, they were killed with the sword; they went about in skins of sheep and goats, destitute, afflicted, ill-treated—of whom the world was not worthy—wandering over deserts and mountains, and in dens and caves of the earth. And all these, though well attested by their faith, did not receive what was promised, since God had foreseen something better for us, that apart from us they should not be made perfect.

الرسالة: عبرانيين ١١: ٩-١٠ و ٣٢-٤٠

يا إخوة بالإيمان نزل إبراهيم في أرض الميعاد نزوله في أرض غريبة، وسكن في خيام مع إسحق ويعقوب الوارثين معه للموعد بعينه، لأنه انتظر المدينة ذات الأسس التي الله صانعها وبارئها. وماذا أقول أيضاً؟ إنه يضيق بي الوقت إن أخبرت عن جدعون وباراق وشمشون ويفتاح وداود وصموئيل والأنبياء الذين بالإيمان هزموا الممالك وعملوا البرّ ونالوا المواعد وسدّوا أفواه الأسود، وأطفأوا حدّة النار ونجوا من حدّ السيف وتقوّوا من ضعف وصاروا أشداء في الحرب وكسروا معسكرات الأجانب، وأخذت نساء أمواتهنّ بالقيامة، وعُدّب آخرون بتوتير الأعضاء والضرب ولم يقبلوا بالنجاة ليحصلوا على قيامة أفضل، وآخرون ذاقوا الهُزء والجلد والقيود أيضاً والسجن، ورُجموا ونُشروا وامْتَحِنُوا وماتوا بحدّ السيف وساحوا في جلود غنم ومَعَزَ وهم مُعَوِّزون مُضايِقون مجهودون (ولم يكن العالم مستحقاً لهم)، وكانوا تائهين في البراري والجبال والمغاور وكهوف الأرض. فهؤلاء كلّهم، مشهوداً لهم بالإيمان، لم ينالوا المواعد، لأنّ الله سبق فنظر لنا شيئاً أفضل أن لا يكملوا بدوننا.

THE GOSPEL: Matthew (1:1-25)

The book of the genealogy of Jesus Christ, the son of David, the son of Abraham. Abraham was the father of Isaac, and Isaac the father of Jacob, and Jacob the father of Judah and his brothers, and Judah the father of Perez and Zerah by Tamar, and Perez the father of Hezron, and Hezron the father of Aram, and Aram the father of Amminadab, and Amminadab the father of Nahshon, and Nahshon the father of Salmon, and Salmon the father of Boaz by Rahab, and Boaz the father of Obed by Ruth, and Obed the father of Jesse, and Jesse the father of David the king. And David was the father of Solomon by the wife of Uriah, and Solomon the father of Rehoboam, and Rehoboam the father of Abijah, and Abijah the father of Asa, and Asa the father of Jehoshaphat, and Jehoshaphat the father of Joram, and Joram the father of Uzziah, and Uzziah the father of Jotham, and Jotham the father of Ahaz, and Ahaz the father of Hezekiah, and Hezekiah the father of Manasseh, and Manasseh the father of Amon, and Amon the father of Josiah, and Josiah the father of Jechoniah and his brothers, at the time of the deportation to Babylon. And after the deportation to Babylon: Jechoniah was the father of Shealtiel, and Shealtiel the father of Zerubbabel, and Zerubbabel the father of Abiud, and Abiud the father of Eliakim, and Eliakim the father of Azor, and Azor the father of Zadok, and Zadok the father of Achim, and Achim the father of Eliud, and Eliud the father of Eleazar, and Eleazar the father of Matthan, and Matthan the father of Jacob, and Jacob the father of Joseph the husband of Mary, of whom Jesus was born, Who is called Christ. So all the generations from Abraham to David were fourteen generations, and from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ were fourteen generations. Now the birth of Jesus Christ took place in this way. When His mother Mary had been betrothed to Joseph, before they came together she was found to be with child of the Holy Spirit; and her husband Joseph, being a just man and unwilling to put her to shame, resolved to divorce her quietly. But as he considered this, behold, an angel of the Lord appeared to

him in a dream, saying, “Joseph, son of David, do not fear to take Mary your wife, for that which is conceived in her is of the Holy Spirit; she will bear a son, and you shall call His Name Jesus, for He will save His people from their sins.” All this took place to fulfill what the Lord had spoken by the prophet: “Behold, a virgin shall conceive and bear a son, and His Name shall be called Emmanuel” (which means, God with us). When Joseph woke from sleep, he did as the angel of the Lord had commanded him; he took his wife, but knew her not until she had borne a son; and he called His Name Jesus.

الإنجيل: متى ١: ٢٥

كتاب ميلاد يسوع المسيح ابن داود ابن إبراهيم. فإبراهيم ولد إسحق وإسحق ولد يعقوب ويعقوب ولد يهوذا وإخوته، ويهوذا ولد فارص وزارح من تamar، وفارص ولد حصرون وحصران ولد أرام وأرام ولد عميناداب وعميناداب ولد نحشون ونحشون ولد سلمون وسلمون ولد بوغز من راحاب وبوغز ولد عوبيد وعوبيد ولد يسى ويسى ولد داود الملك. وداود الملك ولد سليمان من التي كانت لأرياس وسليمان ولد رحبعام ورحبعام ولد أبيا وأبيا ولد آسا وآسا ولد يوشافاط ويوشافاط ولد يورام ويورام ولد عزيا وعزيا ولد يوتام ويوتام ولد آحاز وآحاز ولد حزقيا وحزقيا ولد منسى ومنسى ولد آمون وآمون ولد يوشيا ويوشيا ولد يكنيا وإخوته في جلاء بابل. ومن بعد جلاء بابل يكنيا ولد شلتانيل وشلتانيل ولد زربابل وزربابل ولد أبيهود وأبيهود ولد ألياقيم وألياقيم ولد عازور وعازور ولد صادوق وصادوق ولد أخيم وأخيم ولد إليهود وأليهود ولد ألعازر وألعازر ولد مثنان ومثنان ولد يعقوب ويعقوب ولد يوسف رجل مريم التي ولد منها يسوع الذي يدعى المسيح. فكل الأجيال من إبراهيم إلى داود أربعة عشر جيلاً، ومن داود إلى جلاء بابل أربعة عشر جيلاً، ومن جلاء بابل إلى المسيح أربعة عشر جيلاً. أما مولد يسوع المسيح فكان هكذا: لما خطبت مريم أمه ليوسف، وجدت من قبل أن يجتمعا حبلى من الروح القدس. وإذا كان يوسف رجلاً صديقاً ولم يرد أن يُشهرها، هم بتخليتها سراً. وفيما هو مفكر في ذلك إذا بملاك الرب ظهر له في الحلم قائلاً: يا يوسف ابن داود، لا تخف أن تأخذ امرأتك مريم، فإن المولود فيها إنما هو من الروح القدس. وستلد ابناً فتسميه يسوع، فإنه هو يخلص شعبه من خطاياهم (وكان هذا كله ليتيم ما قيل من الرب بالنبى القائل: ها إن العذراء تحبل وتلد ابناً ويدعى عمانوئيل الذي تفسيره الله معنا). فلما نهض يوسف من النوم، صنع كما أمره ملاك الرب، فأخذ امرأته ولم يعرفها حتى ولدت ابنها البكر وسماه يسوع.

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!

† **Basma Tannous**, in loving memory of **Almaz Tannous**.

May Her Memory Be Eternal!

ALTAR CANDLES قناديل الهيكل



Offered by **St. Nicholas Church** for the good health of all those name Ibrahim, Abraham, etc. on the special occasion of the Names Day for Saint Ibrahim, especially, **Abraham Wahbeh, Ibrahim Alhaj, Ibrahim Habash, Ibrahim Hanna, Ibrahim Katout, Ibrahim Lahdo, Ibrahim Malik, Ibrahim Matar, Issac Amjad Qaquish, Khalil Al Ahwal, Khalil Rantisi, Khalil Jada, and Khalil Habash**. God Bless and Many Years! Also In Loving memory of **Ibrahim Rantisi** and **Issac Qaquish**. May their memories be eternal!

ANNOUNCEMENTS AND EVENTS:

*ST. NICHOLAS CHRISTMAS PARTY:

IS FINALLY HERE! THIS EVENING, Friday, December 17th 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 (dinner and open bar), babysitter available for \$25 per child (includes a kids meal), and young adults for \$75 (dinner and open bar with reserved tables just for the young adults!). **We look forward to seeing you all for a beautiful event!**

ANNOUNCEMENTS AND EVENTS CONTINUED...



***SANTA IS COMING TO TOWN!:**

This Sunday, Dec. 19th

All of our Sunday school students are invited to meet Santa and receive a present from him!

Make sure to bring your kids!

Presents will be distributed after Divine Liturgy.

***PARISH COUNCIL ELECTION IS POSTPONED UNTIL FURTHER NOTICE.**

***ST. NICHOLAS YOUNG ADULTS WHITE ELEPHANT PARTY:**

Dec. 23rd, 6:30-10PM. Please join us for our annual Christmas party! Location is 151 S. Spruce Ave, South San Francisco, CA 94080, in the back studio of Raymond's Sourdough Bakery! Food will be catered, bring a white elephant gift if you would like to participate! \$25 minimum please. If you have any questions, contact *Shadi Azar*. Excited to celebrate with everyone!

***NATIVITY SERVICE (Christmas Day):**

We will have Christmas Service on Saturday, December 25th. Matins starting at 10:30 AM and Divine Liturgy at 11 AM. Please join us for this Beautiful Service.

***SUNDAY SCHOOL IS NOW IN SESSION!:**

Please encourage your children and teens to join our curriculum. We are also looking for more teachers. If you have any questions reach out to Esther Clemence Azar. *Thank You!*

Metropolitan Anthony The Genealogy of Christ

Every year before Christmas we read the genealogy of Christ from St. Matthew's Gospels, and for years I asked myself, why? Why have we got to read all these names that mean so little to us, if anything at all? And then I became more perceptive of what they convey to us.

For one thing, they are the people to whose family the Lord Jesus Christ belongs through His humanity. They all are relatives of His, and this should be enough for us to find their names deeply moving: Christ is of their blood, Christ is of their family. Each of them, thinking of the Mother of God can say, 'She is a child of our family', and of Christ, 'He also is a child of our family, although He is our God, our Saviour, the very Divine Presence in our midst'. Furthermore, some names stand out: names of Saints, heroes of the spirit, and names of sinners.

The Saints among them could well teach us what it means to believe; not simply to have an intellectual faith, a world-outlook which coincides, as far as it is able, with God's vision, but a faith which means a complete trust in God, an unlimited faithfulness to Him, the readiness, because of what we know of God, to give our lives for what He stands for, for what He is. In this context think of Abraham whose faith was tested to the utmost. How difficult we find it to give to God something of ours: but Abraham was asked to bring as a blood-offering his own son — and he did not doubt God. And Isaac? He surrendered without resistance, in perfect obedience to his father, and through him — to God.

We can remember the struggle of Jacob with the Angel in the darkness, as we at times struggle for our faith, for our integrity, for our faithfulness, in the darkness of the night, or the darkness of doubt, in the darkness that seizes us at times on all sides. But we can also learn something from those who in history, in the Bible, appear to us as sinners. They were frail, this frailty conquered

them, they had no strength to resist the impulses of their bodies and of their souls, of the complex passions of men. And yet — and yet, they believed in God passionately. One of them was David, and one of his Psalms expresses it so well: "From the deep I cry unto Thee .." From the depths of despair, of shame, from the depths of his fall, from the depths of his alienation from God, from the darkest depths of his soul he still cried to God. He does not hide from Him, he does not go away from Him, it is to Him he comes with this desperate cry of a desperate man. And others, men and women have this same concreteness as, for instance, Rahab the harlot — and so many more.

Do we, when we are at the darkest point of life, when we are wrapped in all the darkness that is within us — do we, from within this darkness turn to God and say: It is to You, oh Lord, I cry! Yes — I am in darkness, but You are my God. You are the God who created the light, and the darkness, and You are within the darkness as You are within the blinding light; You are in death as You are in life; You are in hell, as You are on the Throne; and from wherever I am I can cry to You.

And then, there is a last thing I would like you to think about. To us these people are names; of some of them we know a little from the Bible, about others we know nothing. But they all were concrete human beings, men and women like us, with all our frailty and all our hope, all the wavering of the will and all the hesitations, all the incipient love that is so often marred, and yet remains light and fire. They are concrete and real, and we can read their names with the feeling, that, Yes — I don't know you, but you are one of those who are of the family of Christ, concrete, real, who through all the vicissitudes of life, inner and outer, belong to God. And we ourselves can try and learn, in the concreteness of our lives, whether we are frail or strong at a given moment still to be God's own.

So let us reflect on this genealogy, let us next time we come to hear it receive it with a spark in our eyes, with a warm feeling in our hearts; but this will be possible only to the extent to which Christ becomes more and more real to us and when it is in Him, through Him that we discover them all — real, living, our own and God's own.

الآتي إلينا والآتي منا

في خضمّ تهينتنا لعيد الميلاد، ننحني أمام ما أنبأ به الكشف الإلهي على هذا النحو: «الربّ قد ملك والجمال لبس» (مزمور ٩٢: ١). في هذه الآية، يقول مفسّرون إنها تنطبق على ابن الله في تجسّده. فالجمال الذي لبسه هو طبيعتنا البشريّة، وجعل ملكه مدموعاً بتوحيد الطبيعتين البشريّة والإلهيّة في شخصه. كم أنّ تواضع يسوع ومحبّته عظيمان ولا يُسير غورهما! فالإله الذي يملك إلى الدهور لا يريد أن يملك من دوننا. والإله الذي هو فائق الحسن والجمال اتّشح بطبيعتنا ويفتخر بنا! كيف ألهم الروح مرثم المزامير حتّى يحدثنا عن هذا الإكرام الإلهي العظيم والأبدّي لكلّ مخلوق على صورته؟

هاكم طريقة أخرى للتعبير عن هذا الكشف ذاته نعر عليها في كتاب ميلاد يسوع المسيح ولائحة الأسماء الطويلة (متّى ١: ١-١٧). هذه تشكّل لائحة نسب يسوع بحسب الجسد. إنّها الطريقة التي بها ينسب الإنجيل يسوع إلينا من أجل أن ينسبنا يسوع إلينا. المفارقة أنّ هذا النسب يعكس تاريخاً بشرياً حافلاً بما لا يليق بالإنسان المخلوق على صورة الله. يتبنّى الربّ، عبر هذا النسب، واقعنا الساقط من دون أن يستحي بخطيئتنا وخطايانا، إذ تحدوه الرغبة إلى أن يوشّحنا بالجمال الذي له. وإن كانت نسبة يسوع في هذا الإنجيل تخضع لقواعد التعريف الإنسانيّة والكتابيّة أيضاً، لكننا ندرك تمام الإدراك أنّ مفاعيل التجسّد لا تنحصر في هذه الأسماء. فكلّ أسماء البشر عريضة على قلب الله، ونسبته إلى بعضها لا تعدو سوى تمهيد لنسبته إلينا كلّنا.

يشير الإنجيل إلى منعطف كبير في التاريخ البشريّ جعل الجمال الإلهي يتحد بالجمال البشريّ إلى غير رجعة، وجعل ملك الله الأبديّ حاضراً في واقعنا البشريّ. إنّها العذراء مريم. هاكم المدخل إلى هذا السرّ: «أمّا ولادة يسوع المسيح فكانت هكذا: لمّا كانت مريم أمّه مخطوبة ليوسف قبل أن يجتمعا وُجدت حبلى من الروح القدس» (متّى ١: ١٨). سرّ الحبل هذا أوضحه الملاك ليوسف، فالذي «حبل به فيها هو من الروح القدس»، وأخبره بهويّته: «وتدعو اسمه يسوع لأنّه يخلص شعبه من خطاياهم»، مسنداً قوله إلى النبوءة: «هوذا العذراء تحبل وتلد ابناً ويدعون اسمه عمّانوئيل (الذي تفسيره: الله معنا)» (متّى ١: ٢٠-٢٣).

وإن اصطفى الله مريم على هذا النحو، كان من الضروريّ أن يستتبعه قبول امرئ، باسمنا، بهذا الحدث الجلل. قبولنا بهذا السرّ تحقّق بيوسف: «فلما استيقظ يوسف من النوم فعل كما أمره ملاك الربّ وأخذ امرأته» (متّى ١: ٢٤). وأقرن قبوله بتصرّف منه يليق بالسرّ. فهو تجاوز مخاوفه وأعرض عن ترتيباته بتخليّة العذراء سرّاً، فقبل كلمة الله على فم الملاك وأخذ

العذراء. أمّا جمال نفسه فتجلّى في عَفّة وطهارته، من جهة، وطاعته ونكرانه ذاته، من جهة أخرى: «ولم يعرفها حتّى ولدت ابنها البكر. ودعا اسمه يسوع» (متّى ١: ٢٥). فإن أتينا إلى الله بشخص مريم، فإننا ندنو من هذا السرّ ونخدمه بواسطة يوسف واستعداده.

منذ ذلك الحين، ينتصب أمامنا مثال العذراء وأمومتها، وبرارة يوسف وعَفّة وطهارته. مثالهما وجمالهما المختلف الواحد عن الآخر يختمان قول المزمور السابق، وبهما نتجاوز حدود طبيعتنا وشكوكنا ومخاوفنا، ونلتصق بإيمان بكلمة الله الصائرة إلينا. أليس في هذا التجاوز الدائم والالتصاق الصادق يكمن مصير إيماننا بميلاد الربّ وفرح احتفالنا بالعيد؟ عسانا نتجاوز في العيد التصاقنا بمخاوفنا أيّا كانت، وعجزنا إزاء شجوننا اليوميّة مهما كبرت واستعصت. ليتنا نجد ساعتها عند مذود المخلص راحة النفس وسلامها وقوّتها على الانطلاق، بالنعمة عينها التي ظلّت العذراء وخاطبت يوسف، في ورشة اقتناء جمال النفس المنشود فيملك فيها الربّ كلّ يوم إلى الدهر.

متروبوليت جبيل والبترون وما يليهما سلوان

**ST. NICHOLAS
CHURCH**

Christmas Party



**PRESENTING
THE MUSICALLY TALENTED
BISHARA SAKHNINI
LIVE BAND LED BY MAESTRO
RADWAN SHAKSHIR**

FRIDAY, DECEMBER 17TH | DOORS OPEN AT 7:30 PM

**ST. NICHOLAS BANQUET HALL
5200 DIAMOND HEIGHTS BLVD, SF, 94131**

**\$100 PER PERSON
FOOD AND OPEN BAR
BABY SITTER AVAILABLE
\$25 PER CHILD
KIDS MEAL INCLUDED**

**-FOR RESERVATIONS-
CHURCH OFFICE: 415.648.5200
MAURICE KARI: 650.455.1600
ELIAS BATSHON: 650.580.7185
JERIES AZAR: 415.710.0456
SALIM QARU: 650.642.0168**



* St. Nicholas Young Adults *

Christmas Party



*Bring a White Elephant Gift
\$25 Minimum*

December 23rd @ 6:30- 10pm

151 S Spruce Ave

South San Francisco, CA 94080



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Recent Transactions



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\$3,595,000 | 12 Units

- 40%+ upside in rents
- ADU potential



3156-3158 24th Street

\$2,700,000 | 8 Unit Mixed-Use Property

- Off Market Transaction
- Represented Seller



3801 Mission Street

\$1,900,000 | 4 Unit Mixed-Use Property

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P: (650) 918-7465
Saadehlawfirm.com
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