

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](mailto:info@stnicholas-sf.com)--website: [stnicholas-sf.com](http://stnicholas-sf.com)

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

Pastor, V. Rev. Fr. George Baalbaki

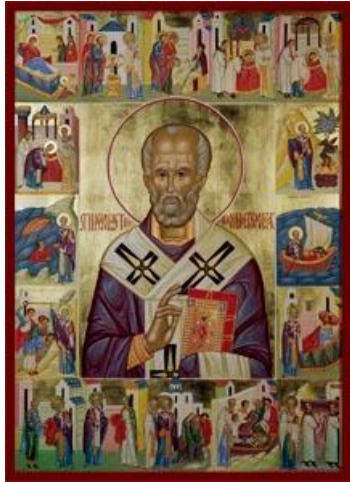
(586) 214-4428 [revbaalbaki@yahoo.com](mailto:revbaalbaki@yahoo.com)

Sub-Dn. Ilyan Baalbaki

Sub-Dn. Tariq Rantisi

Parish Council Chairman: Azar Azar

Parish Council Vice Chairman: Salim Qaru



Sunday, December 26, 2021

Synaxis of the Most Holy Theotokos & Commemoration of Joseph the Betrothed,  
David the Prophet and King, and James the brother of God

تذكّار القديسين: يوسف خطيب مريم، داود الملك، ويعقوب أخي الرب

**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!

**NATIVITY SERVICE (Christmas Day):**

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



المجد لله في الأعالي وعلى الأرض السلام وفي الناس المسرة

*We want to wish everyone a Very Merry Christmas and Happy Holidays!*

*We look forward to seeing you all for our Nativity Service on Christmas Day!*



**SYMPATHY AND CODOLENCES:**



We would like to offer our deepest sympathy and condolences to the

**Entire Nicholas Family**

on the passing of

**Beatrice Nicholas**

into eternal life.

+ 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، أُعَلِّمُكُمْ أَنَّ الْإِنْجِيلَ الَّذِي بَشَّرْتُ بِهِ، لَيْسَ بِحَسَبِ الْإِنْسَانِ. لِأَنِّي لَمْ أَسْلَمْهُ أَوْ أَتَعَلَّمْهُ مِنْ إِنْسَانٍ، بَلْ بِإِعْلَانِ يَسُوعَ الْمَسِيحِ. فَإِنَّكُمْ قَدْ سَمِعْتُمْ بِسِيرَتِي قَدِيمًا فِي مِلَّةِ الْيَهُودِ، أَنِّي كُنْتُ أَضْطَهِدُ كَنِيسَةَ اللَّهِ بِإِفْرَاطٍ وَأَدْمَرُهَا. وَأَرِيدُ تَقَدُّمًا فِي مِلَّةِ الْيَهُودِ عَلَى كَثِيرِينَ مِنْ أَثَرَاتِي فِي جَنْسِي، يَكُونِي أَوْفَرَ مِنْهُمْ غَيْرَةً عَلَى تَقْلِيدَاتِ آبَائِي. فَلَمَّا ارْتَضَى اللَّهُ، الَّذِي أَفْرَزَنِي مِنْ جَوْفِ أُمِّي وَدَعَانِي بِنِعْمَتِهِ، أَنْ يُعْلِنَ ابْنَهُ فِيَّ لِابْتِسَارِهِ بَيْنَ الْأُمَمِ، لِسَاعَتِي، لَمْ أَصْغِ إِلَى لَحْمٍ وَدَمٍ. وَلَا صَعِدْتُ إِلَى أُورُشَلِيمَ إِلَى الرُّسُلِ الَّذِينَ قَبْلِي، بَلْ انْطَلَقْتُ إِلَى دِيَارِ الْعَرَبِ، وَبَعْدَ ذَلِكَ رَجَعْتُ إِلَى دِمَشْقَ. ثُمَّ إِنِّي بَعْدَ ثَلَاثِ سِنِينَ، صَعِدْتُ إِلَى أُورُشَلِيمَ لِأَزُورَ بُطْرُسَ، فَاقَمْتُ عِنْدَهُ خَمْسَةَ عَشَرَ يَوْمًا. وَلَمْ أَرْ غَيْرَهُ مِنَ الرُّسُلِ سِوَى يَعْقُوبَ أَخِي الرَّبِّ.

## THE GOSPEL: Matthew (2:13-23)

When the wise men had departed, behold, an angel of the Lord appeared to Joseph in a dream and said, "Rise, take the Child and His mother, and flee to Egypt, and remain there until I tell you; for Herod is about to search for the Child, to destroy Him." And he rose and took the Child and His mother by night, and departed to Egypt, and remained there until the death of Herod. This was to fulfill what the Lord had spoken by the prophet, "Out of Egypt have I called My Son." Then Herod, when he saw that he had been tricked by the wise men, was in a furious rage, and he sent and killed all the male children in Bethlehem and in all that region, who were two years old or under, according to the time which he had ascertained from the wise men. Then was fulfilled what was spoken by the prophet Jeremiah: "A voice was heard in Ramah, wailing and loud lamentation, Rachel weeping for her children; she refused to be consoled, because they were no more." But when Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt, saying, "Rise, take the Child and His mother, and go to the land of Israel, for those who sought the Child's life are dead." And he rose and took the Child and His mother, and went to the land of Israel. But when he heard that Archelaus reigned over Judea in place of his father Herod, he was afraid to go there, and being warned in a dream he withdrew to the district of Galilee. And he went and dwelt in a city called Nazareth, that what was spoken by the prophets might be fulfilled, "He shall be called a Nazarene."

### مَتَّى

لَمَّا انْصَرَفَ الْمَجُوسُ، إِذَا بِمَلَاكِ الرَّبِّ ظَهَرَ لِيُوسُفَ فِي الْحُلُمِ، قَائِلًا: قُمْ فَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْرُبْ إِلَى مِصْرَ، وَكُنْ هُنَاكَ حَتَّى أَقُولَ لَكَ. فَإِنَّ هِيرُودُسَ مَزْمِعٌ أَنْ يَطْلُبَ الصَّبِيَّ لِيُهْلِكَهُ. فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ لَيْلًا، وَانْصَرَفَ إِلَى مِصْرَ. وَكَانَ هُنَاكَ إِلَى وَفَاةِ هِيرُودُسَ، لِيَتِمَّ الْمَقُولُ مِنَ الرَّبِّ بِالنَّبِيِّ الْقَائِلِ: مِنْ مِصْرَ دَعَوْتُ ابْنِي. حِينَئِذٍ، لَمَّا رَأَى هِيرُودُسُ أَنَّ الْمَجُوسَ سَخِرُوا بِهِ، غَضِبَ جَدًّا، وَأَرْسَلَ فَقَتَلَ كُلَّ صَبِيَّانِ بَيْتِ لَحْمٍ وَجَمِيعِ ثُخُومِهَا، مِنْ ابْنِ سَنَتَيْنِ فَمَا دُونَ، عَلَى حَسَبِ الزَّمَانِ الَّذِي تَحَقَّقَهُ مِنَ الْمَجُوسِ. حِينَئِذٍ، تَمَّ مَا قَالَهُ إِرْمِيَاءُ النَّبِيُّ الْقَائِلُ: صَوْتُ سَمِعَ فِي الرَّامَةِ، نَوْحٌ وَبُكَاءٌ وَغَوِيلٌ كَثِيرٌ، رَا حِيلُ تَبْكِي عَلَى أَوْلَادِهَا، وَقَدْ أَبَتْ أَنْ تَتَعَزَّى لِأَنَّهُمْ لَيْسُوا بِمُوجُودِينَ. فَلَمَّا مَاتَ هِيرُودُسُ، إِذَا بِمَلَاكِ الرَّبِّ ظَهَرَ لِيُوسُفَ فِي الْحُلُمِ فِي مِصْرَ، قَائِلًا: قُمْ فَخُذِ الصَّبِيَّ وَأُمَّهُ وَاهْزُبْ إِلَى أَرْضِ إِسْرَائِيلَ، فَقَدْ مَاتَ طَالِبُو نَفْسِ الصَّبِيِّ. فَقَامَ وَأَخَذَ الصَّبِيَّ وَأُمَّهُ وَجَاءَ إِلَى أَرْضِ إِسْرَائِيلَ.

ولَمَّا سَمِعَ أَنَّ أَرْخِيلَاوُسَ قَدْ مَلَكَ عَلَى الْيَهُودِيَّةِ مَكَانَ هِيرُودُسَ أَبِيهِ، خَافَ أَنْ يَذْهَبَ إِلَى هُنَاكَ، وَأَوْجِيَ إِلَيْهِ فِي الْحُلُمِ، فَأَنْصَرَفَ إِلَى نَوَاحِي الْجَلِيلِ. وَأَتَى وَسَكَنَ فِي مَدِينَةٍ تُدْعَى نَاصِرَةَ، لِيَتِمَّ الْمَقُولُ بِالْأَنْبِيَاءِ: إِنَّهُ يُدْعَى نَاصِرِيًّا.

### **ALTAR CANDLES      قناديل الهيكل**



Offered by **Sana Jarjura and Family** in loving memory of parents,  
**George and Najla Jarujura. May Their Memories be Eternal.**



Offered by **Angela Husary and Family** for the good health of **Christopher**,  
on the occasion of his birthday. *God Bless and Many Years!*

### **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!*

✠ **Rose Habib and Family**, in loving memory of **Louie, Julia, George, Barbara, Robert, and Jeffrey Habib, and Elias and Sally Habeeb. May Their Memories Be Eternal!**  
**Also for the good health of all our family and friends.**

### **ANNOUNCEMENTS AND EVENTS:**

**\*GENERAL PARISH MEETING:** Sunday, January 23<sup>rd</sup>, 2021. More details to follow

**\*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 AFTER CHRISTMAS**

In imagination we think ourselves 2000 years back. What wonder should fill us: a week, and the world has become different. The world that had been for thousands of years like the lost sheep was now the sheep found, taken upon His shoulders by the Son of God become the son of man. The unbridgeable gap that sin had created between God and man was now at least incipiently bridged; God had entered into history, God Himself had become man. God had taken flesh and all things visible, what we perceive in our blindness as dead, inert matter, could in His body recognize itself in glory. Something absolutely new had occurred; the world was no longer the same. Moreover, there is another aspect to the Incarnation. God had become man, but God in Christ had spoken words of truth, that was decisive, that gradually like yeast dropped into dough was to change the world; God had revealed to us the greatness of man. Christ becoming man was evidence, is and will remain forever evidence, that man is so vast, so deep, so mysteriously deep, that he can not only contain the divine presence as a temple, but unite himself with God, become partaker of the divine nature, as St. Peter puts it in his Epistle. And again that man is great, and that however far we fall away from our vocation, however unworthy we may become of it, God will never re-establish with us a relationship which is less than that of His fatherhood and our condition of sons and daughters of the Most High. The prodigal son was asking his father to receive him as a hireling now that he was unworthy of being called a son; but the father did not accept it. When the son made his confession, the father stopped him before he could even pronounce those words, because God does not accept our debasement, we are no slaves and no hirelings. Has not Christ said to His disciples, "I no longer call you servants, because a servant does not know the will of his master, and lo, I have told you everything."



Again, the proclamation in Christ and by Him that what matters supremely is every person, that He lives and dies for every one of us, that it is not collective units that matter, but each of us. Each of us, tells us the Book of Revelation, possesses for God a name, a name which will be revealed to us at the end of time, but a name which no one can know but God and he who receives it, because this name is our relationship to God, unique, unrepeatable. Each of us is unique for Him. What a wonder! The ancient world knew of nations and races, it knew of slaves and owners, it knew of categories of people, exactly in the same way in which the modern world that is gradually becoming not only secular but pagan, distinguishes categories and types and groups; God knows only living men and women. And then a new justice was introduced, or rather proclaimed by Him, not the distributive and retributive justice of the law, another justice. When Christ says to us, "let your justice be beyond that of the scribes and Pharisees," He speaks of the way in which God treats each of us. He accepts each of us as we are. He accepts good and evil, He rejoices in the good, and He dies because of and for the sake of what is evil. And that is what God calls us to remember, and how He calls us to be and to behave - not only within our Christian circle but in the whole world, to look at every

person with that kind of justice; not judging and condemning, but seeing in each person the beauty which God has impressed upon it and which we call "the image of God in man". Venerate this beauty, work for this beauty to shine in all glory, dispelling what is evil and dark and making it possible, by the recognition of beauty in each other, for this beauty to become reality and to conquer.

He has taught us also about love which the ancient world did not know, and the modern world, like the old one, is so afraid of: A love that accepted to be vulnerable, helpless, giving, sacrificial; a love that gives without counting, a love that gives not only what it possesses, but itself. That is what the Gospel, that is what the Incarnation brought into the world, and this has remained in the world. Christ said that "the light shines in the darkness, and the darkness cannot comprehend it," but it cannot put it out either. And this light shines and shall shine, but it will conquer only if we undertake to be its heralds and the doers of these commandments of justice and of love, if we accept God's vision of the world and bring to it our faith, that is, our certainty and our hope, which is the only power that can help others to start anew; but to start anew they must see newness in us. The world has become incipiently new by the union of God with man, when the Word became flesh; it is for us to be a revelation of this newness, the resplendence and shining of God in the darkness or the dusk of this world. May God grant us courage and love and greatness of heart to be His messengers and His witnesses, and may the blessing of the Lord be upon you by His grace and love towards mankind always, now and forever and world without end.

### مغامرة الوديع والمتواضع القلب معنا

في عيد الميلاد كثيرًا ما تستوقفنا النعمة المنكشفة فيه. فظهور النجم للمجوس، ثم ظهور جوق من الملائكة يسبحون، وما رافق هذين الظهورين من زيارة للمخلص قام بها على انفراد كل من الرعاة والمجوس الاثنين من المشرق، وضعت ولادة المخلص في إطار من الفرح والرجاء والشركة الإلهية-الإنسانية.

لكن يسوع اضطرَّ إلى أن يهاجر بعد أيام قليلة على ولادته، لكون هيرودوس ومن معه تربصوا به شرًا وعقدوا النية على القضاء عليه. فاهتم يوسف، بأمر من الملاك، بأن يأخذ يسوع وأمّه إلى مصر حتى زال الخطر بوفاة هيرودوس، ثم أن ينتقل منها إلى أرض إسرائيل ويسكن الناصرة، تمامًا كما أوحى به إليه (متى ٢: ١٣، ٢٠ و٢٣).

بالفعل، ظروف ميلاد المسيح في المغارة، وغياب الاستقبال اللائق بالمخلص، واقتصاره على الرعاة والمجوس والملائكة، تبعته أحوال أخرى أكثر إيلامًا، كالاضطهاد والتشرد والهجرة القسرية منذ نعومة أظفاره، أحوال يعرفها عالمنا المعاصر بحدّة. نعم، ولادة يسوع في مذود، ثم نيات هيرودوس العدوانية تجاهه وبطشه به، وأخيرًا هربه إلى مصر وعودته المستورة إلى الناصرة، هي حلقات متصلة بسرّ ميلاده وبحملة طبيعتنا بمآسيها كلّها، تلك المتراكمة عبر التاريخ، وتلك التي نضيفها

عليها كل يوم.

وإن كان الميلاد جرى في مكان ما من البرية، أي خارج مجتمعاتنا الإنسانية ومدنيتنا الجافة والقاسية والظالمة أحياناً، وفي موسم شتوي مصقع، إلا أن يسوع توسط واقعنا المتلون بألوان الوحدة والفقر والظلم والعتمة، وهو يعول على أن يتحول، بنعمته وبفعل ظهوره في الأردن، ثم بشارته العلنية وموته وقيامته، إلى شركة وغنى وسلام ونور فيه، إن اقتبلناه مخلصاً ومعلماً إيانا سبل تحقيقه.

الحق يُقال إن مظاهر الضعف في الميلاد من جهة، والظروف القاسية المحيطة به من جهة أخرى، لم تحجب النور الظاهر والمعتل بالطفل الجديد. فهو ظهر نوراً للناس من دون أن تغريه شروهم وخطاياهم عن الإخلاص التام للأب والأمانة الكاملة لمشيئته. على هذا الأساس، يمكننا القول إن يسوع هو النور في بيت لحم، وفي ذهابه إلى مصر، وفي عودته إلى إسرائيل؛ وهو النور في المذود كما في البيت في الناصرة؛ وهو النور وسط شعبه وفي بلاد الغربية؛ وهو النور للرعاة البسطاء وللمجوس الحكماء؛ وهو النور للقريبين والبعيدين، للصالحين والظالمين، للخيرين والأشرار. إنه حجر الزاوية الذي تقوم عليه البشرية في كرامتها المعطاة لها من الله، وعليه تتحطم كافة محاولات تفزيم هذه الكرامة أو تشويهها أو تهيمشها أو تزوير حقيقتها أو الحد من تألقها.

وإن كانت يد الشر قد نوت أن تهلك الطفل الجديد، إلا أن ساعة دنو أجله كانت بعيدة، إذ كان عليه أولاً أن يظهر لإسرائيل في الأردن باعتماده من يوحنا، ثم أن يتم الرسالة التي أودعها إياها الأب. استنفر ميلاده قوى الشر وألبها عليه، وأمام عجزها في القضاء عليه، التفتت نحو المخلوق على صورته فأهلكته أولئك الصبيان الأبرياء من بيت لحم وضواحيها الذين هم «من ابن سنتين وما دون» (متى ٢: ١٦). أما هو فدخل في سياق حياتنا الطبيعية، فكان الطفل الطبع بين يدي حارسه يوسف وأمّه مريم، وهو في الوقت عينه طائع للأب ومحقق في ذاته ما سبق وقاله عنه الأنبياء سواء أن الله دعاه من مصر أو أنه سيُدعى ناصرياً (متى ٢: ١٥ و٢٣). يخبرنا الإنجيل أن أول مكان إقامة معروف له كانت مدينة الناصرة، حيث وجد له مكاناً بيننا فسكن فيها وترعرع (متى ٢: ٢٣)، وذلك بانتظار أن يصير قلبنا مسكناً له، إن قبلناه بالإيمان واقتبلنا كرازته وأخذنا بوصاياه، وبانتظار أن تستعلن المدينة الجديدة، أي الكنيسة، فتصير مكان إقامتنا الدائم والنهائي.

وجدان الكنيسة، في مسيرتنا من عيد التجسد إلى عيد الظهور الإلهي، أن وداعة هذا الطفل وتواضعه هما مصدر قوته في دحر ما هو جائم على قلب الإنسان ويتهدد حياته: الخطيئة والشيطان والشر والموت. في ميزان الإنسان الساقط، مثل هذه الصفات غير نافعة لإبحار مضمون. أما في ميزان الله، ففي هذه الصفات تكمن أسس الغلبة، الأمر الذي أصرّ الرب على أن نتعلمه منه: «تعلموا مني لأني وديع ومتواضع القلب فتجدوا راحة لنفوسكم» (متى ١١: ٢٩). الخبرة المختزنة في الكنيسة هي البرهان على صحة هذا القول وفاعليته، عدا عن أنه مؤسس أولاً على إرادة الله في خلاص الإنسان، وثانياً على طاعة الابن المتجسد له في تحقيق هذا التدبير، وأخيراً على عمل الروح القدس المستمر حتى يكتمل كل التدبير. لنا في أيقونة الميلاد الأخرى، المعروفة بأيقونة «الطفل الجائم» المتكى على وسادة والمتشح بلباس ملوكي، الختم الأكيد على شهادة الوداعة والتواضع التي أراد يسوع أن نختبر قوتها باسمه ونقتدي بمثاله. هلم بنا إذاً إلى رياض النعيم حاملين فيها هذا الطفل في قلوبنا ورافعين العالم على مناكبنا برجاء يدرّبنا عليه الروح القدس!

+ سلوان مطران جبيل والبترون

## 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, those 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!**

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P: (650) 918-7465  
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