

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**

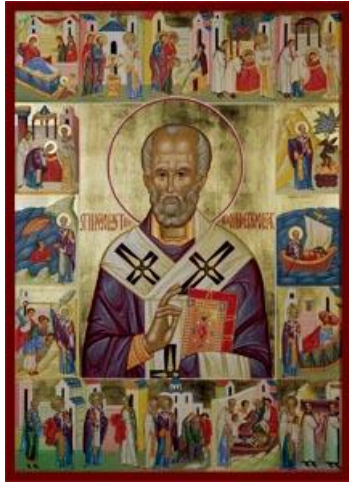
(586) 214-4428 revbaalbaki@yahoo.com

Sub-Dn. **Ilyan Baalbaki**

Sub-Dn. **Tariq Rantisi**

Parish Council Chairman: **Azar Azar**

Parish Council Vice Chairman: **Salim Qaru**



Sunday, August 28, 2022

✠ **MEMORIAL SERVICES** ✠

- One Year Memorial Service for the Handmaiden of God, + **Margo Bader** will be held this **Sunday, August 28th**, offered by her family.
May her memory be eternal!
- 40 Days Memorial Service for the Servant of God, + **Daoud Jaber Azar** will be held on **Sunday, September 11th**, offered by his family.
May his memory be eternal!

THE EPISTLE: 1 Corinthians. (9:2-12)

Brethren, the seal of my apostleship are you in the Lord. My defense to those who would examine me is this: Do we have no authority regarding what to eat and what to drink? Do we have no authority to lead about a wife, who is a sister, as the rest of the apostles, even as the brethren of the Lord, and Cephas? Or is it only Barnabas and I who have no authority to refrain from working? Which soldier ever served at his own expense? Who plants a vineyard and does not eat the fruit thereof? Or who shepherds a flock and does not eat from the milk of the flock? Do I speak of these things according to human nature? Or does not the Law say the same also? For it is written in the Law of Moses: "Thou shalt not muzzle an ox which treads out the grain." Is it for oxen that God cares, or does He say it altogether for our sakes? Indeed, for our sakes it was written: because he who plows ought to plow in hope, and he who threshes in hope, so that the same might partake in hope. If we have sown in you spiritual things, is it a great matter if we should reap your carnal things? If others are partakers of this authority over you, are we not even more? Nevertheless, we have not made use of this authority, but we endure all things, in order that we may cause no hindrance to the gospel of Christ.

الرسالة: 1 كورنثوس
يا إخوة، إن خاتم رسالتي هو أنتم في الرب. وهذا هو احتجاجي عند الذين يفحصونني. أعلنا لا سلطان لنا أن نأكل ونشرب؟ أعلنا لا سلطان لنا أن نجول بأمرأة أخت كسائر الرسل، وإخوة الرب وصفا؟ أم أنا وبرنابا وحدنا لا سلطان لنا أن لا نشغل؟ من يتجند قط والنفقة على نفسه؟ من يغرس كرمًا ولا يأكل من ثمره؟ أو من يرعى قطيعًا ولا يأكل من لبن القطيع؟ أعلني أتكلّم بهذا بحسب البشرية؟ أم ليس الناموس أيضا يقول هذا؟ فإنه كتب في ناموس موسى "لا تكلم ثورا دارسا." أعل الله تهمة الثيران؟ أم قال ذلك من أجلنا لا محالة؟ بل إنما كتب من أجلنا. لأنه ينبغي للحارث أن يحارب على الرجاء، وللدارس على الرجاء أن يكون شريكًا في الرجاء. إن كنا نحن قد زرنا لكم الروحيات، أفنكون عظيمًا أن نحصد منكم الجسديات؟ إن كان آخرون يستركون في السلطان عليكم، أفلسنا نحن أولى؟ لكننا لم نستعمل هذا السلطان، بل نحتمل كل شيء لئلا نسبب تعويقًا ما لبشارة المسيح.

THE GOSPEL: Matthew (18:23-35)

The Lord spoke this parable: "The kingdom of heaven may be compared to a king who wished to settle accounts with his servants. When he began the reckoning, one was brought to him who owed him ten thousand talents; and as he could not pay, his lord ordered him to be sold, with his wife and children and all that he had, and payment to be made. So the servant fell on his knees, imploring him, 'Lord, have patience with me, and I will pay you everything.' And out of pity for him the lord of that servant released him and forgave him the debt. But that same servant, as he went out, came upon one of his fellow servants who owed him a hundred denarii; and seizing him by the throat he said, 'Pay what you owe.' So his fellow servant fell down and besought him, 'Have patience with me, and I will pay you.' He refused and went and put him in prison until he should pay the debt. When his fellow servants saw what had taken place, they were greatly distressed, and they went and reported to their lord all that had taken place. Then his lord summoned him and said to him, 'You wicked servant! I forgave you all that debt because you besought me; and should not you have had mercy on your fellow servant, as I had mercy on you?' And in anger his lord delivered him to the jailers, until he should pay all his debt. So also My heavenly Father will do to every one of you, if you do not forgive your brother from your heart."

الإنجيل: متى

قال الرب هذا المثل: يُشَبِّهُ مَلَكُوتُ السَّمَاوَاتِ إِنْسَانًا مَلِكًا أَرَادَ أَنْ يُحَاسِبَ عِبِيدَهُ. فَلَمَّا بَدَأَ بِالْمَحَاسِبَةِ، أَحْضَرَ إِلَيْهِ وَاحِدٌ عَلَيْهِ عَشْرَةُ آلَافٍ وَزْنَةً. وَإِذْ لَمْ يَكُنْ لَهُ مَا يُوفِي، أَمَرَ سَيِّدُهُ أَنْ يُبَاعَ هُوَ وَامْرَأَتُهُ وَأَوْلَادُهُ وَكُلُّ مَا لَهُ وَيُوفَى عَنْهُ. فَخَرَّ ذَلِكَ الْعَبْدُ سَاجِدًا لَهُ قَائِلًا: تَمَهَّلْ عَلَيَّ فَأُوفِيكَ كُلَّ مَا لَكَ. فَزَقَّ سَيِّدُ ذَلِكَ الْعَبْدِ وَأَطْلَقَهُ، وَتَرَكَ لَهُ الدِّينَ. وَبَعْدَ مَا خَرَجَ ذَلِكَ الْعَبْدُ، وَجَدَ عَبْدًا مِنْ رُفَقَائِهِ مَدْيُونًا لَهُ بِمِئَةِ دِينَارٍ، فَأَمْسَكَهُ وَأَخَذَ يَخْنُقُهُ قَائِلًا: أَوْفِنِي مَا لِي عَلَيْكَ. فَخَرَّ ذَلِكَ الْعَبْدُ عَلَى قَدَمَيْهِ، وَطَلَّبَ إِلَيْهِ قَائِلًا: تَمَهَّلْ عَلَيَّ، فَأُوفِيكَ كُلَّ مَا لَكَ. فَأَبَى، وَمَضَى وَطَرَحَهُ فِي السَّجْنِ حَتَّى يُوفِيَ الدِّينَ. فَلَمَّا رَأَى رُفَقَاؤُهُ مَا كَانَ، حَزَنُوا جَدًّا وَجَاءُوا فَأَعْلَمُوا سَيِّدَهُمْ بِكُلِّ مَا كَانَ. حِينَئِذٍ دَعَاهُ سَيِّدُهُ وَقَالَ لَهُ: أَيُّهَا الْعَبْدُ الشَّرِيرُ! كُلُّ مَا كَانَ عَلَيْكَ تَرَكَتُهُ لَكَ لِأَنَّكَ طَلَبْتَ إِلَيَّ. أَفَمَا كَانَ يَنْبَغِي لَكَ أَنْ تَرْحَمَ أَنْتَ أَيْضًا رَفِيقَكَ كَمَا رَحِمْتُكَ أَنَا؟ وَغَضِبَ سَيِّدُهُ، وَدَفَعَهُ إِلَى الْمَعْدَبِينَ حَتَّى يُوفِيَ جَمِيعَ مَا لَهُ عَلَيْهِ. فَهَكَذَا أَبِي السَّمَاوِيُّ يَصْنَعُ بِكُمْ إِنْ لَمْ تَتْرُكُوا مِنْ قُلُوبِكُمْ كُلِّ وَاحِدٍ لِأَخِيهِ زَلَّاتِهِ.



قناديل الهيكل ALTAR CANDLES



Offered by **St. Nicholas Church** for the good health of **Nabil Khoury**, on the special 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!

CONGRATULATIONS:

Congratulations **Shadi and Esther Clemence Azar**, on the new addition to their family, **Angelina Shadi Azar**. Also to the Grandparents, **Jeries & Janet Azar and Naifeh & Rudy Batarse** and to the **Azar and Batarse families**, God bless you all.

CONGRATULATIONS:

Congratulations to **Bendi and Diana Seoud**, on the new addition to their family, **Aliyah Faith Seoud**. Also to the Grandparents, **Issa & Nadera Seoud and Hani & Samia Bayyounk** and to the **Seoud and Bayyounk families**, God bless you all.

ANNOUNCEMENTS AND EVENTS:

- **CAMP THY REUNION:** This Friday, August 26th, 7 PM – Saturday, August 27th, 7 AM @ St. Nicholas Church. Calling all CAMPERS and TEEN SOYO! Join us for Vespers, Potluck/ Dinner (Bring healthy snacks to share), Arts & Crafts, Late night activities and fun! Please RSVP by visiting: <https://forms.gle/2qVCxv8pPWZo6Q1i6> Looking forward to seeing you all!
- **12TH ANNUAL LEBANESE FESTIVAL:** This Saturday, August 27, 2022 from 11 AM – 10 PM: Courthouse Square - Downtown Redwood City, Redwood City, CA. Free admission and parking.
- **ANTIOCHIAN ORTHODOX CHURCH OF THE REDEEMER FOOD FESTIVAL:** September 10th, from 12 PM – 9 PM. (380 Magdalena Ave, Los Altos)
- **43RD ANNUAL PALESTINE CULTURAL DAY:** September 17th from 11 AM – 9 PM : Leo Ryan Park, 650 Shell Blvd, Foster City, CA 94404.
- **ST. JOHN THE EVANGELIST ORTHODOX CHURCH FESTIVAL:** September 24-25. More info to come.
- **ST. NICHOLAS CHURCH ANNUAL FOOD FESTIVAL:** October 1-2. More info to come.
- **ST. NICHOLAS CHURCH ANNUAL FESTIVAL CAR RAFFLE TICKETS:** Our annual raffle ticket with the grand prize of a brand new Tesla is back! \$50 per ticket. To purchase your ticket(s), please contact Elias Batshon (650) 580-7185 or the Church office (415) 648-5200.
- **ST. GEORGE ORTHODOX CATHEDRAL FESTIVAL:** October 8-9. More info to come.
- **SAVE THESE DATES FOR OUR UPCOMING EVENTS OF 2022:**

October 1 st – 2 nd	St. Nicholas Annual Festival	
November	19 th	St. Nicholas Annual Thanksgiving Family Night
December	11 th	Parish Council Elections
December	17 th	St. Nicholas Christmas Party

MEN'S FELLOWSHIP MEETING 8/23/2022

Thank you to those that joined us
for our monthly men's fellowship
on Tuesday.

Please join us for our next meeting,
date and time TBA.

All men are welcome!





THE WHITE HOUSE

WASHINGTON

August 10, 2022

Father George Baalbaki
San Francisco, California

Dear Father Baalbaki,

Thank you for writing to me about the conflict in the Middle East.

I believe that both Palestinians and Israelis deserve to live safely and securely, enjoying equal measures of freedom, prosperity, and democracy. To that end, my Administration will continue our relentless diplomacy with an aim of working toward peace.

I want to be clear—the United States is committed to Israel's security and fully supports Israel's right to defend itself against indiscriminate attacks from Hamas and other Gaza-based terrorist groups, which have taken the lives of innocent civilians in Israel. At the same time, my Administration also remains committed to working with the United Nations and other international stakeholders to provide humanitarian assistance and support for the Palestinian people.

I send my sincere condolences to all the families—Israeli and Palestinian—who have lost loved ones throughout the recent conflict. No family should have to fear for their safety within their own home or place of worship. I think most about the children in these societies who face trauma from a conflict far beyond their control.

We have a genuine opportunity to make progress. I am committed to working toward a two-state solution, and I pray that there will be peace.

Sincerely,

A handwritten signature in black ink, appearing to read "Joe Biden", with a long, sweeping diagonal line extending from the bottom left of the signature.

Metropolitan Anthony of Sourozh
TO SERVE EACH OTHER

A temptation which is always there, which lurks in our hearts and in our midst always, when we think of the Church to which we belong, is to remember that the people of God are God's own elects and to draw from this a conclusion which may destroy both our own souls and the very meaning of our existence. Yet we are the elect of God, but what is it God calls us to, what is this election about?

When we read the Gospels we see that God calls us to be on earth what Christ has been, to be the one who is prepared to serve everyone who is in need, to be the lowest, to accept humiliation and to accept the meanest, the lowest position in the world. The Lord makes it so clear to us when at the Last Supper He washes the feet of his Disciples and says He has given them an example to follow. This is our election, our first election: a Christian is one to whom God has committed the charge of other people, not to rule over them, but to serve them, and to serve them too as a slave, to serve them as a servant remembering that he has as many masters as there are round him people who are in need, in any need, in need of fellowship, in need of truth, in need of integrity, in any need physical or spiritual. And also an election to follow in the footstep of Christ, to be sent into the world as He was sent by His Father, as He said Himself like a sheep amongst the wolves to give our body and our soul that others may live. This is an election very different from the one we boast about, very different from the one that we cherish and that leaves us so vainly and so foolishly proud as though we were better people than others. We are slaves and servants, people sent to others because they need service and attention. And also together, all of us, we are an assembly of people who all need salvation, who all need God's mercy and who all need the mercy which each of us can extend to the others.

St. Ephraim of Syria says that the church on earth is not an assembly of saints, it is a crowd of repentant sinners. A crowd we are, unformed, in the making, and we are all sinners. The only difference that there may be between us and others is that we should know that, and we are in desperate need of the love of God and the compassion of men. We are not a glorious body, we are a poor crowd in rags, spiritually if not outwardly. We are here, in the church, because we need salvation, we are here because we recognise that we are lost and that our only hope and salvation is in God and in one another: in God as He did search for, sought out and saved and brought home the lost sheep.

And also how much we need one another, how difficult we are to live with, how essential it is for us to be one another's support. We are a crowd on the move from an earth in which we have lost most of our spiritual riches, on the move towards the Kingdom of God, but we are so much like the Hebrews of the Old Testament who had lost the security of slaves in Egypt, had crossed a border line, the Red Sea, but were still so far from the Promised Land. Most of us are still erring, wandering in the desert. And we need one another as travellers in the desert need one another not to die, not to lose our way, not to lose heart, to continue our journey and on this journey some grow old and some grow weak and some grow sick and we need one another's mercy, one another's compassion, one another's support all the time. And there is no space to us to be proud of anything, not even in the fact that we have made a choice and chosen for the Kingdom of God because there is so little of it within us yet. There is a longing, there is a hope, there is a love, there is a desperate desire, and yet how unlike we are to the Saints of God who have already reached their destination, already are the citizens of the Kingdom in all the beauty, all the harmony it means. How careful, we must be, beaten down, to stand against every impulse to be proud, even of our Church, to be self-satisfied, even of the body which we represent and to which we are grafted so superficially at

times.

The Church, we all, are a crowd in motion, a crowd in spiritual rags, a crowd of sinners. We have only one thing in common, - not holiness, but the awareness of our desperate needs. And this is why we must be capable of being open to others, merciful to others, understanding others, compassionate, given to others. If we were truly aware of the desperate need in which we are we would be able to be open and loving to others and if we are not, it is a sign that we have not yet understood who and where we are. We are still in a strange country even if we have begin the move homeward, like the prodigal Son we still are not there. Only we know that we are expected, that the Father waits for us, that He longs for us, but we are not yet integrated to the peace, the integrity of the home.

And so let us be as merciful as we can to one another, as humbly, as reverently as we can. Many of us are even too weak to move, many of us are like the lost sheep who can only expend all his strength, all his energy, and hope that the great Good Master will come and find him and carry him in His arms. Let us be careful, let us be attentive to those who are weak and cannot move. Let us be merciful and learn to be humble, and then we will be Christ's Church; not if we imagine that we are great, that we are the elect, that we are God's people, the chosen ones. Yes, chosen as everyone else, elected for a mission and for a function, not for an honour. Let us learn to love one another humbly, to serve one another faithfully, and then we may arrow into that measure of glory indeed which is the Church.

حكمة الغفران والمصالحة

في خدمة المديونين

يرسم مثل محاسبة المديونين معالم طريقنا الصاعد إلى الله أو بالحريّ النازل منه إلينا، والطريق الذي يصلنا الواحد بالآخر وبحياة الجماعة بأشكالها المختلفة، سواء البيئية أو الرعوية أو الديرية أو الكنسية. رسمت خبرة العبد الشرير سلسلة من الملاحظات التي تعيننا؟ في تحمّل أعباء حياة الشركة، وكيفية نموها وسبل الحفاظ عليها. فما هي الحكمة التي غابت عن أفق العبد الشرير والتي يجدر بنا أن نتعلّمها ونقتنيها ونشهد لها؟

أولاً، غاب شكر الله على إحساناته من أعماق قلبه. متى تأصّل هذا الشكر فينا، يصير منطلقاً لحياتنا الجديدة. لم يدرك العبد الشرير عظم غفران الملك على خلفيته إعفائه إياه من دين كبير جداً. لم تلامس نعمة الحياة الجديدة هذه كيان العبد، لربّما لأنّ عينه شريرة، أو روحه جشعة، أو قلبه قاسٍ. عموماً لم يفعم قلبه بمحبّة الملك، - والمقصود هنا هو الله-، بل كان ممثلاً بدين زهيد لأحد أترابه عليه! لقد غاب الشكر عن قلبه!

ثانياً، غاب اعتبار أنّ الغفران الممنوح له من الله أُعطي على سبيل النعمة ولا يشكّل حقّاً مكتسباً. اكتفى العبد الشرير بنجاحه في استمالة عطف الملك وبشطب الدين، بيد أنّ الملك أعطاه أمراً أعظم، وهي فرصة الانتقال من بليّة حالته القديمة إلى نعمة حالته جديدة عبر العمل على استثمار هذه النعمة للتحرّر من العلة التي قادته إلى تكوين هذا الدين، أي من الشهوات والشرّ المعشّش فيه. فما ظنّه حقّاً كان فضلاً من جهة، ونعمة مجّانية بغية استثمارها، من جهة أخرى. غابت هذه الحكمة عن وجدانه!

ثالثاً، غاب الإحساس بخطيئته. بدا العبد الشرير منغمساً في المادّيات وتحصيل حقوقه. نسي حقيقة وضعه، فهو ما زال عبداً لدى الملك الغفور، وحياته الجديدة هي هبة. فلو كانت خطيئة هذا العبد أمامه في كلّ حين، لكان ساعده هذا التدريب الروحيّ على ضبط ذهنه وشهوة قلبه عن طلب ما هو ثانوي، ولكان الاتّضاع الذي هزّه إبان محاسبة الملك له قد تأصّل أكثر في أعماقه، ولكان دخل في سياق روح الغفران الممنوح له. هكذا غابت عنه حقيقة أمام الله!

رابعاً، غابت محاسبة الذات ولومها. حاسب الملك عبده الشرير، وهذا الأخير حاسب أحد رفاقه في العبوديّة. ما غاب هنا هو أن يحاسب العبد الشرير ذاته على ماضيه، أي ما أدّى به إلى تكوين دين عظيم، وعلى حاضره، أي أنّه قائم اليوم بفضل القادر على أن يجعله قائماً، وليس بفعل قدرته الذاتية. فقوم الذات ومحاسبتها يهذبان من يرغب في أن يعيش على إيقاع عطية الله الممنوحة لها. فمحاسبة الملك كانت المدخل ليتعلّم العبد أن يحاسب نفسه. هكذا غابت عنه حقيقة نفسه!

خامساً، غاب الانفتاح على واقع الحال الجديد. بغياب الشكر، والإحساس بالفضل، والإحساس بالخطيئة، ومحاسبة الذات ولومها، نصل إلى حالة انغلاق العبد الشرير على معطيات واقعه القديم، من دون أن ينفّث على الواقع الجديد الذي ظهر في حياته، وأن يلاقي هذه العطية بخطوات تعكس قبولها لها. أثر أن ينزوي على ما كان عليه، فلا هو انفتح على الملك ولا على رفاقه، ولا اجتهد في أن ينطلق إلى الأمام. صحّ فيه القول: «ليس أحد يضع يده على المحراث وينظر إلى الوراء يصلح لملكوت الله» (لوقا ٩: ٦٢). غابت عنه حقيقة الجماعة بالروح التي زرعا الملك فيها!

سادساً، غاب الفرح الشخصي وفرح الجماعة بالواقع الجديد. طمر العبد الشرير النعمة مذ تلقاها، فحرم منها نفسه ولم يفرح بها، ولا شارك أحدًا فيها، فحرم أترابه منها بمحاولته محاسبة أحدهم بطريقة عنيفة جدًا. هكذا وضع نفسه تحت طائلة العقوبات: «فإنَّ مَنْ له سِيْعُطَى وَيُزَادُ وَأَمَّا مَنْ ليس له فالذي عنده سِيُوْخَذُ منه» (متى ١٣ : ١٢)، وفَقَدَ «النصيب الصالح الذي لن يُنْزَعَ منه» (لوقا ١٠ : ٤٢).

وأخيرًا، غاب تقديم العبادة الحقيقيّة عن حياة العبد الشرير. بالحقيقة هو سجد أمام الملك، لكنّ حركة السجود-العبادة كان يلزم أن ترافقها الخطوات الأنفة الذكر ليدخل في حركة تسبيح الله وشكره وتمجيده والتي تميّز القائمين في ملكوت الله. غياب الغفران في قلبه وأن يمارسه مع أترابه أقصاه عن هذه الجماعة، فأقصى تاليًا نفسه عن هذا الملكوت. فالعبادة هي تتويج لهذه الخبرة، خبرة الغفران والمصالحة. استهتر العبد بالزرع الإلهي المعطى له، فحصد ما زرعه استهتاره وانغلاقه والشرّ المستحوذ عليه! ساعدنا سلوك هذا العبد المدين الشرير على اكتشاف عناصر الحكمة، التي يجدر بها أن تزيّن معشرنا وعلاقاتنا وتربيتنا وحياة الجماعة والعبادة التي نقدّمها لله. إنّها الحكمة التي دلّ عليها الربّ والكامنة في انتهاره لهذا العبد: «أفما كان ينبغي أنّك أنت أيضًا ترحم العبد رفيقك كما رحمتك أنا؟» (متى ١٨ : ٣٣). هَلَّا طلبنا إلى الربّ أن يهدينا سبيلها؟
+ سلوان مطران جبيل والبترون وما يليهما

Saint Nicholas Orthodox Church

Banquet Hall



The Saint Nicholas Orthodox Church Banquet Hall is the perfect venue for your next wedding reception, baptism, graduation, birthday, or conference. We offer a range of professional banquet and catering services with a vast and eclectic menu, showcasing a variety of catering options and premium beverages. Our friendly and professionally trained staff will work with you to identify your needs within your budget to create a personal and memorable event.

BANQUET HALL AMENITIES

- Over 6000 square feet with a full bar
- 350 capacity with dining
- 25ft x 25ft dance floor
- Lighting & Sound
- On-site catering with staff
- Fully equipped industrial kitchen
- Tables, chairs, linens, flatware, silverware available
- Set up, take down, and cleaning services
- Complimentary parking lot
- Wheelchair accessible



REAL ASSETS. REAL RESULTS.

Considering Buying or Selling a Multi-Unit or Mixed-Use Property?

Specializing in Mixed-Use, Multi-Family, SRO's, and Commercial Properties in San Francisco and San Mateo Counties.

Having recently brokered 20+ million dollars in recent transactions in the last year, no challenge is too big or small. Contact me for commercial real estate inquiries.



Hanna J Azar

Broker-Associate

✉ Hannajohn.Azar@compass.com

☎ 415 875 0177

🌐 Azarrealtygroup.com

#02005698

Compass is a real estate broker licensed by the State of California operating under multiple entities. License Numbers 01901628, 1527235, 1527365, 1356742, 1443761, 1097075, 1935350, 1961027, 1842087, 1869607, 1866771, 1527205, 1079000, 1272467. All material is intended for informational purposes only and is compiled from sources deemed reliable but is subject to errors, omissions, changes in price, condition, sale, or withdrawal without notice. No statement is made as to the accuracy of any description or measurements (including square footage). This is not intended to solicit property already listed. No financial or legal advice provided. Equal Housing Opportunity.



Recent Transactions



2844 21st Street
\$3,595,000
12 Units



3156-3158 24th Street
\$2,700,000
8 Unit Mixed-Use



3801 Mission Street
\$1,900,000
4 Unit Mixed-Use



2697 Mission Street
\$4,700,000
28 Units Mixed-Use



249 Grand Avenue
\$1,887,500
2 Unit Mixed-Use



302 28th Avenue
\$3,275,000
6 Units Multifamily



627-633 Irving Street
\$3,000,000
3 Unit Mixed-Use

COMPASS
COMERCIAL



**Your Favorite Mediterranean
Food, Spices, Sweets**



Follow us on [f](#) [i](#) @mosaicmarketbayarea

[📍](#) 9 37th street & El Camino , San Mateo [☎](#) +1 650-477-2099



SAADEH LAW

JOHN SAADEH,
ESQ, MBA



BUSINESS LAW



REAL ESTATE LAW



ESTATE PLANNING



P: (650) 918-7465
Saadehlawfirm.com
john@saadehlawfirm.com

333 Gellert Blvd, Ste. 145
Daly City, CA 94015



REPRESENTING VICTIMS
OF SERIOUS PERSONAL INJURY
& WRONGFUL DEATH

If you or someone you know has
suffered serious injuries or lost a
loved one due to someone else's
negligence...

make The Michael Law Firm
your first call.

- Wrongful Death
- Traumatic Brain Injuries
- Burn Injuries (Fires/Explosions)
- Auto/Motorcycle Crashes
- Uber/Lyft/Taxi Accidents
- Falls (Slip/Trip) & Construction



(415) 447-2833
MichaelLawCA.com

ISSA MICHAEL, ESQ.
Trial Attorney Since 1996