

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 Beatitude Patriarch JOHN X, Patriarch  
of Antioch and All of East

Pastor, V. Rev. Fr. George Baalbaki

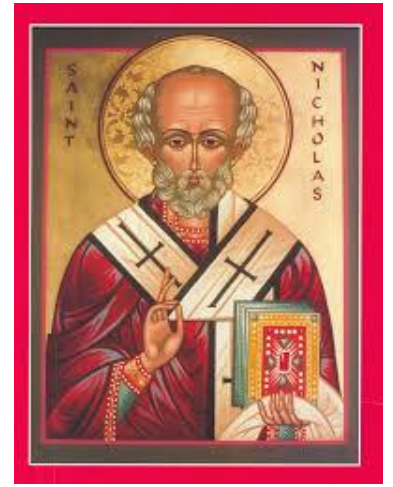
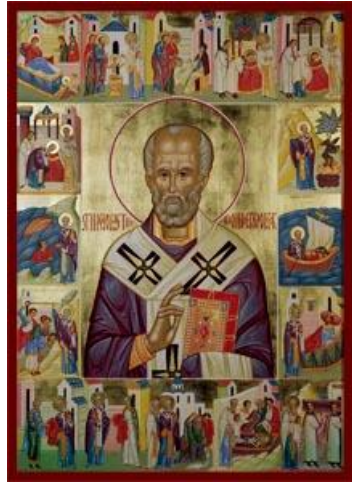
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Parish Council Chairman: Salim Qaru

Parish Council Vice Chairman: Azar Azar



**Sunday, October 15, 2023**

**Sunday of Holy Fathers of Seventh Ecumenical Council**

### **SYMPATHY AND CONDOLENCES**

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

**Entire Shammout Family** especially **Fadel and Natalya Shammout** on the passing of his father,  
+ **Samaan Shammout**.

*May His Memory be Eternal!*



### **MEMORIAL SERVICES**



✠ 9 Days Memorial Service for the servant of God, + **Samaan Shammout** will be held this  
Sunday, offered by his family. *May his Memory be Eternal!*

### **THE EPISTLE: Titus. (3:8-15)**

Titus, my son, faithful is the saying, and concerning these things I desire you to affirm confidently, that those who have believed in God may be thoughtful of how to preside in honorable occupations. These things are good and profitable to men. But avoid foolish disputes, and genealogies, and contentions, and controversies about the Law; for they are unprofitable and vain. A man who is a heretic after the first and second admonition reject, knowing that such a one is subverted, and sins, being self-condemned. When I send Artemas to you, or Tychicós, give diligence to come to me to Nicopolis; for I have determined to winter there. Set forward Zenas the lawyer and Apollos on their journey diligently, that they may be lacking in nothing. And let our people also learn how to preside in honorable occupations, so as to help in cases of urgent need, that they should not be unfruitful. All who are with me salute you. Salute those who love us in the faith. Grace be with you all. Amen.

الرسالة: تيطس

يا ولدي تيطس، صَادِقَةٌ هِيَ الْكَلِمَةُ وَإِيَّاهَا أُرِيدُ أَنْ تُقَرَّرَ حَتَّى يَهْتَمَّ الَّذِينَ آمَنُوا بِاللَّهِ فِي الْقِيَامِ بِالْأَعْمَالِ الْحَسَنَةِ، فَهَذِهِ هِيَ  
الْأَعْمَالُ الْحَسَنَةُ وَالنَّافِعَةُ. أَمَّا الْمُبَاحَثَاتُ الْهَذْيَانِيَّةُ وَالْأَنْسَابُ وَالْخُصُومَاتُ وَالْمُمَاحَاكَاةُ التَّامُوسِيَّةُ فَاجْتَنِبْهَا، فَإِنَّهَا غَيْرُ نَافِعَةٍ  
وَبَاطِلَةٌ. وَرَجُلٌ الْبِدْعَةِ بَعْدَ الْإِنْذَارِ مَرَّةً وَأُخْرَى أَعْرَضَ عَنْهُ. عَلِيمًا أَنَّ مَنْ هُوَ كَذَلِكَ قَدْ اعْتَسَفَ، وَهُوَ فِي الْخَطِيئَةِ يَقْضِي  
بِنَفْسِهِ عَلَى نَفْسِهِ. وَمَتَى أُرْسَلْتُ إِلَيْكَ أُرْتِمَاسَ أَوْ تِيخِيكُسَ، فَبَادِرْ أَنْ تَأْتِيَنِي إِلَى نِيكُوبُولِسَ لِأَنِّي قَدْ عَزَمْتُ أَنْ أَكُنْتُ هُنَاكَ. أَمَّا

زِيناسُ مُعَلِّمِ النَّامُوسِ وَأُبْلُوسُ، فَاجْتَهَدَا أَنْ تُشَيِّعَهُمَا مُتَأَهِّبِينَ لِئَلَّا يُعَوِّزَ هُمَا شَيْءٌ. وَلَيَتَعَلَّمْ دَوُونَا أَنْ يَقُومُوا بِالْأَعْمَالِ الصَّالِحَةِ لِلْحَاجَاتِ الضَّرُورِيَّةِ حَتَّى لَا يَكُونُوا غَيْرَ مُثْمِرِينَ. يُسَلِّمُ عَلَيْكَ جَمِيعُ الَّذِينَ مَعِيَ، سَلِّمُ عَلَى الَّذِينَ يُحِبُّونَنَا فِي الْإِيمَانِ، النِّعْمَةُ مَعَكُمْ أَجْمَعِينَ. آمِينَ.

### THE GOSPEL: Luke. (8:5-15)

The Lord spoke this parable: “A sower went out to sow his seed; and as he sowed, some fell along the path, and was trodden under foot, and the birds of the air devoured it. And some fell on the rock; and as it grew up, it withered away, because it had no moisture. And some fell among thorns; and the thorns grew with it and choked it. And some fell into good soil and grew, and yielded a hundredfold.” And when His Disciples asked Him what this parable meant, Jesus said, “To you it has been given to know the secrets of the kingdom of God; but for others they are in parables, so that seeing they may not see, and hearing they may not understand. Now the parable is this: The seed is the word of God. The ones along the path are those who have heard; then the devil comes and takes away the word from their hearts that they may not believe and be saved. And the ones on the rock are those who, when they hear the word, receive it with joy; but these have no root, they believe for a while and in time of temptation fall away. And as for what fell among the thorns, they are those who hear, but as they go on their way, they are choked by the cares and riches and pleasures of life, and their fruit does not mature. And as for that in the good soil, they are those who, hearing the word, hold it fast in an honest and good heart, and bring forth fruit with patience.” As Jesus said this, He called out, “He who has ears to hear, let him hear.”

الإِنْجِيل: لُوقَا

قَالَ الرَّبُّ هَذَا الْمَثَلُ: خَرَجَ الزَّارِعُ لِيَزْرَعَ زَرْعَهُ. وَفِيمَا هُوَ يَزْرَعُ، سَقَطَ بَعْضُ عَلَى الطَّرِيقِ، فَوُطِئَ وَأَكَلَتْهُ طُيُورُ السَّمَاءِ. وَبَعْضُ سَقَطَ عَلَى الصَّخَرِ، فَلَمَّا نَبَتَ بَيَسَ لِأَنَّهُ لَمْ تَكُنْ لَهُ رُطُوبَةٌ. وَبَعْضُ سَقَطَ بَيْنَ الشُّوكِ، فَانْبَتَ الشُّوكُ مَعَهُ فَخَنَقَهُ. وَبَعْضُ سَقَطَ فِي الْأَرْضِ الصَّالِحَةِ، فَلَمَّا نَبَتَ أَنْمَرَ مَائَةً ضِعْفٍ. فَسَأَلَهُ تَلَامِيذُهُ مَا عَسَى أَنْ يَكُونَ هَذَا الْمَثَلُ. فَقَالَ: لَكُمْ قَدْ أُعْطِيَ أَنْ تَعْرِفُوا أَسْرَارَ مَلَكُوتِ اللَّهِ، وَأَمَّا الْبَاقُونَ فَبِأَمْثَالٍ، لِكَيْ لَا يَنْظُرُوا وَهُمْ نَاضِرُونَ، وَلَا يَفْهَمُوا وَهُمْ سَامِعُونَ. وَهَذَا هُوَ الْمَثَلُ: الزَّرْعُ هُوَ كَلِمَةُ اللَّهِ. وَالَّذِينَ عَلَى الطَّرِيقِ هُمُ الَّذِينَ يَسْمَعُونَ، ثُمَّ يَأْتِي إِبْلِيسُ وَيَنْزِعُ الْكَلِمَةَ مِنْ قُلُوبِهِمْ لِئَلَّا يُؤْمِنُوا فَيَخْلُصُوا. وَالَّذِينَ عَلَى الصَّخَرِ هُمُ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ وَيَقْبَلُونَهَا بِفَرَحٍ، وَلَكِنْ لَيْسَ لَهُمْ أَصْلٌ، وَإِنَّمَا يُؤْمِنُونَ إِلَى حِينٍ، وَفِي وَقْتِ التَّجَرُّبَةِ يَزْدَوْنَ. وَالَّذِي سَقَطَ فِي الشُّوكِ، هُمُ الَّذِينَ يَسْمَعُونَ ثُمَّ يَذْهَبُونَ فَيَخْتَنِفُونَ بِهَمُومِ هَذِهِ الْحَيَاةِ وَغِنَاها وَمَلَذَاتِها، فَلَا يَأْتُونَ بِثَمَرٍ. وَأَمَّا الَّذِي سَقَطَ فِي الْأَرْضِ الْجَيِّدَةِ، فَهُمْ الَّذِينَ يَسْمَعُونَ الْكَلِمَةَ فَيَحْفَظُونَهَا فِي قَلْبٍ جَيِّدٍ صَالِحٍ، وَيُثْمِرُونَ بِالصَّبْرِ. وَلَمَّا قَالَ هَذَا نَادَى: مَنْ لَهُ أُذُنَانِ لَلْسَمْعِ فَلْيَسْمَعْ.

### Holy Bread of Oblation

✠ Offered by **David Hanhan and his family**, in loving memory of his mother **Afdokia Hanhan** and his son **Joseph David Hanhan**. *May Their Memories Be Eternal!*

## Thank You!

**Thank you all for making our festival a huge success!**

We would like to thank all of you, who worked hard to plan, prepare, and helped in this year's festival. Thank you to those who were very generous in donating financially or with items needed towards this event. Also, we wish to extend many thanks to our family and friends who supported us by attending this annual event. May God bless you all!

*A special thanks to the festival committee for the hard work, great job and for the time they invested towards our annual festival. God bless you and your families!*

## **ANNOUNCEMENTS AND EVENTS:**

**ALL SAINTS CHURCH:** There is a property that could possibly become a permanent home for All Saints Church parishioners. If you are able to donate towards this goal, please help by sending your donations to All Saints Church: 10 Enterprise Dr, Suite D. Rohnert Park, CA 94928.

**ST. NICHOLAS ANNUAL FAMILY NIGHT:** SAVE THE DATE! **Friday, November 18<sup>th</sup>**, sponsored by the **Rantisi Families**. More info to come.

### **Metropolitan Anthony of Sourozh**

#### **The Parable of the Sower**

How familiar, and how simple seems to us, appears to us today's parable of the seed and of the sower; and yet, how relevant it is to us, and how much more thought we should give to it. We forget the setting itself of the parable, the imagery of the sower and the seed, and we don't see in it an image of Christ, walking along the roads and the paths of Galilee and Judea; and everywhere He went, people came to the roadside because they have heard, as the Blind Man have heard of whom Saint Marc reports, that He was a Teacher, that His words were true, that they had in them a power of life.

And people came, and lined the roads, and lined the streets, and listened. Some were prepared for the message; some have been in an agony of mind, have been asking themselves questions which hitherto no one has been able to answer. But others came, as so many people come now to a preacher, to an evangelist, to a leader of any side, came to see a man of whom one spoke, and to listen to what he had to say. He was not answering any of their questions, He was not meeting any of their needs, except perhaps the desire to see someone that was outstanding, someone unique in his time. They heard the word, but it fell at their ears, they find it beautiful, lovely, true - but it did not go beyond this. They were listening to words, they were not listening to the cry of their own soul that was hungry for words of truth.

And so, when He had passed, they all returned to what was their ordinary, their normal life. They might have gone home and repeated these words, saying, Wasn't it lovely? Didn't He speak well? - and then they went back to what was life, ordinary life, day-to-day life...

Others, who had come to the roadside, received the message with emotion, it stirred something in their hearts, something in their minds, it answered something in them. And they received it and hugged it to themselves, and returned home; but the moment they were no longer by the road, at home, the concerns of home overwhelmed them: there was so much to do, so much to think about, there was so much in life, there was no time to reflect again and again on the words heard, there was no time to sit quietly and to look in imagination at the face they had seen, to rehearse the voice they have heard.

We have another parable about those who have been called to the Bridal Feast of the King: they heard a call, they knew they were called personally - but could they go? The one had bought a field, he was rooted in it, tied to it, a prisoner of it; others have bought five pairs of oxen - they had to try them, they had something to do in life, a vocation, a job, something great - or something simply that matters supremely in a personal way, as the last one: he had taken a bride - how could he spend time for anyone else?

Those are the people who receive the word, who receive it truly, in their heart, but there are so many things that matter - tomorrow will do, or, if we only could reduce the message to something liveable, simple, not to the absoluteness of it!

And then, those who receive the message, like the rich soil that could receive the message, receive a seed and bear fruit. Those people were not simply better people, they probably were not better people; they were people who had a question in their mind and heart, people who had a longing, people for whom their daily life was too narrow, too small, people who were aware that their soul was deep, and vast and could not be filled with the trivialities - or even the noble, the good things of life: they received the message, they took it to heart, deep into them, and they bore fruit because it was answering a need.

Now, we can apply it to ourselves: how many of us listen to the words of the Gospel, listen to the words of preaching, read books that are full of interest and depth, and they store it in their memory, they enjoy it - but that is the end; they can quote it, they can pass it on to others, - but that is all.

And there are so many of us who have received the message with enthusiasm, with passion, knowing that this message is an answer to all there is in us of longing, of hunger, of greatness, indeed; but then, life is so complex, there is so much to do! And in all this doing, in all this complexity the words is left aside - for another time, for another day, when I will be old enough not to have any concerns: then I can turn back to this glorious moment when life unfolded itself in all its splendour - I keep it in my memory!

What about us, receiving the message and bearing fruit?

But how does this message reach us? I remember a Russian priest saying to me, I read the Gospel daily, and I respond to it very seldom. But I read it daily because I never know whether today, or tomorrow, or on another day I will be the barren roadside, or the weeds by the way, or, of a sudden, whether this word will not fall on a small patch in me which is capable of receiving it and bearing fruit.

Isn't that simple, isn't that encouraging? We all are the three things described in the parable of the Gospel; but if we give a chance to God Who speaks, to God, Who passes through our life, to God Who knocks at our heart - from time to time we will receive the message with joy and let go of it; but from time to time it will reach a depth in our heart, a core of our life and be the answer that will change it.

Let us therefore listen, listen to the words of the Gospel day in and day out; listen to the voice of our conscience, listen to what the deepest self says to us about life, about truth, about reality; and from time to time we will have been the good ground that can bear fruit.

This parable, so simple, so clear, if we only apply it, can be a beginning of a new life.



## الزارع الإلهيّ والحقل البشريّ

لم يقطع الله عن محاوراة الإنسان عبر التاريخ وهو أبدع حينما جعل ابنه الوحيد يسوع المسيح محاورنا بامتياز. ابتغى يسوع عبر هذا «الحوار» أن يزرع فينا محبة الله والشركة معه ومعرفة الحق، فنحيا مع أبيه. أخذ حوارنا معنا أشكالاً مختلفة وأوجهاً متعدّدة، زرع الابن فيها الزرع الذي أراده أبوه. فما هي هذه الأوجه؟

أولاً، خروجه من حضن الأب. خرج الابن الوحيد من حضن الأب وتجنّد من أجلنا. صار مثلنا ما خلا الخطيئة. مدّ جسر الحوار معنا باتّخاذ طبيعتنا البشريّة واتّحادها بطبيعته الإلهيّة في شخصه. خاطبنا بكلام الله وجسّد مشيئته بيننا لنراها ونعرفها ونتبنّاها ونؤمن بها ونحيا بمقتضاها.

ثانياً، مثاله. تمّم يسوع في شخصه كلّ وصايا العهد القديم والعهد الجديد. بالفعل هو المثال بامتياز للإنسان إن أراد أن يسلك طريق الله ويعمل ما يطلبه منه يسوع باسم أبيه. لذا كان من الطبيعيّ أن يعلن يسوع أنّه «الطريق» (يوحنا ١٤ : ٦)، وأنّه المثال لنحتذي به: «تعلّموا منّي» (متّى ١١ : ٢٩)، بعد أن أكّد بالأقوال والأفعال أنّه «يعمل مشيئة» أبيه (يوحنا ٤ : ٣٤ ؛ ٦ : ٣٨). ألم يطلب منا أن نبتغيها بدورنا في صلاتنا وحياتنا: «لتكنّ مشيئتكم كما في السماء كذلك على الأرض» (متّى ٦ : ١٠)؟ ثالثاً، مواقفه. هل علينا تعداد المواقف التي تصدّى فيها يسوع لمن يمارس الرياء في الدّين (لوقا ١٢ : ١)، أو الإدانة بحقّ سواء باسم برّه الذاتيّ (يوحنا ٨ : ٧)، أو التسلّط على سواء والاستبداد بهم باسم الدّين والسلطة (متّى ٢٠ : ٢٥ ؛ ٢٣ : ٢-٤)، أو رفضه مسامحة الآخر أو مساعدته (لوقا ٦ : ٣٧ ؛ ١٣ : ١٥)؟ هذه وغيرها من المواقف هي نبراس لمن يريد أن يعيش إيمانه من دون مواربة أو مساومة أو كسل.

رابعاً، تعليمه. نثر يسوع الكلمة في قلوب التلاميذ والجموع على السواء. كانت التطويبات ركناً في إيصال بشارته إليهم (متّى ٥ : ٣-١١)، بالإضافة إلى حواراته والأمثال وخلصاته من مجريات الأحداث والعجائب. سلّط الضوء على معرفة الله ومحبّته، على سلطانه بأن يغفر للإنسان خطايا، وعلى كيفيّة أن يسلك من يؤمن به انطلاقاً من هذه المعرفة والمغفرة والمحبة، فيتمثّلها ويشاركها ويشكر الله عليها.

خامساً، عجائبه. كلّما يسوع أيضاً بقدرته على شفاء النفس والجسد، وأنّه يخلق من العدم مقلّتين لشفاء الأعمى منذ مولده، وأنّه يقيم الموتى، لا بل وأنّه ينقل الإنسان التائب من حياة الخطيئة إلى حياة النعمة كما في دعوته زكّا وأيضاً لاوي وسواهما. نعم، أعجوبة توبة الخطاة وعودتهم إلى حضن الأب كانت أعظم عجائبه!

سادساً، صلاته. كم من مرّة انفرد على الجبل ليصلّي؟ ألم تسطرّ لنا الأناجيل كيف أنّ صلاته سبقت ورافقت أحداث حياته وتلاميذه وكلّ من التمس الشفاء منه؟ ألم يفرد مساحة وافرة ليعلمنا أن نصلي وكيف نثابر فيها وكيف نقيم في مخدعنا من أجلها؟ ألم يزرع بذبيحته وصلاته الأخيرة على الصليب غفران الأب في التاريخ البشريّ؟

سابعاً، روحه القدّوس. منح يسوع نعمة الروح القدس لتلاميذه وحملتها الكنيسة في أسرارها المقدّسة وبشارتها وخدمتها. هذا زرع جديد بالكلّيّة به يرشدنا يسوع إلى كلّ الحقّ لأنّه يأخذ ممّا ليسوع ويخبرنا (يوحنا ١٦ : ١٣-١٤). أليس الروح القدس هو من يعلمنا الصلاة، ويرشدنا في عمل الوصايا، ويتمّم فينا كلّ برّ، ويقدّس مرافق الحياة، ويبارك عمل خدام المسيح والمؤمنين به؟

ثامناً، أعضاء جسده. جسد المسيح هو حقله الممتد إلى أقاصي الأرض وإلى الناس جميعاً وفيه نعاين ثمار من تلقّفوا الزرع الواحد في الجوهر والمتعدّد الأوجه. مدّنا الإنجيل بشهادة الزرع الذي زرعه الابن الوحيد وكيف نما في قلوب تلاميذه وأتباعه، عبر نار التوبة التي عملت في من شاء أن يتبع يسوع. ومن بعدهم تأتي كوكبة الآباء والأمّهات القدّيسين الذين عاشوا كلمة الله وجسّدوها في حياتهم أفعالاً ونهجاً وتربية وأعمالاً. فصاروا منارة سواهم من أبناء جيلهم والأجيال اللاحقة أيضاً. فكيف حالنا نحن إذاً من عطية الله هذه زرعه الإلهيّ؟ هلّا هيأنا قلوبنا لاستقبال صلاح الله فيتوب إليه وتصحّ فيه، بداعي مثابرتنا على هذا التحوّل، كلمة الربّ: «... والذي في الأرض الجيدة هو الذين يسمعون الكلمة فيحفظونها في قلب جيّد صالح ويثمرون بالصبر» (لوقا ٥ : ١٥)؟

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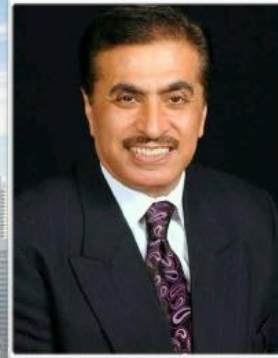


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