



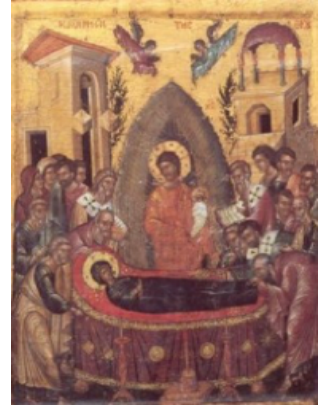
# KIMISIS THEOTOKOU ΕΛΛΗΝΙΚΗ ΟΡΘΟΔΟΞΟΣ ΕΚΚΛΗΣΙΑ ΤΗΣ ΚΟΙΜΗΣΗΣ ΤΗΣ ΘΕΟΤΟΚΟΥ

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**V. Rev. Damaskinos V. Ganas, Proistamenos**

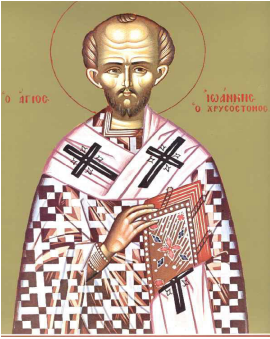
WEEKLY BULLETIN  
SUNDAY, NOVEMBER 13, 2022  
EIGHTH SUNDAY OF LUKE

ΕΒΔΟΜΑΔΙΑΙΟ ΦΥΛΛΑΔΙΟ  
ΚΥΡΙΑΚΗ, 13<sup>η</sup> ΝΟΕΜΒΡΙΟΥ 2022  
ΚΥΡΙΑΚΗ Η' ΛΟΥΚΑ



## Ο Άγιος Ιωάννης ο Χρυσόστομος Αρχιεπίσκοπος Κωνσταντινουπόλεως

Ο μεγάλος αυτός πατέρας και διδάσκαλος της Ανατολικής Ορθόδοξης Εκκλησίας γεννήθηκε στην Αντιόχεια το 347 μ.Χ. Πατέρας του ήταν ο στρατηγός Σεκουνδος και μητέρα του η Ανθοῦσα. Γρήγορα έμεινε όρφανός από πατέρα, και η μητέρα του – χήρα τότε 20 ετών – τον ανέθρεψε και τον μόρφωσε κατά τον καλύτερο χριστιανικό τρόπο. Ήταν εύφυέστατο μυαλό και σπούδασε πολλές επιστήμες στην Αντιόχεια – κοντά στον τότε διάσημο ρήτορα Λιβάνια – αλλά και στην Αθήνα, μαζί με τον αγαπημένο του φίλο Μ. Βασίλειο. Όταν άποπεράτωσε τις σπουδές του, έπανήλθε στην Αντιόχεια και άποσύρθηκε στην έρημο για πέντε χρόνια, όπου άσκήτευε προσευχόμενος και μελετώντας τις Άγιες Γραφές. Άσθένησε όμως και επέστρεψε στην Αντιόχεια, όπου χειροτονήθηκε διάκονος – το 381, σε ηλικία 34 ετών – από τον Αρχιεπίσκοπο Αντιοχείας Μελέτιο. Άργότερα δε, από τον διάδοχο του Μελετίου Φλαβιανό, πρεσβύτερος σε ηλικία 40 ετών. Κατά την ιερατική του διακονία ανέπτυξε όλα τα ψυχικά του χαρίσματα, πύρινο θείο ζήλο και πρωτοφανή εύγλωττία στα κηρύγματά του. “Έσειε και συγκλόνηζε τα πλήθη της Αντιόχειας και συγκινοῦσε τις ψυχές τους βαθύτατα. Η φήμη του αυτή έφτασε μέχρι την βασιλεύουσα και έτσι, την 15<sup>η</sup> Δεκεμβρίου 397, με κοινή ψήφο βασιλιά Άρκαδίου και Κλήρου, έγινε Πατριάρχης Κωνσταντινουπόλεως, κάτι που ο ίδιος δεν έπεδίωξε ποτέ. Και από την θέση αυτή ο ιερός Χρυσόστομος, εκτός άλλων, υπήρξε άσκητης και δεινός έρμηνευτής της Άγίας Γραφής, όπως φαίνεται από τα πολλά συγγράμματά του (διασώθηκαν 804 περίπου, όμιλίες του). Έργο επίσης του Χρυσόστομου είναι και η Θεία Λειτουργία, που τελούμε σχεδόν κάθε Κυριακή, με λίγες μόνο, από τότε μετατροπές. Ο ιερός Χρυσόστομος κατά την διάρκεια της πατριαρχείας του, υπήρξε άδυσώπητος έλεγκτής κάθε παρανομίας και κακίας. Αυτό όμως έγινε αίτια να δημιουργήσει φοβερους έχθρους, και μάλιστα αυτήν την αυτοκράτειρα Εῦδοξία, επειδή ήλεγχε τις παρανομίες της. Αυτή μάλιστα, σε συνεργασία με τον τότε Πατριάρχη Άλεξαρδρείας Θεόφιλο (ένος μοχθηροῦ και άσεβους ανθρώπου), συγκάλεσε σύνοδο (παράνομη) από 36 επισκόπους (όλοι τους πνευματικά ὑποπτοι και δυσαρεστημένοι από τον Άγιο) στο χωριό Δρυς της Χαλκηδόνος και πέτυχε την καθάρηση και έξορία του Άγιου σ’ ένα χωριό της Βιθυνίας. Η απόφαση αυτή όμως, τόσο ξερέθισε τα πλήθη, ώστε αναγκάστηκε αυτή η ἴδια η Εῦδοξία να τον ανακαλέσει από την έξορία και να τον άποκαταστήσει στο θρόνο με άλλη συνοδική άθωωτική απόφαση (402). Άλλα λίγο άργότερα, η άσεβης αυτή αυτοκράτειρα, κατάφερε και πάλι να έξορίσει τον Άγιο (20 Ἰουνίου 404) στην Κουκουσό της Άρμενίας και από εκεί στα Κόμανα, όπου μετά από πολλές κακουχίες και άλλες ταλαιπωρίες πέθανε το 407 μ.Χ. Ο Μ. Ι. Γαλανός στον Συναξαριστή του, μεταξύ των άλλων, αναφέρει για τον Ἱερο Χρυσόστομο, ότι υπήρξε και άναγνωρίζεται ως ο πιο άριστος και δημοφιλής διδάσκαλος της Χριστιανικής Εκκλησίας. Κανένας δεν εξήγησε όπως αυτός, με τόσο πλούτο και τόση σαφήνεια τα νοήματα των θείων Γραφών, ούτε δε υπήρξε έφάμιλλός του στην έτοιμολογία, την απλότητα, αλλά και στη φλόγα και την δύναμη της ρητορείας. Υπήρξε ρήτορας θαυμαστός, λογοτέχνης άπαραμίλλος, βαθύτατος και διεισδυτικότητας, ψυχολόγος και καταπληκτικός κοινωνιολόγος με άισθημα χριστιανικής ισότητας, χωρίς προνομιούχους, με καθολική άδελφότητα. Άνήκει σ’ αυτούς που φαίνονται «ως φωστῆρες εν κόσμῳ». Δηλαδή σαν φωτεινά άστέρια μέσα στον κόσμο. Να σημειώσουμε εδώ, ότι ο ιερός Χρυσόστομος πέθανε την 14<sup>η</sup> Σεπτεμβρίου, αλλά λόγω έορτης της ὑψώσεως του Τιμίου Σταυροῦ μετατέθηκε η έορτή της μνήμης του την 13<sup>η</sup> Νοεμβρίου. Επίσης την 15<sup>η</sup> Δεκεμβρίου έορτάζουμε την χειροτονία του σε Πατριάρχη Κωνσταντινουπόλεως, την 27<sup>η</sup> Ἰανουαρίου την άνακομιδή των λειψάνων του, αλλά η μνήμη του έορτάζεται και την 30<sup>η</sup> Ἰανουαρίου μαζί με τον Μ. Βασίλειο και τον Άγ. Γρηγόριο τον Θεολόγο.



## John Chrysostom, Archbishop of Constantinople

This greatest and most beloved of all Christian orators was born in Antioch the Great in the year 344 or 347; his pious parents were called Secundus and Anthusa. After his mother was widowed at the age of twenty, she devoted herself to bringing up John and his elder sister in the nurture and admonition of the Lord. John received his literary training under Anthragathius the philosopher, and Libanius the sophist, who was the greatest Greek scholar and rhetorician of his day. Libanius was a pagan, and when asked before his death whom he wished to have for his successor, he said, "John, had not the Christians stolen him from us." With such a training, and with such gifts as he had by nature, John had before him a brilliant career as a rhetorician. But through the good example of his godly mother Anthusa and of the holy Bishop Meletius of Antioch (see Feb. 12), by whom he was ordained reader about the year 370, he chose instead to dedicate himself to God. From the years 374 to 381 he lived the monastic life in the hermitages that were near Antioch. His extreme asceticism undermined his health, compelling him to return to Antioch, where Saint Meletius ordained him deacon about the year 381. Saint Meletius was called to Constantinople later that year to preside over the Second Ecumenical Council, during which he fell asleep in the Lord. In 386 Bishop Flavian ordained John presbyter of the Church of Antioch. Upon his elevation to the priesthood his career as a public preacher began, and his exceptional oratorical gifts were made manifest through his many sermons and commentaries. They are distinguished by their eloquence and the remarkable ease with which rich imagery and scriptural allusions are multiplied; by their depth of insight into the meaning of Scripture and the workings of God's providence; and, not least of all, by their earnestness and moral force, which issue from the heart of a blameless and guileless man who lived first what he preached to others. Because of his fame, he was chosen to succeed Saint Nectarius as Patriarch of Constantinople. He was taken away by stealth, to avoid the opposition of the people, and consecrated Patriarch of Constantinople on February 28, 398, by Theophilus, Patriarch of Alexandria, who was to prove his mortal enemy. At that time the Emperor of the East was Arcadius, who had had Saint Arsenius the Great as his tutor (see May 8); Arcadius was a man of weak character, and much under the influence of his wife Eudoxia. The zealous and upright Chrysostom's unsparing censures of the lax morals in the imperial city stung the vain Eudoxia; through Theophilus' plottings and her collaboration, Saint John was banished to Pontus in 403. The people were in an uproar, and the following night an earthquake shook the city; this so frightened the Empress Eudoxia that she begged Arcadius to call Chrysostom back. While his return was triumphant, his reconciliation with the Empress did not last long. When she had a silver statue of herself erected in the forum before the Church of the Holy Wisdom (Saint Sophia) in September of 403, and had it dedicated with much unseemly revelry, Saint John thundered against her, and she could not forgive him. In June of 404 he was exiled to Cucusus, on the borders of Cilicia and Armenia. From here he exchanged letters with Pope Innocent of Rome, who sent bishops and priests to Constantinople requesting that a council be held. Saint John's enemies, dreading his return, prevailed upon the Emperor to see an insult in this, and had John taken to a more remote place of banishment called Pityus near the Caucasus. The journey was filled with bitter sufferings for the aged bishop, both because of the harshness of the elements and the cruelty of one of his 310 guards. He did not reach Pityus, but gave up his soul to the Lord near Comana in Pontus, at the chapel of the Martyr Basiliscus (see May 22), who had appeared to him shortly before, foretelling the day of his death, which came to pass on September 14, 407. His last words were "Glory be to God for all things." His holy relics were brought from Comana to Constantinople thirty-one years later by the Emperor Theodosius the Younger and Saint Pulcheria his sister, the children of Arcadius and Eudoxia, with fervent supplications that the sin of their parents against him be forgiven; this return of his holy relics is celebrated on January 27. Saint John was surnamed Chrysostom ("Golden-mouth") because of his eloquence. He made exhaustive commentaries on the divine Scriptures and was the author of more works than any other Church Father, leaving us complete commentaries on the Book of Genesis, the Gospels of Saints Matthew and John, the Acts, and all the Epistles of Saint Paul. His extant works are 1,447 sermons and 240 epistles. Twenty-two teachers of the Church have written homilies of praise in his honour. Besides his feasts today and on January 27, he is celebrated as one of the Three Hierarchs on January 30, together with Saint Basil the Great and Saint Gregory the Theologian.

### ΜΝΥΜΟΣΥΝΑ

Ασπασία Πέτας Ετήσιο  
Ειρήνη Τσεβδού 4 ετές

### MEMORIALS

Aspasia Petas 1 Year  
Irene Tsevdos 4 Years

**Ἀπολυτίκιον Ἀναστάσιμον.**

**Ἦχος πλ. α' . Αὐτόμελον.**

Τὸν συνάναρχον Λόγον Πατρὶ καὶ Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ προσκυνήσωμεν, ὅτι ἠδύοκησε σαρκί, ἀνελεθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον ὑπομεῖναι, καὶ ἐγεῖραι τοὺς τεθνεῶτας, ἐν τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

**Τοῦ Ἁγίου.**

**Ἦχος πλ. δ' .**

Ἢ τοῦ στόματός σου καθάπερ πυρρὸς ἐκλάμψασα χάρις, τὴν οἰκουμένην ἐφώτισεν· ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο· τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν. Ἀλλὰ σοῖς λόγοις παιδεύων, Πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε τῷ Λόγῳ Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

**Ἀπολυτίκιον**

**ΚΟΙΜΗΣΙΣ ΤΗΣ ΥΠΕΡΑΓΙΑΣ ΘΕΟΤΟΚΟΥ**

**First Tone**

Ἐν τῇ Γεννήσει τὴν παρθενίαν ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ κατέλιπες Θεοτόκε, Μετέστης πρὸς τὴν ζωὴν, μήτηρ υπάρχουσα τῆς ζωῆς, καὶ ταῖς πρεσβείαις ταῖς σαῖς λυτρομένη, ἐκ θανάτου τὰς ψυχὰς ἡμῶν.

**Κοντάκιον.**

**Ἦχος δ' . Ὁ ὑψωθείς ἐν τῷ Σταυρῷ.**

Ὁ καθαρῶτατος ναὸς τοῦ Σωτῆρος, ἡ πολυτίμητος παστὰς καὶ Παρθένος, τὸ ἱερὸν θησαύρισμα τῆς δόξης τοῦ Θεοῦ, σήμερον εἰσάγεται, ἐν τῷ οἴκῳ Κυρίου, τὴν χάριν συνεισάγουσα, τὴν ἐν Πνεύματι Θεῷ· ἦν ἀνυμνοῦσιν Ἄγγελοι Θεοῦ· Αὐτὴ ὑπάρχει σκηνὴ ἐπουράνιος.

**Resurrectional Apolytikion.**

**Mode pl. 1. Automelon.**

Let us worship the Word who is unoriginate \* with the Father and the Spirit, and from a Virgin was born \* for our salvation, O believers, and let us sing His praise. \* For in His goodness He was pleased \* to ascend the Cross in the flesh, and to undergo death, \* and to raise up those who had died, \* by His glorious Resurrection.

**For the Saint.**

**Mode pl. 4.**

The grace that from your mouth shone forth like a torch illumined the universe. It deposited in the world the treasures of the absence of avarice. It showed us the height that is attained by humility. Now you instruct us by your words, Father John Chrysostom. Intercede with Christ God, the Word himself, entreating Him to save our souls.

**Apolytikion**

**Dormition of the Theotokos.**

**First Tone**

In birth, you preserved your virginity; in death, you did not abandon the world, O Theotokos. As mother of life, you departed to the source of life, delivering our souls from death by your intercessions.

**Kontakion.**

**Mode 4. You who were lifted.**

The Savior's most pure and immaculate temple, the very precious bridal chamber and Virgin, who is the sacred treasure of the glory of God, on this day is introduced into the House of the Lord, and with herself she brings the grace in the divine Spirit. She is extolled by the Angels of God. A heavenly tabernacle is she.

**ΑΠΟΣΤΟΛΙΚΟ ΑΝΑΓΝΩΣΜΑ**

**TODAY'S EPISTLE READING**

**Προκείμενον. Ἦχος α'.**

**ΨΑΛΜΟΙ 48.3,1**

**Τὸ στόμα μου λαλήσει σοφίαν καὶ ἡ μελέτη τῆς καρδίας μου σύνεσις.**

**Στίχ. Ἀκούσατε ταῦτα, πάντα τὰ ἔθνη.**

**Πρὸς Ἑβραίους 7:26-28, 8:1-2 τὸ ἀνάγνωσμα**

Ἀδελφοί, τοιοῦτος γὰρ ἡμῖν ἔπρεπεν ἀρχιερεὺς, ὅσιος, ἄκακος, ἀμίαντος, κεχωρισμένος ἀπὸ τῶν ἀμαρτωλῶν, καὶ ὑψηλότερος τῶν οὐρανῶν γενόμενος· ὃς οὐκ ἔχει καθ' ἡμέραν ἀνάγκη, ὥσπερ οἱ ἀρχιερεῖς, πρότερον ὑπὲρ τῶν ἰδίων ἀμαρτιῶν θυσίας ἀναφέρειν, ἔπειτα τῶν τοῦ λαοῦ· τοῦτο γὰρ ἐποίησεν ἐφάπαξ, ἑαυτὸν ἀνενέγκας. Ὁ νόμος γὰρ ἀνθρώπους καθίστησιν ἀρχιερεῖς, ἔχοντας ἀσθένειαν· ὁ λόγος δὲ τῆς ὀρκωμοσίας τῆς μετὰ τὸν νόμον, υἱὸν εἰς τὸν αἰῶνα τετελειωμένον. Κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις· τοιοῦτον ἔχομεν ἀρχιερέα, ὃς ἐκάθισεν ἐν δεξιᾷ τοῦ θρόνου τῆς μεγαλωσύνης ἐν τοῖς οὐρανοῖς, τῶν ἁγίων λειτουργός, καὶ τῆς σκηνῆς τῆς ἀληθινῆς, ἣν ἔπηξεν ὁ κύριος, καὶ οὐκ ἄνθρωπος·

**Prokeimenon. Mode 1.**

**Psalm 48.3,1**

**My mouth shall speak wisdom and the meditation of my heart shall bring forth understanding.**

**Verse: Hear this all you nations.**

The reading is from St. Paul's Letter to the Hebrews 7:26-28; 8:1-2

Brethren, it was fitting that we should have such a high priest, holy, blameless, unstained, separated from sinners, exalted above the heavens. He has no need, like those high priests, to offer sacrifices daily, first for his own sins and then for those of the people; he did this once for all when he offered up himself. Indeed, the law appoints men in their weakness as high priests, but the word of the oath, which came later than the law, appoints a Son who has been made perfect for ever. Now the point in what we are saying is this: we have such a high priest, one who is seated at the right hand of the throne of the Majesty in heaven, a minister in the sanctuary and the true tent which is set up not by man but by the Lord.

**Ἐκ τοῦ Κατὰ Λουκᾶν 10:25-37 Εὐαγγελίου τὸ Ἀνάγνωσμα**

Τῷ καιρῷ ἐκείνῳ, νομικός τις ἀνέστη ἐκπειράζων αὐτὸν καὶ λέγων· διδάσκαλε, τί ποιήσας ζωὴν αἰώνιον κληρονομήσω; ὁ δὲ εἶπε πρὸς αὐτόν· ἐν τῷ νόμῳ τί γέγραπται; πῶς ἀναγινώσκεις; ὁ δὲ ἀποκριθεὶς εἶπεν· ἀγαπήσεις Κύριον τὸν Θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς ἰσχύος σου καὶ ἐξ ὅλης τῆς διανοίας σου, καὶ τὸν πλησίον σου ὡς σεαυτόν· εἶπε δὲ αὐτῷ· ὀρθῶς ἀπεκρίθης· τοῦτο ποιεῖ καὶ ζήση. ὁ δὲ θέλων δικαιοῦν ἑαυτὸν εἶπε πρὸς τὸν Ἰησοῦν· καὶ τίς ἐστί μου πλησίον; ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· ἄνθρωπός τις κατέβαινεν ἀπὸ Ἱερουσαλὴμ εἰς Ἱεριχά, καὶ λησταῖς περιέπεσεν· οἱ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ τυγχάνοντα. κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ, καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν. ὁμοίως δὲ καὶ Λευίτης γενόμενος κατὰ τὸν τόπον, ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθε. Σαμαρεῖτης δὲ τις ὁδεύων ἦλθε κατ' αὐτόν, καὶ ἰδὼν αὐτὸν ἐσπλαγχνίσθη, καὶ προσελθὼν κατέδησε τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον, ἐπιβιβάσας δὲ αὐτόν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτόν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ· καὶ ἐπὶ τὴν αὔριον ἐξελθὼν, ἐκβαλὼν δύο δηνάρια ἔδωκε τῷ πανδοχεῖ καὶ εἶπεν αὐτῷ· ἐπιμελήθητι αὐτοῦ, καὶ ὃ τι ἂν προσδαπανήσης, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι. τίς οὖν τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς ληστὰς; ὁ δὲ εἶπεν· ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. εἶπεν οὖν αὐτῷ ὁ Ἰησοῦς· πορεύου καὶ σὺ ποιεῖ ὁμοίως.

**The Gospel According to Luke 10:25-37**

At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" He said to him, "What is written in the law? How do you read?" And he answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And he said to him, "You have answered right; do this, and you will live." But he, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" He said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

**ΒΑΠΤΙΣΕΙΣ****BAPTISMS****ΣΑΒΒΑΤΟ, 19η ΝΟΕΜΒΡΙΟΥ**

Γιός του κυρίου και κυρίας Αριστίδη Gascon.  
Κουμπάρος: Ευάγγελος Gascon.

**SATURDAY, NOVEMBER 19<sup>th</sup>**

Son of Mr. & Mrs. Aristidis Gascon.  
Godparent: Angelo Gascon.

**ΜΝΥΜΟΣΥΝΑ****MEMORIALS****ΚΥΡΙΑΚΗ, 20η ΝΟΕΜΒΡΙΟΥ**

Στέλλα Μέλhis Ετήσιο  
Αικατερίνη Γκοτσόπουλου 5 ετές

**SUNDAY, NOVEMBER 20<sup>th</sup>**

Stella Melis 1 Year  
Katherine Gotsopoulos 5 Years



Join us with your family and friends for Comedy Night with Angelo Tsarouhas, Friday, December 2, 2022 at 7:30 P.M.

Music by DJ Serafeim | Meze/Open Bar until 9:00 P.M.

**For tickets go to the following link:**

<https://events.livemazi.com/e/new-york-angelo-tsarouhas>