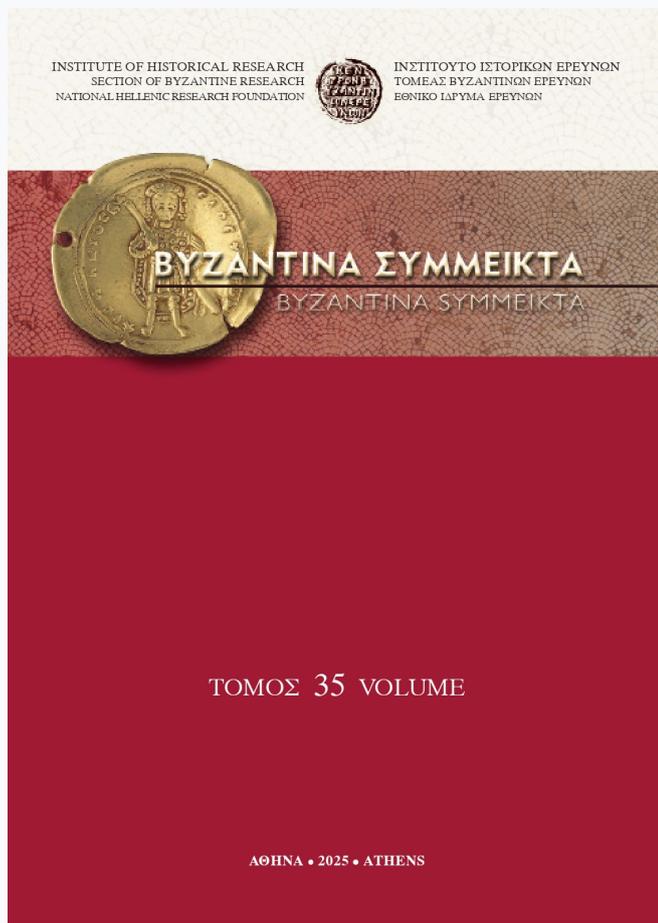


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MYRSINI ANAGNOSTOU

ST. LUKE OF SIKYON AND HIS BYZANTINE OFFICE FROM
COD. SINAITICUS GR. 568*

Corinth, renowned for its historical past and rich Christian tradition, has been the birthplace of numerous saints throughout the centuries. These saints, through their vitae and accounts of miracles, have significantly strengthened the religious faith of the local population. The texts of their vitae serve as invaluable sources for understanding their profound influence on both the local and broader Christian communities. The aim of the present study is to provide an edition of the previously unpublished office of a saint who is part of the Corinthian hagiography, St. Luke of Sikyon¹. In a previous discussion, we were able to identify this Luke with St. Luke of Tauromenion (today's Taormina)². Through the present, sequel study, many new elements emerge regarding the life, activities, and posthumous presence of St. Luke – elements previously absent from the existing *synaxarion* of the saint³.

* I would like to express my sincere gratitude to the reviewers and Prof. Stratis Papaioannou for their constructive comments and insightful suggestions, which significantly contributed to the improvement of my study. I am also especially grateful to Prof. Ioannis Polemis and Ass. Prof. Dimosthenis Stratigopoulos for their timely and valuable observations.

1. It is important that the present office contributes to the inclusion of St. Luke of Sikyon in Corinthian Hagiography, since until now he was omitted. For Corinthian hagiography see indicatively H. DELEHAYE, *Synaxarium Ecclesiae Constantinopolitanae (e codice Sirmondiano nunc Berolinensi)* [Acta Sanctorum 62], Brussels 1902, passim; P. KARANIKOLAS, *Άγιολόγιον Κορινθιακόν*, Corinth 1977.

2. M. ANAGNOSTOU, Παρρατηρήσεις ἐπὶ τῆς ἀνεκδότου Ἀκολουθίας τοῦ Ὁσίου Λουκᾶ τοῦ ἐν Σικυῶνι, *ByzSym* 30 (2020) 231-239.

3. See DELEHAYE, *Synaxarium Ecclesiae Constantinopolitanae*, col. 199-200.

The office is preserved in a single manuscript, cod. Sinaiticus gr. 568 [n. Diktyon 58943], ff. 32v-36v. The manuscript is described only briefly in the catalogues. It is written on parchment, consists of 124 folios measuring 24.4 x 19 cm. and dates to the 11th century⁴. The scribe remains unidentified. Given that the codex contains several marginal notes in Arabic, it may be inferred that its transcription and compilation took place in a Greco-Arabic context, most likely at the Monastery of Sinai. Here it should be mentioned that the book is a November *Menaion* and contains other unpublished offices, such as those of the martyr Porphyrius in ff. 22v-25r, the martyr Sisinius in ff. 90v-93v, and others⁵. The canon included in the office was first identified by Eleni Papaeliopoulou⁶ and later documented by D. Getov⁷. An important finding from the study of the codex is that the office of St. Luke is placed on November 6 and not November 7, as Eleni Papaeliopoulou indicates. Getov, however, correctly identified the date as November 6. Equally noteworthy is the fact that this is the only text that mentions the saint as Luke of Sikyon⁸.

The structure and content of the office consist of a kathisma prosomoion set to *Τὴν σοφίαν καὶ λόγον* in the plagal fourth mode⁹, a kontakion¹⁰, two oikoi¹¹, three stichera of the ainoi¹², an additional sticheron preceding *Χαίροις ἀσκητικῶς* that replaces the doxastikon¹³, and the canon. As

4. See V. GARDTHAUSEN, *Catalogus codicum graecorum Sinaiticorum*, Oxonii 1886, 136; M. KAMIL, *Catalogue of all manuscripts in the Monastery of St. Catharine on Mount Sinai*, Wiesbaden 1970, 94.

5. See E. PAPAELIOPOULOU-FOTOPOULOU, *Ταμείον Ἀνεκδότων Βυζαντινῶν Ἀσματικῶν Κανόνων: Seu analecta hymnica Graeca e codicibus eruta orientis christiani I. Κανόνες Μηναιῶν*, Athens 1996, 78, 102, 105.

6. See PAPAELIOPOULOU-FOTOPOULOU, *Ταμείον Ἀνεκδότων Βυζαντινῶν Ἀσματικῶν Κανόνων*, 82.

7. See D. GETOV, *The Unedited Byzantine Liturgical Canons in the Library of Congress microfilms of the Greek Manuscripts in ST. Catherine's monastery on Mount Sinai*, *BollGrott III*, 6 (2009), 87.

8. See verse 1: *Τῇ αὐτῇ ἡμέρᾳ τοῦ ὁσίου πατρὸς ἡμῶν Λουκᾶ τοῦ ἐν τῷ Σικυῶνι*.

9. W. CHRIST - M. PARANIKAS, *Anthologia graeca carminum christianorum*, Lipsiae 1871, 62.

10. *Μηναιᾶ τοῦ ὄλου ἐνιαυτοῦ*, τ. Α' (Σεπτέμβριος-Οκτώβριος), Rome 1888, 17.

11. *Μηναιᾶ τοῦ ὄλου ἐνιαυτοῦ*, τ. Α', 17.

12. CHRIST - PARANIKAS, *Anthologia graeca*, 81.

13. CHRIST - PARANIKAS, *Anthologia graeca*, 74.

mentioned in our earlier study, the disorder in the formal sequence of the office—for example, the canon should precede the *ainoi*—may indicate that the copyist had prior knowledge of the office text and simply provided certain troparia, which he did not remember well, since, in the other offices in the manuscript, the typical order is generally observed. The canon is marked with an acrostic: *Λουκᾶν ἀνυμῶ τὸν καλὸν μου προστάτην* (v. 103) and consists of eight odes. The acrostic of the canon is a dodecasyllable. Each of the eight odes comprises three troparia and one Theotokion, making a total of 32 troparia, including eight Theotokia. The composer of the canon remains unknown.

The canon of the office comprises eight odes and is composed in the second mode (echos II), employing as melodic models the heirmoi of the Resurrection canon by John the Monk (*EE* 34, no. 46) for odes α', γ', δ', ε', and θ'; the heirmoi of the Holy Monday canon by Kosmas the Monk (*EE* 39, no. 53) for odes ζ' and ζ'; and the heirmoi of the Resurrection canon by John the Monk (*EE* 35, no. 47) for ode η'.

Regarding the content of the office, several elements stand out. In the *kathisma*, the hymnographer generally refers to the saint's intense ascetic struggles, through which he received abundant grace and blessings from God (vv. 2-17). The kontakion highlights that St. Luke led a spiritual life from a very young age, dedicated to works of faith and inner purification (vv. 18-25). In the first *oikos*, the reference to his spiritual and ascetic efforts is repeated, and it is noted that these struggles are difficult to describe in detail (vv. 26-40). The second *oikos* introduces the monastic community that was founded by the saint, which he nurtured with deep care and spiritual intensity (vv. 41-55). In the stichera of the *ainoi*, emphasis is again placed on the saint's spiritual battles, strict asceticism, and exceptional divine gifts. A new element appears here: the hymnographer calls on the faithful to celebrate the saint's annual memorial feast (vv. 56-102). As for the canon, the following can be observed: in the first ode, beyond the general virtues attributed to the saint (temperance, piety, etc.), the hymnographer also refers to his forty-day retreat on a mountain in Sicily, where he lived in solitude, drawing a parallel with Moses (vv. 104-131). The third ode recounts a vision seen by the saint—Christ and the Virgin Mary appeared to him (vv. 132-136). In the fourth ode, the saint's ascetic efforts and the divine grace granted through them are mentioned again in general terms (vv. 152-179).

The fifth ode mentions that the saint left the West and traveled to Constantinople, staying there for a short period. It also refers to a prophecy he made about the people of Tauromenion and their future conflict with an enemy force (vv. 188-203). The sixth ode, like the second oikos, highlights that the saint was the spiritual guide of a monastic community (vv. 212-218). The seventh ode informs us that the saint died in Sikyon and that his holy relics are preserved there; these relics are described as miraculous, attracting many pilgrims (vv. 248-263). The eighth ode emphasizes the large number of faithful who come to venerate the relics and includes a plea to the saint to support those who seek his help (vv. 272-292). Finally, the ninth ode invites the faithful to attend the saint's annual memorial celebration (vv. 308-315). These are, in brief, the historical details provided by the previously unpublished office of St. Luke of Sikyon.

As mentioned above, I have argued for the identification of St. Luke of Sikyon with St. Luke of Tauromenion in an earlier study¹⁴. Through a comparative analysis of the biography of St. Luke of Tauromenion – preserved in the *Synaxarion of Constantinople*– and the office edited below, numerous similarities as well as some differences have been brought to light. According to the *Synaxarion of Constantinople*, Luke originated from Tauromenion in Sicily and had dedicated himself to the worship of God from a young age. He rejected marriage, abandoned his family home, and withdrew to a remote location where he practiced asceticism for forty days without food. There, he experienced a divine vision, leading him to embrace monastic life; he was tonsured as a monk and subsequently founded a community of twelve monks, serving as their abbot. Following a period of residence in Constantinople, he traveled to Corinth, where he eventually passed away¹⁵.

The comparison between the *Synaxarion of Constantinople* and the content of the office outlined above reveals many shared elements: his early monastic inclination, his ascetic retreat for forty days, his subsequent entry into monastic life and tonsure, the establishment of a monastic brotherhood with himself as abbot, his journey to and stay in Constantinople, and ultimately, his relocation to the Peloponnese. At the same time, the

14. ANAGNOSTOU, Παρατηρήσεις.

15. See ANAGNOSTOU, Παρατηρήσεις, 234-235.

office provides additional information absent from the *Synaxarion of Constantinople*: it explicitly identifies Sikyon as the place of his death; it refers to the existence and miraculous power of his relics, which were kept in a reliquary; and it mentions the celebration of an annual feast in his honor, attended by a multitude of faithful and clergy¹⁶.

The broader hagiographical tradition reflected in the office strengthens the view that its place of composition is most likely to be located in the Peloponnese, and more specifically in Corinth or Sikyon. Notably, the inclusion of information in the office that is absent from the *Synaxarion of Constantinople* –such as the reference to Sikyon as the place of the saint’s repose and the celebration of an annual feast– suggests that the author either had access to local written or oral traditions or maintained personal contact with the site of the saint’s veneration. These elements reinforce the hypothesis of a local origin for the composition. Therefore, it could be the work of a hymnographer originating from the Corinthian or broader Peloponnesian region, who was evidently well acquainted with the local cultic and hagiographical context.

The language of the anonymous hymnographer who composed the office reveals features of limited linguistic competence, which clearly set his style apart from that of the major hymnographers of the Middle Byzantine period. For example, the appearance of the form *σεράκοντα* instead of the established *σαράκοντα* (forty) constitutes a case of phonological deviation. Such deviations would be expected among hymnographers influenced by oral tradition, regional dialects, or those of limited formal education¹⁷. Moreover, the text contains grammatical and syntactic irregularities. For instance, in the third troparion of the eighth ode of the canon, the phrase *κάκει τελειωθῆναι* (v. 292) is syntactically unorthodox by classical standards; however, stylistically, it is acceptable and intelligible within the context of hymnographic convention, functioning as a liturgical expression of the wish for spiritual completion at a sacred place. Thus, it becomes evident that the hymnographer appears uncomfortable with high-register Greek. This may indicate that the composition was created by a local hymnographer

16. See ΑΝΑΓΝΟΣΤΟΥ, Παρατηρήσεις, 235-237.

17. The use of the name Ἀπέννου instead Ἀπεννίνου for the Apennines probably constitutes scribal error and does not reflect some particular dialect.

–possibly a monk– devout and familiar with hymnographic tradition, yet lacking in thorough philological training.

A second possibility would be that the composition is the work of a Sicilian hymnographer. Following the tradition of the Greeks of the West, such an author may have composed the office by drawing on information circulating either through migratory movements or ecclesiastical networks. The flourishing hymnographic production in Sicily during this period, along with the well-documented cultural interactions between East and West, leaves open the possibility that the text was composed by a Sicilian hymnographer¹⁸. This author may have based the work on narrative motifs and hagiographical material not confined to a strictly local tradition. Moreover, the linguistic features observed in the text could be attributed not only to limited formal education, but also to the influence of a regional dialect.

Concerning the dating of the office, the fact that the text is preserved in cod. Sinaiticus gr. 568 [n. Diktyon 58943], which is dated to the 11th century¹⁹, provides a clear terminus ante quem. Taking into account the testimony of the *Bibliotheca Hagiographica Arabica*²⁰, according to which the saint to whom the office is dedicated died in the year 820, it is reasonable to place the composition of the office from the 9th to the 11th century.

In the office, the hymnographer employs a variety of rhetorical devices to exalt the figure of the Saint and to narrate the events of his life with lyrical tone and theological depth. A characteristic figure of speech used is polysyndeton as seen in verses 31-33: *καὶ τοὺς ἀγῶνας / καὶ τὴν πάννουχον / στάσιν καὶ κακουχίαν* and verses 264-265: *Παθῶν προσβολαὶ / καὶ δαιμόνων καταγιγῆς καὶ περιστάσεις* and asyndeton, in verses 30-31: *τοῦ βίου τὴν λαμπρότητα, / τοὺς κόπους, τοὺς μόχθους* and verses 93-97: *ὁ τὴν*

18. See TH. KOLLYROPOULOU, Η υμνογραφική παράδοση της Κ. Ιταλίας και Σικελίας-Προκόπιος Κρυπτοφέρρης: ένας ελάχιστος γνωστός υμνογράφος, in: *Αχαΐα και Νότιος Ιταλία, επικοινωνία, ανταλλαγές και σχέσεις από την Αρχαιότητα ως σήμερα. Πρακτικά συνεδρίου, Αίγιο 6-9 Ιουλίου 2006*, Athens 2011, 225-237.

19. GARDTHAUSEN, *Catalogus codicum graecorum Sinaiticorum*, 136; KAMIL, *Catalogue of all manuscripts in the Monastery of St. Catharine on Mount Sinai*, 94.

20. *Bibliotheca Hagiographica Arabica. Venerable Luke of Tauromenium*. Available at: <https://bha.uob-dh.org/?q=node/65637> [Accessed 30 Jun. 2025]. The saint is not mentioned in *Bibliotheca Hagiographica Graeca*.

οὐράνιον οἰκήσας μητρόπολιν, ὁ στύλος τῆς ἐκκλησίας, ἡ τῶν δογμάτων κρηπίς, / τῆς σοφίας ἄβυσσος ἀνεξάντλητος, / ὁ νοῦς ὁ οὐράνιος, ὁ τὰ βάθη τοῦ πνεύματος / διερευνήσας. Through these, Saint Loukas is presented as a model ascetic, wholly devoted to God through continuous spiritual and physical struggle. Metaphors also appear in verses such as verse 22: Ἀκλιδίωτον ἔσοπτρον, verses 85-86: κρήνη νῦν πρόκειται / θαυμάτων βρύουσα, verse 100: κρήνη ἰάσεις ἀνελλιπῶς ἢ προχέουσα, verses 132-133: Ἀθόλωτον τὸ ὄμμα / τὸ τῆς ψυχῆς and verse 212: Ἀνύστακτον λαμπάδα. These metaphors convey the saint's spiritual purity, his unwavering faith, and his miraculous gifts. Antithesis is also employed as an expressive device, for example in verses 7-9: τὴν σάρκα ἐνέκρωσας, / προσευχῇ καὶ νηστεία, / τὸν νοῦν καθηράμενος, indicating that mortification of the flesh leads to the purification of the mind; and in verses 49-50: μετὰ σαρκὸς τοὺς ἀσάρκους / ἐχθροὺς ἐτροπώσαντο, highlighting the paradox of the saint's struggle—how, with his weak human nature (the body), he overcomes superhuman powers, the demons. Hyperbole appears in verses 10-11: τὴν τοῦ Πνεύματος χάριν / πλουσίως, presenting the saint as spiritually full, a vessel overflowing with divine grace; in verse 36: δακρύων τὰς ἐπομβρίας, expressing humility and deep contrition; and in verses 142-143: Ἀγρύπνως διανύσας / τὸν βίον ὄλον, emphasizing the saint's spiritual alertness, ascetic discipline, and constant watchfulness against passions. The use of similes enhances the tone of praise, as in verse 124: ὡς πρὶν Μωϋσῆς ὁ ἱερώτατος, portraying the saint as a new Moses, and in verses 196-197: Νέος ἡμῖν / Σαμουὴλ ἀνεδείχθης, where he is depicted as a prophet who even foretells the subjugation of the Tauromenites to the barbarians. Finally, rhetorical questions—such as in verses 120-124: πῶς παρευθὺς πρὸς τὸ ὄρος ἀνέδραμες... ὡς πρὶν Μωϋσῆς ὁ ἱερώτατος; and verses 180-187: Τίς ἐξειπεῖν / ἐνισχύσει σου... τὴν πάντων προσμένουσαν;—emphasize the uniqueness of the Saint and underscore the difficulty of expressing his holiness in human words.

With regard to metrical structure, it should be noted that the heirmoi are not consistently followed with precision, and in certain instances, deviations from isosyllaby are observed. For example, the first verse of the first and third troparia of the ode IV contains eight syllables, as does the heirmos, whereas the first verse of the second and fourth troparia of the same ode consists of seven syllables. This, however, does not constitute a

significant deviation. Comparable inconsistencies also occur in the domain of homotony. Nevertheless, for example, in ode VI, the seventh verse of all troparia adheres uniformly the pattern 11: 3-6-9, a structure that is consistent with the heirmos of Kosmas, as cited by Eustratiades, which likewise follows the same scheme 11: 3-6-9. Overall, efforts were made to correct metrical inconsistencies identified in the text. However, some corrections were unattainable due to either the risk of distorting the meaning or the complexity of the metrical structure²¹.

The following is the edition of the office based on cod. Sinaiticus gr. 568. The division of the canon into individual verses has been carried out in accordance with the *Heirmologion* of S. Eustratiades, which served as the primary reference point for this editorial decision. With regard to the accentuation of the words in the texts, the rules of Attic Greek grammar have been followed. The *apparatus fontium* (i.e., the source commentary) follows the *apparatus criticus* (i.e., the critical commentary). Specifically, in the case of the canon, an *apparatus heirmorum* (i.e., a commentary on the heirmoi) is also provided, which refers to the published editions of the heirmoi and the names of their composers. The *apparatus fontium* includes parallel passages from the books of the Holy Scriptures. Orthographic errors in the manuscript have been silently corrected, except in cases where an alternative spelling suggested a different grammatical form or conveyed a different meaning.

21. For isosyllaby and homotony see for example F. D'AIUTO, *Tre canoni di Giovanni Mauropode in onore di santi militari* (Supplemento n. 13 al Bollettino dei classici dell'Accademia Nazionale dei Licei), Roma 1994, 69-71; M- L. GOIANA, A catanyctic canon with a hexametric acrostic signed by the monk Theodore (possibly the Stoudite), *Byz* 93 (2023) 281-283.

CONSPECTUS SIGLORUM

Codices

cod.	Sinaiticus gr. 568, ff. 32 ^v -36 ^v .
cf.	confer
corr.	correxī(t)
ed.	edidit
f., ff.	folium, folia
heirm.	heirmos
scr.	scripsi
tit.	titulus

Abbreviations

<i>EE</i>	Σ. ΕΥΣΤΡΑΤΙΑΔΟΥ, <i>Εἰρημολόγιον</i> [Ἁγιορειτικὴ Βιβλιοθήκη 9], Chennevières-sur-Marne 1932.
<i>CPC</i>	W. CHRIST – M. PARANIKAS, <i>Anthologia graeca carminum christianorum</i> , Lipsiae 1871.
<i>MRI</i>	<i>Μηναῖα τοῦ ὄλου ἐνιαυτοῦ</i> , τ. Α΄ (Σεπτέμβριος-Οκτώβριος), Rome 1888.

THE OFFICE OF ST. LUKE OF SIKYON

Τῇ αὐτῇ ἡμέρᾳ τοῦ ὁσίου πατρὸς ἡμῶν Λουκᾶ τοῦ ἐν τῷ Σικυῶνι

Κάθισμα. ᾠχος πλ. δ΄.
Τὴν σοφίαν τοῦ λόγου.

Τὴν τοῦ βίου ἀπάτην καταλιπὼν
καὶ τὴν σύγχυσιν τοῦτου διεκφυγὼν,
ὅλην ἀνατέθηκας
5 τὴν ἐλπίδα εἰς Κύριον·
καὶ πρὸς αὐτὸν ἀτενίζων
τὴν σάρκα ἐνέκρωσας,
προσευχῇ καὶ νηστεία,
τὸν νοῦν καθηράμενος
10 ὅθεν καὶ ἐδέξω τὴν τοῦ Πνεύματος χάριν
πλουσίως, θεόληπτε,
ἀπελαύνειν τὰ πνεύματα
τῶν πιστῶς ἐκβοώντων σοι·
Πρέσβευε Χριστῷ τῷ Θεῷ,
15 τῶν πταισμάτων ἄφεσιν δωρήσασθαι
τοῖς ἐορτάζουσι πόθῳ,
τὴν ἀγίαν μνήμην σου.

Κονδάκιον. ᾠχος β΄.
Τὰ ἄνω ζητῶν.

Ἐκ βρέφους Χριστῷ
κατ' ἴχνος ἠκολούθησας
20 τὸν νοῦν σου, σοφέ,
παθῶν καθηράμενος. ||
f. 33r Ἀκηλίδωτον ἔσοπτρον
ἐχρημάτισας, ὅσιε Λουκᾶ,
θείων ἐλλάμψεων,
25 πρεσβέων ἀπαύστως ὑπὲρ πάντων ἡμῶν.

10 τοῦ Πνεύματος χάριν: *Act. Jo. 94,9* **22 Ἀκηλίδωτον ἔσοπτρον:** *Sap. Sal. 7,26*

heirm. κάθ. CPC, 62 **heirm.** κονδ. MR I, 17

Οἶκος α΄.

Τίς ἐξειπεῖν
 δυνήσεται ὄλωσ
 κατ' ἀξίαν ὡς ἔνι
 διηγῆσασθαι σοῦ
 30 τοῦ βίου τὴν λαμπρότητα,
 τοὺς κόπους, τοὺς μόχθους καὶ τοὺς ἀγῶνας,
 καὶ τὴν πάννουχον
 στάσιν καὶ κακουχίαν,
 35 τὸ ταπεινὸν καὶ τὸ πρᾶον,
 σοφέ, τῆς καρδίας σου
 δακρῶν τὰς ἐπομβρίας
 καθεκάστην προχέων θερμότητα,
 ἐν νυκτὶ καὶ ἡμέρᾳ αἰοίδιμε,
 ἐν αἰσθήσει καρδίας, πάτερ Λουκᾶ,
 40 πρεσβεύων ἀπαύστως <ὑπὲρ πάντων ἡμῶν>.

Οἶκος β΄.

Πλήθη δαυμόνων
 ἀποδιώξας
 τῆς ἐρήμου, παμμάκαρ,
 ταῖς λιταῖς σου, σοφέ,
 45 ἐν ταύτῃ κατεφύτευσας
 χοροὺς μοναζόντων, ἄδόντων
 ἕσμα τῶν ἀγγέλων,
 τὸν βίον ἐκμιμουμένων·
 μετὰ σαρκὸς τοὺς ἀσάρκους
 50 ἐχθροὺς ἐτροπώσαντο·
 εὐχαῖς σου τούτους ῥυθμίζων,
 καὶ ἀνδρείους δεικνύων κατὰ παθῶν,
 καὶ στεφάνων τυχεῖν τῶν ἐν οὐρανοῖς,
 ὡς σοφὸς ποιμενάρχης, πάτερ Λουκᾶ,
 55 πρεσβεύων ἀπαύστως <ὑπὲρ πάντων ἡμῶν>.

heirm. οἶκ. MR I, 17

37 θερμότητα corr.: θερμώματα cod.

Στιχηρά. Ἦχος δ΄.
 Ὡ τοῦ παραδόξου θαύματος.

f. 33v

60 Πάτερ Λουκᾶ ἀξιάγαστε,
 σὺ τοὺς θορυβούς φυγῶν
 ἐν ἐρήμοις καὶ ὄρεσιν,
 κατὰ μόνας ἔφθασας
 καὶ μετάρσιος γέγονας·
 τῷ καθαρῷ γὰρ προσομιλήσας Θεῷ
 καὶ τῶν δαυμόνων φάλαγγας ἔτρεψας
 καὶ ἐξηλλάνισας
 65 τὴν αὐτῶν ἀνίσχυρον
 συναγωγὴν·
 ὅθεν καὶ τὸν στέφανον
 τῆς νίκης εἵληφας.

Ὅμοιον.

70 Πάτερ Λουκᾶ παμμακάριστε,
 τὸν τοῦ Κυρίου σταυρὸν
 ἐπὶ ὤμων ἀράμενος
 αὐτῷ ἠκολούθησας
 ἀκλινῶς, ἰερώτατε,
 ψαλμοῖς καὶ ὕμνοις καὶ προσευχαῖς καρτερῶν
 ὑποπιάζων σαρκὸς τὸ φρόνημα·
 75 ὅθεν καὶ γέγονας
 Πατρὸς ἐνδιαίτημα
 καὶ τοῦ Υἱοῦ
 καὶ Ἁγίου Πνεύματος
 κατοικητήριον.

74 ὑποπιάζων – φρόνημα: *I Cor.* 9,27; *Rom.* 8,6

heirm. στιχηρ. CPC, 81

71 αὐτῷ corr.: αὐτῶν cod. 73 προσευχαῖς scr.: πρὸς εὐχαῖς cod.

Ὅμοιον

- 80 Δεῦτε τῶν πιστῶν ὁ σύλλογος
τὴν τοῦ ὁσίου φαιδρᾶν
εὐφημήσωμεν σήμερον
μνήμην τὴν ἐτήσιον
καὶ πιστῶς ἀνυμνήσωμεν·
- 85 ἰδοὺ γὰρ ὡσπερ κρήνη νῦν πρόκειται
θαυμάτων βρύουσα τὰ τεράστια.
Δεῦτε ἀρύσασθε
καὶ τὴν ῥῶσιν λήψεσθε
περιχαρῶς
- 90 πάντες οἱ θεόφρονες,
Χριστὸν δοξάζοντες.

Ἄλλο. Ἦχος πλ. α΄.
Χαίροις, ἀσκητικῶν ἀληθῶς.

- 95 Χαίροις, ὦ ἱερὰ κορυφή,
ὁ τὴν οὐράνιον οἰκήσας μητρόπολιν,
ὁ στύλος τῆς ἐκκλησίας, ἡ τῶν δογμάτων κρηπίς,
τῆς σοφίας ἄβυσσος ἀνεξάντλητος,
ὁ νοῦς ὁ οὐράνιος, ὁ τὰ βάθη τοῦ πνεύματος
διερευνήσας νηφαλέῳ φρονήματι
καὶ τοῖς λόγοις σου καταρδεύσας τὰ πέρατα,
ἄνθρωπε ἐπουράνιε, ἐπίγειε ἄγγελε,
100 κρήνη ἰάσεις ἀνελλιπῶς ἡ προχέουσα, Χριστὸν
ἐκδυσώπει
ταῖς ψυχαῖς ἡμῶν δοθῆναι τὸ μέγα ἔλεος.

96-97 ὁ τὰ βάθη – διερευνήσας: *I Cor.* 2,10

heirm. στιχηρ. CPC, 74

82 εὐφημήσωμεν corr.: εὐφημήσωμεν cod.

f. 34r Ὁ κανὼν φέρων ἀκροστιχίδα τήνδε· Ἰλουκᾶν ἀνυμνῶ τὸν καλὸν
μου προστάτην.

Ἰὸδὴ ἀ΄. Ἰἠχος β΄.

Ἐν βυθῶ κατέστρωσε ποτέ.

105 Λατρευτὴς τριάδος γεγονώς,
πάτερ ἀξιάγαστε,
ἐπὶ τῆς γῆς καλῶς ἀγωνισάμενος,
καὶ νῦν πρὸς οὐράνια
μεταβέβηκας, τῶν καμάτων δεχόμενος
110 παρ' αὐτῆς ἀξίως
σοῦ τὰς ἀντιδόσεις εὐφραινόμενος.

115 Ἰολικῶς ποθήσας τὸν Χριστόν,
μάκαρ, ἐκ νεότητος
καὶ πρὸς αὐτὸν ἐκ σπαργάνων ἀνέδρομες,
χαίρων, ἱερώτατε,
τὸν σταυρὸν αὐτοῦ ἐπὶ ὧμων ἀράμενος,
120 Λουκᾶ θεοφόρε,
καὶ τούτῳ γνησίως ἠκολούθησας.

120 Ἰπερβαίνει πάντα λογισμὸν
τὰ σα κατορθώματα·
πῶς παρευθὺς πρὸς τὸ ὄρος ἀνέδρομες
τοῦ Ἀπεννίνου ὅσιε,
καὶ σαρᾶκοντα ἡμερῶν διετέλεσας
125 δαυλον, θεόφρον,
ὡς πρὶν Μωϋσῆς ὁ ἱερώτατος;

θεοτ. 125 Καθαρὰν εὐρών σου τὴν ψυχὴν
λόγος ὁ ὑπέρθεος
ἐν σῆ γαστρὶ, παρθενομητορ, ὤκησεν,
καὶ ἐν σοὶ ἐσκήνωσεν,
ὡς ἠυδόκησεν ἀναπλάσαι βουλόμενος
130 φύσιν τῶν ἀνθρώπων,
τοῦ προτέρου πτώματος λυτρούμενος.

115 τὸν σταυρὸν – ἀράμενος: *Matt.* 16,24 122-124 καὶ σαρᾶκοντα – ἱερώτατος: *Ex.* 24,18
131 προτέρου πτώματος: cf. *Gen.* 3

heirm. α΄ EE 34, n. 46, Joannis

121 Ἀπεννίνου corr.: Ἀπέννου cod. 122 σεράκοντα cod. 123 θεόφρον scr.: θεόφρων cod.

ᾠδὴ γ΄.
Ἐξήνθησεν ἡ ἔρημος.

Ἀθόλωτον τὸ ὄμμα
τὸ τῆς ψυχῆς σου, ὅσιε,
διὰ παντὸς ἐτήρησας·
135 ὅθεν ὤφθη σοι ἐν τῷ ὄρει Χριστὸς
σὺν μητρὶ τῇ παρθένῳ ἐνισχύων σε.

Νοὸς καὶ τῆς ψυχῆς σου
ἀποκαθάρας σπίλους τε
καὶ δεκτικὸν τοῦ Πνεύματος
140 καταγώγιον ἐχημάτισας,
Λουκᾶ θεῖε, πατέρων ἀκροθίνιον.

f. 34v
Ἢ Ἄγρυπνως διανύσας
τὸν βίον ὅλον, ὅθεν οὐκ
ὑπερβολῇ χρηστότητος
145 ὑπετάγης ἐν ταπεινώσει ψυχῆς
τῷ πατρὶ σου, παμμάκαρ, εὐφραϊνόμενος.

θεοτ.
Νοσοῦσαν τὴν ψυχὴν μου
τῇ ἁμαρτίᾳ ἴασαι
ὡς συμπαθῆς, πανάμοιβε·
150 καὶ τῆς κλίνης με ἐξανάστησον
τῶν παθῶν τῶν αἰσχίστων ταῖς πρεσβείαις σου.

145 ταπεινώσει ψυχῆς: Cf. *Ps. Sal.* 3,8,1

heirm γ΄ EE 34, n. 46, Joannis

Ἔρδη δ΄.

Ἐλήλυθας ἐκ παρθένου.

Ἐπερέβης ἀσκητῶν
τὴν πληθύν, ἀξιάγαστε,
ἤθεσι πραότητος
155 καὶ ταπεινώσεως τρόποις τε·
ὄθεν καὶ λαμπρότητος
ἥλιος ὥφθης
καθάπερ, παμμακάριστε.

Μακάριος ἀληθῶς σὺ
160 ἐγένου ὁ ἔνθεον
πόθον ἐν καρδίᾳ σου
τὸν τῆς μονώσεως, ἔνδοξε,
ἔνδον εἰσδεξάμενος
καὶ καταμόνας
165 Κυρίῳ προσωμίλησας.

Νεκρώσας σου τῆς σαρκὸς
τὰς ὀρέξεις, ἀοίδιμε,
τὸν ὄφιν ἐνέκρωσας
τὸν τῆς κακίας ἠνίκα δὲ
170 βέλη σοι προσέπεμπεν·
πυρὸς καὶ τούτου
τὴν ἀράν κατεπάτησας.

θεοτ.
175 Ὁραῖαν σε ὁ ὠραῖος
ἐν κάλλει εὐράμενος
σοῦ τὴν μήτραν ὥκησεν·
τὴν καθαρὰν καὶ ἀμόλυντον
σάρκα προσλαβόμενος
ἐκ σοῦ προῆλθεν
εἰς πάντων ἀπολύτρωσιν.

173-174 Ὁραῖαν – ἐν κάλλει: Ps. 44,3

heirm. δ΄ EE 34, n. 46, Joannis

160 ὁ corr.: ὦ cod.

ἸϞδὴ ε΄.

Ὁ φωτισμὸς τῶν ἐν σκοτει.

- 180 Τίς ἐξειπεῖν
ἐνισχύσει σου, πάτερ,
τῶν σῶν ἀγώνων
τοὺς κόπους, τοὺς πόνους καὶ τοὺς ἰδρώτας,
οὔσπερ ἐτέλεις,
- f. 35r 185 ἐν νυκτὶ καὶ ἡμέρᾳ
λεληθότως ἐν τῷ ταμείῳ σου
διὰ τὴν ἐλπίδα τὴν πάντων προσμένουσαν;
- Ἰολοαμπῆς
ὡσπερ ἥλιος, πάτερ,
190 δυσμῶν ἀπάρας,
κατέλαβες θάπτον τὴν βασιλίδα.
καὶ τοὺς ἐκεῖσε
κατεφώτισας πάντας
θεοῖς λόγοις διδασκαλίας σου
195 ἢ καὶ μετὰ πάντων γεραίρει τὴν ποίμνην σου.
- Νέος ἡμῖν
Σαμουὴλ ἀνεδείχθης,
πάτερ θεόφρον,
τὴν τῶν ἐσομένων προδιαγγέλλων
200 θαῦμα φρικῶδες
πῶς εἰς πέρας ἠνέχθη
τῆς πολίχνης εἰς προνομὴν ὁ λαὸς
Ταυρομενιτῶν εἰς βαρβάρους, ὡς ἔφησας.
- θεοτ.
205 Κλῖνον, ἀγνή,
ἐπ' ἐμοὶ νῦν τὸ οὔς σου,
καὶ εὐσυνπαθοῦς
φωνῆς μου ἐνώπισαι καὶ παράσχου
ῥῶσιν ψυχῆς μου
καὶ τοῦ σώματος αὔθις
210 ἱκεσίαις τοῦ σοῦ θεράποντος,
ἵνα καταχρέως δοξάζω σε πάντοτε.

186 λεληθότως ἐν τῷ ταμείῳ σου: *Matt.* 6,6 196-197 Νέος - ἀνεδείχθης: *Regn.* III 11-21

heirm. ε΄ EE 34, n. 46, Joannis
205 ἐπ' ἐμοῖ corr.: ἐπεμοῖ cod.

Ἦδη ς´.

Πρὸς Κύριον ἐκ κήτους ὁ Ἰωνᾶς.

Ἄνυστακτον λαμπάδα
 τὴν σὴν, πάτερ, τετήρηκας·
 καὶ καθωδήγησας
 215 μοναστῶν πληθύν, αἰοίδιμε,
 εἰς γλῶσιν ἀληθῶς
 θείας ἐπιγνώσεως
 καὶ ἐφ' ὕδωρ, σοφέ, ἀναπαύσεως.

Λαμπρύνας σου χιτῶνα
 220 τὸν τῆς ψυχῆς, πανόλβιε,
 ῥεῖθροις δακρῶν σου
 καὶ παννύχοις ἰκεσίαις σου·
 ἐντεῦθεν τῶν παθῶν
 ἀπελαύνεις ὄμιλον
 225 τῶν πιστῶς προσιόντων σοι, ὅσιε.

Ὁ βίος σου ἀγγέλων
 τὰς χορείας ἐξέπληξεν
 πῶς μετὰ σώματος
 230 δυσμενεῖς ἀσάρκους ἔτρεψας·
 διὸ καὶ ἐκ χειρὸς
 τοῦ Κυρίου, ὅσιε,
 f. 35v τὸν ἥ τῆς νίκης σου στέφανον εἴληφας.

θεοτ.
 235 Ναμάτων με, πανύμνητε,
 ζωηροῦτων ἔμπλησον
 καὶ τὴν καρδίαν μου
 φωταγωγήσον τυφλώττουσαν
 τοῦ θεοῦ σου λιταῖς
 Λουκᾶ τοῦ θεόφρονος,
 ἵνα πίστει καὶ πόθῳ δοξάζω σε.

216-218 εἰς γλῶσιν - ἀναπαύσεως: Ps. 22,2

heirm. στ´ EE 39, n. 53, Cosmae

Ἦδὴ ζ΄.

Εἰκόνοσ χροσῆσ ἐν πεδίῳ.

- 240 Μεγάλα τὰ σὰ
καὶ φορικτά, πάτερ, τῆσ σῆσ νῦν ἐκδημίας
τῆσ ἐκ τοῦ σώματοσ πρὸσ οὐράνια,
ὄτι κατείδεσ τὸν Κύριον,
οἶα κυβερνήτην ἰθύνων
245 πρὸσ γαλήνησ λιμένα τε
τὴν παναγίαν σου ψυχὴν
ἐν χώρῃ ζώντων, σοφέ.
- Ἦ πάντα σαφῶσ
τῆ προνοία τῆ αὐτοῦ διακατέχων,
250 οἰκονομῆσαι τὸ μακάριον
τέλοσ ἐν γῆ τῆσ τοῦ Πέλοποσ·
δέξασθαι τοῖσ τοῦ Σικυῶνοσ,
ἐνθα νῦν γὰρ κατάκειται
ἢ τῶν λειψάνων σου σορὸσ
255 ἰάσεισ βρῦουσα.
- Ἦ πάρχει πηγὴ
ἀνεξάντλητοσ ἢ σὴ θήκη τοῖσ πᾶσι
τοῖσ προσιοῦσιν σοι μετὰ πίστεωσ
εἰλικρινοῦσ καὶ βοώντων σοι·
260 λύτρωσαι ἡμᾶσ τῶν ποικίλων
πειρασμῶν καὶ κακώσεων
καὶ ἀνιάτων παθημάτων
ταῖσ πρεσβεΐαισ σου.
- θεοτ.
265 Παθῶν προσβολαὶ
καὶ δαιμόνων καταιγῖσ καὶ περιστάσεισ
περικύκλωσαν τὴν ταλαίπωρον
ψυχὴν μου, δέσποινα πάναγνε·
ῤῥῶσαι με τῆσ τούτων κακίας
εὐπροσδέκτοισ πρεσβεΐαισ σου·
f. 36r 270 ἢ σὺ γὰρ μου πέλεισ ὄχυρόν,
ἀγνή, προσφύγιον.

247 *χώρῃ ζώντων*: Ps. 114,9 260-261 *τῶν ποικίλων πειρασμῶν*: Ep. Iac. 1,2; I Pet. 1,6

heirm. ζ΄ EE 39, n. 53, Cosmae

243 κατείδεσ corr.: κατείδε cod. 244 ἰθύνων corr.: ἰθύνον cod. 250 ὀκονόμησε an scribendum?

Ἰδὲ ἡ΄.

Τὸν ἐν καμίνῳ τοῦ πυρός.

275 ῥεῖθρα προχέοντες θερμῶς
ἐκ βλεφάρων οἱ σεπτοὶ δακρῶν μύσται
τὴν ἀγίαν σου θήκην
περικυκλοῦσιν, σοφέ,
καὶ ταύτην πόθῳ κατασπάζονται
σὲ ἐπιζητοῦντες,
τὸν ἄριστον ποιμένα.

280 Ὅντως συντρέχουσι λαοὶ
καὶ πληθὺς τῶν μοναστῶν μετὰ μιγάδων
ἐν τῇ θεῖα σου μνήμῃ
ταύτην τελοῦντες πιστῶς,
ἐνθέως ἀεὶ εὐφραινόμενοι·
285 ὦνπερ τὰς αἰτήσεις
πληροῖς, πάτερ θεόφρων.

290 Σπεῦσον συνάγαγε ἡμᾶς
ἐκ περάτων σκορπισθέντας, θεοφόρε,
καὶ πρὸς ἓν νῦν σύναψον,
ἐν ὁμοσίᾳ πολλῇ
(ἐν ᾧ γὰρ τὸ ἅγιον σῶμα σου
κατάκειται, πάτερ),
κακεῖ τελειωθῆναι.

θεοτ.
295 Τὸν τῆς ψυχῆς μου μολυσμὸν
καὶ τοῦ σώματος, ἀγνή, κάθαρον ῥῦπον
ῥυπτικῇ σου πρεσβεΐα·
καὶ αἰωνίου ζωῆς,
παρθένε, ἀξίωσον δέομαι,
λιταῖς εὐπροσδέκτοις
Λουκᾶ τοῦ σοῦ ὁσίου.

296 αἰωνίου ζωῆς: *Matt.* 25,46

heirm. η΄ EE 35, n. 47, Joannis

276 κατασπάζονται cod. 285 θεόφρων cod.

Ἦδη θ΄.

Τὸν ἐκ θεοῦ θεὸν λόγον.

- 300 Ἄπας ἅγιων ὁ θεῖος
 ἱερώτατος δῆμος
 μαρτύρων, ἀποστόλων, προφητῶν
 καὶ τῶν ὁσίων ἐδέξαντο
 τὴν ἁγίαν ψυχὴν σου,
 305 ἔνθα εὐφραινομένων ἢ χαρά,
 ἦχος ἑορταζόντων,
 Λουκᾶ πάτερ θεόληπτε.
- Τὴν ἱερὰν καὶ φωσφόρον
 καὶ ἐτήσιον μνήμην,
 310 Λουκᾶ νῦν τοῦ θεόφρονος, λαοὶ
 δεῦ||τε πιστῶς ἐκτελέσωμεν·
 πάντας γὰρ συγκαλεῖται
 πρὸς αἶνον καὶ ὠδὰς πνευματικὰς
 καὶ παρέχει προσφόρως
 315 τοῖς πᾶσι τὰ συμφέροντα.
- Ἡ καταιγὶς τῶν πταισμάτων
 καὶ τῶν ἀνομιῶν μου
 εἰς χάος συνωθοῦσιν με ἀεὶ
 τῆς χαλεπῆς ἀπογνώσεως·
 320 ἀλλὰ ὄρεξον χεῖρα
 ἐπικουρίας, ἅγιε Λουκᾶ,
 καὶ ἀπάλλαξον ταύτης
 λιταῖς σου ταῖς πρὸς Κύριον.
- θεοτ.
 325 Νενεκρωμένον με ὄλον
 καὶ εἰς γῆν συμπτωθέντα
 ἐκ τῶν βελῶν, ἀγνή, τοῦ πονηροῦ,
 νῦν ἐξανάστησον δέομαι
 μητρικῆ σου πρεσβεία σου,
 330 χρωμένη, Παναγία, πρὸς Χριστὸν
 καὶ μερίδος με δεῖξον
 τῶν σωζομένων, ἄχραντε.

300-301 Ἄπας ἅγιων - δῆμος: *Dan.* 8,24 305-306 εὐφραινομένων - ἑορταζόντων: *Ps.* 86,7
 313 πρὸς αἶνον καὶ ὠδὰς πνευματικὰς: *Eph.* 5,19 326 βελῶν - τοῦ πονηροῦ: *Eph.* 6,16,2

heirm. θ΄ EE 34. n. 46, Joannis

INITIA TROPARIORUM

Ἀγρύπνως διανύσας / τὸν βίον ὅλον, ὅθεν οὖν	<i>Can.</i> 142-143
Ἀθόλωτον τὸ ὄμμα τὸ / τῆς ψυχῆς σου, ὅσιε	<i>Can.</i> 132-133
Ἄνυστακτον λαμπάδα / τὴν σὴν, πάτερ, τετήρηκας	<i>Can.</i> 212-213
Ἄπας ἀγίων ὁ θεῖος / ἱερώτατος δῆμος	<i>Can.</i> 300-301
Δεῦτε τῶν πιστῶν ὁ σύλλογος / τὴν τοῦ ὁσίου φαιδρῶν	<i>Stich.</i> III. 80-81
Ἐκ βρέφους Χριστῶ / κατ' ἔχνος ἠκολούθησας	<i>Kont.</i> 18-19
Ἢ καταγιγίς τῶν πταισμάτων / καὶ τῶν ἀνομιῶν μου	<i>Can.</i> 316-317
Καθαρὰν εὐρών σου τὴν ψυχὴν / λόγος ὁ ὑπέρθεος	<i>Can.</i> 125-126
Κλῖνον, ἀγνή, / ἐπ' ἐμοὶ νῦν τὸ οὖς σου	<i>Can.</i> 204-205
Λαμπρύνας σου χιτῶνα / τὸν τῆς ψυχῆς, πανόλβιε	<i>Can.</i> 219-220
Λατρευτῆς τριάδος γεγωνός, / πάτερ ἀξιάγαστε	<i>Can.</i> 104-105
Μακάριος ἀληθῶς σὺ / ἐγένου ὁ ἔνθεον	<i>Can.</i> 159-160
Μεγάλα τὰ σὰ / καὶ φορικτά, πάτερ, τῆς σῆς νῦν ἐκδημίας	<i>Can.</i> 240-241
Ναμάτων με, πανύμνητε, / ζωηροῦτων ἐμπλησον	<i>Can.</i> 233-234
Νεκρώσας σου τῆς σαρκός / τὰς ὀρέξεις, αἰοῖδιμε	<i>Can.</i> 166-167
Νενεκρωμένον με ὅλον / καὶ εἰς γῆν συμπτωθέντα	<i>Can.</i> 324-325
Νέος ἡμῖν / Σαμουὴλ ἀνεδείχθης	<i>Can.</i> 196-197
Νοὸς καὶ τῆς ψυχῆς σου / ἀποκαθάρας σπῖλους τε	<i>Can.</i> 137-138
Νοσοῦσαν τὴν ψυχὴν μου / τῇ ἁμαρτία ἴασαι	<i>Can.</i> 147-148
Ὁ βίος σου ἀγγέλων / τὰς χορείας ἐξέπληξεν	<i>Can.</i> 226-227
Ὁλικῶς ποθήσας τὸν Χριστόν, / μάκαρ, ἐκ νεότητος	<i>Can.</i> 111-112
Ὁλολαμπῆς / ὥσπερ ἥλιος, πάτερ	<i>Can.</i> 188-189
Ὅντως συντρέχουσι λαοὶ / καὶ πληθὺς τῶν μοναστῶν μετὰ μιγάδων	<i>Can.</i> 279-280
Ὅ πάντα σαφῶς / τῇ προνοίᾳ τῇ αὐτοῦ διακατέχων	<i>Can.</i> 248-249
Παθῶν προσβολαὶ / καὶ δαμόνων καταγιγίς καὶ περιστάσεις	<i>Can.</i> 264-265
Πάτερ Λουκᾶ ἀξιάγαστε, / σὺ τοὺς θορύβους φυγὼν	<i>Stich.</i> I. 56-57
Πάτερ Λουκᾶ παμμακάριστε, / τὸν τοῦ Κυρίου σταυρὸν	<i>Stich.</i> II. 68-69
Πλήθη δαμόνων / ἀποδιώξας	<i>Oik.</i> II. 41-42
Ῥεῖθρα προχέοντες θεομῶς / ἐκ βλεφάρων οἱ σεπτοὶ δακρῶν μύσαι	<i>Can.</i> 272-273
Σπεῦσον συνάγαγε ἡμᾶς / ἐκ περᾶτων σκορπισθέντας, θεοφόρε	<i>Can.</i> 286-287
Τὴν ἱερὰν καὶ φωσφόρον / καὶ ἐτήσιον μνήμην	<i>Can.</i> 308-309
Τὴν τοῦ βίου ἀπάτην καταλιπὼν / καὶ τὴν σύγχυσιν τούτου διεκφυγὼν	<i>Kath.</i> 2-3
Τίς ἐξειπεῖν / δυνήσεται ὅλως	<i>Oik.</i> I. 26-27
Τίς ἐξειπεῖν / ἐνισχύσει σου, πάτερ	<i>Can.</i> 180-181
Τὸν τῆς ψυχῆς μου μολυσμὸν / καὶ τοῦ σώματος, ἀγνή, κάθαρον ὀὔπον	<i>Can.</i> 293-294
Ἐπάρχει πηγῇ / ἀνεξάντλητος ἡ σὴ θήκη τοῖς πάσι	<i>Can.</i> 256-257
Ἐπερβαίνει πάντα λογισμὸν / τὰ σὰ κατορθώματα	<i>Can.</i> 118-119
Ἐπερέβης ἀσκητῶν / τὴν πληθύν, ἀξιάγαστε	<i>Can.</i> 152-153
Χαίροις, ὦ ἱερὰ κορυφῇ / ὁ τὴν οὐράνιον οἰκίησας μητρόπολιν	<i>Stich.</i> IV. 92-93
Ὡραίαν σε ὁ ὠραῖος / ἐν κάλλει εὐράμενος	<i>Can.</i> 173-174

Ο ΟΣΙΟΣ ΛΟΥΚΑΣ Ο *ΕΝ ΣΙΚΥΩΝΙ* ΚΑΙ Η ΒΥΖΑΝΤΙΝΗ ΑΚΟΛΟΥΘΙΑ ΤΟΥ
ΑΠΟ ΤΟΝ ΣΙΝΑΪΤΙΚΟ ΚΩΔΙΚΑ 568

Σκοπός της παρούσας μελέτης είναι η έκδοση της έως σήμερα ανέκδοτης ακολουθίας του οσίου Λουκά του *ἐν Σικυῶνι*. Η ακολουθία αφενός παρέχει νέα στοιχεία σχετικά με τον βίο, τη δράση και τη λατρεία του, στοιχεία τα οποία δεν περιλαμβάνονται στις υπάρχουσες αγιολογικές πηγές· αφετέρου συμβάλλει στην ταύτισή του με τον όσιο Λουκά του *ἐκ Ταυρομενίου*, όπως έχει ήδη αποδειχθεί και σε προηγούμενη μελέτη. Η έκδοση της ακολουθίας βασίζεται στον Σιναΐτικό κώδικα 568.

