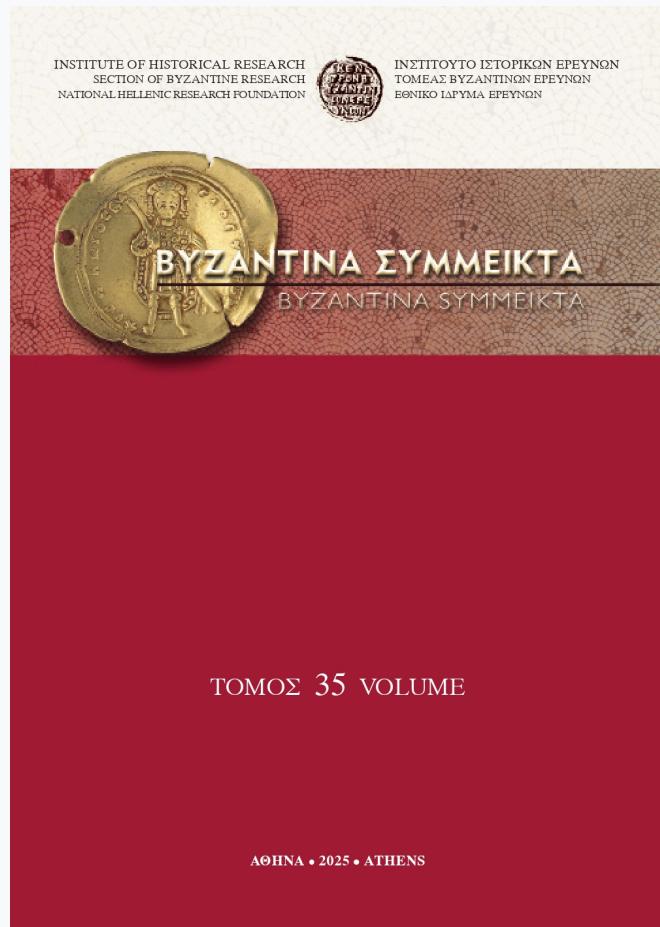


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St. Luke of Sikyon and his Byzantine Office From Cod. Sinaiticus gr. 568

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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 The aim of the present study is to provide an edition of the previously unpublished office of a saint who is part of the Corinthian hagiography, St. Luke of Sikyon¹.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, Ἅγιολόγιον Κορινθίακόν, Corinth 1977.

2. M. ANAGNOSTOU, Παρατηρήσεις 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 *Tὴν σοφίαν καὶ λόγον* in the plagal fourth mode⁹, a kontakion¹⁰, two oikoi¹¹, three stichera of the ainoi¹², an additional sticherion 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. Catherine on Mount Sinai*, Wiesbaden 1970, 94.

5. See E. PAPAELOPOULOU-FOTOPOLOU, *Tαμεῖον Ἀνεκδότων Βυζαντινῶν Ἅσματικῶν Κανόνων: Seu analecta hymnica Graeca e codicibus eruta orientis christiani I. Κανόνες Μηναίων*, Athens 1996, 78, 102, 105.

6. See PAPAELOPOULOU-FOTOPOLOU, *Tαμεῖον Ἀνεκδότων Βυζαντινῶν Ἅσματικῶν 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: *Tὴν αὐτὴν ἡμέρα τοῦ ὁσίου πατρὸς ἡμῶν Λουκᾶ τοῦ ἐν τῷ Σικυώνι*.

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

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

11. *Μηναῖα τοῦ δλου 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 ἀνυμνῶ τὸν καλόν μον προστάτην* (v. 103) and consists of eight odes. The acrostic of the kanon 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 ά, γ́, δ́, έ, and θ́; the heirmoi of the Holy Monday canon by Kosmas the Monk (*EE* 39, no. 53) for odes ζ́ and ξ́; and the heirmoi of the Resurrection canon by John the Monk (*EE* 35, no. 47) for ode ή.

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 ANAGNOSTOU, Παρατηρήσεις, 235-237.

17. The use of the name Ἀπέννου instead Ἀπεννίου 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 τὸν ἀγῶνας / καὶ τὴν πάννυχον / στάσιν καὶ κακουχίαν* and verses 264-265: *Παθῶν προσβολὰι / καὶ δαιμόνων καταιγίδεις καὶ περιστάσεις* and asyndeton, in verses 30-31: *τοῦ βίου τὴν λαμπρότητα, / τοὺς κόπους, τοὺς μόχθους* and verses 93-97: *ὅ τὴν*

18. See Th. KOLLYROPOULOU, Η υμνογραφική παράδοση της Κ. Ιταλίας και Σικελίας-Προκόπιος Κρυπτοφέροης: ένας ελάχιστα 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 κοղπίς, / 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: Ἀκηλίδωτον ἔσοπτρον, verses 85-86: κρήνη νῦν πρόκειται / θαυμάτων βρύνουσα, verse 100: κρήνη ἵάσεις ἀνελλιπῶς ἥ προχέοντα, verses 132-133: Ἀθόλωτον τὸ ὅμια / 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 νηστείᾳ, / 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 / πλονσίως, 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 ὅλον, 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 πρὸν Μωϋσῆς ὁ ἰερώτατος, portraying the saint as a new Moses, and in verses 196-197: Νέος ἦμιν / Σαμουνὴλ 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 παρενθὺς πρὸς τὸ ὅρος ἀνέδραμε... ὡς πρὸν Μωϋσῆς ὁ ἰερώτατος; and verses 180-187: Τίς ἔξειπεν / ἐνισχύσει σον... 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 isosyllabry 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' Academia 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.	correxi(t)
ed.	edidit
f., ff.	folium, folia
heirm.	heirmos
scr.	scripsi
tit.	titulus

Abbreviations

EE	Σ. ΕΥΣΤΡΑΤΙΑΔΟΥ, <i>Eίρημοι λόγιον</i> [Άγιορειτικὴ Βιβλιοθήκη 9], Chennevières-sur-Marne 1932.
CPC	W. CHRIST – M. PARANIKAS, <i>Anthologia graeca carminum christianorum</i> , Lipsiae 1871.
MR I	<i>Μηναῖα τοῦ ὅλου 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. Ἡχος πλ. δ'.
Τὴν σοφίαν τοῦ λόγου.

Τὴν τοῦ βίου ἀπάτην καταλιπὼν
καὶ τὴν σύγχυσιν τούτου διεκφυγών,
ὅλην ἀνατέθηκας
τὴν ἐλπίδα εἰς Κύριον·
καὶ πρὸς αὐτὸν ἀτενίζων
τὴν σάρκα ἐνέκρωσας,
προσευχῇ καὶ νηστείᾳ,
τὸν νοῦν καθηράμενος·
ὅθεν καὶ ἐδέξω τὴν τοῦ Πνεύματος χάριν
πλουσίως, θεόληπτε,
ἀπελαύνειν τὰ πνεύματα
τῶν πιστῶς ἐκβιώντων σοι·
Πρέσβευε Χριστῷ τῷ Θεῷ,
τῶν πταισμάτων ἄφεσιν δωρήσασθαι
τοῖς ἐօρτάζουσι πόθῳ,
τὴν ἀγίαν μνήμην σου.

Κονδάκιον. Ἡχος β'.
Τὰ ἄνω ζητῶν.

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

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

Οἶκος α'.

Τίς ἔξειπεῖν
δυνήσεται ὅλως
κατ' ἀξίαν ὡς ἔνι
διηγήσασθαι σοῦ
30 τοῦ βίου τὴν λαμπρότητα,
τοὺς κόπους, τὸν μόχθους καὶ τὸν ἀγῶνας,
καὶ τὴν πάννυχον
στάσιν καὶ κακουχίαν,
τὸ ταπεινὸν καὶ τὸ πρᾶον,
35 σοφέ, τῆς καρδίας σου
δακρύων τὰς ἐπομβρίας
καθεκάστην προχέων θεομότατα,
ἐν νυκτὶ καὶ ἡμέρᾳ ἀοιδψε,
ἐν αἰσθήσει καρδίας, πάτερ Λουκᾶ,
40 πρεσβεύων ἀπαύστως <ὑπὲρ πάντων ἡμῶν>.

Οἶκος β'.

Πλήθη δαιμόνων
ἀποδιώξας
τῆς ἐρήμου, παμμάκαρ,
ταῖς λιταῖς σου, σοφέ,
45 ἐν ταύτῃ κατεφύτευσας
χοροὺς μοναζόντων, ἀδόντων
ἄσμα τῶν ἀγγέλων,
τὸν βίον ἐκμιουμένων.
μετὰ σαρκὸς τοὺς ἀσάρκους
50 ἐχθροὺς ἐτροπώσαντο.
εὐχαῖς σου τούτους ὁμοίζων,
καὶ ἀνδρείους δεικνύων κατὰ παθῶν,
καὶ στεφάνων τυχεῖν τῶν ἐν οὐρανοῖς,
ώς σοφὸς ποιμενάρχης, πάτερ Λουκᾶ,
55 πρεσβεύων ἀπαύστως <ὑπὲρ πάντων ἡμῶν>.

heirm. οίκ. MR I, 17

37 θεομότατα corr.: θεομάτια cod.

Στιχηρά. Ἡχος δ'.

Ὥ τοῦ παραδόξου θαύματος.

Πάτερ Λουκᾶ ἀξιάγαστε,
σὺ τοὺς θιρύβους φυγὼν
ἐν ἐρήμοις καὶ ὅρεσιν,
κατὰ μόνας ἔφθασας
καὶ μετάρσιος γέγονας·
τῷ παθαρῷ γὰρ προσομιλήσας Θεῷ
καὶ τῶν δαιμόνων φάλαγγας ἔτρεψας
καὶ ἐξηλφάνισας
τὴν αὐτῶν ἀνίσχυρον
συναγωγὴν.
ὅθεν καὶ τὸν στέφανον
τῆς νίκης εἴληφας.

f. 33v

60

65

“Ομοιον.

Πάτερ Λουκᾶ παμμακάριστε,
τὸν τοῦ Κυρίου σταυρὸν
ἐπὶ ὄμων ἀράμενος
αὐτῷ ἡκολούθησας
ἀκλινῶς, ἵερώτατε,
ψαλμοῖς καὶ ὕμνοις καὶ προσευχαῖς καρτερῶν
ὑποπιάζων σαρκὸς τὸ φρόνημα.
ὅθεν καὶ γέγονας
Πατρὸς ἐνδιαίτημα
καὶ τοῦ Υἱοῦ
καὶ Ἁγίου Πνεύματος
κατοικητήριον.

70

75

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.

”Ομοιον

- 80 Δεῦτε τῶν πιστῶν ὁ σύλλογος
τὴν τοῦ ὄστρου φαιδρὰν
εὐφημήσωμεν σήμερον
μνήμην τὴν ἐτήσιον
καὶ πιστῶς ἀνυπνήσωμεν.
- 85 ίδοι γὰρ ὥσπερ αρήνη νῦν πρόκειται
θαυμάτων βρύουσα τὰ τεράστια.
Δεῦτε ἀρύσσασθε
καὶ τὴν ὁδοσιν λήψεσθε
περιχαρᾶς
- 90 πάντες οἱ θεόφρονες,
Χριστὸν δοξάζοντες.

”Άλλο. Ἡχος πλ. ᾱ.
Χαίροις, ἀσκητικῶν ἀληθῶς.

- 95 Χαίροις, ὃ ἴερὰ κορυφή,
ὅ τὴν οὐράνιον οἰκήσας μητρόπολιν,
ὅ στύλος τῆς ἐκκλησίας, ἡ τῶν δογμάτων αρηπίς,
τῆς σοφίας ἀβύσσος ἀνεξάντλητος,
ὅ νοῦς ὁ οὐράνιος, ὁ τὰ βάθη τοῦ πνεύματος
διερευνήσας νηφαλέω φρονήματι
καὶ τοῖς λόγοις σου καταρδεύσας τὰ πέρατα,
ἄνθρωπε ἐπουράνιε, ἐπίγειε ἄγγελε,
100 αρήνη ἵάσεις ἀνελλιπῶς ἡ προχέουσα, Χριστὸν
ἐκδυσώπει
ταῖς ψυχαῖς ἡμῖν δοθῆναι τὸ μέγα ἔλεος.

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

heirm. στιχηρ. CPC, 74

82 εὐφημήσωμεν corr.: εὐφημήσομεν cod.

f. 34r Ό κανὼν φέρων ἀκροστιχίδα τήνδε. || Λουκᾶν ἀνυμνῶ τὸν καλόν
μου προστάτην.

Ὥδη α'. Ἡχος β'.

Ἐν βυθῷ κατέστρωσε ποτε.

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

110 Ολικῶς ποθήσας τὸν Χριστόν,
μάκαρ, ἐκ νεότητος
καὶ πρὸς αὐτὸν ἐκ σπαργάνων ἀνέδραμες,
χαίρων, ἵερώτατε,
τὸν σταυρὸν αὐτοῦ ἐπὶ ὅμιλων ἀράμενος,
Λουκᾶ θεοφόρε,
καὶ τούτῳ γνησίως ἡκολούθησας.

115 Ὑπερβαίνει πάντα λογισμὸν
τὰ σὰ κατορθώματα·
120 πῶς παρευθὺς πρὸς τὸ δόρος ἀνέδραμες
τοῦ Ἀπεννίνου δσιε,
καὶ σαράκοντα ἡμερῶν διετέλεσας
δίαινλον, θεόφρον,
ώς πρὸιν Μωϋσῆς ὁ ἵερώτατος;

θεοτ. 125 Καθαρὰν εὔροών σου τὴν ψυχὴν
λόγιος ὁ ὑπέρθεος
ἐν σῇ γαστρί, παρθενομῆτορ, ὕκησεν,
καὶ ἐν σοὶ ἐσκήνωσεν,
ώς ηὐδόκησεν ἀναπλάσαι βουλόμενος
φύσιν τῶν ἀνθρώπων,
τοῦ προτέρου πτώματος λυτρούμενος.

115 τὸν σταυρὸν – ἀράμενος: Matt. 16,24 122-124 καὶ σαράκοντα – ἵερώτατος: 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.

΄Ωδὴ γ'.
Ἐξήνθησεν ἡ ἔρημος.

135

Ἄθόλωτον τὸ δύμα
τὸ τῆς ψυχῆς σου, δύσιε,
διὰ παντὸς ἐτήρησας
ὅθεν ὥφθη σοὶ ἐν τῷ ὅρει Χριστὸς
σὺν μητρὶ τῇ παρθένῳ ἐνισχύων σε.

140

Νοὸς καὶ τῆς ψυχῆς σου
ἀποκαθάρας σπίλους τε
καὶ δεκτικὸν τοῦ Πνεύματος
καταγώγιον ἐχρημάτισας,
Λουκᾶ θεῖε, πατέρων ἀκροθύνιον.

f. 34v

145

|| Ἀγρύπνως διανύσας
τὸν βίον ὅλον, δύθεν οὖν
ὑπερβολῇ χρηστότητος
ὑπετάγης ἐν ταπεινώσει ψυχῆς
τῷ πατρὶ σου, παμμάκαρ, εὐφραινόμενος.

θεοτ.

150

Νοσοῦσαν τὴν ψυχήν μου
τῇ ἀμαρτίᾳ ἵασαι
ώς συμπαθής, πανάμωμε·
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

΄Ωδὴ δ'.
Ἐλήλυθας ἐκ παρθένου.

- 155 Υπερέβης ἀσκητῶν
τὴν πληθύν, ἀξιάγαστε,
ἥθεσι πραότητος
καὶ ταπεινώσεως τρόποις τε·
διθεν καὶ λαμπρότητος
ῆλιος ὥφθης
καθάπερ, παμμακάριστε.
- 160 Μακάριος ἀληθῶς σὺ
ἐγένου ὁ ἔνθεον
πόθον ἐν καρδίᾳ σου
τὸν τῆς μονώσεως, ἔνδοξε,
ἔνδον εἰσδεξάμενος
καὶ καταμόνας
Κυρίῳ προσωμῆλησας.
- 165 Νεκρώσας σου τῆς σαρκὸς
τὰς ὁρέξεις, ἀοιδῆμε,
τὸν ὄφιν ἐνέκρωσας
τὸν τῆς κακίας ἡνίκα δὲ
βέλη σοι προσέπεμπεν·
πυρὸς καὶ τούτου
τὴν κάραν κατεπάτησας.
- 170 Θεοτ.
 Ωραιάιαν σε ὁ ὥραῖος
ἐν κάλλει εὐράμενος
σοῦ τὴν μῆτραν φέκησεν.
τὴν καθαρὰν καὶ ἀμόλυντον
σάρκα προσλαβόμενος
ἐκ σοῦ προηλθεν
εἰς πάντων ἀπολύτρωσιν.

173-174 Ωραῖαν – ἐν κάλλει: Ps. 44,3

heirm. δ' EE 34, n. 46, Joannis

160 ὁ corr.: ὁ cod.

΄Ωδὴ ε̄.

Ο φωτισμὸς τῶν ἐν σκότει.

180 Τίς ἔξειπεῖν
 ἐνισχύσει σου, πάτερ,
 τῶν σῶν ἀγώνων
 τοὺς κόπους, τοὺς πόνους καὶ τοὺς ἰδοῦτας,
 οὐσπερ ἑτέλεις,
f. 35r 185 ἐν νυκτὶ καὶ || ἡμέρᾳ
 λεληθότως ἐν τῷ ταμείῳ σου
 διὰ τὴν ἐλπίδα τὴν πάντων προσμένουσαν;

190 Ὄλολαμπὴς
 ῶσπερ ἥλιος, πάτερ,
 δυσμῆν ὀπάρας,
 κατέλαβες θᾶττον τὴν βασιλίδα·
 καὶ τοὺς ἔκεισε
 κατεφώτισας πάντας
 θείοις λόγοις διδασκαλίας σου
195 ἦ καὶ μετὰ πάντων γεραίρει τὴν πούμνην σου.

200 Νέος ἥμιν
 Σαμιουὴλ ἀνεδείχθης,
 πάτερ θεόφρον,
 τὴν τῶν ἐσομένων προδιαγγέλλων
 θαῦμα φρικῶδες
 πῶς εἰς πέροας ἥνεχθη
 τῆς πολίχνης εἰς προνομὴν ὁ λαὸς
 Ταυρομενιτῶν εἰς βαρβάρους, ώς ἔφησας.

θεοτ. 205 Κλῖνον, ἀγνή,
 ἐπ' ἐμοὶ νῦν τὸ οὔς σου,
 καὶ εὐσυμπαθοῦς
 φωνῆς μου ἐνώτισαι καὶ παράσχου
 ὅδσιν ψυχῆς μου
 καὶ τοῦ σώματος αὕθις
 ἴκεσίαις τοῦ σοῦ θεράποντος,
 ίνα καταχρέως δοξάζω σε πάντοτε.

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

heirm. ε̄ EE 34, n. 46, Joannis

205 ἐπ' ἐμοὶ corr.: ἐπεμοὶ cod.

΄Ωδὴ ζ’.

Πρὸς Κύριον ἐκ κῆτους ὁ Ἰωνᾶς.

- Ἀνύστακτον λαμπάδα
τὴν σήν, πάτερ, τετήρηκας·
καὶ καθωδῆγησας
μοναστῶν πληθύν, ἀοίδιμε,
εἰς χλόην ἀληθῶς
θείας ἐπιγνώσεως
καὶ ἐφ' ὕδωρ, σοφέ, ἀναπαύσεως.
- Λαμπρύνας σου χιτῶνα
τὸν τῆς ψυχῆς, πανόλβιε,
ὅειθροις δακρύων σου
καὶ παννύχοις ἴκεσίαις σου·
ἐντεῦθεν τῶν παθῶν
ἀπελαύνεις ὅμιλον
τῶν πιστῶς προσιόντων σοι, ὅσιε.
- ΄Ο βίος σου ἀγγέλων
τὰς χορείας ἔξεπληξεν
πῶς μετὰ σώματος
δυσμενεῖς ἀσάρκους ἔτρεψας·
διὸ καὶ ἐκ χειρὸς
τοῦ Κυρίου, ὅσιε,
τὸν || τῆς νίκης σου στέφανον εἶληφας.
- θεοτ.
220
225
230
f. 35v
- Ναμάτων με, πανύμνητε,
ζωηρότων ἔμπλησον
καὶ τὴν καρδίαν μου
φωταγγήσον τυφλώττουσαν
τοῦ θείου σου λιταῖς
Λουκᾶ τοῦ θεόφρονος,
ἴνα πίστει καὶ πόθῳ δοξάζω σε.
- 235

216-218 εἰς χλόην – ἀναπαύσεως: Ps. 22,2

heirm. στ' EE 39, n. 53, Cosmae

΄Ωδὴ ζ.
Εἰκόνος χρυσῆς ἐν πεδίῳ.

240 Μεγάλα τὰ σὰ
καὶ φρικτά, πάτερ, τῆς σῆς νῦν ἐκδημίας
τῆς ἐκ τοῦ σώματος πρὸς οὐράνια,
ὅτι κατεῖδες τὸν Κύριον,
οἵα κυβερνήτην ἰθύνων
245 πρὸς γαλήνης λιμένα τε
τὴν παναγίαν σου ψυχὴν
ἐν χώρᾳ ζώντων, σοφέ.

250 Ο πάντα σαφῶς
τῇ προνοίᾳ τῇ αὐτοῦ διακατέχων,
οἰκονομῆσαι τὸ μακάριον
τέλος ἐν γῇ τῆς τοῦ Πέλοπος
δέξασθαι τοῖς τοῦ Σικυῶνος,
ἔνθα νῦν γὰρ κατάκειται
ἡ τῶν λειψάνων σου σορὸς
255 ίάσεις βρύουσα.

260 Υπάρχει πιγή
ἀνεξάντλητος ἡ σὴ θήκη τοῖς πᾶσι
τοῖς προσιοῦσιν σοι μετὰ πίστεως
εἰλικρινοῦς καὶ βιώντων σοι.
λύτρωσαι ἡμᾶς τῶν ποικίλων
πειρασμῶν καὶ κακώσεων
καὶ ἀνιάτων παθημάτων
ταῖς πρεσβείαις σου.

θεοτ. Παθῶν προσβολαὶ
265 καὶ δαιμόνων καταιγίς καὶ περιστάσεις
περιεκύκλωσαν τὴν ταλαιπωρον
ψυχήν μου, δέσποινα πάναγνε.
ὅῦσαι με τῆς τούτων κακίας
εὐπροσδέκτοις πρεσβείαις σου.
f. 36r 270 || σὺ γάρ μου πέλεις ὄχυρόν,
 ἀγνή, προσφύγιον.

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

heim. ζ' EE 39, n. 53, Cosmae

243 κατεῖδες corr.: κατεῖδε cod. 244 ἰθύνων corr.: ἰθύνον cod. 250 ψκονόμησε an scribendum?

΄Ωδὴ η΄.

Tὸν ἐν καμίνῳ τοῦ πυρός.

275

΄Ρεῖθρα προχέοντες θεομῶς
ἐκ βλεφάρων οἱ σεπτοὶ δακρύων μύσται
τὴν ἀγίαν σου θήκην
περικυκλοῦσιν, σοφέ,
καὶ ταύτην πρόθφ κατασπάζονται
σὲ ἐπιζητοῦντες,
τὸν ἄριστον ποιμένα.

280

΄Οντως συντρέχουσι λαοὶ
καὶ πληθὺς τῶν μοναστῶν μετὰ μιγάδων
ἐν τῇ θείᾳ σου μνήμῃ
ταύτην τελοῦντες πιστῶς,
ἐνθέως ἀεὶ εὐφραινόμενοι.
ὦνπερ τὰς αἰτήσεις
πληροῖς, πάτερ θεόφρον.

285

290

΄Σπεῦσον συνάγαγε ἡμᾶς
ἐκ περάτων σκορπισθέντας, θεοφόρε,
καὶ πρὸς ἐν νῦν σύναψον,
ἐν ὁμονοίᾳ πολλῆ
(ἐν φῷ γὰρ τὸ ἄγιον σῶμα σου
κατάκειται, πάτερ),
κἀκεῖ τελειωθῆναι.

θεοτ.

295

Τὸν τῆς ψυχῆς μου μολυσμὸν
καὶ τοῦ σώματος, ἀγνῆ, κάθαρον ὃ ὑπον
όυπτικῇ σου πρεσβείᾳ.
καὶ αἰωνίου ζωῆς,
παρθένε, ἀξίωσον δέομαι,
λιταῖς εὐπροσδέκτοις
Λουκᾶ τοῦ σοῦ ὁσίου.

296 αἰωνίου ζωῆς: Matt. 25,46

heimr. η΄ EE 35, n. 47, Joannis

276 κατησπάζονται cod. 285 θεόφρων cod.

΄Ωδὴ θ’.

Tὸν ἐκ θεοῦ θεὸν λόγον.

300 Ἄπας ἀγίων ὁ θεῖος
ιερώτατος δῆμος
μαρτύρων, ἀποστόλων, προφητῶν
καὶ τῶν ὁσίων ἑδεξαντο
τὴν ἀγίαν ψυχήν σου,
305 ἔνθα εὐφραινομένων ἡ χαρά,
ἥχος ἐορταζόντων,
Λουκᾶ πάτερ θεόληπτε.

f. 36v Τὴν ιερὰν καὶ φωσφόρον
καὶ ἐτήσιον μνήμην,
310 Λουκᾶ νῦν τοῦ θεόφρονος, λαοὶ
δεῦ||τε πιστῶς ἐκτελέσωμεν.
πάντας γὰρ συγκαλεῖται
πρὸς αἴνον καὶ ὡδὰς πνευματικὰς
καὶ παρέχει προσφόρως
315 τοῖς πᾶσι τὰ συμφέροντα.

320 Ἡ καταιγὶς τῶν πταισμάτων
καὶ τῶν ἀνομιῶν μου
εἰς χάος συνωθοῦσιν με ἀεὶ⁷
τῆς χαλεπῆς ἀπογνώσεως.
325 ἄλλὰ ὅρεξον χεῖρα
ἐπικουρίας, ἄγιε Λουκᾶ,
καὶ ἀπάλλαξον ταύτης
λιταῖς σου ταῖς πρὸς Κύριον.

θεοτ. Νενεκρωμένον με ὅλον
325 καὶ εἰς γῆν συμπτωθέντα
ἐκ τῶν βελῶν, ἀγνή, τοῦ πονηροῦ,
νῦν ἔξανάστησον δέομαι
μητρικῇ σου πρεσβείᾳ σου,
330 χρωμένῃ, Παναγίᾳ, πρὸς Χριστὸν
καὶ μερίδος με δεῖξον
τῶν σωζομένων, ἄχραντε.

300-301 Ἄπας ἀγίων – δῆμος: *Dan.* 8,24 305-306 εὐφραινομένων – ἐορταζόντων: *Ps.* 86,7
313 πρὸς αἴνον καὶ ὡδὰς πνευματικάς: *Eph.* 5,19 326 βελῶν – τοῦ πονηροῦ: *Eph.* 6,16,2

heirm. θ' EE 34. n. 46, Joannis

INITIA TROPARIORUM

Ἄγρυπνως διανύσας / τὸν βίον ὅλον, ὅθεν οὕν	<i>Can.</i> 142-143
Ἄθόλωτον τὸ ὄμμα τὸ / τῆς ψυχῆς σου, ὅσιε	<i>Can.</i> 132-133
Ἀνύστακτον λαμπάδα / τὴν σήν, πάτερ, τετήρηκας	<i>Can.</i> 212-213
Ἄπας ἀγίων ὁ θεῖος / ἰερώτατος δῆμος	<i>Can.</i> 300-301
Δεῦτε τῶν πιστῶν ὁ σύλλογος / τὴν τοῦ ὁσίου φαιδρὰν	<i>Stich.</i> III. 80-81
Ἐκ βρέφους Χριστῷ / καὶ ἕχνος ἡκολούθησας	<i>Kont.</i> 18-19
Ἡ καταιγὶς τῶν πταισμάτων / καὶ τῶν ἀνομιῶν μου	<i>Can.</i> 316-317
Καθαρὸν εὐρών σου τὴν ψυχὴν / λόγος ὁ ὑπέρθεος	<i>Can.</i> 125-126
Κλῖνον, ἀγνή, / ἐπ' ἐμοὶ νῦν τὸ οὗς σου	<i>Can.</i> 204-205
Λαμπρύνας σου χιτῶνα / τὸν τῆς ψυχῆς, πανόλβιε	<i>Can.</i> 219-220
Λατρευτὴς τριάδος γεγονώς, / πάτερ ἀξιάγαστε	<i>Can.</i> 104-105
Μακάριος ἀληθῶς σὺ / ἐγένουν ὁ ἔνθεον	<i>Can.</i> 159-160
Μεγάλα τὰ σὰ / καὶ φρικτά, πάτερ, τῆς σῆς νῦν ἐκδημίας	<i>Can.</i> 240-241
Ναμάτων με, πανύμνητε, / ζωηρόύτων ἔμπλησον	<i>Can.</i> 233-234
Νεκρῶσας σου τῆς σαρκὸς / τὰς ὁρέξεις, ἀοίδιψε	<i>Can.</i> 166-167
Νενεκρωμένον με ὅλον / καὶ εἰς γῆν συμπτωθέντα	<i>Can.</i> 324-325
Νέος ἥμιν / Σαμιουὴλ ἀνεδείχθης	<i>Can.</i> 196-197
Νοὸς καὶ τῆς ψυχῆς σου / ἀποκαθάρας σπιλούς τε	<i>Can.</i> 137-138
Νοσοῦσαν τὴν ψυχήν μου / τῇ ἀμαρτίᾳ ἵασαι	<i>Can.</i> 147-148
Ὦ βίος σου ἀγγέλων / τὰς χορείας ἔξεπληξεν	<i>Can.</i> 226-227
Ὀλικᾶς ποθήσας τὸν Χριστόν, / μάκαρ, ἐκ νεότητος	<i>Can.</i> 111-112
Ὀλολαμπῆς / ὤσπερ ἥλιος, πάτερ	<i>Can.</i> 188-189
Ὥοντως συντρέχουσι λαοὶ / καὶ πληθὺς τῶν μοναστῶν μετὰ μιγάδων	<i>Can.</i> 279-280
Ὦ πάντα σαφῶς / τῇ προνοίᾳ τῇ αὐτοῦ διακατέχων	<i>Can.</i> 248-249
Παθῶν προσβολὰί / καὶ δαιμόνων καταιγὶς καὶ περιστάσεις	<i>Can.</i> 264-265
Πάτερ Λουκᾶ ἀξιάγαστε, / σὺ τοὺς θιούρους φυγὼν	<i>Stich.</i> I. 56-57
Πάτερ Λουκᾶ παμμακάριστε, / τὸν τοῦ Κυρίου σταυρὸν	<i>Stich.</i> II. 68-69
Πλήθη δαιμόνων / ἀποδιώξας	<i>Oik.</i> II. 41-42
Τρείθρα προχέοντες θερμῶς / ἐκ βλεφάρων οἱ σεπτοὶ δακρύων μύσται	<i>Can.</i> 272-273
Σπεῦσον συνάγαγε ἥματς / ἐκ περάτων σκορπισθέντας, θεοφόρε	<i>Can.</i> 286-287
Τὴν ιερὰν καὶ φωσφόρον / καὶ ἐτήσιον μνήμην	<i>Can.</i> 308-309
Τὴν τοῦ βίου ἀπάτην καταλιπὼν / καὶ τὴν σύγχυσιν τούτου διεκφυγῶν	<i>Kath.</i> 2-3
Τίς ἔξειπεῖν / δυνήσεται ὅλως	<i>Oik.</i> I. 26-27
Τίς ἔξειπεῖν / ἐνισχύσει σου, πάτερ	<i>Can.</i> 180-181
Τὸν τῆς ψυχῆς μου μολυσμὸν / καὶ τοῦ σώματος, ἀγνή, κάθαρον ὁῦπον	<i>Can.</i> 293-294
Ὑπάρχει πηγὴ / ἀνεξάντλητος ἡ σὴ θήκη τοῖς πάσι	<i>Can.</i> 256-257
Ὑπερβαίνει πάντα λογισμὸν / τὰ σὰ κατοδθώματα	<i>Can.</i> 118-119
Ὑπερέβης ἀσκητῶν / τὴν πληθύν, ἀξιάγαστε	<i>Can.</i> 152-153
Χαιρόις, ὃ ιερὰ κορυφὴ / ὁ τὴν οὐρανίον οἰκήσας μητρόπολιν	<i>Stich.</i> IV. 92-93
Ωραίαν σε ὁ ὠραῖος / ἐν κάλλει εὐράμενος	<i>Can.</i> 173-174

Ο ΟΣΙΟΣ ΛΟΥΚΑΣ Ο *EN 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 Σικυώνι. 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 Τανρομενίου, όπως έχει ήδη αποδειχθεί και σε προηγούμενη μελέτη. Η έκδοση της ακολουθίας βασίζεται στον Σιναϊτικό κώδικα 568.

