

Galilee at this time. On this basis Galileans of Jesus' time were descendants of Jewish settlers from Judea from about a century earlier. When St Joseph responded to Augustus' census, he had to return to the place of his forebears in Bethlehem in Judea. (Luke 2:4). Thus St Joseph appears to have been from a family that had relatively recently migrated from Judea in the south to Galilee in the north. Jesus was therefore born in Judea but raised in Galilee. Galileans were recognisable by their different speech. They seem to have been considered somewhat inferior to Judeans. Galilee was bordered by many pagan peoples. Galileans were mostly country folk who made their living farming and fishing. They were geographically and culturally distant from the great city of Jerusalem. They were regarded as generally less observant of the rules of Jewish religious practice. That Galileans were not held in high esteem by the Jews from Judea may be seen in John 1:43. Philip is said to be from Bethsaida, the same place as Peter and Andrew, situated at the north of the Sea of Galilee. He finds Nathaniel and in effect says they have found the Messiah. Nathaniel responds: "*Can anything good come out of Nazareth?*" Nazareth, where Jesus was brought up, is in Galilee.

Stephen S

Entrance antiphon: If you, O Lord, should mark iniquities, Lord, who could stand? But with you is found forgiveness, O God of Israel.

First Reading: 2 Kings 5: 14-17

Psalms 97: Response: The Lord has shown his salvation to the nations.

Second Reading: 2 Timothy 2 8-13

Gospel Acclamation: Alleluia, alleluia! Your words are spirit, Lord, and they are life: you have the message of eternal life. Alleluia!

Gospel: Luke 17: 11-19

Memorial Acclamation: Save us, Saviour of the world, for by your Cross and Resurrection you have set us free.

Communion Antiphon: The rich suffer want and go hungry, but those who seek the Lord lack no blessing.



Public domain Luke 17 11-19

Twenty Eighth Sunday in Ordinary Time Cycle C, 2022

Weekly Reflection: Samaritans and Galileans (4): Galileans

The Book of Joshua is set in the 13th century BC, though most scholars regard it as having been written much later. According to Joshua (chapter 19) the areas in the region of Galilee were distributed among 4 of the 12 tribes of Israel, these being the tribes of Asher, Naphtali, Zebulun and Issachar. Galilee later came under David's jurisdiction of the entire kingdom. After the death of Solomon, 930 B.C, the kingdom split into Israel and Judah. Judah and its kings retained the capital at Jerusalem. Galilee and Samaria were in Israel. Samaria became the central region bordered by Judea to the south and Galilee to the north. Given this geographical layout and the serious divisions between Jews and Samaritans, how does Galilee in the far north fit into the picture? The question is important since Jesus and at least 7 of the 12 apostles were Galileans. It is not an easy question to answer with precision. What follows is what I hope is a fair synopsis of the position as we understand it. It is not clear what happened to the Galileans when the Assyrians overran Israel in the 8th century BC. One school of thought is that they evacuated the Jews and replaced them with pagans from elsewhere in their empire, but with some Jews remaining and continuing the tradition. Perhaps more likely is that the Assyrians left Galilee more or less empty, save for a few stragglers. There is archaeological support for the latter view, since little evidence of human occupation in Galilee has been found dating from the 7th century BC to the 1st/2nd century BC. Further, 2 Kings 17:24 tells us that the Assyrians resettled pagan peoples in Samaria. There is no mention of them having done the same in Galilee.

In the 2nd and 1st centuries BC, John Hyrcanus and his son Alexander Janinaeus, both leaders and high priests in Judea, waged a military campaign against Samaria and also extended the northern boundary of their kingdom into Galilee. The archaeological evidence and that of the Jewish historian Josephus (c37-100 AD) indicates that many Judeans were transplanted into