

**No One Knows the Day or Hour
(33rd Sunday in Ordinary Time, Year B)**

Daniel 12:1-3—The Great Tribulation and the Resurrection

1. Michael: the angelic guardian of Israel (cf. Dan 10:21)
2. Time of Trouble: unprecedented time of tribulation (12:1)
3. Resurrection: suffering followed by resurrection from the “dust”
4. “Everlasting Life” (Hebrew *chayey ‘olam*)
5. “Everlasting Contempt” (Hebrew *dir’on ‘olam*)
6. Stars: “those who are wise shall shine... like the stars” (12:3; cf. Luke 20:34-36)

Psalms 16—You Are My Inheritance Lord

1. Tribulation: “thou dost not give me up to Sheol” (v.10)

Hebrews 10:11-14—The Levitical Priesthood vs. the Priesthood of Christ

1. Levites vs. Christ: daily sacrifices vs. “one sacrifice” for sins (10:11, 13)

Mark 13:24-32—No One Knows the Day or Hour

1. Olivet Discourse (Mark 13:1-37)
 - a. Jerusalem Temple Destruction: within “one generation” (cf. A.D. 70)
 - b. Final Judgment: “heaven and earth will pass away” (13:31)
2. Tribulation (Greek *thlipsis*): time of unprecedented suffering (13:14-22)
3. Cosmic Signs: sun, moon, stars, “powers in heaven” (=angels)
4. Parousia: prophecy of the “one like a son of man” (Dan 7:13-14)
5. Ingathering of the Elect: from “the four winds” (13:27)
6. Fig Tree: Branches are tender → “summer is near” (13:28; “gates” of the city)
7. End of the World: “heaven and earth will pass away” (13:31)
8. Timing: “of that day or that hour, *no one knows...*” “only the Father” (13:32)

Pope Gregory the Great and the *Agnoētes*

Gregory the Great: Thus, it is also said that only the Father knows, because the Son who is one in being with him has, from the nature that he receives from him and that is superior to that of the angels, a knowledge that angels do not have. This can also, therefore, be understood in a more subtle way by saying that the only begotten Son incarnate, made perfect man for us, knew the day and the hour of judgment *in* his human nature but did not know it *from* his human nature. What he knew, therefore, *in* his humanity he did not know *from* it, because it is by the power of his divinity that God-made-man knew the day and the hour of judgment.... The God-man knows therefore the day and hour of judgment, but precisely because God is man. (Gregory the Great, *Letters* 10.39; cf. DS 475).

The *Catechism* on the Knowledge of Christ

By its union to the divine wisdom in the person of the Word incarnate, Christ enjoyed in his human knowledge the fullness of understanding of the eternal plans he had come to reveal. *What he admitted to not knowing in this area, he elsewhere declared himself not sent to reveal.* (CCC 473-474; citing Mark 13:32; Acts 1:7)

Questions for Discussion and Reflection (33rd Sunday in Ordinary Time, Year B)

1. What is the significance of the fact that the Resurrection only follows the time of tribulation in Daniel 12? How does this foreshadow the Cross?

2. What two events does Jesus talk about in his Olivet Discourse? Which of the two is the Lectionary selection focused on?

3. What does the *Catechism* say about Jesus' statements that he did not "know" the day or hour (Mark 13:32)? How does this impact your view of the mystery of the Incarnation?

For Further Study

1. Mary Healy. *The Gospel of Mark*. Catholic Commentary on Sacred Scripture. Grand Rapids: Baker Academic, 2008. Pp. 264-73.
2. Thomas C. Oden and Christopher A. Hall, *Mark* (Ancient Christian Commentary on Scripture, New Testament II; Downers Grove: IVP, 1998), 186-96. An excellent selection of quotations from the Church fathers explaining Jesus mysterious words about the destruction of the Temple and the end of the world.