

## *History vs. Mystery*

The Liturgy of the Church  
is not an exercise  
of history,  
but an experience  
of mystery.

History is factual  
and past;  
mystery is actual  
and present.  
History is outside  
and transient;  
mystery is interior  
and operative.  
History is researched  
and recorded;  
mystery is recognized  
and celebrated.

History reconstructs  
by investigating  
and imagining;  
mystery relives  
by participating  
and involving.

Thus, for example,  
the locus of the events  
of Holy Week  
is not the Palestine  
of history,  
but the sanctuary  
of mystery.

On Holy Thursday  
we focus on the presence  
of Jesus  
not merely  
in the Upper Room  
of history,  
but principally  
in our inner heart  
of mystery.

On Good Friday  
we accompany Christ  
toward the Calvary  
of history  
only to see Him  
beside us in mystery.

On Holy Saturday  
we dwell on the death  
of history  
and peer into the darkness  
of mystery.

On Easter Sunday  
we rejoice in the  
empty tomb  
of history  
and the resurrection  
of mystery.

History, therefore,  
hinges on  
observation.  
Mystery, however,  
is a call to  
conversion.

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April 11, 1999  
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