

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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