

# **THE MYSTERY OF JESUS**

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The Mystery of Jesus by Savinien Louismet

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# THE MYSTERY OF JESUS

*By*

DOM SAVINIEN LOUISMET, O.S.B.

*Author of "The Mystical Knowledge of God," etc., etc.*

(5)

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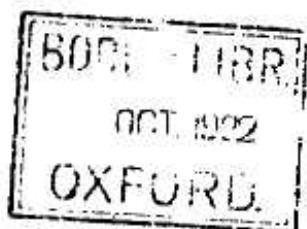
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## PREFACE

**T**HIS new volume is the fifth in the series of treatises on mystical theology which wisely or perhaps foolishly I began publishing a few years ago, and still fondly hope, with God's grace and the help of the many prayers of my brethren, to bring to completion within a few more years.

In the preceding treatise, on **DIVINE CONTEMPLATION FOR ALL**, my aim has been to give a general idea of the first and most important function of the mystical life. Now, in the further development of this subject of divine contemplation, the logical order demands that, from the abstract and general, we should come down to the concrete; that is to say, that we should proceed to treat of the very object of contemplation.

This object is twofold, namely: first, in the order of dignity, the mystery of the Blessed Trinity, and then, secondly, that of the Sacred Humanity of Our Lord.

In the present volume we treat only of this second object, reserving the first for another volume, because in the order of execution the loving contemplation of Our Lord takes precedence, as it paves the way to that of the Blessed Trinity. "*I am the Way*," says Our Lord.

From our title it must not be inferred that we

are here presenting to the public a learned or technical treatise. Indeed, the purpose of this little book is not science—not even the science of Jesus for its own sake—but love: honey-sweet, delectable, inebriating, all-consuming love. Whatever we say herein must be turned exclusively to the purposes of love.

The treatise is divided into three distinct parts, thus:

1. Preliminaries.
2. The amazing human life of Christ on earth.
3. Mighty sequels, in time and eternity, to the human life of Christ on earth.

Here and there, though sparingly, I have ventured to give free rein to my own feelings on so entrancing a subject; and, at times, I have also drawn upon the mystical experiences of others of which I have been either the confidant or, even in a way, the happy witness: thinking that it might be some help to souls of good will. I hope people will not, in consequence, conceive any high opinion of me, or on the other hand, accuse me of having betrayed *the secret of the King*. The things I have set down in these pages are only on the fringe of the contemplation of Jesus. They are not it, but they certainly proclaim its near approach: just as, of old, in the temple of Jerusalem, the tiny golden bells, around the high-priest's robes, betrayed his approach by their melodious jarrings and jinglings.

There is infinitely better than what can be set down in writing. As long as the mystical experience can be expressed, it is not much: