

Broken heart and contrite spirit to Danny, LeGrand Baker

December, 1993

Dear Danny,

It's Christmas. This has been a happy day. You and I usually go to the temple on Saturday morning, but you are in Texas so I decided to try to get these letters in the mail. I'm sending a copy to several of my friends; and as I have prepared each one, my mind has gone back to pleasant times we spent together.

As I sit here, my mind goes wandering to visit you and others of my friends, wondering how you and they are. The wondering reaches back to conversations in our past, and I ponder, "What's the most important thing I've learned in the past few years." I've been thinking about that for the last half hour while I've watched the children play. I think the answer may be this:

And ye shall offer for a sacrifice unto me a broken heart and a contrite spirit. And whoso cometh unto me with a broken heart and a contrite spirit, him will I baptize with fire and with the Holy Ghost (3 Nephi 9:20).

I think what I have come to understand about that scripture may represent the most important things I've learned in a long time. I would like to tell you about it, but tomorrow or the next day will have to do because someone just noticed that this grandpa has been sitting far too long, without actually participating, so I'm off to play with my grandchildren.

Three days later: Let me tell you where my thoughts were on Christmas morning. These ideas won't be new to you. We have talked about many of them before. You will recognize some of your own ideas here, and you will also find contributions from others as well. There is lots of you here, along with good helpings of Tyler, the three Marks, Nathan, and many other of our friends.

Now to the point. What does it mean to sacrifice a broken heart and a contrite spirit?

"Sacrifice" is, of course, the key word, and "similitude" is the key to understanding what sacrifice is about. In the Pearl of Great Price we read:

And after many days an angel of the Lord appeared unto Adam, saying: Why dost thou offer sacrifices unto the Lord? And Adam said unto him: I know not, save the Lord commanded me. And then the angel spake, saying: This thing is a similitude of the sacrifice of the Only Begotten of the Father, which is full of grace and truth. Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore. And in that day the Holy Ghost fell upon Adam, which beareth record of the Father and the Son, saying: I am the Only Begotten of the Father from the beginning, henceforth and forever, that as thou hast fallen thou mayest be redeemed, and

all mankind, even as many as will (Moses 5:6-9).

It's easy, at least superficially, to see how the slaughter of an unblemished animal might be a similitude of the Saviour's sacrifice. But there was more to it than that, for even symbolically, "it is not possible that the blood of bulls and of goats should take away sins." (Hebrews 10:4) While the angel spoke in the context of a burnt offering, he made it very clear that "this thing" which was "in similitude" of the Saviour's sacrifice, was not only the burnt offering but also Adam's act of making the offering. Adam's doing the will of the Father was "in similitude," as the angel went on to explain, "*Wherefore, thou shalt do all that thou doest in the name of the Son, and thou shalt repent and call upon God in the name of the Son forevermore.*"

This concept of a dual sacrifice (one of an animal, the other of Adam himself, each being "in similitude") was preserved, even in the days of the Law of Moses. David understood that the sprinkling of the blood of animals could never be more than a symbol of a more real cleansing, and that cleansing, made effectual by the blood of Christ, must happen within the heart and spirit of every individual.

Deliver me from bloodguiltiness, O God, thou God of my salvation: and my tongue shall sing aloud of thy righteousness. O Lord, open thou my lips; and my mouth shall shew forth thy praise. For thou desirest not sacrifice; else would I give it: thou delightest not in burnt offering. The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise (Psalm 51:15-17).

To the Saviour there was nothing symbolic about a broken heart. John saw its reality, and he understood what he saw. I am told that the separation of the plasma as described by John is medical evidence that his heart burst under the extreme pressure of his agony.

But one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and his record is true: and he knoweth that he saith true, that ye might believe. For these things were done, that the scripture should be fulfilled, A bone of him shall not be broken (John 19:32-36).

That which we are asked to sacrifice is a similitude of the Saviour's sacrifice. If we are to sacrifice a broken heart, it must surely be a similitude of his. For him the heart was real, for us it is usually only symbolic. That being so, if we are to understand what it is which must be broken, we must first understand something of the symbolism of the "heart" and what it means to have it "broken."

Anciently, people assigned thoughts and emotions to various parts of the body--usually the place where they could feel them. No one feels any thought in his head so that clearly wasn't where they happened. (The ancients didn't know what good the brain might be. When Egyptians embalmed a body, they preserved the important organs in jars, but threw the brain away with the entrails.) For example, one feels compassion in the "pit of the stomach," as we would say, they

spoke of that as "the bowels of mercy." But they assigned most of the other emotions to the heart. Consequently, in the Old and New Testaments, we find the heart being full of anger, jealousy, fear, desire and every other feeling which motivates men and women and causes them to make decisions and to act. That is not all. They believed the heart was also the seat of their intellect. The scriptures say the heart thinks, plans, contrives and reasons. In short, all of their rational and academic thinking happened in their heart.

Thus the phrase "the thoughts and intents of the heart" includes all the emotional and rational reasons (attitudes and motives) we can invent to justify our attitudes, motives, prejudices, beliefs and actions. Since we do, say, or think nothing whose objective is not found in our heart, every purpose for which we act is a "purpose of the heart."

If a heart is all that, then what is a heart that is "broken?"

When I was a boy, living on the farm, someone told me that a broken heart meant the same as a broken horse. When a young or wild horse is "broken" it is taught to obey. Thereafter it will carry its rider where he wishes, responding knowingly or intuitively to the slightest movement of the reins or to the tilt of the rider's body and the pressure of his knees.

But the Hebrew word translated "broken" doesn't mean anything like that. It has nothing at all to do with obedience.

Obedience seems to be beside the point in this question of sacrifice, yet, on the other hand, obedience is the beginning of the whole matter. This dichotomy is derived from the fact that obedience is the "first law of heaven," but it is only the first. There are four others. Sacrifice is the second, charity, expressed as the Law of Consecration, is the last. Nevertheless, to understand the others we must obey, which takes some careful doing. For obedience is fraught with danger. Its consequences can be either to enslave you or to make you free. By "obedience" I am not talking about the way my computer obeys. People aren't like computers; for a rational human, obedience is never the product of the instructor or the instruction, but is always a product of the motive of the obedient, whether that motive be self-preservation, self-aggrandizement, fear, compulsion, or love unfeigned. Obedience, then, is always a consequence of the considerations of the heart.

In the beginning of our odyssey in time, we learned that there seems to be a relationship between obedience and getting what we want. The more nearly we keep the commandments, the more apt we are to get the blessings--that sort of thing. If we never admit to religious experiences which take us farther than that, then we might choose to conclude that blessings from the Lord are for sale and that we are able to purchase them by following instructions. That is a wonderfully convenient idea, because it asserts that we can have the fruits of righteousness as often as we choose to purchase them, and having purchased them, we no longer owe anyone for them. Such an idea puts us entirely in control and it is comfortable to be in control. But comfortable or not, the time comes when the child in us matures and we open our eyes to discover that there is much more to it than that. Eventually we come to realize that those truths which "seemed" are not the same as those truths which are. Then the Spirit itself will teach us that we can purchase neither the gifts of the Spirit nor the blessings of its companionship by our

dedicated obedience. Obedience is not a kind of currency with which we purchase blessings from the Lord and it certainly is not the medium by which we can purchase eternal life. It brings us to the gates of the temple, but can take us no further along the Way than that. When Israel was obedient they brought their offerings to the temple, but their obedience would have been of little consequence had it not been followed by their sacrifice. So it is with us. We come to the doors of the temple through obedience to the Saviour and to the apostles and prophets whom he has set to be our guides, and to the Holy Ghost who testifies of the correctness of eternal principles. But, having come, we do not linger to learn obedience, but to learn love through sacrifice. Thereby we may

lay hold upon the hope set before us: Which hope we have as an anchor of the soul, both sure and stedfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus, made an high priest for ever after the order of Melchisedec (Hebrews 6:18:20).

After that, it is not so much a question of obedience as it is a question of orientation--toward whom do we look, with whom we walk. When we walked in darkness it was expedient that we listen and obey, but when obedience brought us to the light, it was expedient that we walk in that light, that our light, also, may be amplified.

So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation (Hebrews 9:28).

Here the burden of our responsibility shifts. For when we walk in the light, the question is no longer whether we will obey, but why we wish to do so, and the governing principle shifts from simple obedience to the much more complex question of BEing free. This seems paradoxical. In the end, we will discover there can be no freedom without obedience, but from the early stages of our progression, obedience and freedom seem ill at ease with each other and they remain so until our obedience is wedded to/with charity.

Let me explain. If I am to be free, three closely related principles apply:

First. If I am to be FREE TO CHOOSE, I must know what my options are and the credibility of my sources, so I can make intelligent decisions, otherwise, I am, at best, only free to guess. In the case of one who has the Gift of the Holy Ghost, that means: I must be able to know, unerringly, whether the voice I hear comes from myself, from the devil, or from the Spirit of the Lord. It is absurd to talk about the freedom to choose between messages if I do not even recognize the source of the voice I hear. The voice I choose need not always be instructive. Whether good or bad, sometimes it may only be the friend whom I wish to walk beside.

Second. If I am to be FREE TO DO, I must not be for sale. No need or want (not even something nice, like being recognized as worthy or wanting to go to heaven) can be the driving power which dictates my attitudes or my actions. [Charity is neither a want nor a need; it is a state of BEing. So that kind of love is not one of the things I am talking about here.] When a

heart is full of desire, greed, avarice, the compulsion to "succeed," or the hunger to "become," that heart is servant to whomever or whatever offers to fulfill that need. A person with such a heart can never be free until it is satisfied--but its lusts feed upon themselves as he tries to purchase the freedom to DO with obedience, power, money or precious things. There is no freedom in purchased power, except in the territory or the system which he has bought into. And so long as his heart needs power so badly that he is willing to try to purchase it with money or other power, he can never be free from the need to sell himself and the need to buy.

Third. If I am to be FREE TO BE I can not also be afraid. Where faith is, fear cannot exist, otherwise fear evokes obedience which has no freedom in it. If anything on earth or in hell has the power to coerce me to act contrary to my own will, or if any threat can cause my heart to fail so that I will re-evaluate my motives and act differently from the way I wish to act, then I am not free. If I need any kind of security so badly that I cower at the threat that it might be taken away, then that need is my master, fear my puppeteer. In my obedience there is no freedom, neither is there freedom in the power, money and regalia with which I might try to build a hedge around myself. One who obeys because he needs to find security, either because he fears a spanking or because he fears he will not receive a blessing, is subjugated by that need and is not free. Obedience can purchase subjugation, but not freedom; because, even though subjugation may be for sale, freedom never is.

To be free outside the spheres of his purchased system, one must be free in Christ. As Christ was free:

And thus the flesh becoming subject to the Spirit, or the Son to the Father, being one God, suffereth temptation, and yieldeth not to the temptation, but suffereth himself to be mocked, and scourged, and cast out, and disowned by his people. And after all this, after working many mighty miracles among the children of men, he shall be led, yea, even as Isaiah said, as a sheep before the shearer is dumb, so he opened not his mouth. Yea, even so he shall be led, crucified, and slain, the flesh becoming subject even unto death, the will of the Son being swallowed up in the will of the Father. And thus God breaketh the bands of death, having gained the victory over death; giving the Son power to make intercession for the children of men-- Having ascended into heaven, having the bowels of mercy; being filled with compassion towards the children of men; standing betwixt them and justice; having broken the bands of death, taken upon himself their iniquity and their transgressions, having redeemed them, and satisfied the demands of justice (Mosiah 15:5-9).

As Abinadi was free:

Now Abinadi said unto him: I say unto you, I will not recall the words which I have spoken unto you concerning this people, for they are true; and that ye may know of their surety I have suffered

myself that I have fallen into your hands. Yea, and I will suffer even until death, and I will not recall my words, and they shall stand as a testimony against you. And if ye slay me ye will shed innocent blood, and this shall also stand as a testimony against you at the last day (Mosiah 17:9-10).

And as Christ promised the disciples they would also be free:

And now it came to pass that when Jesus had spoken these words he looked upon the twelve whom he had chosen, and said unto them: Remember the words which I have spoken. For behold, ye are they whom I have chosen to minister unto this people. Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? . . . For your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow, for the morrow shall take thought for the things of itself. Sufficient is the day unto the evil thereof (3 Nephi 13:25-34).

In Christ, when we have sufficient for our needs, there is nothing with which we can be purchased and nothing which can make us afraid. Then we are free indeed.

As far as I can tell, "freedom" as I have just defined it, and "having a broken heart" mean precisely the same thing. Let me tell you why I think that is true, and why it is so important.

The Hebrew word translated "broken" means shattered--like an earthen pot thrown upon the ground and stamped upon until there is nothing left which can be called a pot.

So what is a broken heart? It is the now shattered motives, both rational and emotional, with which I once drove my Self and with which I once justified all my attitudes and actions. It is a shattering of all of my old contrivances to possess and to become. And that breaking doesn't come easily. And when it comes, it isn't painless. It is the product of sincere repentance. One must turn away from sin, turn toward the Saviour, offer him our sins, let him take them, and let him purge the uncleanness from our souls.

The "turning" is the key. When the Way of our lives leads from motive to purpose, then on to advancement, then to power and recognition, we accumulate titles and regalia as we "become." We deck ourSelves with the evidence of our success and adorn ourSelves in their robes and uniforms and masks. Then we secrete our BEing within, defining and redefining ourSelves by the clothes and hats we wear. As we seek security by hiding behind the power and glory of our pretended Self, its regalia becomes like a stiff and bristly hide. We wear it to cover our vulnerability to want and to fear. But the vulnerability is still there. It is the masks and the

regalia which are the fictions--like the false gods whose only existence is shrouded in our own insistence that we want to worship them. We pile on the robes of our desires until we are so obscured by them that we sometimes cannot even find ourselves under the weight of it all.

These masks, robes, and regalia with which we seek to cover our vulnerability might be called the "vain imaginations of the heart." I think it is that imagination which must be broken, shattered, reduced to nothing, until it falls about our feet, leaving us utterly exposed, wholly naked and entirely vulnerable before the Lord.

When the Saviour first appeared to the Nephites one of the first things he told them was this:

And again I say unto you, ye must repent, and become as a little child, and be baptized in my name, or ye can in nowise receive these things. [The "things" he had just mentioned were the promises that the Holy Ghost would bear testimony of the Father and the Son and they of each other.] And again I say unto you, ye must repent, and be baptized in my name, and become as a little child, or ye can in nowise inherit the kingdom of God (3 Nephi 11:36-38).

When I read that carefully it became obvious to me that those verses are not a poetic repetition of the same ideas, but a sequence of different ideas. Their conclusions, receiving the testimony of the Spirit and inheriting the kingdom of God, are not the same things. Their "baptisms" are probably not either. A few sentences later the Saviour will talk about the baptism of water and the baptism by fire. He is probably referring to those two baptisms here also. So, I asked, what are the two meanings of becoming "as a little child?"

The meaning of the first seemed to me to be obvious:

For the natural man is an enemy to God, and has been from the fall of Adam, and will be, forever and ever, unless he yields to the enticings of the Holy Spirit, and putteth off the natural man and becometh a saint through the atonement of Christ the Lord, and becometh as a child, submissive, meek, humble, patient, full of love, willing to submit to all things which the Lord seeth fit to inflict upon him, even as a child doth submit to his father (Mosiah 3:19).

That surely describes how one must become "as a little child" in order to receive the testimony of the Holy Ghost. And it works for the second meaning too. But, even though I understand a little about Hebrew poetry, there is something in my nature which doesn't like redundancies in the scriptures. So I kept wondering what else being like "a little child" might mean.

One day I dropped in on my daughter Dawn and her family. Little two year old Chelsea

was in the tub having a bath. She heard my voice and came running into the living room to meet me. "Grandpa," she shouted, all dripping wet, holding out her arms, wanting to be picked up and hugged. As I held her, wetness and all, I understood what it meant to be like a little child in the Kingdom of God. The little girl in my arms was completely, simply, Chelsea. She needed no clothing to define who she was. At that moment she was only herself; trusting, but not noticing she trusted; vulnerable, but unaware because she was unconcerned about her vulnerability; loving, and finding fulfillment and identity in the moment of her giving of her love. In her unabashed dripping-wetness Chelsea was wholly free to be herself--to express her love--to BE the expression of her love.

I suppose we are all like that. When we are stripped of all the masks and facades of the artificial needs and fears by which we define our Selves, then we may kneel naked, vulnerable, and unashamed before our loving Heavenly Father. When one is childlike in that nakedness, he is free. He knows and loves the voice of Him by whom he walks. Nothing can bribe him because in his Saviour all of his needs are satisfied. Nothing can threaten him because in the arms of his Saviour he can find no fear. I wonder if Jesus had something like that in mind when he said, "Ye shall know the truth and the truth shall make you free." Being that kind of nakedness, we may begin to know as we are known and see as we are seen. We may then be clothed in a "robe of righteousness" so we may be prepared to "inherit the kingdom of God."

I suspect when that happens, the question of our obedience will become moot because the question of our motive will have no practical meaning. Obedience will simply be one of the fruits of our love, and our absolute obedience the ultimate expression of our absolute freedom.

If that, or something like that, is what it means to have a broken heart, then in that, as in all things, we may look to the Saviour as our guide and exemplar. "Be of good cheer," he said, "for I have overcome the world." After so saying he was taken to the Jewish and Roman courts where he was rejected, spat upon, and beaten; then to the cross where he suffered death. He was God; he didn't have to put up with that. But he had, indeed, overcome the world. I know that phrase means more than this, but I suspect it means this also: He was free from all of the bribes or fears this world could throw against him. His permitting them to take him to Golgotha declared his freedom and thus validated his sacrifice to all eternity.

I asked, What must I do? Why, I must do in my weak and finite stumblings what my Saviour did in his infinite power and love. Upon my cross I must sacrifice a broken heart and thereby overcome the world. If I can make that sacrifice then I may begin to become prepared to sacrifice a contrite spirit as well.

That brings us to the next question: What does "contrite spirit" mean, and how may I sacrifice that to the Lord?

The most efficient way to find a word's meaning is to go to the *Oxford English Dictionary*. It gives two definitions for "contrite," the first is literal and the second figurative.

The figurative one suggests repentance in much the same way "broken heart" suggests

repentance: That is, "Crushed or broken in spirit by a sense of sin, and so brought to complete penitence." Similarly, it says "contrition" connotes "the condition of being bruised in heart; sorrow of affliction of mind for some fault or injury done; especially penitence for sin."

While those ideas work well in the context of "a sacrifice of a broken heart and contrite spirit," they don't say much. If read that way, "broken heart" says all there is to say, and "contrite spirit" only says it again for emphasis. I still don't much believe in redundancies, especially when it seems to leave an emptiness in the place where I would expect some truth to be. So I go back to the OED and look at the literal meaning.

The word "contrite" is derived from a Latin word, *contritus*, which is a compound of *con* meaning "together," and *terere*, meaning "rub, triturate [grind to dust], bray [grind to powder], grind." Therefore, OED says, the literal definition of "contrite" is to be "bruised, crushed; worn or broken by rubbing." It adds that "contrition" means, "the action of rubbing of things together or against each other; grinding, pounding or bruising, so as to comminute [reduce to small particles] or pulverize." So the literal meaning of contrite has to do with taking something large, then bruising it, beating it, grinding it, until it becomes something very small, like powder. In one important respect that is not the same as "broken." In "broken" there is a necessary force which effects the breaking, but that force might be internal (such as being too hot, too cold, or too heavy) as well as external. However, in "contrite" the force must be external. Nothing can grind itself. In order to have a contrite spirit, there must be a grinder as well as a grinded.

The word "spirit" is wonderful. In Psalms, David wrote, "The LORD is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit." (Psalms 34:18) In Strong I learn that the Hebrew word translated "spirit" means wind and breath, as in the phrase "breath of life."

In the Doctrine and Covenants the Lord says, "Thou shalt offer a sacrifice unto the Lord thy God in righteousness, even that of a broken heart and a contrite spirit." (D&C 59:8) For the meaning of that word "spirit" we go again to the *Oxford English Dictionary*: "The animating or vital principle in man, that which gives life to the physical." I like that. What I think those two definitions mean to this discussion is that it doesn't matter whether we are talking about the spirit person which inhabits the physical body and thereby gives it life, or whether we are talking about the aura of light which IS--which pervades, surrounds, and defines our person and personality. Either way, the word "spirit" means the essence of what we are: the thing which is the Individual, and which has been from one end of time until the other. It is that "spirit," made "contrite," which must now be sacrificed if one is to "inherit the kingdom of God."

At first thought it seemed to me that after I had sacrificed a broken heart, there wouldn't be much of me left. If all my masks, facades, and regalia were gone, then all that would be left is just my naked Self--the thing I am, my BEing. That's a lot! It's a thing wonderful and worthy to be placed upon the altar of God! Right? Hogwash! That Self of mine might be stripped of its pretended decorations, but it still knows how to be angry, contemptuous, Self-righteous and condescending. It may not be bribable for money or power, but it can still judge others with a wilful and crooked eye. My Self has become like Job was in his beginning: Upright, obedient, giving God the credit for all the wonderful things I am, and doing daily obeisance lest I or my

children should become anything less than that. I sort of believe that when I get that way I probably could use troubles and comforters like the ones Job was blessed with, in order to discover that it is my precious sense of Self which now must be placed upon the sacrificial altar.

But how to do it? That's not such a hard question because its answer is everywhere in the Scriptures. Even I know that. Most succinctly it is in the Sermon on the Mount and Moroni 7; most beautifully in the Book of Job and the Gospel of John.

Both Job and John write first of the preexistence, then bring us to this world. They walk us through the principles and the ordinances that take us to the veil and beyond, concluding, I believe, with the final sacrificial offering of a contrite spirit.

Job's experience before and at the veil is vividly described, but the sacrifice which followed is told so simply that it almost evades detection.

Then Job answered the Lord, and said....I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes....And the Lord turned the captivity of Job, when he prayed for his friends: also the Lord gave Job twice as much as he had before (Job 42:1,5,6,10).

The same elements found in the conclusion of Job are also in John, but instead of only six words ("when he prayed for his friends"), John's discussion of that principle consists of almost the entire last half of his Gospel, from the time Jesus reached behind the veil to bring Lazarus back into his presence, until the Saviour ascended to the presence of his own Father.

I believe that if one wishes to know the meaning of "contrite"--that is, to identify the grinders as well as the grinded--the Gospel of John is the best place to look. I have supposed that one of John's objectives may have been to teach us what our own ultimate sacrifice must be.

I can't know, of course, but it occurs to me that may be the reason why the Gospel of John is the only gospel which does not contain an account of the Saviour's experience on the Mount of Transfiguration or of his suffering in the Garden of Gethsemane. If John's purpose was to walk us through the covenants and ordinances and say: "This is how the Saviour did it, so you will know how to do it too"--If that was his intent, he may have deliberately left out of his story the Saviour's experiences which we could never replicate, even in our weak and time-bound way, but carefully described for us the kind of contrition which led to the Saviour's final sacrifice and ultimate exaltation.

John is the only one of the four gospels which concludes the Saviour's life by giving us the words of his discourse to his Apostles about love and unity, and of his great "High Priestly Prayer" which is our best key to understanding the meaning of his (and perhaps our own) ultimate and final sacrifice.

Somehow the notion of playing leap-frog through John to illustrate my point seems to me to be a sacrilege. If it seems so to you, too, pick up your Bible and read it in its entirety, but also

please notice the parts I have called attention to.

Now Jesus loved Martha, and her sister, and Lazarus....Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died....Jesus wept....he cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes....Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles....Then from that day forth they took counsel together for to put him to death.

...took branches of palm trees, and went forth to meet him, and cried, Hosanna: Blessed is the King of Israel that cometh in the name of the Lord....The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? behold, the world is gone after him.

Jesus answered them, saying, The hour is come, that the Son of man should be glorified. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again....But though he had done so many miracles before them, yet they believed not on him...Nevertheless among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue: For they loved the praise of men more than the praise of God.

Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end....So after he had washed their feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you....And after the sop Satan entered into him. Then said Jesus unto him, That thou doest, do quickly.

A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to

another...Let not your heart be troubled: ye believe in God, believe also in me...If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever...He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him...If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.

As the Father hath loved me, so have I loved you: continue ye in my love. If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. This is my commandment, That ye love one another, as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends.

These things I command you, that ye love one another. If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you...They hated me without a cause.

Do you see in that what I see there: The Saviour is telling them that he and they are going to die, but their death is incidental to the sacrifice he requires of them, which is that they love one another, and with that same love, that they love all His children.

A contrite spirit is one which is bruised and ground until only light/love is left. And it is that light/love which, in the end, we must place upon the altar of God. The first consequence of making that sacrifice would be a unity of spirit which only those "of a celestial glory" could experience. When that idea occurred to me, the Saviour's prayer took on a new and beautiful meaning:

These things have I spoken unto you, that ye should not be offended. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me...For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.

These words spake Jesus, and lifted up his eyes to heaven, and said, Father, the hour is come; glorify thy Son, that thy Son also

may glorify thee: As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, and Jesus Christ, whom thou hast sent. I have glorified thee on the earth: I have finished the work which thou gavest me to do. And now, O Father, glorify thou me with thine own self with the glory which I had with thee before the world was. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. I pray for them: I pray not for the world, but for them which thou hast given me; for they are thine. And all mine are thine, and thine are mine; and I am glorified in them. And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me, that they may be one, as we are. While I was with them in the world, I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the scripture might be fulfilled. And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. I have given them thy word; and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us: that the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me. Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world. O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me. And I have declared unto them thy name, and will declare it: that the love wherewith thou hast loved me may be in them, and I in them.

To be one they must BE charity in a this-world environment where charity is alien and love is bruised, despised, hated. Where "the god of this world" and his servants try to grind upon those who have charity and make them as dust--an objective diametrically opposed to God's.

As mentioned before, at the conclusion of his beautiful discourse to the Twelve, and immediately before he began his "High Priestly Prayer" the Saviour said to his Apostles,

These things I have spoken to you, that in me ye might have peace.
In the world ye have tribulation: but be of good cheer; I have overcome the world."

That is important, in fact, it may be the key to understanding everything else he said then. As, when one sacrifices a broken heart he obtains freedom in its place, so, when one sacrifices a contrite spirit, what he gets in its place is peace. If we are to have freedom we must sacrifice everything which would make us unfree. If we are to have peace we must sacrifice all of ourSelves which is alien to peace, leaving no part of ourSelves except THAT WE LOVE.

Master, which is the great commandment in the law? Jesus said unto him, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets (Matthew 22:36-40).

Peace I leave with you, my peace I give unto you: not as the world giveth, give I unto you. Let not your heart be troubled, neither let it be afraid (John 14:27).

So you see, my musing on these ideas has brought me back full circle to the angels' announcement of the Saviour's birth: "Glory to God in the highest, and on earth peace, good will toward men."

As I understand it, there are, in the alien world in which we live, only two sacrifices which I can make which will be acceptable to the Lord. The first, under the careful tutelage of the Holy Ghost, is to let my heart be broken--to permit my Saviour's love to shatter every pretended and acquired criterion by which I define mySelf: my masks, facades, ambitions; and the regalia with which I adorn mySelf. I can do that only if I know the voice of my Shepherd; and if I know what has value and what does not, and know that--as there are more for me than there can ever be against me--I need never be for sale and I need never be afraid. My Saviour was stripped of all he had until there was only one decision left to be made: "Father, if thou be willing, remove this cup from me: nevertheless not my will, but thine, be done." After having forsaken all else his sacrifice was culminated upon the cross. My sacrifice of a broken heart must be no less: To do only the will of the Father, in the way I live, and the way I die.

The second sacrifice, contrite spirit, is all of me that's left over after I have sacrificed a

broken heart. I understand that in this sacrifice mySelf must not be discarded in the way its regalia was in the previous sacrifice, but that Self must be made clean and pure, as through a refiner's fire. It must be bruised and beaten ("persecuted" is one of the words used in the Beatitudes) until it is small like a grain of salt, then pulverized until there is nothing left of its substance except the pure light/love from which it was created.

Like my Saviour, who, within this environment of utter rejection, extended himself from eternity to eternity, conquering death and hell by the power of his love, I must do the same: not from eternity to eternity, but only within the limits of the tiny sphere of the light which is me. In this world whose god is not the Lord, I must lay aside all evil, learn to cherish good until I have tasted of the Saviour's love. Having tasted, and thus having known, I must love others as he loves me, that I may become holy, without spot, immersed and clothed in the glory of his light.

Ezekiel understood all that, and he wrote it very well:

For I will take you from among the heathen, and gather you out of all countries, and will bring you into your own land.

Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. I will also save you from all your uncleannesses

(Ezekiel 36:24-29)

Wherefore, [Father Lehi might have added] redemption cometh in and through the Holy Messiah; for he is full of grace and truth. Behold, he offereth himself a sacrifice for sin, to answer the ends of the law, unto all those who have a broken heart and a contrite spirit; and unto none else can the ends of the law be answered.

(2 Nephi 2:6-7)

But I am weak of heart and feeble of spirit, and am not sufficient to come unto Christ without a great deal of practical help. That help was guaranteed to me when Adam and Eve wisely and courageously partook of the fruit of the Tree of Knowledge of Good and Evil. Their heritage to me was the promise to me that I could, by rich experience, learn how to offer my own sacrifice which will, by the Lord's grace, bring me home to him.

You will recall that "Contrite" means to rub together, to grind into something very small. Well, I can't grind myself, I need some grinders to assist me, or I cannot become little like dust. I can only be there, someone else has to do the grinding. Knowing that need, my Heavenly Father has, in his kindness, provided me with three kinds of "grinders"

The first, of course is the Holy Ghost which teaches me, and leads me in and out of all sorts of bruising experiences.

The second are my "enemies" (whom I must learn to love) who knock me about and rub off my roughest edges. They are both devils and people, whoever seeks to stand between me and the fulfillment of my covenants with my Heavenly Father. Among my "enemies" are also the otherwise "nice guys" whose actions give me the excuse to feel upset, angry, or vindictive. The world seems to be so well supplied with these sorts of "enemies" that my happening upon them is an every day occurrence. They are important, but so plentiful that I'm afraid I don't think of them as being very precious.

The third are precious--they are very precious in deed! They are my friends who let me practice on them, and who don't get upset when I don't get it right. It is they who teach me the meaning of charity. I believe the greatest kindness a friend can do for me is not to love me in return, but to permit me to love him. How else could I ever learn, by experience, the unbounded joy which charity can bring. It would be jolly hard to learn anything about love if I had no dear friends whom I could love. Thank you for being that kind of friend.

With my love,
LeGrand