

2:14; 8:16; 9:15; 2 Tim 1:3; Heb 12:28; cf. 2 Macc 3:33; Plutarch, *Cim.* 2.2–3). Gratitude can be specifically for what God has done in or through Jesus Christ (Rom 7:25; 1 Cor 15:57) or it can be directed to Jesus Christ, as for healing (Luke 17:16) or for strength and calling (1 Tim 1:12). It is an internal attitude that comes to expression in acts of praise and worship (Col 3:16). It is characteristic of early Christianity that its central cultic act, celebration of the Lord's Supper, came to be known as "the eucharist," which literally means "the giving of thanks or gratitude" (1 Cor 10:16 v.l.; *Did.* 9:1, 5). On one occasion, in Rom 16:3–4, Paul and the Gentile churches (through Paul) express their gratitude to or their thanksgiving for Prisca and Aquilla. On another occasion, in Acts 24:3, flattery of a secular official takes the form of over-the-top gratitude.

The NT reckons ingratitude as a sin. In Luke 6:35, "the ungrateful" is paired with "the wicked" (cf. Josephus, *Ant.* 6.305; Plutarch, *Them.* 23.2; Demosthenes, *Corona* 131), and in Luke 17:11–19, Jesus expresses disappointment that only one of ten lepers he has healed returns to him with gratitude to God. In 2 Tim 3:2, a lack of gratitude is, as one of a number of vices, a sign of the latter days.

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III. Judaism

Gratitude in Judaism is a religious imperative that governs one's relationship with other humans and with God. According to Nahmanides (ca. 1195–1270), gratitude for divine blessings underlies the duty to obey the commandments (on Exod 13:16). One must show gratitude to God for human existence (*ibid.*), for occasional miracles (*PesRK*, ed. Mandelbaum: 487) and for daily sustenance, such as the gift of the manna to the Israelites (*bAZ* 5b). Jews must recite blessings as an expression of their gratitude for divine goodness (*Adret, Responsa* 5:51) as well as for the divine justice that manifests itself in tragedies (*bBer* 60b). They must likewise praise God's past actions, including facilitating the exodus (*mPes* 10:5). The religious dimension of gratitude is illustrated by the rabbinic comparison of ingratitude to apostasy (*MHGShem* 1:8).

Philosophers and psychologists of gratitude variously define it as a character trait, action, or emotion, all possibilities that appear in Jewish sources. According to the rabbis, one could have predicted Pharaoh's ingratitude toward God on the basis of the ingratitude that he displayed to Joseph (*MHGShem* 1:8), apparently because gratitude is a stable character trait. Likewise, the Babylonian Talmud traces the ingratitude of the Israelites, whom it labels "ingrates, children of ingrates," to that of

Adam (who showed ingratitude for the divine gift of Eve by blaming her for his own disobedience; *bAZ* 5a), implying that the trait of gratitude endures through time. Other sources, possibly reflecting Greco-Roman norms of patronage, define gratitude as the act of reciprocating for a benefit conferred (Novick). Soloveitchik in particular highlights the emotional dimension of gratitude. The beneficiary experiences gratitude when he or she becomes aware of an "ontic partnership" that the benefactor created by playing a formative role in the beneficiary's personal growth (Soloveitchik: 141).

Many Jewish sources require a grateful response irrespective of the identity of the benefactor or the nature of the benefit conferred. One must be grateful even when one receives minimal benefit (*ARN* 41:11), such as bread dipped in water (*SER* 18). Likewise, one must be grateful even when the benefactor acted unintentionally or unknowingly; thus, Laban should have expressed his gratitude to Jacob because God blessed him with sons due to Jacob's mere presence (*Mishnat de-Rabbi Eli'ezer* § 7). Humans even owe gratitude for the good bestowed upon them by inanimate objects. Aaron thus initiated the first three plagues in Egypt because Moses was grateful for the protection afforded him in the past by water and earth (*ShemR* 9:9, 10:7). Bahya ibn Paquda (11th cent.), the medieval philosopher who reflected deeply upon the requirements of gratitude, emphasized the need to express gratitude even though, in his view, most human benefactors act out of self-interest (*Duties of the Heart*, § 3; see Schimmel: 46–50).

Although beneficiaries must express gratitude for specific episodes of kindness, certain benefactors, including parents and teachers, deserve gratitude on a regular basis. Parents deserve gratitude for their child-bearing role (*Sefer ha-Hinnukh* § 33), and the gratitude owed a parent rivals that due to God (*bQid* 30b). Nevertheless, the gratitude paid to a teacher transcends even that due a parent because of the religious guidance that the former provides (*mBM* 2:11).

Benefactors receive tangible benefits from a beneficiary's show of gratitude. In one case, a poor man prayed that God protect his benefactor, and God indeed spared the latter's life (*yShab* 6:10, 8d). Nevertheless, one should not aim to elicit gratitude (*ARN* 41:11). Some sources go so far as to encourage the donor and recipient of charity to remain anonymous (*bBB* 10b; Maimonides, *MishT*, *Laws of Gifts to the Poor* 10:8).

Jewish sources condemn ingratitude because "nothing is more offensive to God than ingratitude" (*Mishnat de-Rabbi Eli'ezer* § 7). Ingratitude brings an end to divine beneficence (*MHGShem* 1:8). The conditions that encourage ingratitude include habituation to goodness (*MidTan* 6:9), chronic dissatisfaction with what one has (*WayR* 4:2),

or a reluctance to be indebted to another (*Tosafot* to bAZ 5a).

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IV. Christianity

Christianity is characterized by gratitude, which anthropologists and philosophers see as a constitutive part of the phenomenon of gift-giving. Gratitude is the response to a gift given by a benefactor that affirms the gift while acknowledging the giver. As gratitude, the gift's "return" affirms a relationship with the giver. It is this sense that identifies Christian gratitude that is directed to God as more than a passing sentiment. Gratitude is a constant disposition of perpetual thanksgiving (1 Thess 5:18), a recognition of God as source of all good gifts. As a Christian virtue, gratitude can be cultivated, Roberts claims, as a way of "seeing blessings in adversity" (146). Furthermore, the Christian notion contrasts sharply with Aristotle's virtuous person, who is both generous and self-sufficient, but not obligated to anyone (*Eth. nic.* 4.3). Christian existence is a fundamental acknowledgment of God's gift of life and sustenance (cf. 1 Cor 4:17: "What have you that you did not receive?"). Yet while gift-giving locates the recipient in the position of inferiority that must be equalized by a return gift, Christian grateful response to God's gifts assumes the posture of friendship with God. God's gifts are transformative, freeing the person for relationship with God. Gratitude sees God as giver, but in the context of friendship opens the recipient to recognize and love God for God's own sake, not just for good gifts. Ingratitude on this model is the original sin, the sin of the prideful person who is unwilling to acknowledge that God is the source of every good in human existence.

While gratitude in ancient Greece and Rome was embedded in a patronage system of reciprocal gift-exchange that focused on honor, Christian gift-giving frees up the recipient from obligation with the belief that God will reward the giver, either materially but also spiritually (cf. Matt 6:4). When given gifts from others, Christians have no debts to pay, except the debt of love (cf. Rom 13:8). Gift-exchanges with fellow humans highlight not the obligation imposed by the gift but the dignity of one's fellow creature "as fundamentally a recipient of grace" (Roberts: 147). Thus the theological perspective is the basis for the medieval practice of alms-giving.

While Aquinas relates gratitude to justice, the Protestant Reformers insist on God as gift-giver "without any merits" on the part of human recipients. Luther identifies God as giver par excellence. God gives "God's self" together with all gifts, as Luther writes in his Large Catechism (1529): "Because we see here in the Creed how God gives himself completely to us, with all his gifts and power..." Luther then appropriates a gift domain to each person of the Trinity, maximizing gratitude as the human recognition of divine self-giving. Gratitude consists of faith in the triune God whose self-giving "help[s] us keep the Ten Commandments: the Father gives us all creation, Christ all his works, the Holy Ghost all his gifts" (Luther: 440).

The Heidelberg Catechism (1563) is organized by a tripartite structure of "Guilt, Grace, and Gratitude." Gratitude encompasses the catechetical elements of Decalogue and Lord's Prayer, prefaced by the concern of response to grace in Christ as the question of conduct of entire life and referenced by numerous biblical passage referring to new life in Christ (i.e., Rom 6:13; 12:12). Thus the Reformation context institutionalizes gratitude as ethics in order to concretize the infinite debt of love to neighbor.

The Christian liturgy centralizes gratitude in the celebration of the sacrament of the Lord's Supper, the term Eucharist stemming from the Greek for "giving thanks." Luther insisted against the late medieval practice of the "sacrifice of the mass" that the sacrament is God's gift of Christ "for you." Gratitude as appropriate response is made possible by God's prior gift. Liturgical prayers also rehearse "most humble and hearty thanks" to God for "all the blessings of this life; but above all for thine inestimable love in the redemption of the world by our Lord Jesus Christ" (General Thanksgiving of Daily Morning Prayer: Rite One, in *Book of Common Prayer* 1979). Gratitude is further rehearsed as the remembering of God's deeds that benefit God's people. Psalm 103:2 is the template for a liturgical narrative of blessings that constitutes the historical identity of God's people: "Bless the Lord, O my soul, and do not forget all his benefits." The history of a people, its tradition, is constituted by the grateful literary articulation that remembers God's "awesome deeds" (Ps 66:5).

If tradition is constituted by grateful memories, then ingratitude can be seen to characterize the modern turn to self-sufficiency. Descartes' doubt, calling into question all prior knowledge collected by the tradition is an example of modern methodological ingratitude (Leithart: 147). Modernity also adjusts gratitude by, as in the case of Locke, relegating it to the familial sphere – children are obliged to be grateful to their parents – and, in the case of modern social contract theory, establishing economic and political relations in relative independ-