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Thank you...

“All things were made through him, and without him was not any thing made that was made” (*English Standard Version*, John 1:3). Since God created all things, it follows that everything is a gift. *The New Oxford American Dictionary* defines *entitlement* as “the fact of having a right to something; the amount to which a person has a right.” *Right* is defined as “a moral or legal entitlement to have or obtain something or to act in a certain way,” whereas a *gift* is “a thing given willingly to someone without payment; a present.” Genesis 1:27 states that “God created man in his own image ... male and female created he them” (*English Standard Version*). Man had no part in his own creation or in the creation of anything. From the Christian point of view, all that is and ever has been is created by God. God the Creator gave cause to all things—He let the creation be. Christians would assert that God created and gave man all that he has; therefore, man should shout praises and give thanks. Yet man’s thoughts and actions do so contrary run. Even those with a knowledge or understanding of blessing and gifts harbor some degree of entitlement. Although one may recognize that he is entitled to nothing, man’s fallen nature sows seeds of false repute and a false sense of knowledge and power. The knowledge of good and evil branches into light and darkness, into growth and decay. Though man cannot achieve perfection nor free himself entirely from his sense of entitlement, he can strive to be perfected, and gratitude is like a catalyst to that perfecting process. According to Robert Emmons, Ph.D, a leading scientific expert on gratitude, a professor of psychology at the University of California, Davis, and editor-in-chief of *The Journal of Positive Psychology*, the

word grateful “is derived from the Latin gratia, meaning favor, and gratus, meaning pleasing. All derivatives from this Latin root have to do with kindness, generousness, gifts, the beauty of giving and receiving, or getting something for nothing” (4). From a state of gratefulness, man is more compelled to “do all the good [he] can. By all the means [he] can. In all the ways [he] can. In all the places [he] can. At all the times [he] can. To all the people [he] can. As long as ever [he] can,” as John Wesley recommends. When one truly recognizes that he is entitled to nothing, one sees everything as a gift and therefore becomes thankful for everything. Thus gratitude and entitlement are in an inverse relationship with each other and this is supported by various religious teaching, numerous cultural differences, and modern research on what contributes to happiness.

A beacon toward which this thesis steers and to which it owes some of its primary ideas is an essay titled “Gratitude,” written by Raoul Wallenberg, a Swedish diplomat who saved approximately 100,000 Jews from execution by the Nazis in Hungary. All men, regardless of their race, religion, or creed, recognize that they owe their existence to some cause. At the most rudimentary level, all individuals arise from two other individuals. Regardless of one’s views and beliefs, an undeniable fact is that all humans come from two individuals. In Jewish tradition, “the mitzvah of kivud av va’em (‘Honour thy father and thy mother’) can also be related to a debt of gratitude we have towards our parents” (Wallenberg 1). Every man came from the biological material of his parents. It is a scientific fact. Only Christ did not originate from both a man and a woman. The rest of humanity owes their very existence to a cause that did not originate with them. Man is entitled to nothing, but the Lord is entitled—He is justly entitled, yet he still gave his life. He is the giver, man the receiver. He is entitled to our praise and admiration. Thus, God, Christ, the Holy Trinity, is the only Being entitled to anything, and thus the only one justified in His anger.

Entitlement and gratitude are in an internal and inverse relationship. An individual's internal inverse relationship between gratitude and entitlement can be observed by their external expressions of contentment and anger. In other words, contentment and anger are responses that reveal an individual's internal proportions of gratitude and entitlement. With more gratitude, there is more contentment and less entitlement. With more entitlement, there is more anger and less contentment. In *Reflections on the Psalms*, Lewis wrote that he "had not noticed how the humblest, and at the same time most balanced and capacious minds, praised most, while cranks, misfits, and malcontents praised least" (95). It is important to understand the key role gratitude plays in nurturing contentment and the role entitlement plays in encouraging anger. Because of the inverse relationship that exists between the two, anger is directly diminished by gratitude. The inverse is just as important because as anger rises, one's capacity for gratitude diminishes and with it contentment. Anger arises from entitlement. Chris Wilson, a member of the Board of Directors for *A Network for Grateful Living*, reminds us that "one cannot be grateful and hold on for long to the attitude of being a victim. This greatly diminishes the anger that can lead to war."

Gratitude and entitlement are choices that are influenced by society and culture but are not determined by them. They are choices—conscious choices—that can produce tangible results of contentment or anger in our lives. In "Gratitude in Education: A Radical View," Kerry Howels explored how gratitude replaced resentment among his students. He also recognized that his practice of gratitude influenced the attitudes of his students. The late spiritual leader Pope John XXIII published a list of ten practices that came to be known as "The daily decalogue of Pope John XXIII," which lead to gratefulness and more spiritual living, including "only for today, I will adapt to circumstances, without requiring all circumstances to be adapted to my own

wishes.” As Brother David Steindl-Rast says “in daily life we must see that it is not happiness that makes us grateful, but gratefulness that makes us happy.”

Frequently, happiness is seen as the opposite of anger. It is said that one can be in a state of happiness (Rubin 45). We categorize gratitude as a fleeting feeling that produces a state of happiness. But, happiness is misperceived in modern culture. Happiness is not a permanent state of being—it is not a destination. Rather it is a fleeting feeling, like hunger. It will come and go in waves. Emmons states that “research has proven that gratitude is essential for happiness, but modern times have regressed gratitude into a mere feeling instead of retaining its historic value, a virtue that leads to action” (par. 4). Philosophers remind us that gratitude used to be considered a virtue—“an action of returning a favor and . . . not just a sentiment” (par. 4). When people pursue happiness, it is futile. Pursuing happiness is equivalent to pursuing permanent satiation. It is neither possible nor is it a healthy pursuit. Man comes into this world crying—uncomfortable, unsatiated, feeling entitled to something more than discomfort. This is because man is not made for this world. He should not be sated in this life, nor can he be in a place of complete contentment.

America is a fast-paced society, ideal for the hunter—the one who will search and pursue something until the death. The doctrine these huntsmen ironically buy into is that of materialism. They pursue material wealth. Emmons concludes that “materialism . . . is bought at a cost. A society that feels entitled to what it receives does not adequately express gratitude. Seen through the lens of buying and selling, relationships as well as things are viewed as disposable, and gratitude cannot survive this materialistic onslaught” (par. 3). Basing happiness upon materialism is common but not well founded. Simply turn on the television or drive by the superstore; they are monuments to materialism. They all advertise instant gratification and are sustained by the illusory idea, the fool’s paradise that accumulating enough fleeting moments

will become a thing of permanence. If the possession of material goods were really vital to contentment and man's capacity to express gratitude, the majority of the world's population would be excluded from the possibility of achieving contentment and gratitude.

Though cultural traditions of wealthy countries or First World countries may dictate that possessions are a necessity for happiness, they are not. If material possessions were to play a role in happiness or contentment, happiness and contentment would no longer be a universal. If contentment and gratitude were dependent on material possessions, then Christ would not have commanded the rich man to "go, sell all that [he had] and give to the poor" (*English Standard Version*, Mark 10:21). If material possessions were inherently related to gratitude and contentment, then gratitude and contentment would be limited to those with resources, thereby stripping the rest of humanity of hope or the possibility of gratitude. But since material possessions are not the determinant of gratitude or contentment, then it must be connected to something intangible and shared by all men—the soul. Gratitude exists in a nonphysical realm. It is a spiritual matter. There is no physical checklist or allotted period of time. It is a freely flowing state.

Viewing gratitude as a universal possibility and thus a universal ethic allows for peace. "Gratefulness [is] the simple response of our heart to this life in all its fullness – goes beyond boundaries of creed, age, vocation, gender, and nation" (Wilson par. 4). One of the many beautiful aspects about gratitude is its universality. "Gratitude teaches us to appreciate what we have, and so becomes the starting point for relieving the fear of scarcity that drives our unsustainable consumption patterns" (par. 4). Identifying these unnecessary sources of fear, envy, and anger can lead to understanding their invalidity. This understanding translates into change from insecure to secure, from possessive and fearful to grateful and content. With this resolution of greed and fear, we find a state of peace within ourselves and in the relationships we

have with the world. “Gratitude causes us to regard other peoples and cultures as blessings and not as threats to our way of life. [It] offers a spirit of generosity and trust to replace the suspicion and resentment that stands in the way of achieving a peaceful transition to a more just sharing of the world's bounty” (Wilson).

This past summer, I travelled with other individuals my age to Ecuador and the Galapagos Islands for community service-learning. In developing countries, poverty is widespread. People live in horrendous conditions, yet everyday, they get up, they thank God, they do their work heartily, they live a life of service, even though they have so little. Rather than being angry for what they do not have or envying what others possess, they are grateful for what they do have. When I was in Ecuador, the experience was surreal. There were many moments when I could not believe I even had the opportunity to be there! When I returned to the USA, there was a bit of a culture shock. Brushing my teeth with tap water, flushing toilet paper—things that we do everyday without thinking—gave me pause and made me genuinely thankful. This lasted into the beginning of the school year. In study hall eighth period, we were having casual conversation about the lack of cold water or something equally silly when I interjected that we were lucky that all our water is drinkable. Though I was being genuine, the rest of the class thought I was kidding. In the moment, I was genuinely grateful that we had drinkable water. This heightened sense of gratitude was due to my experiences with short-lived privation. As the school year progressed, however, and life became busy, all these little blessings began to recede in my attention. The value of these gifts did not decrease in their worth, but rather I increased my entitlement thereby diminishing my gratitude. I feel entitled to clean, drinkable water. If it were not available to me or if it were taken from me, I would not be grateful; I would be angry. This is a stark contrast from individuals who live in poverty in Ecuador. They do not have clean water, reliable toilets, insulated housing, beds—they live in poverty; but they do not

complain. Rather, they are proud of their meager belongings and seem generous in sharing what little they have. They are grateful for what they have and they know from whence all things come. In "Having Less, Giving More: The Influence of Social Class on Prosocial Behavior," Piff et al. explained that contrary to what one might expect, people of lower social class "proved to be more generous, charitable, trusting, and helpful compared with their upper class counterparts" despite necessary fewer resources, suffer greater exposure to threat, and have a reduced sense of personal control. An example of this principle has occurred in recent years in America. In early October, NPR's Pam Fessler reported that "during the recession, middle-class and poor Americans gave more of their incomes to charity organizations than did the wealthy, according to a new study ... done by the Chronicle of Philanthropy, which looked at IRS data showing charitable deductions in 2006 and 2012" (qtd. in Chappell, par. 1).

Often a response to seeing people far less fortunate is guilt. "To be rightly received, the good deed should not be perceived by the recipient as a burden; it must be accepted freely" (Wallenberg 4). This feeling is misplaced. Man should not feel guilty for what he has been given. He should receive it with gratitude and then desire to give freely as has been given to him. "As Seneca explained, 'Although to repay gratitude is a most praiseworthy act, it ceases to be praiseworthy if it is made obligatory ... So we spoil the two most beautiful things in human life: a man's gratitude and a man's benefit. For what nobility does either one show, the one if, instead of giving, he lends a benefit, the other if he makes return, not because he wishes, but because he is forced?'" (4). Gratefulness recognizes the giver and identifies him as the receiver. This bond of gratefulness creates an interdependent relationship with the recognition of all the blessings one has. Entitlement impedes through an excessive preoccupation with the self. This preoccupation "can cause us to forget our benefits and our benefactors or to feel that we are owed things from others and, therefore, have no reason to feel thankful" (Emmons, par. 7).

Gratefulness is not purely a mental activity though. Although the relational aspect of recognizing giver and receiver is crucial, gratitude is not entirely a rational process. In the seventeenth century, German philosopher Martin Heidegger focused on the phrase “*Denken ist Danken*,” meaning, “To think is to thank.” He writes that “pure thanks lies in ... that we simply think that what is solely and properly to-be-thought” (Heidegger). So thinking about being itself implies being thankful for being (Wallenburg 8). But this thankfulness is isolating. And this isolation contradicts the very essence of gratitude—that there exists a giver and a receiver who are in an interdependent relationship with each other.

Receiving a gift properly is crucial to the relationship and bond of gratefulness. Man often needs more concrete ways to express himself. The abilities for good that God gave us can be used to express our gratitude in a concrete way. Service is a physical act through which man demonstrates his gratitude. Being the receiver of so many gifts, man should be rightly compelled to be the giver—to live as Jesus did—in service to others.

The history of entitlement and its influence on the American ethos can be traced to the earliest origins of the Puritan settlers. John Winthrop captured a noble aspiration while aboard the *Arabella* in 1630, and wrote, “For wee must consider that wee shall be as a citty upon a hill. The eies of all people are upon us.” Nathaniel Hawthorne’s *The Scarlet Letter* revealed one of the perils that awaited the strictly rule-bound, well-intentioned Puritan settlers when the spirit of gratitude for God’s providence was supplanted by rules devoid of spirit—the Puritan Problem. Those who suffered the Puritan Problem were possessed of the sense that they had been divinely appointed to civilize the land and its people.

The rallying call “Go West, Young Man,” commonly attributed to Horace Greeley, also had an underpinning of entitlement. As the United States of America embarked on its Westward expansion, John O’Sullivan’s 1845 essay titled “Annexation” advanced the idea that “our

Manifest destiny is to overspread the continent allotted by Providence” (O’Sullivan). The abuses perpetrated upon the indigenous people of the Americas is intimately interwoven with the settlers’ entitlement.

Contrast the entitlement that resulted in the domination of the Americas with the perspective of the vanquished captured in a poem by Eduardo Galeano entitled “The Nobodies”:

Fleas dream of buying themselves a dog, and nobodies dream of escaping poverty: that one magical day good luck will suddenly rain down on them—will rain down in buckets. But good luck doesn’t rain down yesterday, today, tomorrow, or ever. Good luck doesn’t even fall in a fine drizzle, no matter how hard the nobodies summon it, even if their left hand is tickling, or if they begin the new day with their right foot, or start the new year with a change of brooms. The nobodies: nobody’s children, owners of nothing. The nobodies: the no ones, the nobodied, running like rabbits, dying through life, screwed every which way.

Who are not, but could be.

Who don’t speak languages, but dialects.

Who don’t have religions, but superstitions.

Who don’t create art, but handicrafts.

Who don’t have culture, but folklore.

Who are not human beings, but human resources.

Who do not have faces, but arms.

Who do not have names, but numbers.

Who do not appear in the history of the world, but in the police blotter of the local

paper.

The nobodies, who are not worth the bullet that kills them.

These descendants of the indigenous people of the Americas were the same humble, profoundly grateful people I encountered in my travels through Latin America. Entitlement was instrumental in their conquest and their continued impoverishment, but gratitude was the cornerstone of their contentment.

The tale of what entitlement produces has been repeated around the world. South Africa and the establishment of apartheid left a strange legacy of entitlement on both sides. For Whites their entitlement was enshrined by laws like the Population Registration Act of 1950 that required registration as White, Black, or Colored. Even as the country attempted to heal its historical wounds, entitlement pervaded South African society with continued detrimental consequences. Suzanne Daley of the *New York Times* reported on December 17, 1997, that “Mr. Mandela said that whites had begun to define ‘national reconciliation’ as a guarantee that ‘their privileged positions in the socio-economic sphere’ remain untouched” (par. 2). “This notion of struggle (to overthrow the apartheid regime) leads to an entitlement that lays claim to the economy, fueling the culture of patronage and corruption” (Botha 204). Columnist Stephen Grootes decries the effort to remedy these ills by providing free housing, “What should have been promised was free housing material, and direction or supervision to build them ... They would be immensely proud homeowners” (par. 8). Despite the horrors of apartheid, the citizens would have been better served by government interventions that fostered a sense of thankfulness rather than entitlement.

There are perils awaiting an individual possessed of entitlement. For example, researchers at the University of Michigan found that subjects exposed to entitlement words experienced dull tasks as being less interesting and perceived them as taking longer (O’Brien et

al.). More serious consequences can occur as a result of entitlement. Elliot Rodger, a 22 year old, privileged young man, went on a shooting rampage that has been attributed to entitlement. Statements he posted on the Internet like, “I don’t know why you girls aren’t attracted to me. But I will punish you all for it” reveal how entitlement leads to anger and harmful actions (Davis).

If one does not believe in the existence of a Creator of all things or some First Cause of the universe, then it would seem that that individual would not be compelled to be grateful because from his epistemological stand-point, he is self-sufficient, an island unto himself. Although that individual may not be grateful to some higher being, he must admit he did not create himself. The principles of gratitude and the interdependence of man still apply to him. The biological matter that makes a human is dependent upon others, one female, one male. It is a scientific fact. Therefore, in man’s innate self is the dependence on others. Gratitude expresses this dependence; entitlement denies it because entitlement denies connection with others, alienating man from the world.

Understanding one’s internal landscape of gratitude and entitlement is important to the understanding of one’s self as well as the relationships one has with the world. When one “admit[s] that something is a gift, [he] admit[s his] dependence on the giver” (Steindl-Rast, 15). Those who act and live entirely by their heads, depending on their knowledge, miss entirely the aspect of relationship that is found in the giving and receiving of gifts in genuine gratitude. Acknowledging a gift is one action that binds the giver to receiver. This occurs through gratefulness, not only mental phenomenon.

Gratitude expresses interdependence; therefore, it is an integral part of any relationship. In Book I of *De Officiis*, Cicero states that “we are not born for ourselves alone, but our country claims a share of our being, and our friends a share; and since, as the Stoics hold, everything that the earth produces is created for man’s use; and as men, too, are born for the sake of men, that

they may be able mutually to help one another; in this direction we ought ... to contribute to the general good by an interchange of acts of kindness, by giving and receiving, and thus by our skill, our industry, and our talents to cement human society more closely together, man to man” (Wallenburg 2). Cicero also offers us an example of how we should live in gratitude and by gratitude. We should strive to be like the fruitful fields, which return more than they receive (I.15.48). Just as perils await the entitled person, benefits await the person who nurtures gratitude.

In a study of gratitude in youth, it appears that gratitude helps to "initiate upward spirals toward greater emotional and social well-being" that contributes to "positive youth development" (Froh et al.). According to Froh, Bopno, and Emmonds, "Gratitude, then, may aid adolescents' development by fostering both a general sense of connectedness to others, the community and society at large as well as a motivation to use one's strengths to broadly contribute to these entities" (144-157). Gratitude casts our resentment and the regular practice of cultivating gratitude can be likened to weeding a garden. Insofar as entitlement promotes the growth of bitterness and resentment, gratitude eliminates these weeds.

There is often much emphasis on servitude and gift giving. Only around Christmas time are we reminded about the reception of gifts. It is sensible to assume that receiving a gift is more innate than giving a gift. It is not. "Sometimes we express compulsive independence by a constant eagerness to help others while refusing any help we ourselves might need" (Steindl-Rast, *Gratefulness, the Heart of Prayer*, 24). Men struggle with both giving and receiving, and both sides of the equation are equally important. "In this great dance, giver and receiver are one ... within time, this is realized by a graceful give-and-take in the dance of life" (23).

Understanding, rather than knowledge, is necessary for any real change to occur. Man is selfish and simply knowing this does not produce change. Understanding requires man's head and heart.

Knowledge is that which exists solely of the head or mind. Philosophers such as Heraclitus support that knowledge is not equivalent with understanding: “much learning (“polymathy”) does not teach insight” (Curd 24). In *Gratefulness, the Heart of Prayer*, Steindl-Rast explains that “if one’s intellect insists on finding solid proof that a gift is truly a gift, then one is stuck” (13). Intellect, or knowledge, only gets one so far. Intellect requires us to recognize the gift, but not acknowledge it. To acknowledge a gift, we must admit from where it came—aka not ourselves. In Matthew 16:11-12, when Jesus says “How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees” (*English Standard Version*). In addition, two modern researchers, Bartlett and Desteno, examined the difference between cognitive understanding and knowledge through a series of three experiments which found strong evidence “that gratitude plays an important role in facilitating costly helping behavior” (324). This effect was distinct from the effect of a general positive state of emotion. Religious examples and modern research both point to the fact that there is a distinction between understanding and knowledge. The difference is key to the expression of gratitude. This distinction is the connectivity of the soul.

Man consists of two parts—his body and his soul. His biological being exists in this world; it is of this world and will return to that from which it was created, dust to dust. Man’s soul exists in the spiritual realm. Because all men are endowed by the same Being, they all have a soul. It is man’s choice to nurture his soul or not, just as it is his choice to nurture his body or not. Man may know of God’s love. He may study, be the top expert on Christianity, but if he lacks a spiritual understanding of God’s love, he is disconnected. His soul understands not of what his mind knows. He will live with a knowledge of thanks, but no practice or evidence of it.

Likewise, it is important to have an understanding of the inverse relationship between gratitude and entitlement. Mere knowledge does not translate into action. One may know himself to be entitled to nothing, but unless his spirit understands this, he will remain disconnected, acting contradictory to his knowledge, no matter how sufficient it may be. Man is not moved by the knowledge of God, but rather by the Spirit of God, the understanding of God, and the connection his soul has with God.

Gratitude and entitlement are, therefore, concerns of the spirit. All men, whether Christian or not, are given a spirit. The amazing thing about creation and man is that none of us are entire unto ourselves. All men, regardless of religion, would concur that man depends upon something besides himself; but even if one chooses to deny this basic principle of connectivity, he cannot deny fact. The fact exists that man is created from two other individuals—one male, one female. There is no escaping this biological fact; man is the product of sexual reproduction. Our physical creation, the forming of the zygote that eventually became us, was not of our doing, not of our DNA, which had yet to exist, not up to our determination. Our selves are not entire unto themselves. Existential concerns aside, man exists because he was given life. His conception and time in utero was not of his choice or making. It was a gift—something he received regardless of just deserve.

All men have something for which to be grateful. Gratitude is an universal possibility, just as entitlement is. It is man's choice which he will strive for. It is less of an effort to be entitled. Man by nature is sinful. Therefore, he needs only to give himself to the sin, and nature will take over. Though gratitude requires a greater effort, it is necessary to living a joyful and content life of servitude.

Man is infinitely finite, yet has been given so many gifts—more gifts than I believe anyone can ever fully be awakened to: gifts of life and love and peace and pursuit and solace and

symbols and ability and direction. Our gifts abound, and yet we still feel empty. This emptiness cannot fully be remedied here on earth. But man is not powerless nor need he remain in a state of emptiness. By emulating Christ, man gives and sacrifices. In these selfless acts, his cup begins to fill.

This principle has been proven in scientific studies. “A Grateful Heart Is a Nonviolent Heart: Cross-Sectional, Experience Sampling, Longitudinal, and Experimental Evidence” is a cross-sectional and longitudinal series of five studies. Gratitude was found to be "linked to lower aggression" and this was mediated by empathy. Gratitude diminished the sense of hurt subjects experienced. The authors conclude that “Gratitude motivates people to express sensitivity and concern toward others and to behave compassionately toward benefactors or uninvolved third parties” (DeWall et al. par. 4).

The fact that every person owes his or her existence to another provides a foundational premise that ought to compel gratitude. This universal fact cuts through various religious traditions and social structures. There is abundant evidence deriving from ancient philosophers and religious writers that recommends cultivating gratitude and discourages man from being entitled. The modern research presented in this paper further supports that entitlement can become spiritually and emotionally toxic, while gratitude is a sort of tonic that not only supports a happier, more contented existence but engenders stronger bonds among us. The cruelty and barbarism we witness in our era may not be any more or any worse than it was during earlier times. However, in earlier times people were not bombarded with unending images and reports of barbaric, inhumane, or callous acts. Likewise, in earlier times it was not as likely that advertisers would arouse envy, that celebrities would be so readily glorified in ways that inflame narcissistic desires, nor did people have as much exposure to images and stories of extreme wealth and exaggerated materialism. Therefore, it may be more important than ever for each

person to recognize the inverse relationship between gratitude and entitlement within himself or herself. No longer does society enjoy the support of rituals that fostered a sense of gratitude like the Israelites had as described in Leviticus 7:12-15. The Levitical code provided a very specific set of actions that were to be undertaken as a thanksgiving ritual, a propitiation for a wrathful God. This provided clear guidance designed to arouse gratitude. Without such rituals and structures it becomes difficult to withstand the onslaught of forces that incline a person toward entitlement and away from gratitude.

Once we accept that there is no legitimate argument to be made to support entitlement, we can acknowledge the benefits of gratitude to ourselves and others. The only question that should remain is captured by the title of Francis Schaeffer's 1983 book, which examines Western culture from a Christian perspective, *How Should We Then Live?* This paper begins by presenting an argument in support of there being an inverse relationship between gratitude and entitlement. The inescapable conclusion to the argument laid out is that wherever possible one ought to temper and decrease entitlement while fostering and developing gratitude. Our emotions and our psychology compel such a strategy if we wish to be happy and decrease our suffering, and modern science agrees. Our reason and intellect give further cause for us to order our lives in ways that respect this inverse relationship, and philosophers from antiquity to the present age agree. Most importantly, our faith demands that we let go of entitlement and hold fast to gratitude. As we seek an *anchor within the veil* we may look to the clear words found in Psalm 100:4-5.

4 Enter his gates with thanksgiving and his courts with praise;

give thanks to him and praise his name.

5 For the Lord is good and his love endures forever;

his faithfulness continues through all generations.

(English Standard Version)

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