

How can we tell we are truly grateful?
Seventeenth Church of Christ, Scientist
September 3, 2014

Hymns 249, 3, 146

The Bible

Ps 107:8

Oh that *men* would praise the Lord *for* his goodness, and *for* his wonderful works to the children of men!

Ps 50:14, 15

Offer unto God thanksgiving; and pay thy vows unto the most High: And call upon me in the day of trouble: I will deliver thee, and thou shalt glorify me.

Luke 17:11-18

¶ And it came to pass, as he went to Jerusalem, that he passed through the midst of Samaria and Galilee. And as he entered into a certain village, there met him ten men that were lepers, which stood afar off: And they lifted up *their* voices, and said, Jesus, Master, have mercy on us. And when he saw *them*, he said unto them, Go shew yourselves unto the priests. And it came to pass, that, as they went, they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, And fell down on *his* face at his feet, giving him thanks: and he was a Samaritan. And Jesus answering said, Were there not ten cleansed? but where *are* the nine? There are not found that returned to give glory to God, save this stranger.

Ps 75:1

Unto thee, O God, do we give thanks, *unto thee* do we give thanks: for *that* thy name is near thy wondrous works declare.

Ps 30:11, 12

Thou hast turned for me my mourning into dancing: thou hast put off my sackcloth, and girded me with gladness; To the end that *my*

glory may sing praise to thee, and not be silent. O Lord my God, I will give thanks unto thee for ever.

John 6:5-13

¶ When Jesus then lifted up *his* eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? And this he said to prove him: for he himself knew what he would do. Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here, which hath five barley loaves, and two small fishes: but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place. So the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would. When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost. Therefore they gathered *them* together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten.

Ps 95:1-3

O come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation. Let us come before his presence with thanksgiving, and make a joyful noise unto him with psalms. For the Lord *is* a great God, and a great King above all gods.

Luke 7:36-47

¶ And one of the Pharisees desired him that he would eat with him. And he went into the Pharisee's house, and sat down to meat. And, behold, a woman in the city, which was a sinner, when she knew that *Jesus* sat at meat in the Pharisee's house, brought an alabaster box of ointment, And stood at his feet behind *him* weeping, and began to wash his feet with tears, and did wipe *them* with the hairs of her head, and kissed his feet, and anointed *them*

with the ointment. Now when the Pharisee which had bidden him saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this is* that toucheth him: for she is a sinner. And Jesus answering said unto him, Simon, I have somewhat to say unto thee. And he saith, Master, say on. There was a certain creditor which had two debtors: the one owed five hundred pence, and the other fifty. And when they had nothing to pay, he frankly forgave them both. Tell me therefore, which of them will love him most? Simon answered and said, I suppose that *he*, to whom he forgave most. And he said unto him, Thou hast rightly judged. And he turned to the woman, and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped *them* with the hairs of her head. Thou gavest me no kiss: but this woman since the time I came in hath not ceased to kiss my feet. My head with oil thou didst not anoint: but this woman hath anointed my feet with ointment. Wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much: but to whom little is forgiven, *the same* loveth little.

Rom 6:17 God, 18

God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness.

Col 2:6, 7

As ye have therefore received Christ Jesus the Lord, *so* walk ye in him: Rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving.

Col 3:15-17

And let the peace of God rule in your hearts, to the which also ye are called in one body; and be ye thankful. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord. And whatsoever ye do in word or

deed, *do* all in the name of the Lord Jesus, giving thanks to God and the Father by him.

Ps 107:2

Let the redeemed of the Lord say *so*, whom he hath redeemed from the hand of the enemy;

Science and Health with Key to the Scriptures

by Mary Baker Eddy

3:22

Are we really grateful for the good already received? Then we shall avail ourselves of the blessings we have, and thus be fitted to receive more. Gratitude is much more than a verbal expression of thanks. Action expresses more gratitude than speech.

249:8-9

Let us rejoice that we are subject to the divine “powers that be.”

94:17

The progress of truth confirms its claims, and our Master confirmed his words by his works. His healing-power evoked denial, ingratitude, and betrayal, arising from sensuality. Of the ten lepers whom Jesus healed, but one returned to give God thanks, — that is, to acknowledge the divine Principle which had healed him.

570:26-27

When God heals the sick or the sinning, they should know the great benefit which Mind has wrought.

3:27

If we are ungrateful for Life, Truth, and Love, and yet return thanks to God for all blessings, we are insincere and incur the sharp censure our Master pronounces on hypocrites. In such a case, the only acceptable prayer is to put the finger on the lips and remember our blessings. While the heart is far from divine Truth and Love, we cannot conceal the ingratitude of barren lives.

36:10-11

Jesus endured the shame, that he might pour his dear-bought bounty into barren lives.

47:10-11, 20-22, 25

Judas conspired against Jesus. The world's ingratitude and hatred towards that just man effected his betrayal.

The greed for gold strengthened his ingratitude, and for a time quieted his remorse. ... His dark plot fell to the ground, and the traitor fell with it.

49:7-12

Where were the seventy whom Jesus sent forth? Were all conspirators save eleven? Had they forgotten the great exponent of God? Had they so soon lost sight of his mighty works, his toils, privations, sacrifices, his divine patience, sublime courage, and unrequited affection?

5:15-18

The followers of Christ drank his cup. Ingratitude and persecution filled it to the brim; but God pours the riches of His love into the understanding and affections, giving us strength according to our day.

15:25-26

Christians rejoice in secret beauty and bounty, hidden from the world, but known to God.

vii:1-2

To those leaning on the sustaining infinite, to-day is big with blessings.

324:2-4

Gladness to leave the false landmarks and joy to see them disappear, — this disposition helps to precipitate the ultimate harmony.

4:5

To keep the commandments of our Master and follow his example,

is our proper debt to him and the only worthy evidence of our gratitude for all that he has done. Outward worship is not of itself sufficient to express loyal and heartfelt gratitude, since he has said: “If ye love me, keep my commandments.”

362:1-4, 6-7, 12-7

It is related in the seventh chapter of Luke’s Gospel that Jesus was once the honored guest of a certain Pharisee, by name Simon, though he was quite unlike Simon the disciple. ... A “strange woman” came in. ... According to the custom of those days, he reclined on a couch with his head towards the table and his bare feet away from it. It was therefore easy for the Magdalen to come behind the couch and reach his feet. She bore an alabaster jar containing costly and fragrant oil, — sandal oil perhaps, which is in such common use in the East. Breaking the sealed jar, she perfumed Jesus’ feet with the oil, wiping them with her long hair, which hung loosely about her shoulders, as was customary with women of her grade.

363:9-24 He

He regarded her compassionately. Nor was this all. Knowing what those around him were saying in their hearts, especially his host, — that they were wondering why, being a prophet, the exalted guest did not at once detect the woman’s immoral status and bid her depart, — knowing this, Jesus rebuked them with a short story or parable. He described two debtors, one for a large sum and one for a smaller, who were released from their obligations by their common creditor. “Which of them will love him most?” was the Master’s question to Simon the Pharisee; and Simon replied, “He to whom he forgave most.” Jesus approved the answer, and so brought home the lesson to all, following it with that remarkable declaration to the woman, “Thy sins are forgiven.”

Why did he thus summarize her debt to divine Love?

364:8-12

Which was the higher tribute to such ineffable affection, the

hospitality of the Pharisee or the contrition of the Magdalen? This query Jesus answered by rebuking self-righteousness and declaring the absolution of the penitent.

366:3, 30-23

In order to cure his patient, the metaphysician must first cast moral evils out of himself and thus attain the spiritual freedom which will enable him to cast physical evils out of his patient; but heal he cannot, while his own spiritual barrenness debars him from giving drink to the thirsty and hinders him from reaching his patient's thought, — yea, while mental penury chills his faith and understanding.

If we would open their prison doors for the sick, we must first learn to bind up the broken-hearted. If we would heal by the Spirit, we must not hide the talent of spiritual healing under the napkin of its form, nor bury the *morale* of Christian Science in the grave-clothes of its letter. The tender word and Christian encouragement of an invalid, pitiful patience with his fears and the removal of them, are better than hecatombs of gushing theories, stereotyped borrowed speeches, and the doling of arguments, which are but so many parodies on legitimate Christian Science, aflame with divine Love.

This is what is meant by seeking Truth, Christ, not “for the loaves and fishes,” nor, like the Pharisee, with the arrogance of rank and display of scholarship, but like Mary Magdalene, from the summit of devout consecration, with the oil of gladness and the perfume of *gratitude*, with tears of repentance and with those hairs all numbered by the Father.

A Christian Scientist occupies the place at this period of which Jesus spoke to his disciples, when he said: “Ye are the salt of the earth.” “Ye are the light of the world. A city that is set on an hill cannot be hid.” Let us watch, work, and pray that this salt lose not its saltiness, and that this light be not hid, but radiate and glow into noontide glory.