

ETHICS ROLL CALL

L I S T E N I N G T O T H E I N N E R V O I C E



Contemporary Issues and Ethics Conference Scheduled for Spring, 2008

With the theme of "Leading in a Political World," the Annual Contemporary Issues and Ethics

Conference will be held on March 26-28, 2008. The keynote address will be delivered by the Honorable Terrance W. Gainer, Sergeant at Arms of the United States Senate and former chief of the United States Capitol Police.



Terrance W. Gainer

Registration will begin at 7:30 am on March 26th in the Hall of Flags at the Center for American and International Law, 5201 Democracy Drive, Plano, Texas. Conference sessions will run from 8:30 am-4:30 pm each day, concluding at noon on March 28th. Over the course of this event, attendees will have the opportunity to interact with a number of internationally prominent speakers and presenters, and to participate in discussion encompassing a variety of contemporary law enforcement and ethical issues. Other speakers will include:

- Mr. Timothy Braaten, Executive Director, TCLEOSE, Austin, Texas
- Mr. Bruce Glasscock, Executive Director (and former chief of police), Plano, Texas

- Mr. John Middleton-Hope, former chief of police, Lethbridge, AB, Canada
- Ms. Merrie Spaeth, Spaeth Communications, Inc., Dallas, Texas

As has been the case in past conferences, a "Trainers Round-Table" will be conducted for graduates of the Ethics-Train-the-Trainer course. At this gathering, ethics instructors can share ideas and learn tools and techniques that other training professionals may be using to enhance their training programs in law enforcement ethics and character. Complete details on conference speakers and topics will be available in January, 2008.

For registration or further information, contact the Institute for Law Enforcement Administration at 972.244.3430 or 800.409.1090, or visit our web site at www.theILEA.org.

ILEA Launches a "Virtual Classroom"

Law enforcement practitioners who understand that ethics and integrity are central elements in every facet of their job, also know that it is often difficult to find the time and resources to get away from the office for training. To help meet that need, ILEA's newly-developed "Virtual Classroom" is pleased to announce its first course offering: "Ethical Decision-Making."

With classes scheduled to begin in February, 2008, this online program will provide participants with a proven set of ethical decision-making "tools" designed to help the law enforcement professionals identify ethical dilemmas and make informed, defensible choices.

Visit www.theILEA.org for more information.

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CORNER

ETHICS

Can You Say "Arf?"



Is there a human being alive anywhere who does not know that a dog inherited twelve million dollars from a wealthy, deceased, hotelier named Helmsley? Will somebody who *really, really* loves dogs please let the rest of us know how this is supposed to make sense?

No, this is not simple grumpy vitriol about animals or those who love them (well, maybe it is).

Nevertheless, one should recoil violently, stunned by the lack of proportion some of us human beings (not their pets) are capable of. Is there not a great and hemorrhaging need to help the poor, the "un" and "under" insured in the United States (not to mention other countries in the world?) Are there not starving men women and children enough to make even the most indifferent, callous, and self-absorbed of us a bit tight in the shoulders with an all-too-present shame at how much food we eat, and throw away every day? Isn't there some smooth and easy way rich people can endow institutions of higher learning with scholarships, fellowships, and other financial helps for those worthy, talented and motivated would-be college students that *are* inevitably "left behind" because they can't begin to hope to meet the skyrocketing cost of today's higher education?

One must cry out: "How can anyone be so blind, so patently unaware, so rigorously foolish as to give all that money to the cause of the continued existence of their pet in the manner to which it has become accustomed?" This gives the phrase "a dog's life" some brand new and fairly astonishing meaning. Perhaps all this is sheer jealousy. Where was that water bowl anyway?

**MORAL
INDIGNATION IS
JEALOUSY WITH
A HALO.**

H.G. WELLS

The Ethics Mailbox

In the spirit of dialogue and debate, letters and feedback are encouraged from readers of Ethics Roll Call. The following letter is in response to an article published in the Summer, 2007, edition:

My reason for writing is that I wish to comment on the article, "The Good, The Bad, and the Ugly," in the recent *Ethics Roll Call*. A good amount of my research dealt with ethics training for police officers (and the lack of it in policing), focusing on character education. While ethics education and training is important, and there should be more of it, I firmly believe that you cannot lower or water down the standards for police recruits in the name of attracting more candidates. You need a strong moral foundation to begin with. While a person's character is not immutable, and can change later in life (witness good officers who go bad), I feel that it is much more difficult to take a person of bad character and turn them into a good one than the other way around. If a person already has inclinations towards unethical, or illegal behavior, I believe that they are a risk, particularly when they will be put into morally tempting positions as police officers frequently are. This is a risk that police departments should not take as the consequences are often far too great.

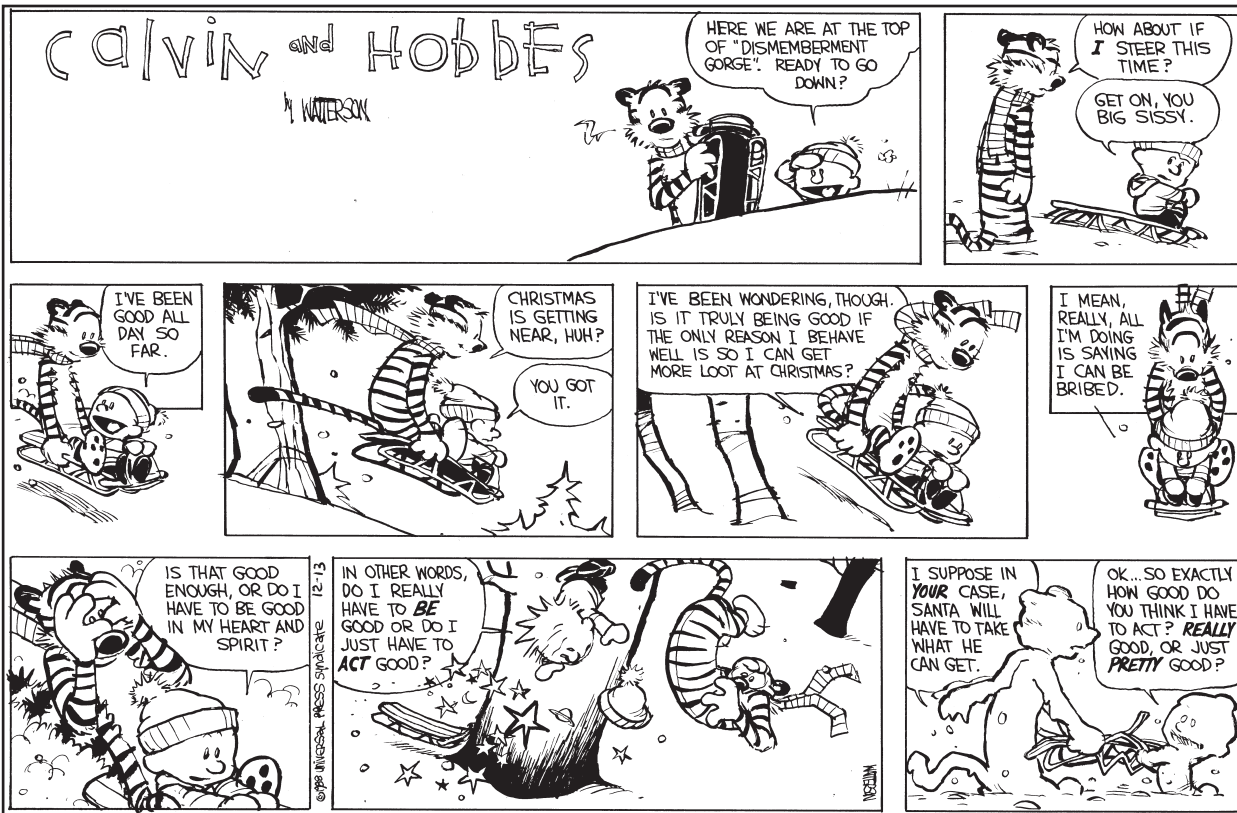
I believe that lowering the standards is the easy way out. It is hard work to go into the community and recruit quality people to become police officers, but it can be done if there is a will. Too often, police departments wish to "screen out" candidates rather than to try and "screen in" good candidates who will become good police officers. Screening out is easier and cheaper, but is it the best way? It is difficult to attract good candidates into policing as there is much competition out there, but if private sector organizations can do it, so can policing. The easy road is not always the best road.

One final comment, even when you recruit the best qualified candidates, people of a proper moral foundation, you cannot ignore on-going, continuous ethics training and reinforcement from the police organization to help keep good officers from going astray. A report from the IACP had said that "ethics is our greatest need today." The lowering of standards when there is often little in the way of ethics reinforcement will not help raise the standards of the profession.

Marcel F. Beausoleil, Assistant Professor
Anna Maria College

Marcel Beausoleil retired from the Woonsocket, RI, Police Department at the rank of Commander. He will receive his Ph.D. in May, 2008.

CALVIN AND HOBBS



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You Can Trust Us ... No, Really ... You Can!

By Dan Carlson

As she finished her breakfast before heading to the police academy, the ethics instructor's eyes fell upon the headline - in bold type and above the fold - in the morning newspaper: *Hospital Maintains an "A" List for VIP Patients*. It took her only a few minutes more to read the full story, and to conclude that the article might make interesting fodder for discussion with the in-service class she was scheduled to teach later that morning. She tore out the article and went to work.

Once she had opened the class and taken care of the usual introductions and housekeeping items, the instructor mentioned the article and asked what people in the room thought about it. A few of the officers had seen the story, and they - along with others once they heard the details - found it objectionable that a publicly funded institution like a hospital would create a system seeming to provide "special treatment" or priority services for a select group of individuals (identi-

fied by the newspaper as prominent donors, politicians, business leaders and sports figures).

"There is no way that is justifiable," said one fifteen-year veteran officer. "When I have to take a family member to the emergency room I get in line and wait to be treated like everyone else, and nobody - regardless of status - should be handled any differently." Others in the room made similar comments, with one participant seeming to speak for most others when she concluded: "It's just not right that membership in some elite group would give somebody special privileges that are not available to every other citizen."

When an opening presented itself, the instructor pointed out that the article did not suggest that being on the "special" list would result in better medical treatment than that received by anyone else; in fact, a hospital spokesman emphasized that being a VIP only meant that someone might be greeted at the hospital, have valet parking paid for, be escorted to a treatment area, or receive complimentary bottles of water. "It makes no difference," pointed out one officer. "Everyone is supposed to be treated equally at a hospital."

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IN THEORY,
THERE IS NO
DIFFERENCE
BETWEEN
THEORY AND
PRACTICE. BUT
IN PRACTICE,
THERE IS.
YOGI BERRA

Remembering the Roots of Honor

by Dan Primozic

We all need to be reminded of some things we all know, but perhaps don't have the time to think about much. As I sit beneath my father's burial flag on this Thanksgiving weekend, I cannot but be reminded of the honorable, noble service that my father provided to his country, his family, and his ancestors. I am reminded also of the sheer humility of my father on those occasions when people would try to talk about his service in World War II, and how he would wave off those attempts and quickly change the subject. I am reminded that the medals and ribbons that he so bravely earned during that war, and which were only sought by his family after his death so that his deeds would be remembered by his children and those grandchildren that came along.

But more important than remembering the deeds (recall here that he would not speak of them, but politely and modestly shifted topics) is remembering the honor he brought to us all not only by what he did but because of the person he was. He was an honorable man who sought no honors but simply did his duty, in war and in life. He left the best of legacies.

I am thankful for him and his legacy just as I am thankful for that vast and ancient sea of men and women who lived, and those that still live, those same kinds of honorable lives: who acted and spoke honorably, who did not seek honors but sought only to serve others and ideas that were in themselves noble and honorable. Some of them were so humble and quiet about doing so that their names we will never know. That is because fame and ambition were not the motivation driving what they did and said. Yet, they too are joined in that old, bright and lofty community, and they, at least, could be happy in the knowledge that they led lives worth living.

Police professionals, too, should be assured, reminded, and remember that they, by doing their jobs the right way, diligently and daily, join that vast and ancient sea of men and women that we are thankful for. Without a doubt, police work is an honorable vocation. By doing their jobs the right and moral way for the right

and moral reasons, police professionals help us again to understand the term "honor" as richly and deeply as it should be understood. They help us to understand what the term "honor" means and they help us to understand what it has meant historically as well. Unfortunately, it must be granted that they, albeit rarely, have provided us with a few lessons about what it does not mean as well. But again, those are the exceptions and not the rule.

Often "honor" and "fame" are used interchangeably. But it is a mistake to take those two words as synonyms. That becomes clear even in the documents of old, the "classics" of our culture and those of other cultures. There we find, again and again, that honor has very little to do with fame or ambition. For example, if people are motivated by the ambition to become famous, there are ancient plays, fables, and stories aplenty to show us that such intentions lead to a "fall," to a shame which is the opposite of

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Nominations for the Annual Ethics Award

Since its initial presentation in 1998, the Center for Law Enforcement Ethics regularly has sought recommendations for the Annual Ethics Award. Intended for presentation at the annual Contemporary Issues and Ethics Conference, this honor recognizes an individual or an organization for especially meritorious leadership or courage related to law enforcement ethics and integrity. For details about past recipients of this award, visit the ILEA web site at www.theILEA.org

Staff at the Center for Law Enforcement Ethics would be interested in knowing of individuals or organizations that ought to be considered for the Annual Ethics Award. The 2008 Award will be presented at the Contemporary Issues and Ethics Conference scheduled for March 26-28, 2008, at the headquarters of the Center for American and International Law in Plano, Texas.

For information on this award contact the ILEA at 972-244-3430, or by email to dprimozic@cailaw.org.

THE TRUE
MEASURE OF A
MAN IS HOW HE
TREATS SOMEONE
WHO CAN DO HIM
ABSOLUTELY NO
GOOD.

SAMUEL JOHNSON

On the Ethics of Giving to the Needy

by Dan Primozić

There is no need for anyone to advise police professionals on the intrinsic value of “giving,” or especially on the topic of “sacrificial giving.” The very nature of policing involves officers and their leaders in manifold, daily acts of “giving” and serving other human beings, and too often, their daily lives entail sacrificial giving up to the “last full measure.” And more often than in most other professions, that last full measure is spent in the interest of someone that the officer has never even met – i.e., a total stranger.

Nevertheless, it is during this headlong slide into seasonal moments of celebration and feasts that many of us wonder inevitably about the “ethics” of giving to the hungry, beggars, the homeless, and the naked (whether known or unknown to us). Thus, this seems an appropriate time to talk about what might constitute the “right way” to conduct giving, charity, etc. What is the right attitude, the right amount, the right way to give to another human being who is in need (whether near to us or far from us in relationship, geography, or social strata)? In sketching my own answer, I will present two extremes, and then the middle course, or what Aristotle called the “mean.”

We can see one extreme by going all the way back to the great teacher of Saint Augustine – another Saint named Ambrose. He stunned most people around him by claiming, essentially, that you should never feel like you are being “charitable” when exercising charity. And, by the way, that exercise should include giving away most of one’s worldly goods. Ambrose said:

“It is the hungry man’s bread that you withhold, the naked man’s cloak that you store away, the money that you bury in the earth is the price of the poor man’s ransom and freedom.”¹

I’m afraid that according to Ambrose, should you *not* find yourself giving most of your worldly goods away, especially to those in need, you are stealing what is already theirs. This idea never has caught fire and I doubt that it will.

Nevertheless, to be complete, Ambrose also says:

“God created the universe in such a manner that all in common might derive their food from it, and that the earth should also be a property common to all. Why do you reject one who has the same rights over nature as you? It is not from your own goods that you give the beggar; it is a portion of his own that you are restoring to him. The earth belongs to all. So you are paying back the debt and think that you are making a gift to which you are not bound.”²

However, you would need to purchase large hunks of Christian theology to make the claims of Ambrose real, alive, or compelling. Thankfully at moments like these, I am happy to remember that I am not in the business of theology, so I cannot provide those theological underpinnings. Even if I did feel qualified to do so, this would not be the appropriate forum for that kind of thing. I mention Ambrose here only to provide a look at the most radical, extreme take that I know of concerning what charity should look like in order to establish one end of the spectrum of options on this issue of giving to the needy.

The other extreme on this issue comes into play when we think of the skeptic who will ask concerning this issue, “but I still do not see why I should ever be generous, to be charitable, to give or to donate to the welfare of another, either near or far.” I reckon the only way to answer this skeptic and justify the relief of human hunger, cold, homelessness and sickness, is to go along with Peter Singer, who long before he left the realm of what I consider rational discourse, gave the answer that we should relieve hunger, famine, homelessness, etc. because those things are just bad.³ Apart from the notion that such giving can provide great joy, there really is nothing I can add to make giving to others any more justifiable or palatable. Religion and morality notwithstanding, the skeptic will always be able to ask, even after innumerable answers, “but again, why should I give?” So, I will go no further with any other philosophic justifications for it,

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**TOO MANY HAVE
DISPENSED WITH
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IN ORDER TO
PRACTICE
CHARITY.**

ALBERT CAMUS

You Can Trust Us...

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In summarizing the discussion, the ethics instructor suggested that most people in the room seemed to agree that it is wrong for a publicly-funded institution - like this hospital - to develop a VIP list of individuals who should get special handling because of their status. She then asked the class how the actions of this hospital differed from those of a police officer who decides to extend "professional courtesy" - that is, to not write a citation - to a colleague who he has just stopped for speeding. "Doesn't that amount to giving special treatment," she went on, "to someone simply because they are members of a particular group?"

After a momentary pause, the reaction from the class was both strong and predictable ... "There is no comparison whatsoever" ...and ... "Professional courtesy is nothing more than me using my power of discretion" ... and ... "I don't care what people think, I'll never write a ticket to another police officer." As she watched and listened to the way the class reacted to her question, the instructor was reminded, once again, that the practice of "professional courtesy" remains deeply-entrenched and virtually undiscussable in law enforcement circles. Sigh.

But she remained convinced that putting the issue before the class was a good thing for, at the very least, it might help someone in the room avoid the difficult position in which the hospital representative found himself that day. Experienced public information staff are accustomed to dealing with media and hot topics, but this controversy was wholly unexpected; an employee had "leaked" the VIP list, and the barrage of criticism was immediate. And despite repeated public assurances that there was no difference between the medical care received by VIP's and that provided for ordinary citizens, many people - both in the classroom and the larger community - were doubtful.

The instructor knew from experience that on those rare occasions when professional courtesy appears on the public radar (pun fully intended), agency representatives struggle to explain why some motorists receive tickets and others do not. And much like those skeptical of assurances from the hospital that everyone received identical medical care, when citizens



Participants of the September 17-21, 2007 Ethics Train-the-Trainer class held at the Institute for Law Enforcement Administration headquarters in Plano, Texas.

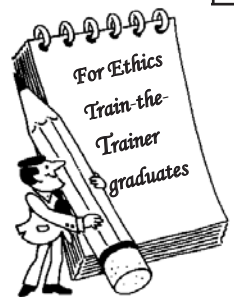
learn that officers give each other preferential treatment, difficult questions arise. Can we trust in the outcome of that recent "use of force" investigation, for example? Or in the completeness of that ongoing inquiry into sexual harassment in the department?.

As she turned off the classroom lights at the end of the day, the ethics instructor was pleased that she had used that newspaper article in class. The central issue she had hoped to illustrate in the earlier discussion, of course, was that trust is a critical - and fragile - element in the relationship between citizens and police, and that once lost or damaged, trust can be incredibly difficult to rebuild. As she walked toward her car, she knew that many participants in her class had been made to feel uncomfortable by the professional courtesy discussion, but that others had appreciated the opportunity to look at the issue from a different perspective. And that had been her goal, for as a skilled ethics instructor, she had always drawn inspiration from the words of the Spanish philosopher Unamuno who said: "I am not selling bread. I am selling yeast."

Mark Your Calendar!

The Advanced Ethics Train-the-Trainer will be offered February 19-21, 2008 at the headquarters of the Center for American and International Law, 5201 Democracy Drive, Plano, Texas.

www.theLEA.org
972.244.3430 or 800.409.1090



BE NICE TO
PEOPLE ON YOUR
WAY UP BECAUSE
YOU MEET THEM
ON YOUR WAY
DOWN.

JIMMY DURANTE

Remembering the Roots of Honor

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honor. Sometimes honor, and fame always, entail public approval. But both do not spring from the same ground of action and intention.

Fame seems to venture forth from an ambition to be well known, to become a person who does or says things for which many people *pay* an “honor.” This is something bestowed upon the person from the outside, from other people, and the action or speech act that results in the “payment” by the public may not be moral. Instead, it may result from immoral power or distorted need.

Hence, “honors” can be paid to a Mafia Boss because he has done reprehensible things for those who have sought his needed “favors.” By that means he gains the power to command a twisted kind of respect and ill-gotten “honors” from the people who he is sure to keep dependent upon him. Yet there is no sense of “goodness” or morality within any of this. But, he is famous in this self generated community of coercion and duress (and sometimes *infamous* in the larger community as well). He is also ambitious because, inevitably he wants more power, more fame, more wealth, more lifestyle, and more perverse “honors” from an ever widening community.

This is likely one reason that Aristotle points out that “honors” depend more on those who bestow them than they depend on those who receive them. Those honored sometimes are not worthy of the honors, and sometimes those who have received no honors are those who really deserve them. Such awards are not what should be sought and the ambitions which drive the actions to gain those sorts of “honors” are not the intentions or the roots that grow an “honorable” life. For that, the wish to lead an honorable life must be the intention. Other ambitions will lead elsewhere and off the mark.

I once knew a colleague who really “had it made” in academia. He was a full professor of English at a small, prestigious, beautiful, liberal arts college. People in his profession would, as they say, “kill” for that kind of set-up. He had tenure and the respect of his students, his colleagues, and from the leadership of the institution. He was admired, had achieved a modicum of fame in his profession, and lived a very pastoral life. He also lived it in a way that could only

be termed honorable. He did well and did so for the right reasons in the right way. He was leaving a great and honorable legacy for everyone concerned.

Then one morning he met with some of his colleagues and announced to their amazement, that he was leaving his job, pulling up stakes, and moving his family to study for a degree in law. He said that he lately realized that, after all, he really wanted to serve the legally underserved. Obviously, he would then be taking on a much more modest existence, would be taking on the heartaches of others and some of the legal heartaches of our society, and would be doing so for precious little compensation, little or no recognition, and almost certainly no notoriety. But he was not doing his professorial job for any of that either. He was always a marvelously humble man in whatever he did or said, though his credentials, creativity, intelligence, compassion, and overall integrity were awe inspiring. The last I heard, he had secured his law degree and was serving the legally underserved quite successfully, living an unnoticed, modest existence to his delight and that of his family.

He would hate for me to have here used him as an example of someone who had the right intentions and who had lived and is living an honorable life without ambition and without fanfare, because he isn’t that sort of person. He is interested in doing good and not in fame, “honors,” or the wealth of nations. He is living the life, to torture Thoreau’s phrase, of “quiet inspiration.” And I am thankful for his legacy, just as I am thankful for that of my father, just as I am thankful for that of the firefighters and police officials that rallied, died, and survived at the Twin Towers, just as I am thankful for the men and women who are now serving and have served bravely in our branches of the military, just as I am thankful for the police officers that work honorably and diligently at hard jobs day in and year out.

I am equally thankful for those who have joined that vast and ancient sea of people who serve honorably in every domain of human work and activity, often unnoticeably, silently and without award or certificate. Theirs is the finest legacy of “quiet inspiration.”

**THE LOUDER HE
TALKED OF HIS
HONOR, THE
FASTER WE
COUNTED OUR
SPOONS.**

**RALPH WALDO
EMERSON**

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Editor.....Daniel T. Primozić
Staff Assistant....Tracy B. Harris

Recommended Reading

For those interested in learning more about public perceptions of law enforcement, a July, 2007 report from the Morrison Institute for Public Policy at Arizona State University will be a very important read. Titled *Confidence and Caution: Arizonans' Trust in the Police*, the report draws upon a literature review of national and Arizona-focused research; feedback from ten focus groups across the state; and a random-sample opinion poll of all Arizona adults. Among the many findings of this project, it is comforting to be reminded that almost 90% of respondents expressed a great deal or some trust in the police. The report also underlines the unsurprising fact that citizen perceptions of law enforcement are heavily influenced by individual police officer demeanor; in rating the importance of five officer attributes, respondents to this survey gave "To treat the public with respect" the highest ranking.

This report may be found on the Arizona POST web site at:
<http://www.azpost.state.az.us/>

On the Ethics of Giving

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and settle for something like: "If you gotta ask, you'll never know."

One acquaintance, for example, did not always give to beggars, though he has changed his ways about that in recent years and given more to them than in the past. Formerly, he refused to give money or goods to them because of the old sawhorses of reasons that go something like, "well, they will just drink it up," or "too many of these folks are seen to skip quickly along with their daily take and slither, unnoticed into a sports car or luxury vehicle, laughing all the way in their 300 horsepower open sleigh."

This acquaintance now gives to beggars more often than before because, in his mind, his action, his giving or his refusal to do so, is his own responsibility. From his point of view, the action or possible rip-off on the part of the beggar is their responsibility and not his; they can settle that score with their maker or their morning mirror, and he will settle his with his. He would rather be caught being ripped-off than experiencing the guilt, real or imagined, that may come from his withholding money or goods from those who appear to be in need and have gone to the lengths to beg them from him. He says he is willing to be called the fool, but he happens to like resting easy.

The one thing that is fairly certain is that giving sums of money that would amply support one of the smaller nations of our world to one's pet is somehow patently absurd, rude, and wasteful. But that was already covered in the "Ethics Corner."

How much should one give to anyone? To people close to us in relationship or proximate people? How much to strangers? To remote strangers from other parts of the globe?

Aside from Ambrose's radical extreme, the stock answer that comes from more than one of the major religious traditions of the world is about a tenth of our income (before taxes) or a goodly percentage of our wealth. Again, to be impressed with that kind of mandate, one would need to be equally impressed with the theologies that underpin it.

Another, perhaps less controversial and more practical, rule of thumb would be to give considerably less than it would take to place one's self in a similar position of poverty and need. To give too much, then seems clearly contradictory to the idea of relieving need with one's money or goods. This is the kind of answer that glides along the contours of the "mean between the extremes" advocated by Aristotle.

The ambiguity of a "duty to give" becomes more murky with an increase of the distance of the needy from us. In general, we have a bit more trouble giving to those who are unfamiliar, far off, and not likely to be encountered on a street or on public transportation. Yet, most of us have given to those remote folks as well. But, I suppose that for most of us it is easier for us to forget them than it is to ignore the more locally needy.

With what attitude should one do the giving, you might ask? Again, the stock "religious" answer would be "with a joyous heart," and not from guilt or manipulated pity. One should not give reluctantly, resentfully, nor with some *quid pro quo* in mind, according to this line of thinking. It is especially clear to me from a logical, not a religious, point of view, that giving which occurs as a means to some selfish end immediately ceases to be charity but is really self service (charity's opposite).

Hence, in this season of giving I hope that we can give sincerely and charitably to those in need of our goods, and moreover, to those in need of our attention, time, and good will. This is all I have to give here and I know that it is precious little. But at least I can finally and truly say: "I gave at the office."

Notes

1. As seen in Thomas Aquinas, *Summa Theologica*, II-II, Question 66, Article 7, *New Advent Web Site*.
2. Saint Ambrose, as seen in *Catholic Online*, 397.
3. Peter Singer, "Famine, Affluence, and Morality," *Philosophy and Public Affairs*, vol 1, no. 3 (Spring 1972).