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Samuel J. Levine

Touro Law Center, slevine@tourolaw.edu

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The Broad Life of the Jewish Lawyer: Integrating Spirituality, Scholarship and Profession

by Samuel J. Levine*

Introduction

The religious individual faces the constant challenge of reconciling religious ideals with the mundane realities of everyday life. Indeed, it is through the performance of ordinary daily activities that a person can truly observe such religious duties as serving G-d and loving one's neighbor.¹ For the Orthodox Jew, an intricate set of religious laws and principles governs every area of life.² In choosing a career, an Orthodox Jew must therefore be concerned that professional obligations not interfere with the fulfillment of religious ones.

While religious duties impose obligations on the religious individual, at the same time they provide an opportunity to enrich apparently mundane activities, imbuing them with spirituality. As an Orthodox Jew, I seek a career in which I am able not only to reconcile my religious and professional duties, but to incorporate spirituality into my daily activities.

In this Essay, I try to relate the efforts I have taken to integrate my legal career with my religious principles. In Part I, I briefly describe some of my experiences in law school, including my discovery that Jewish religious thought has played an increasingly important role in legal scholarship. In Part II, I discuss the religious concerns that confront an Orthodox Jew embarking on a professional career, and I present some advice from Jewish legal and ethical authorities relating to these concerns. In Part III, I offer my view of the way my particular field of law, criminal

* Orthodox Judaism. Assistant District Attorney, Kings County District Attorney's Office, New York, NY; B.A. 1990, Yeshiva; J.D. 1994, Fordham University; Ord. 1996, Rabbi Isaac Elchanan Theological Seminary (Yeshiva); LL.M. 1996, Columbia University.

The views expressed are my own, not those of the District Attorney's Office.

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1. In the words of Rabbi Joseph B. Soloveitchik, "The task of the religious individual is bound up with the performance of commandments, and this performance is confined to this world, to physical, concrete reality, to clamorous, tumultuous life, pulsating with exuberance and strength." JOSEPH B. SOLOVEITCHIK, HALAKHIC MAN 33 (Lawrence Kaplan trans., 1983).

2. I use the term "Orthodox Jew" to refer to a member of the Jewish faith who believes in the Divine Revelation at Sinai and in the binding nature of halakha, or Jewish religious law. I write of the experiences of the Orthodox Jew because I am focusing on my own experiences. I hope, however, that many of the issues and suggestions I raise in this Essay have broader application.

prosecution, provides me an opportunity to integrate my professional goals with my religious principles. Finally, I conclude this Essay with the hope that my colleagues in other areas of the legal profession will, in their own way, be able to find similar opportunities.

Part I: Law School—Judaism and Legal Academia

From my earliest school days through college, my education consisted of both religious and secular study. At Yeshiva College, I devoted more than half of my day to the study of Judaism. I then spent a year after college as a fellow at Yeshiva University's Rabbi Isaac Elchanan Theological Seminary, engaged in full-time study of Jewish law, towards a goal of Ordination. Therefore, when I entered law school, I was concerned that I was beginning a stage in life in which my faith and religion could no longer receive the time and attention I had previously given them. I was prepared to make certain adjustments, but I was determined that they not include fundamental changes in my religious outlook and conduct.

My concerns were a result of the stories I had heard about law school—particularly, descriptions of the grueling first year. On one level, the amount of work required of the law student would leave me little time to continue religious study. Perhaps more importantly, descriptions of ambitious law students using all of their energies to get ahead, and of antagonistic professors working them to the limit, did not depict an atmosphere conducive to spiritual development.

Although my first year was not as harsh as I had expected, it included only an occasional, brief discussion of ethics or societal goals. For the most part, I felt that I was merely learning about the law and procedure controlling the business deals and law suits of litigious companies and individuals. I did find time during the day for religious study, but I was disappointed that both law school and the legal profession did not seem to regard individual faith, spirituality, or morality as particularly relevant to the life of a lawyer.³

The course selection in my second year, including corporations, banking law and administrative law, continued to present a picture of a profession in which both academia and practice focused on the technicalities of a complex legal system, paying little if any attention to ethical considerations. I soon discovered, however, that this was not quite the case, at least not in legal academia and scholarship.

3. A number of legal scholars have expressed similar feelings, including Professor Thomas L. Shaffer, who wrote that "law students are learning a cultural disrespect for principles. At least they are learning a disrespect for *legal* principles, and may, therefore, either lack respect for moral principles or be afraid to develop respect for them." THOMAS L. SHAFFER, ON BEING A CHRISTIAN AND A LAWYER 172 (1981).

As a result of my Rabbinical studies, Professor Abraham Abramovsky requested my assistance for an article advocating the religious rights of Jewish prisoners. I was pleased that a law professor was not only personally concerned about his religion but utilized his professional talents to discuss his religion within the arena of legal scholarship. My knowledge of Jewish law helped us identify a number of court decisions which limited the religious rights of Jewish prisoners, at least in part as a result of misinterpretation of Jewish legal principles.⁴

I was also asked by Professor Russell Pearce to assist him in an article discussing the place of a Jewish lawyer's religion in the practice of law. Professor Pearce argued that a lawyer's religion informs the lawyer's professional practice, and he stressed a fundamental theme in Jewish theology, that no action is devoid of religious significance.⁵ The article was important to me in that it presented a law professor's view that his religion is central to the way he conducts himself professionally.

In my third year, I decided to further explore the possibility of integrating my Jewish identity with legal scholarship. I quickly discovered numerous law review articles written in the past ten years that have relied upon, to varying degrees, Jewish law and tradition as a way of understanding the American legal system.⁶ Far from being ignored, Jewish law and religion have played an important role in the approach of a number of legal scholars. For example, Robert Cover, a major figure in legal scholarship, based some of his work on Jewish legal and exegetical principles.⁷ Cover's focus on Jewish sources led one scholar to refer to him as the "prime mover in the reintroduction of Jewish values to contemporary American legal discourse."⁸

My discovery of the importance of Jewish law in contemporary legal scholarship gave me the impetus to write a paper for Professor James Fleming's Constitutional Theory seminar, addressing the possibilities and

4. See Abraham Abramovsky, *First Amendment Rights of Jewish Prisoners: Kosher Food, Skullcaps and Beards*, 21 AM. J. CRIM. L. 241, 257-59, 266-71 (1994).

5. Russell G. Pearce, *Jewish Lawyering in a Multicultural Society: A Midrash on Levinson*, 14 CARDOZO L. REV. 1613 (1993). My assistance in the article included a reference to teachings by Nachmanides, the Medieval legal scholar and Biblical commentator, explaining that Jewish religious law relates to all aspects of a person's conduct. See *id.* at 1630 n.111-12. See also RAMBAN (NACHMANIDES), COMMENTARY ON THE TORAH: LEVITICUS 19:2, at 282, 283-84 (Charles B. Chavel trans., 1974)).

6. See generally Suzanne Last Stone, *In Pursuit of the Counter-Text: The Turn to The Jewish Legal Model in Contemporary American Legal Theory*, 106 HARV. L. REV. 813 (1993).

7. See Robert M. Cover, *Bringing the Messiah Through Law: A Case Study*, in NOMOS XXX: RELIGION, MORALITY AND THE LAW 201 (J. Roland Pennock and John W. Chapman eds., 1988); Robert M. Cover, *Obligations: A Jewish Jurisprudence of the Social Order*, 5 J.L. & RELIGION 65 (1987); Robert M. Cover, *The Supreme Court, 1982 Term—Foreword: Nomos and Narrative*, 97 HARV. L. REV. 4 (1983).

8. Bernard J. Hibbitts, *Making Sense of Metaphors: Visuality, Aurality, and the Reconfiguration of American Legal Discourse*, 16 CARDOZO L. REV. 229, 339 (1994).

problems facing those who wish to use Jewish law as a model for constitutional interpretation. To my surprise, I found myself agreeing with Professor Suzanne Last Stone's assessment that some American legal scholars have actually been so intent on incorporating Jewish legal theory that they have failed to grasp the religious nature of the principles they attempt to adapt from Jewish law.⁹

In my paper, I proposed my own method for applying Jewish law to American constitutional interpretation. Briefly, I suggested that if scholars are truly interested in adapting concepts from Jewish law, we must first understand Jewish law on its own terms; without such an approach, we run the risk of citing a legal system that, albeit based on the Jewish legal system, is also, in part, a creation of the interpretation we impose on it. I further posited that because Jewish law is inextricably linked with Jewish religion, the chances for successful comparison to American legal theory may increase with the possibility of viewing the Constitution in a quasi-religious sense, similar to Professor Sanford Levinson's approach in his book *Constitutional Faith*.¹⁰ With these steps taken, the ensuing analysis should be sufficiently cautious to avoid the dangers addressed by Stone.¹¹

Part II: The Broad Life of the Jewish Professional

While the third year of law school was a time when I was able to expand my academic interests, it was also a time when I had to focus on the ultimate purpose of law school for most students, finding a job after graduation. I may have prevailed over the challenges that law school posed to the time and energy I was able to devote to spiritual pursuits, but it seemed that working in law would present even larger obstacles. Many of these obstacles confront any Orthodox Jew working in a secular society, but they may be particularly pronounced for those who spend long days and nights as lawyers.

On one level, the Orthodox Jewish lawyer must be able to accommodate religious demands on various external areas of life. For example, Judaism regulates a person's use of time, a valuable commodity in the legal profession. An Orthodox Jew prays three times a day, including once in the afternoon or early evening. It can be difficult to find a time and place, in the middle of a busy work day and environment, to conduct such

9. See Stone, *supra* note 6, at 814-17.

10. See generally SANFORD LEVINSON, *CONSTITUTIONAL FAITH* (1988).

11. As an LL.M. student, I continued to pursue my interest in comparative studies between Jewish law and American law. I attempted to put into practice the steps I suggested, in considering how Jewish law can serve as a model for jurisprudential attitudes as well as substantive legal discussion. See Samuel J. Levine, *Jewish Legal Theory and American Constitutional Theory: Some Comparisons and Contrasts* (1996) (unpublished LL.M. thesis, Columbia University).

prayer.¹² The Orthodox Jew's working schedule must also leave room for the weekly Sabbath and other holidays throughout the year, on which a number of activities, including business, are prohibited.¹³ Another concern relates to clothing. According to Orthodox Judaism, a person must dress in a modest manner, as defined by religious law.¹⁴ Finally, the Orthodox Jew's diet is limited to kosher food.¹⁵ It is not always easy to find kosher food near the work place, or to schedule a business or social lunch if there are no kosher restaurants in the area.

Formidable as these problems may be, because they involve external matters, their solution, albeit far from simple, may lie in action alone, such as: budgeting one's time, and working longer hours to make up any lost time; dressing in a professional and modest manner; and making an extra effort to find a store with kosher food, order from a store farther away, or bring food from home.

My larger concern about starting a career related to more internal matters of religion, affecting my moral character and spirituality. Although these matters, sometimes called matters of the heart, are not always as apparent as physical acts, they are equally important, if not more central, to Orthodox Jewish practice and belief.¹⁶ Even if I would find time for prayers and holidays, and find a way to dress modestly and eat kosher food, most of my day would inevitably be occupied by mundane legal matters. The time and effort necessary to properly fulfill my tasks as a lawyer would leave little time or energy for spirituality. My religious interests would largely be relegated to whatever time I could find for them on weekends and week nights. This would be a far cry from my full-time study of Jewish law in the Rabbi Isaac Elchanan Theological Seminary, or even the substantial time and energy I was able to devote to religious study and contemplation in both college and law school.

Of course, I was not the first person to face these difficulties, and I found comfort in the advice given by a leading twentieth century Rabbinic scholar to a student who found himself in a situation not very different from my own. Rabbi Isaac Hutner, the Rosh Yeshiva—or Dean—of Yeshiva Chaim Berlin in Brooklyn, New York, for a large part of this century, received a letter from an individual who had clearly spent a number of

12. The other two prayers are in the morning and the late evening, affecting the worshipper's schedule outside work as well.

13. The Jewish Sabbath and holidays begin at sundown and last more than 24 hours, until nightfall.

14. The laws of modesty are extensive, but perhaps the most apparent include a man's wearing a yarmulke or a married woman's wearing a hair covering.

15. The laws of kashruth regulate both the types of food that may be eaten and the manner in which the food must be prepared.

16. See BACHYA BEN JOSEPH IBN PAQUDA, *DUTIES OF THE HEART* (Moses Hyamson trans., 1962).

years engaged in religious study.¹⁷ The student was worried that his entry into a secular career was somehow improper, because it would lead him to live a "double life."

Rabbi Hutner responded that, indeed, it would be improper for an individual to live a "double life," in which the personal side of life would be spiritual in nature, while the professional side would ignore religious values. Rabbi Hutner explained, however, that the student had erred in his terminology, indeed in his very approach to a career. Rather than living a double life, Rabbi Hutner wrote, a religious individual who engages in a secular career has the opportunity to live a "broad life," one in which religious values are central not only to the overtly spiritual activities in life, but also to the more mundane activities that are part of a secular career. As an example, he referred to a religious doctor who was accustomed to praying in his patient's behalf before performing surgery. The doctor, Rabbi Hutner wrote, was not living a double life; instead, the doctor lived a broad life, with the opportunity to perform professional activities so consistent with his religious principles that he was justified, on spiritual and unselfish grounds, to pray for his own professional success.

Rabbi Hutner offered a geometric analogy to further illustrate this concept. He explained that there can exist a system in which different points are scattered, in a disorganized and chaotic manner, unrelated one to another. However, when the points are arranged in an orderly manner, as points on the same circle, they can comprise a unified system, sharing a common center. If an extra point is then added to the circle, this will broaden the circle, while the circle's center and unity remain intact. Likewise, an individual who views religion as the center of life can incorporate other aspects of life, such as a secular career, to broaden that life. All areas of life will remain unified, sharing a common religious center.

Similar thoughts have been expressed by Jewish legal scholars and philosophers throughout many different ages and in many different countries. In the eighteenth century, Rabbi Moses Chaim Luzzatto (Ramchal) of Italy wrote one of the classic ethical texts in Judaism, *Mesillat Yesharim* (Path of the Just), detailing the steps an individual should take towards achieving piety.¹⁸ In concluding the work, Ramchal emphasized that in each individual's life, there is a unique way of expressing piety.¹⁹ The proper mode of pious expression will depend on each individual's vocation, inner nature, and spiritual struggles. Citing the Biblical verse, "In all your ways acknowledge Him, and He will direct your paths,"

17. PACHAD YITZCHOK, LETTERS AND WRITINGS, NO. 94 (1991).

18. MOSES C. LUZZATTO, *MESILLAT YESHARIM* (Shraga Silverstein trans., 1966).

19. *Id.* at 336-339.

Ramchal taught that regardless of what endeavors a person undertakes in life, every path can embody spirituality, and even piety, if G-d is always acknowledged.²⁰ Thus, he explained, whether a person's time is spent in overtly spiritual activities, such as religious study and contemplation, or in mundane or even menial tasks, if the actions are performed in a proper manner, the individual's unique purpose in life can be fulfilled.²¹

The notion of imbuing daily activities with spirituality is not confined to works of Jewish ethics. Maimonides, the twelfth century Spanish Jewish legal authority and philosopher, codified in legal terms the obligation to perform all of life's actions in accordance with religious principles.²² Citing the same Biblical verse as Ramchal, Maimonides wrote that all of life's activities have the potential to contribute to spirituality. For example, activities that appear to be purely physical in nature, such as eating and sleeping, when done in moderation, allow a person to be in suitable physical condition to enjoy a spiritual life as well. Likewise, Maimonides taught, a person should perform professional activities intending not solely to accumulate wealth, but to use that wealth for positive and spiritual purposes. In fact, Maimonides stated that if a person engages in business intending that such work will leave available other time for more spiritual areas of life, even the business activities are considered a form of serving G-d.

These teachings comforted me and allayed my thoughts that spending time and energy on a secular career was an obstacle to spirituality. To the contrary, according to Maimonides, through my professional career I could actually serve G-d, while Ramchal taught that I could utilize my career as a means towards piety.

Despite these assurances, however, I hoped that I could find a career path that was more than merely acceptable, in that it did not conflict with my religious ideals and left me with time to engage in spiritual pursuits outside of my job. I looked for an area of the legal profession in which I could feel that even as I worked, I was furthering my spiritual interests. I wanted a career in which I could truly live a broad life, similar to that of the doctor Rabbi Hutner described, in which I could help society and at the same time improve my own character. I concluded that criminal prosecution would give me an opportunity to attain these goals.

20. *Id.* at 338-339 (quoting *Proverbs* 3:6). The Talmud refers to this verse as a basis for all Jewish religious principles. Talmud Bavli, Berakhoth 63a.

21. LUZZATTO, *supra* note 18, at 336-339.

22. MISHNE TORAH, Laws of De'oth 3:2-3. See also MAIMONIDES' INTRODUCTION TO PIRKE AVOTH ch. 5.

Part III: The Broad Life of the Jewish Prosecutor

Perhaps the most obvious way prosecutors help society, simply stated, is by convicting criminals and putting them in jail. In a country in which crime is one of the biggest problems we face, I can at least feel that I am doing my part in combatting this problem. Working in Brooklyn, New York, where crime is an even greater problem than in most of the country, I sense that there is an even greater need for effective criminal prosecution.

The Jewish religious tradition speaks highly of those who work to cure the ills of society through the legal process. The Talmud states that: "A judge who decides a case properly is considered, as it were, a partner with G-d in creation, because justice sustains the world."²³ Similarly, the Mishna in Avoth teaches that the world's existence is dependent on three conditions, one of which is justice.²⁴ Rabbi Jacob ben Asher, a leading Medieval authority in Jewish law and author of a Code of Jewish Law, commented on these statements in his introduction to the section of the Code dealing with the judicial process. He explained that G-d created the world with the purpose of nurturing a peaceful and productive society. When criminals commit acts which lead to the destruction of societal peace and order, these acts counteract G-d's purposes. Thus, a judge who properly brings criminals to justice is remedying society's evils and helping further the purpose of G-d's creation. The judge is thereby a partner with G-d in creation.²⁵

As a prosecutor, I feel that I similarly further the purpose of creation, by helping the criminal justice system return order to the world. As a result of my work, society is better able to function in accordance with G-d's plans, in an orderly and productive manner. I can even feel that, as the Talmud puts it, I am a partner with G-d in creating a better world.

There are also less obvious ways in which a prosecutor's role entails helping others, on an individual level. For example, in addition to society at large, there are usually specific individuals who are the victims of crime. The victims must be treated with compassion and respect, having already suffered so much. The prosecutor should take great care to minimize any further pain a victim may endure in the effort to convict the perpetrator of the crime. Moreover, the immediate victim is not the only one who is hurt by a crime. The victim's family and loved ones are, in their own ways, victims as well; in fact, in the case of a homicide, they are the ones who continue to suffer long past the death of the deceased. They must also be comforted, and they may rely on the prosecutor to help bring an end to

23. Talmud Bavli, Shabbath 10a.

24. Talmud Bavli, Avoth 1:18.

25. TUR SHULCHAN ARUCH, Choshen Mishpat, 1.

their current sorrow, by obtaining a guilty verdict against the individual who has caused them such grief.

Additionally, the prosecutor has to be concerned with the well-being of those who witness crimes. The very act of witnessing a brutal crime can be a horrifying event; testifying in court can deepen the horror. I have seen and sat with witnesses who were reluctant, and even scared, to testify. Some witnesses fear that the defendant, or the defendant's friends or family who are often sitting in the audience, will seek revenge for the testimony. Other witnesses are reluctant to speak in front of twelve jurors, a judge, lawyers, and others in the courtroom, who are staring at them and listening to their every word as they describe the terrible events they observed. Witnesses may also be scared of the defense attorney, who often challenges what they say, sometimes in a very aggressive manner. The prosecutor must remember that the witness is not simply another piece of evidence. Amid the pressures of trying to obtain a conviction, the prosecutor should not forget that there are human beings involved, who must be treated with dignity, respect, and compassion.

As a prosecutor, I thus have the obligation and opportunity to integrate many of my religious and professional goals. In helping the various individuals seeking my assistance, I practice one of the fundamental tenets of Judaism, "Love your neighbor as yourself."²⁶ Moreover, my actions conform with the particular concern expressed in the Bible for helping the downtrodden, including victims, widows, orphans, the sick and the poor.²⁷ These individuals are often the very ones who require special attention from the prosecutor. Finally, helping others in the manner demanded of a prosecutor allows me, at the same time, to improve myself, in terms of my sensitivity to others and my moral character.

Another prosecutorial duty in which I find both professional and religious satisfaction is my duty to do justice. As a prosecutor, I occupy a unique place in the practice of law, in that I do not represent an individual client. I represent the People of the jurisdiction in which I work; I serve the People by doing justice. Part of doing justice is seeking the truth and trying to convict only those defendants who are truly guilty.²⁸ The notion of doing justice and providing fairness to the defendant is consistent with

26. *Leviticus* 19:18. The Rabbinic commentary on this verse, TORATH KOHANIM, cites Rabbi Akiva's statement that "This is a fundamental principle in the Torah." See 3 PENTATEUCH AND RASHI'S COMMENTARY 87b (M. Rosenbaum and A.M. Silberman trans., 1932).

27. See, e.g., *Exodus* 22:20-21; 23:9; *Leviticus* 19:33-34; *Deuteronomy* 24:14, 17-22.

28. As Justice Byron White wrote in *United States v. Wade*, "Law enforcement officers have the obligation to convict the guilty and to make sure they do not convict the innocent. They must be dedicated to making the criminal trial a procedure for the ascertainment of the true facts surrounding the commission of the crime. To this extent, our so-called adversary system is not adversarial at all; nor should it be." 388 U.S. 218, 256 (1967) (White, J., dissenting in part and concurring in part).

my religious principles. The Bible and the Talmud prescribe a number of procedures to insure justice and fairness in the courtroom.²⁹

American law similarly contains a number of safeguards, such as the requirement imposed on the prosecution to disclose to the defendant and the defense attorney any exculpatory evidence that arises.³⁰ The prosecutor seeks truth, and therefore should support laws that promote ethical conduct by furthering the possibility of obtaining the truth. Certainly, it would be unethical to prosecute a defendant despite knowing of that defendant's innocence. Under the same principle, the disclosure of exculpatory information helps assure that an innocent defendant is not convicted.³¹

I have seen the concern for not prosecuting an innocent defendant taken a step further than simply disclosing exculpatory information. I was involved in a case in which the eyewitness's description of the crime had been sufficient for an indictment, and, if believed by the jury, was sufficient for a conviction. Nevertheless, we were not certain that the witness's testimony was true. Therefore, we offered the defendant the opportunity to take a polygraph test relating to his alleged involvement in the crime. If he failed the test, this failure would not be used as evidence; if he passed, the case would be dismissed. The defendant took the test and failed, so we were able to continue the prosecution, confident that we were not prosecuting an innocent man.³²

29. See, e.g., Talmud Bavli, Shevuoth 30a-31a, inferring a number of courtroom procedures from the Biblical commands, "Stay far from a false matter," *Exodus* 23:7, and "In righteousness you shall judge your neighbor." *Leviticus* 19:15.

See also Leslie Griffin, *The Lawyer's Dirty Hands*, 8 GEO. J. LEGAL ETHICS 219, 268-70 (1995)(citing Basil F. Herring's thesis that in Jewish law, the two purposes of the judicial process are to attain the truth and to help the disadvantaged, and discussing the application of these principles to contemporary legal ethics).

30. See *Brady v. Maryland*, 373 U.S. 83 (1963).

31. Granted, this depiction of the prosecutor's attitude may be somewhat idealized. At times, despite knowing that a defendant has committed the crime, the prosecutor may still be unable to obtain a conviction. The causes for this may range from a lack of admissible evidence to an inexplicable jury verdict. In such cases, it is difficult for the prosecutor to feel that justice has been done. Moreover, a prosecutor, as a human being, has a competitive drive to win, and will naturally be disappointed with failure. In fact, if a prosecutor is satisfied with an acquittal—even a just one—there can exist the danger that the prosecutor will be a less effective advocate for the People. See generally Fred C. Zacharias, *Structuring the Ethics of Prosecutorial Trial Practice: Can Prosecutors Do Justice?*, 44 VAND. L. REV. 45 (1991).

Nevertheless, I think that the proper prosecutorial attitude includes a respect for the law that allows for a certain level of acceptance of even an adverse verdict. See *Berger v. United States*, 295 U.S. 78, 88 (1935) (stating that the aim of the prosecution "is not that it shall win a case, but that justice shall be done").

32. I recognize that the prosecutor is often confronted with numerous and more complex ethical considerations and decisions, see Bennett L. Gershman, *A Moral Standard for the Prosecutor's Exercise of the Charging Discretion*, 20 FORDHAM URB. L.J. 513 (1993), but a full discussion of these issues is outside the scope of this Essay.

Even after obtaining a conviction, a prosecutor will not always seek the maximum sentence for a crime, instead taking into account the defendant's potential for rehabilitation. It is in the interest of both the defendant and society for the defendant to receive a sentence that suits the crime. A prosecutor may note that there are mitigating circumstances, and request a lighter sentence than would be available under statute. In the case of a minor drug offender, who sold small quantities to support an addiction, the prosecutor may feel that incarceration would not be productive, and therefore may choose an alternative to sentencing, such as medical treatment. In this way, the prosecutor truly shows a concern for all of society, including even the defendant.³³

Finally, I feel that my work as a prosecutor is appreciated by those I help and serve, the People. When I tell friends and acquaintances that I am a prosecutor, they almost universally express both respect for my choice of profession and gratitude for the fact that I am trying to protect them from crime. Thus, my profession allows me to follow the advice of Pirke Avoth, that a person should engage in activities which are inherently positive as well as respected by others.³⁴ Moreover, because the prosecutor is a representative of the criminal justice system, it is important for the prosecutor to earn the public's respect and support. The prosecutor can then be even more effective, resulting in a safer and more productive society.

Conclusion

Based on my experiences, I feel that as a prosecutor, I have a unique opportunity to integrate my religious principles with my professional life. Professionally, I am involved in the pursuit of justice and fairness, a goal consistent with Biblical and Talmudic principles. If I am successful, I help return order to society, benefiting the members of society while at the same time helping further the purpose of G-d's creation. In the course of my work, I observe many Biblical tenets by helping a variety of individuals make their way through difficult, painful and confusing times. Finally, I feel that those I help and serve are appreciative of my efforts. Thus, my life as a prosecutor is truly a broad life in the sense that Rabbi Hutner defined it, a life in which religious ideals and professional goals not only coexist but actually complement each other, motivating the very same actions.

33. See Carol A. Corrigan, *On Prosecutorial Ethics*, 13 HASTINGS CONST. L.Q. 537, 538-39 (1986), noting that a prosecutor speaks for not only the victim or the police, but for all the People, including the defendant, the defendant's family, those who care about the defendant, and the citizens who comprise the community as a whole.

34. Talmud Bavli, Avoth 2:1.

Clearly, there are many areas of the legal profession that offer lawyers opportunities to integrate their professional lives with their spiritual lives. Lawyers in many fields contribute to a productive and just society and faithfully and effectively represent and counsel their clients. I hope that I have offered a glimpse of the way I have found, at least in this early stage of my career, that through my work as a prosecutor I have been able to integrate the legal profession with Orthodox Judaism, in a way that has allowed me to live a broad life comprised of both a professional career and spirituality.