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Dear

I am deeply troubled and gravely concerned over the action which has been taken by Rabbi Roberts in opposing the application made to the local authority in setting up an Eruv in North-West London.

It would seem that our Rabbi has seen fit to write a letter whose primary aim was to compromise a member of our synagogue whose evidence at the Appeal Hearing was considered vital. In doing so, he has sided with a body of people, including both gentiles and irreligious Jews, whose objective in life is to create as much harm as possible to the Jewish community. This action was both wrong and evil, and the letter which was written would appear to contradict statements made by him to various members of the community.

In order to save any misunderstanding, let me place on record that I firmly believe that Rabbi Roberts is entitled to hold any views he chooses as regards the Eruv or on any other matter.

However, this does not entitle him to break his word or annul undertakings which he gave, to send letters or documentation endeavouring to discredit or cause harm to Orthodox Jews working within the framework of the Shulchon Oruch. His action goes even further, in so far as it creates tremendous bad feelings, barriers and dissension within the community as is presently reflected by the anger felt at this time in the North-West London area.

DRAFT

2

No Jew, let alone a Rav of our community, can be allowed to get away with this kind of conduct. We look to our Rav to act as a leader, who inspires the community by his conduct and actions. What has happened over the last week is unforgivable, a cause for shame and embarrassment, not just by the members of the Hendon Adath, but by all Jews across every divide.

I am shocked and saddened by what has happened, and have to contain feelings of tremendous outrage in trying to write this letter without giving vent to these innermost thoughts.

Having had the opportunity to reflect on what has transpired, I cannot accept that these events should now be forgotten.

The Hendon Adath community must consider which route it wants to take. There are clear indications as to what is happening to the community, and the chasm which has been revealed between the vast majority of its members and the Rav. If no action is taken, we shall witness the total disintegration of our community, an event which would destroy the life's work of some very prominent individuals.

DRAFT

3

Might I suggest that the problem be tackled in the first instance by an approach to a highly respected independent Rav, to whom this whole incident should be explained in the "cold light of day" by a representative body of members from our synagogue Board.

The Rav should, of course, be advised of the action being taken, without being asked to sanction it.

Yours sincerely