

**Application to Barnet Council
Town Planning & Research Committee
for the North West London Eruv**

Briefing Pack

Salient Points

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Baltimore

Maryland

**UNITED SYNAGOGUE
ERUV COMMITTEE**

February, 1993

THE UNITED SYNAGOGUE
ERUV COMMITTEE



15th. February, 1993

(Addressed to Barnet Town Planning & Research Councillors)

TP&R will be considering the application for an eruv on the 24th February. We would like to ask for your support to allow us to provide this amenity for our community.

As the application is unusual, at least in this country, we thought it might prove useful to highlight some salient points.

- **More than 10,000 Barnet residents will benefit from the eruv, including mothers, the old and the handicapped.**
3,450 adults have signed a petition urging you to grant planning permission.
- Planning consent is required for the construction of **85 posts with 950yds of line** to complete the eruv, where existing natural boundaries do not exist.
The additional posts and wire are environmentally insignificant - a fraction of one percent of existing street furniture in the area.
- This application is proposed by the United Synagogue of Great Britain and supported by the **Chief Rabbi of Great Britain** and his Ecclesiastical Court.
- A small number of non-observant and ultra-orthodox Jews oppose the idea of an eruv. Contrary to unsupported and irresponsible claims by some opponents, including certain Councillors, **the eruv is of no significance to those who do not recognise it.** It is totally inert and imposes no restrictions on others whatsoever.
- There are eruvs established in **over 100 cities around the world** and their effect on inter-community relations is entirely positive as demonstrated in Melbourne, Toronto, Los Angeles, Boston, Washington DC, Antwerp, Strasbourg, Gibraltar and elsewhere. There is **no experience of 'divisiveness', vandalism or any other problem.**
- All costs and ongoing maintenance will be borne by the Jewish community.

We enclose some further background material for your information. If you have any questions, please feel free to contact me. The eruv will stand to the credit of Barnet and signify its sensitivity to the needs of women and the disabled within the community.

Sincerely,

David Schweitzer

9 WEST HEATH ROAD LONDON NW3 7UX

TEL 071-433 3434 FAX 071-433 3934

Committee

Laurence Begner, Brian Berenblut, Edward Black, Joe Bloomberg, David Cohen, Daniel Drukarz, Jeremy Harshkorn, Michael Goldblatt, Michael Posen, David Schreiber, Sima Weinberg

Rabbinic Panel

Rabbi Isaac Bernstein (Finchley), Dayan Ivan Binstock (Golders Green), Rabbi Edward Jackson (Hampstead Garden Suburb), Rabbi Alan Kimche (Ner Yisrael), Rabbi Sidney Silber (Hendon)

Supervisory Authority

Chief Rabbi Dr. Jonathan Sacks and the London Beth Din

Technical Officer

Alan Perrin B.Sc.

How does it affect people in the area?

Much like a ramp for the disabled - it can be considered a minor loss of amenity for the general public but an essential facility to a significant minority. The posts are only significant to orthodox Jews and will be ignored by everybody else.

Why can't the Rabbis give a dispensation or change the rules?

The Eruv is the accepted remedy and it has been respected and approved by host cities throughout the centuries and all over the world.

Does the Eruv create a ghetto?

An Eruv is the mark of a free community, integrated within its host society yet continuing to uphold and respect traditional family and religious values. In contrast, a ghetto is a compound within which Jews have been forced to live as a result of persecution and is therefore an inappropriate name.

Are there Eruvs anywhere else?

There are Eruvs in Canada, Belgium, France and Gibraltar as well as in Australia. In the United States there are Eruvs in most major cities, including Detroit, Miami, Pittsburgh, Baltimore and several in New York. An Eruv opened in Boston a few weeks ago. There is an Eruv in Washington DC which includes the Supreme Court and the White House! The Mayors of Los Angeles and Moorabbin, Melbourne, have written to Barnet encouraging them, based on their positive experience, to approve the Eruv.

Tom Bradley, Mayor of Los Angeles, wrote to the Mayor of Barnet:

"It was with great pleasure that I took action some years ago which helped the members of the local congregation to celebrate the sabbath more comfortably and meaningfully, simply by supporting their petition to erect an Eruv."

The action was not without controversy here in Los Angeles, but the ultimate result was most gratifying. The fears expressed by those who were initially opposed to the Eruv never materialised.

I hope that you will help the observant Jews in your community enjoy the observation of the Sabbath."

How do other people feel about the Eruv?

No major planning objections have been raised but some people, often non-practising Jews, feel uneasy at the thought

of an area being designated as having a particular significance to other Jews. The United Synagogue believes that these natural anxieties will quickly dissolve as everyone discovers that the Eruv is totally benign and greatly appreciated.

Mayor Barry Neve of Melbourne, Australia, in a recent letter to the Mayor of Barnet, wrote:

"I believe that some concerns have been raised in London as to the Eruv creating divisiveness ... our experience does not support these concerns at all."

If it is symbolic, why not just imagine the Eruv?

To a large extent it is imaginary and if there would be natural boundaries for 100% of the perimeter we would not need any street furniture at all - as is the case in Strasbourg, France, where the canal and railway line are sufficient. It is only the need to span the gaps that gives rise to the application.

Local support

The proposal has the full backing of the two local MPs, John Marshall and Hartley Booth and of Jewish Care which is the largest Jewish social work agency in the UK.

The movement for an Eruv has been promoted by the four United Synagogue Community Centres at Hendon, Golders Green, Finchley & Hampstead Garden Suburb as well as by other local independent congregations.

Well over 10,000 local people will benefit directly from the Eruv.

Misconceptions about the Eruv

It is clearly not simple to explain the Eruv story and naturally people are anxious about what sounds like a strange and 'new' idea. This anxiety has been expressed by a handful of people - primarily from within the Jewish community.

The fact is that the Eruv will not inconvenience anybody or cost them money. It will be a great benefit to thousands of local residents and enable them to get about freely on the Sabbath.

This country has a fine tradition of tolerance for minority groups and their harmless practices and we look to the support and understanding of our co-religionists as well as of the wider community among whom we are proud to live.

For further information, please contact THE UNITED SYNAGOGUE ERUV COMMITTEE
9 West Heath Rd. NW3 Tel 071-433 3434 Fax 071-433 3934

Beth Din, London

בית דין צדק
דק"ק לונדון והמדינה

COURT OF THE CHIEF RABBI

ב"ה

ADLER HOUSE
TAVISTOCK SQUARE
LONDON, WC1H 9HP
Telephone: 071-387 5772
Fax: 071-383 4920

Your Ref:

Our Ref:

11th February 1993
20 Shevat 5753

To Whom It May Concern

The London Beth Din is the Court of the Chief Rabbi, the religious authority of the United Synagogue which has 42 synagogues in London and a membership of 39,000.

The provision of an eruv is a positive precept in Jewish law and a requirement of any established community. It enhances the Sabbath enjoyment of all and particularly for the elderly, the disabled and young families.

The legal effect of an eruv is to extend the notional domain within which carrying is permitted, as indeed it is in a private home, on the Sabbath.

We have been asked to review the plans for the North West London Eruv, as submitted for planning consent to Barnet Council, and to rule on its validity under Jewish law.

We have further been asked to comment on various statements that have apparently been made by certain councillors and others regarding the nature of an eruv and its effect on non-users.

This court has reviewed the plans in detail, has considered the specific area and any special features therein and surveyed each site.

We confirm that the proposed eruv complies in all respects with the requirements of Jewish law.

Contrary to statements attributed to certain councillors and others and publicised recently:

- The eruv, when constructed, whilst enhancing the Sabbath enjoyment of practising Jews, has absolutely no effect on other people. Jews who prefer not to use the eruv will simply ignore it, as will non-observant Jews and non-Jews.
- The posts and wire required for an eruv have no intrinsic religious significance and there is no religious ceremony associated with their construction.
- The eruv does not mark a 'ghetto'.
- An eruv is a public symbol of tolerance and mutual respect. It indicates a community free to practise and enjoy its own traditions as part of, and integrated within an understanding and tolerant society.



Dayan Ch. Ehrentreu
Head of the Ecclesiastical Court





What is an Eruv?

The traditional Jewish Sabbath offers a respite from the mundane activities of the working week. There is a 'code of practice' which orthodox Jews uphold, which safeguards this time for family and spiritual pursuits. We are encouraged to see ourselves as a community, with all the social responsibilities involved.

Jewish people are allowed to carry on the Sabbath anywhere within a private or community area and indeed all do, including the most ultra-orthodox, within their own homes. The Eruv is the designation of such a community area and the marking of its boundary, outside of which we are restricted from carrying or pushing wheelchairs and prams on the Sabbath.

Who needs the Eruv?

Mothers presently cannot leave their house or flat with babies or toddlers as they may not push a buggy chair or carry the paraphernalia of little kids - bottles, nappies etc. This means that an orthodox couple, with young children, generally cannot go to Synagogue together on Saturday or even visit family or friends.

In a medical emergency, of course, all Jewish rules are suspended, but on a normal Sabbath, without an Eruv, people confined to a wheelchair or who require walking aids cannot go out or be taken out of their home.

Every practising Jew will benefit as the restriction against carrying extends to keys, a prayer book, glasses etc. A petition signed by 3,333 adults in favour of the Eruv is to be delivered to the Barnet Town Hall on Tuesday 26th January.

Who decided to build an Eruv and what area does it cover?

There is a substantial orthodox population in North West London, particularly in the contiguous areas of Hendon, Golders Green and Hampstead Garden Suburb. In response to popular demand from the communities themselves, the United Synagogue, under the supervision of the Chief Rabbi of Great Britain, have planned the least obtrusive Eruv to include all the residential areas of NW4 & NW11.

Why hasn't there been an Eruv in England before now?

There has been a growing awareness of the issue over recent years but it is only now with communal needs more vocally expressed, and Rabbis more closely in touch with the needs of their communities, that the demand is being translated into action.

How is it made?

As the Eruv is only symbolic, natural or existing boundaries, such as motorways or railway lines, are used to define its limits. Only wide gaps or roads need to be spanned with a line, supported by posts.

In consultation with Barnet officers, three types of posts and three grades of wire have been specified, depending on the location. These range from the standard 3.5m plastic-coated tubular steel traffic posts, used for footpaths, to 6.5m posts for trunk roads. Maximum diameter of posts is 114mm. The wire used for trunk roads is braided stainless steel of the same 3mm diameter as telegraph wire. Shorter spans and minor roads will use nylon monofilament line.

What is the Application to Barnet Council for?

The Public Works Committee of Barnet have satisfied themselves about the technical and

safety aspects of the Eruv and have approved a licence with suitable safeguards for maintenance and insurance.

The application now before Barnet's Town Planning & Research Committee is for the construction of some 85 poles and about 950m of line. There are presently about 50,000 poles and some 2,000,000m of overhead wire in the area so the incremental street furniture is negligible.

What about the Department of Transport?

The DoT is directly responsible for trunk roads and is advising on compliance with highway use and safety requirements.

Who will pay for the Eruv?

The cost of establishment and ongoing maintenance will be borne by the local Jewish community.

"There is a long tradition linking the establishment of Eruvs with the secular authorities in the great political centers where Jewish communities have lived".

**President George Bush
The White House, 1990**

THE UNITED SYNAGOGUE
ERUV COMMITTEE

PLANNING ISSUES FOR CONSIDERATION BY THE
TOWN PLANNING & RESEARCH COMMITTEE
LONDON BOROUGH OF BARNET

As you will be aware there is a statutory requirement that decisions on planning applications, must be made in accordance with the development plan unless material considerations indicate otherwise.

Our assessment of the relevant planning criteria are as follows:

Development Plan Policy

The adopted Barnet UDP does not consider the concept of an eruv. Therefore other material planning considerations must be examined.

Visual Impact & Highway Safety

The siting of each and every pole has been determined following extensive consultation and advice from the Borough's Officers. We are therefore confident that the existence of the (relatively) few poles required will be visually insignificant in the context of the existing street furniture in the Borough, which they are designed to match and will have no adverse impact on the safety of highway users.

Loss of Amenity

No planning arguments to support any suggestion of a perceived loss of amenity have been advanced in objection to the scheme. Accordingly, we consider that the existence of the Eruv, in planning terms, will not cause demonstrable harm to interests of acknowledged importance. Furthermore, given that the eruv will greatly enhance the quality of life for a substantial minority of residents in the Borough, for which there is a proven need, we would urge you to grant planning permission for its establishment.

JEWISH CARE

*Providing services for elderly,
mentally ill, visually impaired
and physically disabled people
and their families.*

Registered Office

Stuart Young House
221 Golders Green Road
London NW11 9DQ
Telephone (081) 458 3282
Fax (081) 455 7185

To Whom It May Concern

February, 1993

The North West London Eruv

Jewish Care is the largest Jewish social work agency in the United Kingdom. It provides a wide range of services for elderly, mentally ill, visually impaired and physically handicapped people and their families. Its head office is based in Golders Green and serves the increasing needs of the sizeable Jewish population in the London Borough of Barnet.

In addition to administering four residential homes located in the Borough, the agency also serves the needs of many hundreds of clients living in their own homes. It also manages the Michael Sobell Day Centre, the largest Jewish Day Centre of its kind in Europe which caters for a weekly membership of nearly 2,000 people.

A relatively large number of Jewish Care's clients have limited mobility. As a result they are unable to get about without the assistance of wheelchairs, zimmer frames and other aid. As a consequence, on the Jewish Sabbath they are confined to their own homes, cut off from the synagogue and isolated from the community.

It is an important tradition on the Jewish Sabbath to encourage and enable grandparents, parents and grandchildren to come together thereby underlining the importance of the family unit. Unfortunately an increasing number of our elderly and isolated clients are unable to benefit from this on the Sabbath because there is no Eruv.

We, therefore, give our wholehearted support to the United Synagogue's ERUV as immense benefit will be derived by a considerable number of clients dependent upon Jewish Care for their support. We are constantly trying to encourage families to take an increasing responsibility for their more isolated members and certainly the construction of an ERUV will immensely assist us with this task and at the same time enhance the quality of life for thousands of people.

On behalf of the people dependent on Jewish Care, we trust and hope that you will give the request for an ERUV your full and sympathetic consideration and support. This would be in keeping with Barnet's traditional sensitivity to the religious, cultural and welfare needs of its citizens.

Yours sincerely



MELVYN CARLOWE
Executive Director

Petition to Barnet Council To Approbe the Eruv

We, the undersigned, each eligible to vote in Barnet,
support the establishment of the Eruv in NW London

Name	Address	Signature
This Petition was signed by		
3,450 adults who are eligible		
to vote in the Borough of		
Barnet.		
Over 3,000 of them live in		
the immediate area of the		
Eruv. In the light of this un-		
precedented response, it is		
now clear that the original		
claim that 10,000 people		
want the Eruv is probably		
understated.		

The Economist

FEBRUARY 6TH-12TH 1993

SIGNAL FROM STERLING

pages 12 and 2

WHAT PRICE RISK?

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HOBBLED HEALTH REFORMS

page 2

MILITANT HINDUS

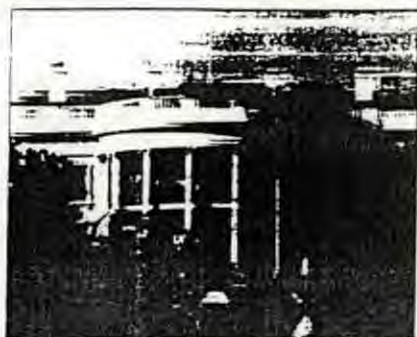
pages 21-2

Drawing the Jewish line

WHEN John Major meets Bill Clinton in the White House on February 24th, he may not know it but he will be in part of an *eruv*, an area where orthodox Jews can forget about some of their normal Sabbath restrictions. On the same day back in Britain, Barnet council's planning committee is due to decide whether six square miles (15.5 square kilometres) of leafy north London can become an *eruv* too. Controversy over the decision is fierce.

As you might expect of an idea thought up by Solomon, the *eruv* is an ingenious invention. On the day of rest, orthodox Jews may not carry things in public places. But carrying is permitted in the home. By marking out an area as an *eruv*, Jews symbolically extend the "private" domain where they can push prams and wheelchairs or carry keys and food on the Sabbath. Existing boundaries, such as railways or motorways, can form the perimeter, but any gaps need to be filled by symbolic "gateways" of thin wire stretched between tall, slender poles. Barnet's *eruv* would run along the M1 motorway and the tracks of the Northern Line, but it would also need 85 poles.

Although *eruvim* have existed for centuries, they have lately been spreading fast. The United States has dozens, many of them—like those in Baltimore, Los Angeles and Miami—inaugurated in the 1980s. The one that contains the White House in Washington dates from 1990; Boston's *eruv* opened last December. There are *eruvim* in Toronto and Mel-



Welcome to an *eruv*

bourne, in Antwerp and Strasbourg. London already has a tiny one (since 1990), in a Golders Green cul-de-sac.

So why the fuss? Opponents say the poles, some of which would be in Hampstead Garden Suburb, a conservation area, would be ugly; but they have deeper worries too. "I'm very disturbed indeed, because we all know on what frail foundation religious toleration rests," says Lord McGregor, who besides being chairman of the Press Complaints Commission was also chairman of the Hampstead Garden Suburb Trust until he resigned over the *eruv* at a stormy meeting last September. He fears that, by introducing religious considerations into planning decisions, the *eruv* would set a dangerous precedent: "totem poles" might come next.

The most vigorous anti-*eruv* campaigners are themselves Jewish. The scheme is sponsored by the United Synagogue, the main body of orthodox Jews in Britain. But some ultra-orthodox sects are

quietly ignoring the *eruv*: how are they to know that some piece of the wire has not snapped during the Sabbath? Liberal Jews tend to be openly hostile. Many say the wires and fences remind them of the ghettos and camps from which they escaped. They see the plan as divisive and fear it will incite anti-Semitism. They predict an influx of orthodox Jews that would change the area. Roy Shutz, the Conservative leader of Barnet council, dislikes the idea of an "insular" group asking for special treatment: it is, he says, a question of integration versus segregation.

Supporters argue that the *eruv* is a "fence of freedom, not of incarceration". It would benefit more than 10,000 orthodox Jews, they say, and do no harm to any of the other 170,000 people living in the area. In a zone that already has 40,000 poles and 5m feet of wire, most would simply be unaware of it. Edward Black of the United Synagogue's Eruv Committee claims the demand for an *eruv* is generated partly by the growing power of orthodox women who want to wheel their babies on the Sabbath. He also points to the trouble-free experience elsewhere. Tom Bradley, the mayor of Los Angeles, wrote to reassure Barnet that "the fears expressed by those who were initially opposed to the *eruv* never materialised."

Eruv supporters mustered 3,333 signatures to a petition delivered to Barnet town hall last month. Anti-*eruv* campaigners are organising a counter-petition. The lawyers among them are also, in the best Talmudic tradition, poring over the minutiae of English law in a bid to scupper the plan. The decision on February 24th promises to be close.



TONIGHT'S WEATHER: FROSTY

TONIGHT'S WEATHER: FROSTY

Evening Standard

LONDON, MONDAY, 25 JANUARY, 1993

30p

LONDON VOICE

Battle of the Sabbath-

How plans to give Jewish mothers somewhere to wheel their babies has ruffled Hampstead Garden Suburb.

By DINA RABINOVITCH

LORD MCGREGOR, chairman of the Press Complaints Commission, has had his fair share of public scrutiny these past few weeks. But as if scandal-prone royals weren't enough for any man, all has not been quiet on the McGregor domestic front either.

Baron McGregor of Durris is also Life Peer of Hampstead, and in fact chose to reside in loch-free Hampstead Garden Suburb, that genteel area of London where strict laws govern every aspect of a man's castle, down to the colour of his front door. But even here, monsters lurk below the manicured surface.

Recent council meetings in this green and pleasant corner of London have become so heated that local politicians have been yelling "Shut up" at their citizens, and the local newspaper, the Hampstead and Highgate Express, has run increasingly lurid tales of threatened racial violence. Lord McGregor, chairman of the Hampstead Garden Suburb Trust, the body responsible for keeping the suburb's founders from turning in their graves, has resigned.

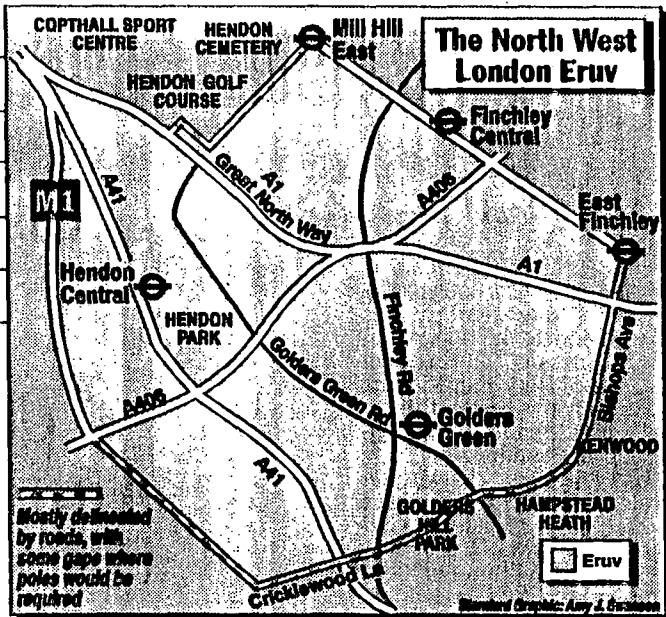
The issue is the request of the local orthodox Jewish community to create an eruv — a religious requirement involving the setting up of some telegraph poles and wires.

Like Lord McGregor, I have also spent many years in this neighbourhood, and what I have learned about my neighbours from the eruv debate is that though we grieve over the Bosnian crisis, we are not able to tolerate religious differences in our own backyards.

According to Jewish law, on the Sabbath, when all industry is forbidden, one may not carry objects in public areas. What does carrying have to do with industry? It is seen as the first step of any economy: distribution and transportation. In practice, this means that I, for example, as an orthodox Jewish mother, cannot push a buggy carrying my children on the Sabbath. However, carrying is permitted in an area considered a private, rather than a public, domain. An eruv is a means of creating the conditions of a private domain in a public area; crudely, setting up boundaries around the district, to enable orthodox Jews within the area to push buggies or wheelchairs on the Sabbath.

MOST OF the boundaries for the proposed eruv in Barnet already exist — the M1, for example — but any gaps would have to be spanned by telegraph poles and wires. "For goodness sake," said the man from the Church of England at one of the local meetings I attended, "why on earth can't a dispensation be given to help these poor people in wheelchairs who can't get about on the Sabbath?"

Judaism is a legal system, and the eruv is a legal fiction within that system, creating a private domain out of a



public one; in effect, it is the dispensation. But because those who keep the eruv must constantly be aware of where it is in operation, the dispensation is not one which allows them to forget the original prohibition and the reasons for it.

In most cities where there is a large Jewish population, an eruv has been set up. So why the acrimony in London?

Lord McGregor told me: "The introduction of posts and wires will become a focal point for all sorts of disagreeable and damaging activities, such as vandalism."

This fear has been fuelled by a report of a Jewish vigilante group planning to patrol the eruv. Local police say this is a hoax.

Since the concerns about vandalism have surfaced, the mayors of Melbourne and Los Angeles have sent letters to the mayor to assure him there have been no such episodes in their cities.

I myself wondered how the talk about vandalism of the eruv started — until a recent planning meeting. The well-groomed lady in front of me noticed me taking notes. "All one has to do is take a pair of

wire-cutters to it," she said. When she saw the look on my face, she realised she'd mistaken her audience and quickly added: "Well, I wouldn't do that, of course, but here are people who will."

Lord McGregor told me there were a host of other reasons for his opposition. "We have for a long time in this country maintained and defended religious tolerance and a basis for destroying this is one group behaving in a manner to affront others. Very large numbers of people are affronted by potentially unsightly physical trappings in an outstanding area of natural beauty."

Those who state such a case — and at meetings around Barnet non-orthodox Jews and non-Jews have used the same grounds for their opposition — are really saying that to be tolerant we must not tolerate any overt religious activity. But this is not tolerance. We are not all the same; and in a real democracy we are not all required to be identical versions of each other. Telegraph poles and wires in Barnet? Whatever next — a mosque in Regent's Park?

What it's all about

WHAT IS AN ERUV? It is an area, designated by Jewish authorities, in which Jewish law on the carrying of objects is suspended. It enables Jews to carry things — such as keys, handkerchiefs and even walking sticks — on the Sabbath that they are not otherwise allowed to carry, except in their own home. It is extended to the pushing of prams.

WHAT DOES IT LOOK LIKE? Its borders can be marked by natural or existing boundaries (such as rivers, motorways or railway lines), but where these are absent a thin wire, supported by poles (like telegraph poles), can be used to complete the circuit.

WHERE ARE THEY? There are more than 100 eruvs around the world, including in Melbourne, LA and Washington DC, incorporating the White House.

WHAT IS THE APPLICATION FOR? The plan is for an eleven-mile perimeter eruv, requiring 84 poles and a total of about 950 metres of wire.

ARGUMENTS FOR: Relaxing Jewish law allows greater freedom of movement on the Sabbath. It is a respectful way of lessening the pressures of strict orthodoxy. The cost would be borne by the Jewish community.

ARGUMENTS AGAINST: Other ethnic or religious groups may demand special facilities in the area. There are also fears of inviting vandalism against the Jewish community. Some people consider the poles unsightly.

MONDAY, 25 JANUARY, 1993—39

free zone

A matter of 85 poles on top of the 50,000 already there

MY GRANDFATHER was an Orthodox Jew, a venerated tzadik (righteous man), who would walk to synagogue on the Sabbath wearing his handkerchief knotted around his neck so as not to break the law by carrying anything in his pockets, writes Matthew Lewin.

I remember him talking to me scathingly about the hypocrisy of Jews who employed "Shabbas goys" — gentiles who would come in on Saturday, turn lights on and off, cook food, and carry out tasks forbidden by the Sabbath laws.

I am sure he, a distinguished scholar of the talmud, would have been just as scathing about the "relaxation" of those same laws within an eruv. To him, the definition of a symbolic area using motorways, railway lines and wires strung across poles in order to enlarge the private domain, would have been an absurdity.

Yet the concept of an eruv is a long-established one. There is an entire section of the talmud devoted to it, I am told, and there are successful eruvs in place in Canada, Belgium, France, Gibraltar, Australia — as well as in a whole clutch of major cities in the United States (including one in Washington DC which includes the Supreme Court and Baptist President Clinton's White House).

There is also one in Strasbourg, which is defined entirely by canals and railway lines, and which therefore has no wires strung between poles across gaps or "gateways" in the eruv boundary.

The proposed eruv in Barnet would benefit what the United Synagogue's eruv committee describes as a "substantial" number of observant Jews — perhaps as many as 10,000 people. The committee, for example, had little trouble finding 3,450 people to sign the petition in favour of the eruv which went to Barnet Council on Tuesday — although members admit that the signatories clearly included people who are not themselves observant but who still support the idea in principle.

Thousands stand to benefit

Like my grandfather, the ultra-religious reject the idea altogether. Reform and Liberal Jews do not need it. But there is no doubt that thousands will benefit by being able to carry their prayer books, keys and spectacles as they walk to synagogues within the eruv, as well as push children in prams and people in wheelchairs. It will also benefit Jews who break these laws and feel uncomfortable about it.

It is certainly no duty of Barnet Council, the community at large, or the Ham & High, to pass judgment on the religious beliefs and practices of those who want to establish the eruv.

And if, like in Strasbourg, there were no gaps in the natural boundary of the Barnet eruv it would have been declared many months ago, and no-one not involved in the relevant observant Jewish community would have known about it, and could hardly have complained.

The issue therefore boils down to whether Barnet, the Hampstead Garden Suburb Trust and the Department of Transport should allow the eruv committee, entirely at the expense of the local Jewish community, to erect and maintain 85 poles ranging in height from 3.5 metres to 6.5 metres, carrying 950 metres of 3mm braided wire and, across some of the shorter gaps, monofilament nylon line.

Now let's immediately put that into context: there are already an estimated 50,000 poles and some 2,000,000 metres of overhead wire in the area to be covered by the eruv, so an extra 85 poles would be an increase of 0.17pc — not enough, surely, to support an argument by the most sincere conservationist on visual amenity grounds.

People should bear in mind, too, that the eruv poles will not be marked in any special way, and will be indistinguishable from all other poles. They will not carry signs or any other indication that they are part of an eruv boundary.

David Schreiber, chairman of the committee, makes the point by noting that there is much more overhead wire in his small road in Hendon than would be erected in the entire eruv.

"In some ways it is much like a ramp for the disabled — it can be considered a minor loss of amenity for the general public, but an essential facility to a significant minority. The posts are only significant to Orthodox Jews and will be ignored by everybody else," Mr Schreiber said.

Mr Schreiber said that those who talked of the eruv as creating a ghetto were being mischievous. "An eruv is the mark of a free community, integrated within its host society yet continuing to respect traditional family and religious values.

"In contrast, a ghetto is a compound within which Jews have been forced to live as a means of persecution and is therefore an inappropriate reference," he said.

Los Angeles fears disappeared

The committee does not pretend that eruvs have been introduced without controversy elsewhere — but problems have disappeared. It refers to the text of a letter from Los Angeles Mayor Tom Bradley to the Mayor of Barnet, which read:

"It was with great pleasure that I took action some years ago which helped members of the local congregation to celebrate the Sabbath... simply by supporting their petition to erect an eruv.

"The action was not without controversy here in Los Angeles, but... the fears expressed by those who were initially opposed to the eruv never materialised.

"I hope that you will help the observant Jews in your community to enjoy the observation of the Sabbath."

In a similar letter, the Mayor of Melbourne wrote to Barnet: "I believe that some concerns have been raised in London as to the eruv creating divisiveness... our experience does not support these concerns at all."

Even former President Bush got in on the act, saying in 1990: "There is a long tradition linking the establishment of eruvs with the secular authorities in the great political centres where Jewish communities have lived."

Mr Schreiber said: "No major planning objections have been raised but some people, often non-practising Jews, feel uneasy at the thought of an area being designated as having a particular significance to other Jews.

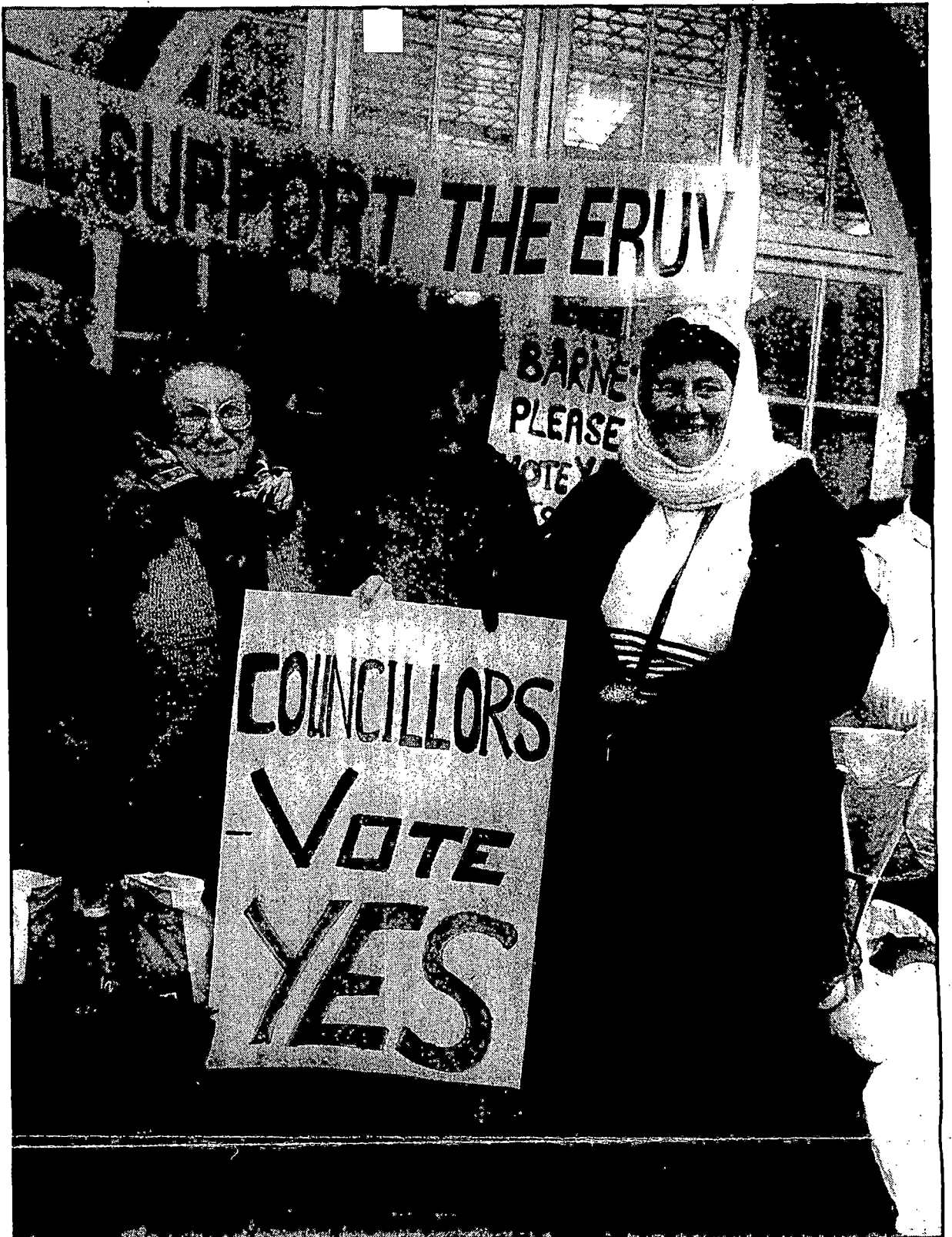
"The United Synagogue believes that these natural anxieties will quickly dissolve as everyone discovers that the eruv is totally benign and greatly appreciated."

He noted that the proposal had the full backing of the two local MPs, Finchley's Hartley Booth and John Marshall in Hendon South, and of Jewish Care, the largest Jewish social work agency in the UK.

"Naturally people are anxious about what sounds like a strange and new idea. This anxiety has been expressed by a handful of people primarily from within the Jewish community.

"The fact is that the eruv will not inconvenience anybody or cost them money. It will be a great benefit for thousands of local residents and enable them to get about freely on the Sabbath.

"This country has a fine tradition of tolerance for minority groups and their harmless practices and we look to the support and understanding of our co-religionists as well as of the wider community in which we are proud to live."



● Pro-eruv marchers outside Barnet Town Hall on Tuesday to hand in a petition.

3,500-name petition delivered

ORTHODOX Jews — largely young women and children in pushchairs — turned out in pouring rain to hand in a 3,450-signature petition in favour of the eruv at Barnet Town Hall in Hendon on Tuesday.

"We want the eruv now," read the banners, as they braved the elements and television cameras in support of the controversial proposal.

Mothers explained how they and their husbands went to synagogue in shifts because Jewish law meant they could not push their children in prams — without an eruv.

Rina Schreiber, daughter-in-law of eruv committee chairman David Schreiber,

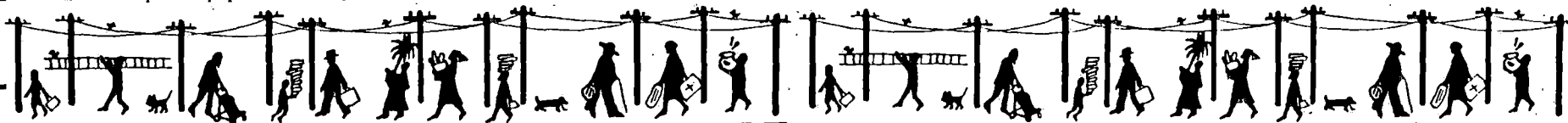
who has an 18-month-old child, said she would like to be able to go and see her friends on the Sabbath. As a student at the Central School of Speech and Drama she does not have time during the week. "It's the one day I want to go out. It's a bit naff."

Tammy Morris, who also has a young child, said the problem could be remedied so easily. "The Sabbath is our day for the family. It is the summer that is the worst. You are always going to get people objecting to everything. It isn't as if we are pulling down trees or anything."

One woman with grown-up children said synagogue was not just a place where

people went on the Sabbath to pray. "There is a social element to it too. I really don't believe that the eruv is going to ghettoise this community. It is just going to allow Orthodox people who are here to have more freedom on the Sabbath day. It isn't going to hurt anybody, that's for sure."

Most synagogues do not currently have creches, but David Schreiber said they soon would have if the eruv got planning permission. During Passover, when the Sabbath carrying laws were not in force, mothers did come to synagogue with pushchairs. "Each community would have its own way of dealing with that," he said.



Plans to put up eighty poles across the borough to denote part of the boundary of the country's first large-scale eruv have deeply divided both the Jewish and non-Jewish community in Barnet.

What supporters say would be an

unobtrusive, almost invisible line-of-faith, easing the lives of young mothers and the disabled is to detractors an area which would end up isolating rather than integrating the Jewish community. For some, the prospect of wires stretched between poles carries

uncomfortable reminders of ghettos.

Yet there are more than 100 eruvs already in existence in towns and cities elsewhere, mainly in North America but also in France, Australia, Canada and Gibraltar.

PAUL FRANCIS speaks to the Rabbi regarded as a leading expert on eruvs, looks at how one was set up in Washington and listens to the views of those who say the eruv would bring an end to Sabbath misery.

Battle lines

President Bill Clinton may not know it yet, but his new Washington home is in the middle of an eruv which has been in place for three years. The Keshet Israel Synagogue eruv provoked none of the hostility that has dogged the progress of the United Synagogue's application

EVERY Thursday, a small group of volunteers from the Keshet Israel Synagogue in the Georgetown district of Washington DC get into a truck and embark on a six-mile drive to examine some 350-odd telegraph poles.

It is a well-established weekly routine which arouses little interest.

As the truck drives around, checks are made to ensure there are no breaks in the wires which signal the boundary of the Keshet Israel's eruv.

Later, the information will be recorded on a "telephone hotline," which tells callers if the eruv perimeter is intact for the forthcoming Sabbath.

Covering a six square mile area, the Keshet Israel eruv is at the heart of Capitol Hill's diplomatic community, encircling both the White House and the Supreme Court.

At one point, the border runs alongside the Arlington Cemetery; at another it crosses the west bank of the famous Potomac River. Most of the boundary is represented by the river bank, roads and walls.

According to Rabbi Barry Freundel, the leader of Keshet Israel and the architect of the eruv, few people even know it is there. Fewer, if any, believe they are in the midst of a ghetto.

"I bet that if you asked people around here where the eruv was, they wouldn't be able to tell you."

Inspiration for the Keshet Israel eruv stemmed from Rabbi Barry Freundel's observation that young families were beginning to outnumber what traditionally had been an elderly congregation.

He viewed the eruv as a way of rejuvenating the relatively small 250-family congregation, offering couples with young children a reason to stay in the community.

It would be difficult to find a better model of how to establish an eruv without dividing a community or arousing hostility.

The irony that an eruv left Washington's "politically correct" community untroubled while a furious debate

continues to rage over one in London is not lost on supporters of the United Synagogue's application.

In fact, the Synagogue's ability to harness the goodwill of the local district planners, together with the company which owned the 350 telegraph poles, stands in stark contrast to the controversy which has overshadowed the eruv proposed for Barnet.

By the time the Keshet Israel eruv was complete, Rabbi Freundel had even received an unsolicited endorsement from then-President George Bush.

While years of personal experience and expertise advising on eruv projects across America clearly proved an advantage, persuading the authorities his eruv would not change the character of the Georgetown community, Rabbi Freundel says both the Jewish and non-Jewish community were unmoved by the prospect of wires being stretched between 350 poles.

"We had very little resistance. There was some concern about the aesthetic impact in certain areas, as you have had. But once we showed there would be little difference to the telegraph poles, that disappeared."

Early reservations among district planners unfamiliar with the concept were rapidly overcome, and no talk of the eruv creating a ghetto — a notion Rabbi Freundel dismisses as "ridiculous."

But eruvs elsewhere in America have not always avoided controversy.

In 1987, the American Civil Liberties Union unsuccessfully challenged plans for an eruv in New Jersey. It argued that the eruv placed permanent symbols of the Jewish religion on public property.

The Supreme Court ruled, however, that the boundary was "an almost invisible boundary in which its members may engage in secular activities on the Sabbath."

And the progress of an eruv in New York came to a halt when a group of non-Jewish residents appealed to the Supreme Court, alleging it created a "religious aura and metaphysical impact."

They, too, lost the case.

Just fear of the unknown?

ASK Rabbi Barry Freundel what he thinks about the United Synagogue's application to establish the first large-scale eruv in the country in Barnet and the answer is unequivocal.

"How can anyone be against something which allows mothers to take their children out, which enhances the quality of life for the people who use it and has absolutely no impact on those who do not?"

Such unqualified support from a man who has been the architect and adviser of 14 eruvs across the United States and one in Melbourne, Australia, is perhaps unsurprising.

He is the leader of the Keshet Israel Synagogue in Georgetown, Washington — where an eruv has been in place more than three years — and knows at first hand the hostility the concept can arouse.

"The opposition can be very deep. It does not surprise me that it has happened in a country like England which values its traditions so much. But there has really been no significant changes to those places which have eruvs now."

He bristles with indignation at suggestions that eruvs create ghettos, dismissing the argument as "ridiculous". He is equally contemptuous of claims that Barnet's eruv will end up isolating the Jewish community.

"That simply does not happen. If you are not using it, you do not know it is there. Nothing terrible happens to these communities."

He believes the much-publicised divisions and unease among detractors in Barnet stems from unease about an unfamiliar concept.

"There is no question that because it is the first one, there is this fear of the unknown. People tend to blow it out of all proportion because they are afraid."

In other communities where there was a hostile reaction initially, he claims, it rapidly evaporated once the eruv was in place.

"People simply become less conscious. Even people who use the one in Georgetown probably could not tell you where exactly the boundary is."

With three young children, Rabbi Freundel knows directly how eruvs can transform the lives of young families.

"My wife was stuck at home every single week and was out of touch."

Now her whole life has changed.

He predicts many other Jewish communities will follow suit if Barnet's eruv goes ahead — and with much less fuss.

"There will be nothing like the fighting which has gone on. I guarantee."

For Rabbi Freundel, the issue of religious tolerance which eruvs inevitably stir up is as important as the practical benefits they bring.

"You have to remember that you are not giving up very much, but we are gaining a great amount. It is extremely important for the Jewish community in terms of the free exercise of religion. People should be able to practise their religion unhindered. It would be a great shame if a modern democracy does not allow this eruv to go ahead."

For and against

LAST Saturday, Shoshana Maurer was able to leave her flat with her two young daughters for a short walk down the road for the first time in more than a year.

"It sounds crazy, but I did not think I could get as much pleasure as I did just by walking down the street. It was such a relief to get out."

Like many Jewish mothers with young children, Shoshana has anxiously been looking forward to the day when her 15-month daughter took her first steps. It means finally she will no longer be confined at home on the Sabbath because of the restrictions on carrying or pushing prams and buggy chairs.

Shoshana, who lives in Hendon, says it is almost impossible to convey the frustration and tensions being stuck at home can create — particularly on a day which by tradition is also supposed to be a family day.

"There have been times when I have cried out of sheer frustration. Living in a flat is worse because you don't even have a garden. I have not been able to invite friends over because they have been in exactly the same position as me. In the summer, the Sabbath is a very long day and if your children are misbehaving, it can be terrible."

Sara Orenstein, who also lives in Hendon, has three children aged three, two and one, and testifies to the misery that the Sabbath can bring.

"It is supposed to be an en-

joyable day for the family. But not to be able to see anybody else means it is more of a hardship for someone like me."

Young mothers like Sara and Shoshana are, unsurprisingly, among the most enthusiastic advocates of the eruv. But they acknowledge the painful divisions it has caused, even among their own close friends.

"It is sad that the Jewish community has split. They have this fear that it will cause a massive influx and there will be a sea of people walking up and down Golders Green Road every Sabbath. I do understand how people feel," says Shoshana.

For Beth Epstein, who has two young boys aged two and 18 months, the eruv has highlighted a difference in attitude between generations.

"Older people managed to do without one, so they wonder why we can't manage to do without one. But if you don't agree with it you don't use it."

All three regret that what is intended as a practical device to make their lives easier has led to such bitter division. If the eruv fails to go ahead, their disappointment will be all the more acute knowing that in scores of other towns and cities, the fears that have been voiced here have proved groundless.

"This is not a matter of throwing old principles out of the window but making life easier for people. If we get this far and it fails, I will be very disappointed," says Shoshana.

So what exactly is the point of an eruv?

THE ERUV campaign for the right to carry books and push prams on the Sabbath did not get off on the right foot.

This is the open admission of members of the Jewish Orthodox committee who put forward the plan for a seven square mile corral to ease the strictures of Rabbinic laws.

This symbolic enclosure would be marked out with posts along its borders around Hendon and Golders Green.

The name "eruv" is taken from the Hebrew word for blending and it creates a wider private area to relax some of the rules governing behaviour on the Sabbath. Mothers, for example, would be allowed to push prams along the pavement.

Jewish men have been getting round the carrying discipline by wearing their keys on elasticated belts for many years so they can lock up.

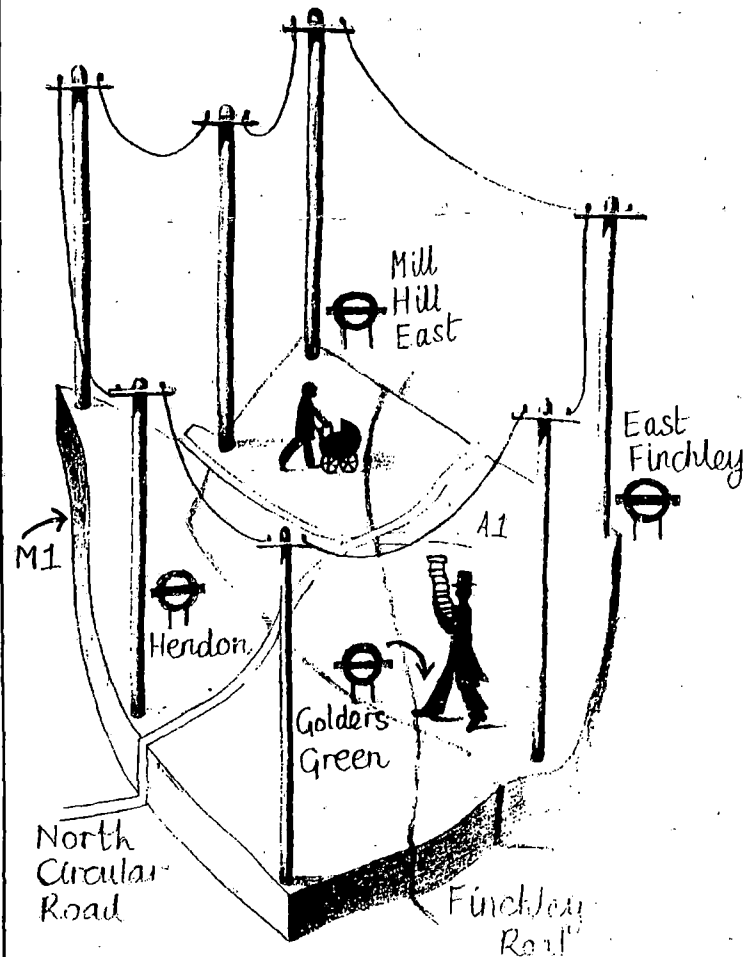
But for David Schreiber, executive officer of the United Synagogue Eruv Committee, the question of cheating is irrelevant.

Eruvs are not a bending of the rules, he insists. "Far from being a way of 'working round' a prohibition, we are positively encouraged to provide this amenity by defining an eruv."

Historically the private eruv zone is all that remains of the ancient town wall or the moat which surrounded a village.

There are already two small ones, operating in Bell Lane, Hendon, and Woodlands Close, Golders Green.

The line of poles and wire does not have to be continuous. Actual buildings and natural features make up most of the nominal boundary which would follow roads, fences, and railways lines, including the M1 motorway and the Northern Line.



THE WHITE HOUSE

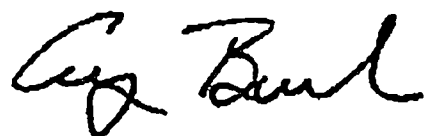
WASHINGTON

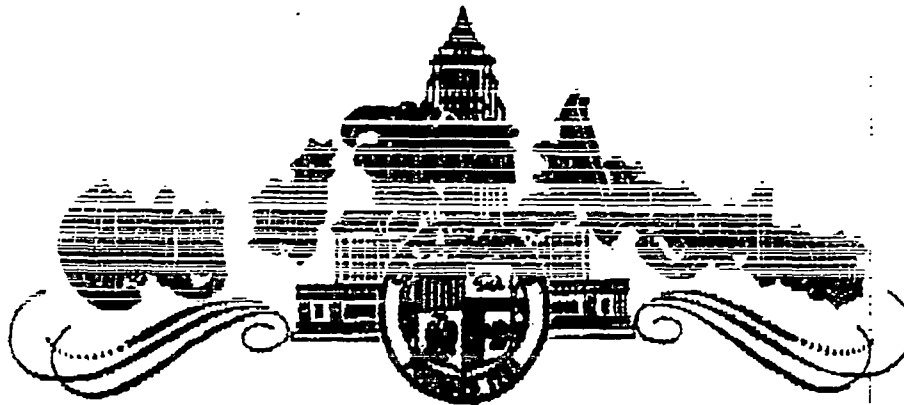
Eruv Sabbath, 1990

I am pleased to send greetings to Congregation Kasher Israel and to the Orthodox Jewish community in Washington as you celebrate the inauguration of the first eruv in the District of Columbia.

The construction of this eruv is particularly significant not only because it marks the growth of the Orthodox Jewish community in Washington but also because this city is our Nation's Capital. Indeed, there is a long tradition linking the establishment of eruvim with the secular authorities in the great political centers where Jewish communities have lived. In the words of a responsa of Rabbi Moses Sofer: "Bless the Lord, God of Israel, who has inclined the hearts of kings, rulers, and officers -- under whose sovereign jurisdiction we, the Jewish people find protection -- to grant permission to us to keep our faith in general, and specifically to establish eruvim in their thoroughfares, even on streets where the most important members of the government themselves live . . . in this city, there are places where we need to install a number of objects in order to create an eruv and we have not hidden our work, rather, it is publicized and open to all without doubt and permission has been granted."

Now, you have built this eruv in Washington, and the territory it covers includes the Capitol, the White House, the Supreme Court, and many other Federal buildings. By permitting Jewish families to spend more time together on the Sabbath, it will enable them to enjoy the Sabbath more and promote traditional family values, and it will lead to a fuller and better life for the entire Jewish community in Washington. I look upon this work as a favorable endeavor. God bless you.





CITY HALL
LOS ANGELES, CALIFORNIA 90012
(213) 468-3211

OFFICE OF THE MAYOR

TOM BRADLEY
MAYOR

December 4, 1992

The Mayor & Town Planning Committee
Barnett Town Hall
The Borrowghs, Handon
London NW4
United Kingdom

Dear Mayor & Town Planning Committee:

It was with great pleasure that I took action some years ago which helped the members of Beth Jacob Congregation to celebrate the Sabbath more comfortably and meaningfully, simply by supporting their petition to erect an eruv.

The action was not without controversy here in Los Angeles, but the ultimate result was most gratifying. The fears expressed by those who were initially opposed to the eruv never materialized.

I hope that you will help the observant Jews in your community enjoy the observation of the Sabbath.

Sincerely,

A handwritten signature in cursive script that reads 'Tom Bradley'.

TOM BRADLEY
Mayor

cc: Rabbi Abner Weiss



City of Opportunity

copy / P Francis

copy

GMPOJH-B141 vm

18 December, 1992

Mayor Poole
London Borough of Barnet
Barnet Town Hall
The Boroughs, Hendon
LONDON
ENGLAND

Dear Mayor Poole

Re: Application for Eruv

I am advised that an application has been made to construct an Eruv in north west London within your Borough.

An Eruv has been in existence in the southern section of Melbourne for over four years and the City of Moorabbin is the largest Municipality within the boundaries of the Eruv.

Approval was granted for the Eruv to traverse the City of Moorabbin and attached is a copy of the relevant document. Obviously, I am unable to comment on the specific planning issues involved in your case. In Melbourne the Eruv consists of overhead power lines, several installed posts and natural boundaries.

I believe that some concerns have been raised in London as to the Eruv creating divisiveness, being a magnet for anti-semitic vandalism and an environmental threat.

Our experience does not support these concerns at all.

The Eruv has, I am told, basically been of significant benefit to some members of the Jewish Community and a non-issue for others.

I should add that I am not aware that any local authority within the Eruv has experienced any problems whatsoever since its establishment.

I trust that the information provided will assist your Council's decision making process.

Yours sincerely

Cr. Barry Neve
MAYOR

MUNICIPAL OFFICES

999 NEPEAN HIGHWAY, MOORABBIN, VIC. 3189 TEL: (03)556 4200
P.O. BOX 21, MOORABBIN, VICTORIA 3189 AUSDOC DX 36011. FAX: (03)553 2608

PROCLAMATION
by
THE MAYOR OF LOS ANGELES, CALIFORNIA

GRANT OF RIGHTS TO
BEVERLY HILLS ERUV COMMITTEE

WHEREAS, Jewish law proscribes the carrying of any object on the Sabbath, except when done within an enclosed area, which is formally leased by mutual agreement; and

WHEREAS, the Eruv district in Beverly Hills and West Los Angeles -- bounded by Pico, Sepulveda, Mulholland, Laurel Canyon, Sunset, Santa Monica Boulevard, LaCienega Boulevard, Santa Monica Freeway, Manning Avenue, Northvale Avenue, and Overland Avenue is such an enclosed area; and

WHEREAS, Eruv districts have been used for 2,500 years by countless Jewish communities including ancient Israel, European centers of Judaism and present-day cities which include Paris, Jerusalem, and New York; and

WHEREAS, an Eruv district in Beverly Hills and West Los Angeles has been declared by resolution of the City Council of the City of Beverly Hills; and

WHEREAS, the Office of the Mayor of Los Angeles has been requested by The Beverly Hills Eruv Committee, on behalf of observant Jews within the specially-created district to rent in accordance with the Jewish Torah laws, to the Rabbi of the Beverly Hills Eruv Committee, at a rental of One United States Dollar (\$1.00) in hand paid, the rights to the domain within the aforesaid area for the purpose of carrying on the Sabbath and other Jewish holy days in accordance with Jewish law:

NOW, THEREFORE, I, Thomas Bradley, as Mayor of the City of Los Angeles, do hereby proclaim a grant of the rights requested, at the aforesaid rental, in order to define the Sabbath bounds in accordance with Jewish religious law.

In witness whereof, I have affixed this seal of the 19 day of March, in the year one thousand, nine hundred and eighty seven.


Thomas Bradley
Mayor of Los Angeles



OFFICE OF THE PRESIDENT
BOROUGH OF BROOKLYN
CITY OF NEW YORK

Proclamation

WHEREAS, ACCORDING TO THE TENETS OF JEWISH LAW AND TRADITION, THE SABBATH IS A DAY OF REST AND IS THE HOLIEST OF DAYS; AND

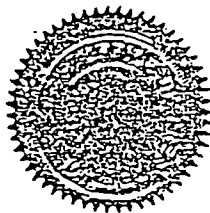
WHEREAS, IN ACCORDANCE WITH THE OLD TESTAMENT, THE LAWS OF THE SABBATH COMMAND: "LET NO MAN GO OUT OF HIS PLACE ON THE SABBATH DAY" (EXODUS 17-29); AND A MAN'S "PLACE" IS DEFINED BY (1) SPECIFYING CERTAIN NATURAL OR ARTIFICIAL BOUNDARIES, AND (2) BY MUTUAL AGREEMENT, LETTING THE USE OF THE COMMON DOMAIN; AND

WHEREAS, THE BROOKLYN BOROUGH PRESIDENT WILL GRANT FOR A PERIOD OF NINETY-NINE YEARS, AT A RENTAL OF ONE UNITED STATES DOLLAR (\$1) IN HAND PAID, THE RIGHTS TO THE PUBLIC DOMAIN WITHIN THE FOLLOWING BOUNDARIES: BEVERLY ROAD FROM McDONALD AVENUE TO FLATBUSH AVENUE, FLATBUSH AVENUE FROM BEVERLY ROAD TO EAST 36TH STREET, EAST 36TH STREET FROM FLATBUSH AVENUE TO FLATLANDS AVENUE, FLATLANDS AVENUE FROM EAST 37TH STREET TO EAST 36TH STREET, EAST 36TH STREET FROM FLATLANDS AVENUE TO AVENUE R, AVENUE R FROM EAST 36TH STREET TO GERARITSSEN AVENUE, GERARITSSEN AVENUE FROM AVENUE R TO ALLEN AVENUE, ALLEN AVENUE FROM GERARITSSEN AVENUE TO KNAFF STREET, KNAFF STREET FROM ALLEN AVENUE TO SHORE PARKWAY, SHORE PARKWAY FROM KNAFF STREET TO SHELL ROAD, SHELL ROAD FROM SHORE PARKWAY TO GRAVESEND NECK ROAD, GRAVESEND NECK ROAD FROM SHELL ROAD TO VAN SICKLEN AVENUE, VAN SICKLEN AVENUE FROM GRAVESEND NECK ROAD TO AVENUE R, AVENUE R FROM VAN SICKLEN AVENUE TO DAHILL ROAD, DAHILL ROAD FROM AVENUE R TO AVENUE I, AVENUE I FROM DAHILL ROAD TO McDONALD AVENUE, McDONALD AVENUE FROM AVENUE I TO 18TH AVENUE, 18TH AVENUE FROM McDONALD AVENUE TO DAHILL ROAD, DAHILL ROAD FROM 18TH AVENUE TO CORTELYOU ROAD, CORTELYOU ROAD FROM DAHILL ROAD TO McDONALD AVENUE, McDONALD AVENUE FROM CORTELYOU ROAD TO BEVERLY ROAD, FOR THE SPECIFIC PURPOSE OF "CARRYING" ON THE SABBATH AND OTHER JEWISH HOLY DAYS; AND

WHEREAS, IT IS IN THE PUBLIC INTEREST THAT THE PETITION PRESENTED BY THE RABBINICAL BOARD OF FLATBUSH, REPRESENTING MORE THAN ONE HUNDRED FIFTY RABBIS IN BROOKLYN, SHOULD BE GRANTED SO THAT THOSE RESIDENTS OF THE JEWISH FAITH BE GRANTED THE RIGHTS REQUESTED;

NOW, THEREFORE, I, HOWARD GOLDEN, PRESIDENT OF THE BOROUGH OF BROOKLYN DO HEREBY PROCLAIM A GRANT OF THE RIGHTS REQUESTED BY THE AFOREMENTIONED INDIVIDUALS TO THOSE OF THE JEWISH FAITH FOR A PERIOD OF NINETY-NINE YEARS AT A RENTAL OF ONE UNITED STATES (\$1) DOLLAR, IN HAND PAID, IN ORDER TO DEFINE THE SABBATH BOUNDS IN ACCORDANCE WITH JEWISH RELIGIOUS LAW.

IN WITNESS WHEREOF, I HAVE HEREUNTO SET MY HAND AND CAUSED THE SEAL OF THE BOROUGH OF BROOKLYN TO BE AFFIXED THIS 6TH DAY OF MAY 1982.



Howard Golden
PRESIDENT OF THE BOROUGH OF BROOKLYN

PROCLAMATION

document 7.

by

The County Executive, Baltimore County

GRANT OF RIGHTS TO THE ERUV OF BALTIMORE, INC.

WHEREAS, Orthodox Jewish law forbids carrying on the Sabbath, except when done within an enclosed area; and

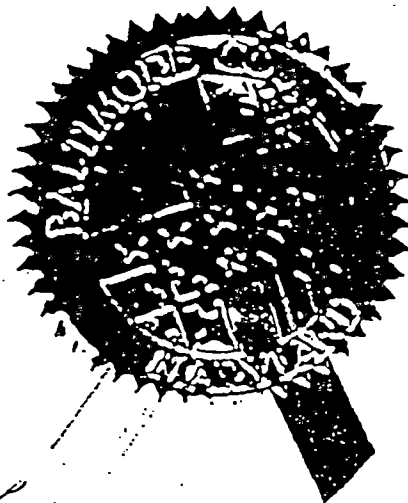
WHEREAS, the Eruv district in Baltimore County--bounded by and including Liberty Road on the west, the Beltway on the north, the Jones Falls Expressway on the east, and the city-county line on the south--is such an enclosed area; and

WHEREAS, Eruv districts have been used for 2,500 years by countless Jewish communities including ancient Israel, Eastern European centers of Judaism such as Warsaw, Lvov, and Vilna, and present-day cities which include Paris, Jerusalem, and New York; and

WHEREAS, an Eruv district in the northwest Baltimore metropolitan area has been declared by Joint Resolution of the County Executive of Baltimore County and the Mayor of Baltimore City; and

WHEREAS, the Office of the County Executive of Baltimore County has been requested by The Eruv of Baltimore, Inc., on behalf of Orthodox Jews within the specially-created district to rent, in accordance with the Jewish Torah laws, to the President of The Eruv of Baltimore, Inc., at a rental of One United States Dollar (\$1.00) in hand paid, the rights to the domain within the aforesaid area for the purpose of carrying on the Sabbath and other Jewish holy days in accordance with Orthodox Jewish law:

NOW, THEREFORE, I, Donald P. Hutchinson, as County Executive of Baltimore County do hereby proclaim a grant of the rights requested to the President of The Eruv of Baltimore, Inc., at the aforesaid rental, in order to define the Sabbath bounds in accordance with Jewish religious law.



In witness whereof, I have hereunto set my hand and caused the Great Seal of Baltimore County to be affixed this seventh day of May, in the year one thousand, nine hundred and eighty.

Donald P. Hutchinson
County Executive

ATTEST:

Executive Secretary



document 6.

The State of Maryland

Executive Department

PROCLAMATION

WHEREAS,

In accordance with the Jewish religion, the laws of the Sabbath contain the Commandment "Let no man go out of his place on the Sabbath day" (Exodus 16:29); and a man's place is defined by; (1) specifying certain natural or artificial boundaries; and (2) letting the use of the domain within these boundaries by mutual agreement; and

WHEREAS,

An Eruv District in the northwest Baltimore metropolitan area has been declared by Joint Resolution of the Mayor of Baltimore City and the County Executive of Baltimore County for these Orthodox Jewish purposes; and

WHEREAS,

The Governor of Maryland has been requested by the Eruv of Baltimore, Inc., on behalf of those of the Orthodox Jewish faith who reside within the Eruv district bounded by and including Liberty Road on the west, the Beltway on the north, the Jones Falls Expressway on the east and Coldspring Lane and Garrison Boulevard on the south, to rent, according to the Jewish Torah Laws, to the President of the Eruv of Baltimore, Inc., at a rental of One Dollar, the rights to the domain within this area solely for the purpose of "carrying" on the Sabbath and other Jewish holy days in accordance with Orthodox Jewish law and for no other purpose; and

WHEREAS,

It is in the public interest that those Maryland residents of the Jewish faith for whom the request has been presented be granted the rights requested, so long as the granting thereof in no way acts to the detriment of the rights and general welfare of other members of the public;

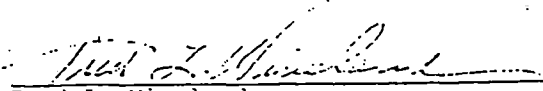
NOW, THEREFORE,

I, HARRY HUGHES, GOVERNOR OF MARYLAND, PURSUANT TO THE AUTHORITY VESTED IN ME BY THE CONSTITUTION AND LAWS OF THE STATE OF MARYLAND, HEREBY PROCLAIM A GRANT OF THE RIGHTS REQUESTED TO THE PRESIDENT OF ERUV, INC. AT A RENTAL OF ONE DOLLAR, IN ORDER TO DEFINE THE SABBATH BOUNDS IN ACCORDANCE WITH JEWISH RELIGIOUS LAW AND FOR NO OTHER PURPOSE.

GIVEN Under My Hand and the Great Seal of the State of Maryland, in the City of Annapolis, this 11 day of May, 1980.

Harry Hughes
Governor of Maryland

ATTEST:


Fred L. Wineland
Secretary of State

