

Public Works Committee
London Borough of Barnet
Town Hall
Hendon N.W.4

29 June 1992

Dear Sir;

We, the undersigned Rabbis of local congregations, wish to register our firm opposition to the establishment of an Eruv in N.W. London.

Our objection is based on various grounds. In our considered opinion, there are genuine doubts in Jewish Law as to its validity and a world Halachic authority - Rabbi H.B. Padwa (head of the Ecclesiastical Court of the Union of Orthodox Congregations of Great Britain), has publicly pronounced against it. This, in turn will lead to a serious and far-reaching split in the community; many will use the Eruv and many will not, families, parents and children will be divided and the whole social fabric of N.W. London Jewry will be severely strained, causing great and lasting problems.

Furthermore, no one can ensure that an Eruv over such a wide area (one of the largest ever constructed), will not be vandalised or affected at some pc by bad weather conditions - heavy snow, fierce winds etc. or by traffic accidents. Indeed, this problem has plagued every Eruv in existence; but the one proposed, on such an unusually large scale, is even more worrying. Firstly, the danger aspect - because during the Sabbath it is impossible to patrol the entire Eruv and have it repaired on the spot before any further damage is done. The overall responsibility for meticulously maintaining the Eruv in the future and at considerable expense is also a matter of deep concern. Secondly, it is also our concern that if part of the Eruv breaks and becomes invalid, thousands of Jews will be desecrating the holy Sabbath unaware that the Eruv is worthless.

The legal requirement to rent the whole area of the Eruv from the local authority - as opposed to a "formal" lease, is yet another obstacle. Any fictitious arrangement makes the Eruv ineffectual.

As in all "campaigns", one side is often more active and vociferous than the other, creating the impression that "everyone is in favour". In this particular instance that is palpably incorrect and this letter is written to rectify that false impression and in response to those who are saying th "no one objects to the Eruv".

Having taken everything into consideration and heard both sides, we religious leaders of the community are firmly convinced that public interest and the holiness of our Sabbath are best served by maintaining the status quo and not setting up the proposed Eruv.

We feel that you should be made aware of these facts and our fears in order to help you arrive at the right decision on this controversial and divisive issue.

Rabbi Effa Green

Rabbi D. Cooper. *[Signature]*

Rabbi J. M. *[Signature]*

Rabbi P. Roberts

Rabbi M. Ordman

Dayan D. Grynbaum

Rabbi D. Heller

LIST OF LOCAL SENIOR RABBIS SIGNED ON ATTACHED LETTER

RABBI E. HALPERN OF THE BETH SHMUEL SYNAGOGUE
171 GOLDERS GREEN RD. N.W.11.
(PRINCIPAL OF THE BETH JACOB PRIMARY & GRAMMER GIRLS SCHOOLS)

RABBI D. COOPER OF THE NORTH HENDON ADATH YISROEL SYNAGOGUE
HOLDERS HILL RD. N.W.4.

RABBI S. RUBIN OF THE FINCHLEY ROAD SYNAGOGUE
4 HELENSLEA AVE. N.W.11.

RABBI G. HAGER OF THE N.W. LONDON SYNAGOGUE
4 HIGHFIELD AVE. N.W.11

RABBI P. ROBERTS OF THE HENDON ADASS YISROEL SYNAGOGUE
11 BRENT ST. N.W.4.
(PRINCIPAL OF THE HASMONEAN PRIMARY SCHOOL)

RABBI N. ORDMAN OF THE EITZ CHAIM SYNAGOGUE
83 BRIDGE LANE N.W.11.

RABBI I.M. HERTZ OF THE LUBAVITCH SYNAGOGUE
3 KINGSLEY WAY N.2.

RABBI D. GRYNHAUS OF THE KEHILAS YAAKOV SYNAGOGUE
35 HIGHFIELD AVE. N.W.11.

RABBI D. HALPERN OF THE HENDON B.H. SYNAGOGUE
3 THE APPROACH N.W.4.
(PRINCIPAL OF THE PARDES HOUSE SCHOOLS)

RABBI A. DAVID OF THE OD YOSEF CHAI SYNAGOGUE
232 HENDON WAY N.W.4.

A SEPERATE LETTER OF OPPOSITION HAS BEEN SENT TO THE CHAIRMAN BY
RABBI H. FELDMAN OF THE GOLDERS GREEN B.H. CONG.
THR RIDING N.W.11
(PRINCIPAL OF THE MENORAH PRIMARY & GRAMMER SCHOOLS)

THE ABOVE SYNAGOGUES CONSIST OF OVER 3,000 OF THE LOCAL RESIDENTS.