

## BLOOPERS AND BLUNDERS

### TO THE EDITOR:

My daughter's seventh-grade Bais Rivkah class was given the *Hamodia* Bloopers (*Parashas Tetzaveh*/March 4) to enjoy and learn from. It was fantastic fun for them, plus they learned to be careful with their writing and not confuse words like "rogue" and "rouge." Thank you for this wonderfully enjoyable (and educational) annual feature. We all love it and just sit there laughing every time it arrives.

**R. L. ARZI**  
CROWN HEIGHTS

## IN DEFENSE OF HALVAH

As acting president of Halvah Products, I must protest Mordechai Schmutter's recent attack in the *Parashas Tetzaveh*/March 4 issue on our products. I wish to convey to your readers the superior quality of our manufacturing process. Each halvah is carefully hand-picked at the peak of the harvesting season, at the apex of maturity. Only 100-percent organic halvah is picked by our gentle family pickers, deep in the ancient valleys of Alba-El-Arish. They are then left to soak in the natural sunlight until browned to perfection.

Each halvah is then put through rigorous quality-assurance tests. We add ingredients that are rich in antioxidants and omega-3 fatty acids, blending them into the rich, creamy halvah that ultimately reaches your table. They can be enjoyed lightly, with an aperitif, or more elegantly, over an entree. Notice the bold, creamy hints of blueberries and elderberries. An aura of the gentle mystique and aroma of the hand-tilled soil of our beautiful ancient valley can be detected in the burst of taste with each bite of our product. Enjoy!

Sincerely,

**YANKEL SHPRECHER**

### MORDECHAI SCHMUTTER RESPONDS:

You shouldn't make fun of elderberries. When you're older, you'll understand. Very funny, though. You got me for a second.

## SETTING LIMITS

### TO THE EDITOR:

In the article "Setting Limits" that appeared in the *Parashas Vayakhel-Pekudei*/March 18 issue of *Hamodia Magazine*, Rabbi Moshe Hubner writes: "The Beis Hamikdash was a stationary building; *Bnei Yisrael* were never going to move it to a location outside Yerushalayim. Therefore, the more donations were accepted, the more *mitzvos* the

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givers would acquire and the more glorious the Beis Hamikdash would appear, at nobody else's expense.

"Harav Zaks stresses that this should teach us all a great lesson in consideration. In attempting to fulfill a commandment, a person must first consider the impact of the *mitzvah* on others. Even if a deed appears good or charitable, one must contemplate and project the outcome beforehand. An individual will not receive the same benefit and reward for doing a *mitzvah* if it creates a burden for someone else."

These words brought to mind a practice that one sees from time to time during an appeal for this or that cause. After the appeal has been made, listeners are asked to indicate to a designated person how much they are going to give. This person then reports to the one who made the appeal, and the names and pledge amounts are called out. Another scenario is that each person is expected to call out an amount, and then his name and the amount he has pledged is announced by the person who made the appeal.

I have always felt that this practice embarrasses those who either cannot give as much as others or who cannot give at all. In light of the difficult economy, perhaps "call-out" appeals should be discontinued.

**PROFESSOR YITZCHOK LEVINE**  
HOBOKEN, N.J.



## THE SFARDISHE SHUL

### TO THE EDITOR:

As someone who grew up in Boro Park and enjoyed the *chazzanim* in the Sfardeish Shul, I enjoyed your article about the shul in the *Parashas Vayakhel-Pekudei*/March 18 issue.

However, I would like to make two corrections in regard to the names of *chazzanim*: Chazzan Shmuel Vigoda's last name was given incorrectly as "Vigoder"; secondly, there was no *chazzan* by the name of Kalgatzki, but there was one named Chazzan Moshe Karagodsky, from Kiev, Russia. Thanks again for an excellent article.

**YERMY INDICH**

## BENSONHURST CORRECTION

I enjoy your paper and weekly magazine. The article on Bensonhurst in the *Parashas Ki Sisa*/March 12 issue was very interesting. I enjoyed looking at the pictures since my husband grew up in Bensonhurst. However, I wanted to tell you that the caption under the picture of the Ohel Moshe boys learning in *beis medrash* was incorrect; they were learning with the *kollel yungeleit* of Yeshiva Torah Vodaath, not those of the Mirrer Yeshiva. How do I know? The *chassidish* young man in the front row is my son.

**MRS. LAUFER**  
FLATBUSH, N.Y.