

## What's inside



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# New school, new home

## Student transition from non-Jewish schools to Yavneh

By Jamie Perkins '20

On my first day at Yavneh, I felt like I had been plucked out of my world and placed in a different country. I had very little previous Jewish education, stopped going to Sunday school in third grade and didn't know a word of Hebrew. It felt like everyone was speaking a secret language for the whole morning.

Going into that day, I had no idea what to expect. All I knew was that it was going to be completely different from Greenhill. I am certainly not the only student to come from a non-Jewish school. Many other students have similar experiences.

Nearly a quarter of Yavneh students transfer from non-Jewish schools. What those who came from Jewish lower and middle schools think perceive to be normal is alien to the newcomers to the Judaic curriculum. For the 75 percent who grew up going to Jewish schools, the prayers are second nature, the Judaic classes are familiar and the Hebrew language isn't a foreign language.

Alexis Goldberg [10] came to Yavneh from Levine Academy.

"[We had] Tanakh, Navi, Chumash, Hebrew, Synagogue Skills, Mishna, Israel studies, Comparative Religion [for classes]" Goldberg said.

However, the experience is drastically different for students from a non-Jewish school.

Until the second grade, Shauna Bernstein [9] attended Akiba. After that she went to Richardson West Junior High until this year when she enrolled at Yavneh.

"[It's different] because of what I have to wear, what I'm learning and how I'm learning," Bernstein said. "There are smaller classes and the teachers really interact with me."

Bernstein found the Judaic classes to be eye-opening.

"I learn information that I never knew about, like Oral Law," she said.

Some things about Yavneh and Richardson West have stayed the same for Shauna. For example, World Geography has been her favorite class in both schools.

Bernstein didn't take a language class at Richardson West, but now one of her favorite classes is Hebrew.

"Hebrew, despite its challenges is enjoyable," Bernstein said. "It stimulates my mind."

Last year, Jenna Sasson [10] came to Yavneh after having attended Park Hill High School. Her transition here was smooth. Coming in, she knew that Yavneh would be the right fit as she had multiple friends from BBYO who assured her it would be great.

"I was very excited because I had heard very good things from people that went there, mostly from BBYO," Sasson said.

Compared to Park Hill, Yavneh suits her needs. She prefers the small size and finds that she learns with more purpose.

Gabbe Krasovitsky [11] found that Yavneh was the perfect school for her.

She transferred from J.J. Pearce High School last school year. To Krasovitsky, the caring faculty at Yavneh makes for a better overall environment better suited to her needs.

"At Yavneh, the teachers focus more on you and care more," Krasovitsky said.

Meeting people at Yavneh is like meeting a new family.

Caring isn't limited to academics. Everybody at Yavneh, including the teachers, want the best for them academically, socially and in their everyday lives.

Coming from public school, Krasovitsky did not have the same Jewish education that

Akiba and Levine kids had. She went to Sunday School until shortly after her Bat Mitzvah. The Judaics were not the main reason she came to Yavneh but she has found them to be very interesting.

"I enjoy learning Hebrew more than I did Spanish at my old school," Krasovitsky said. "The Jewish classes are more entertaining and fun to learn. They are more interesting."

Coming to Yavneh from a non-Jewish school is a major adjustment, but the teachers, administration and students do everything they can to make it easier. It's a place of open arms and smiling faces.

Although coming in with little knowledge about Judaism was scary, I have felt like all the Judaics teachers have my back. They started from the very beginning and they take it as slow as everyone in my class needs.

Coming into Yavneh, I thought I would be behind or trying to catch up. It hasn't been like that because I have nobody to catch up to. I'm going at my own pace and all of the teachers and other students accept that.

This past two months at Yavneh have been very different from what I am used to at my previous school but I no longer feel like I'm in a different world. Everyone has been accommodating and welcoming and I, along with other students from public schools, are beginning to feel like Yavneh is a second home.



Illustration by Asher Schonbrunn.

# Vocal taboo

## Staff and students debate meaning behind Jewish limitations of song

By Frieda Katz '18

For some Yavneh students, the only comfort in an unwanted weekday morning is music. While many engage in musical pursuits, female voices in particular offer sweet sounds, often absentmindedly occurring as students hum along to mantras blaring from twin headphones.

What melodic high schoolers may fail to realize, however, is that their personal karaoke sessions often tiptoe on the verge of breaking Jewish law.

Shir HaShirim, Song of Songs, 2:14 states, "Let me hear your voice because your voice is pleasant and appearance attractive." This is the verse held responsible for the law of *kol isha* (literally translated as "a woman's voice") — prohibiting men from hearing a woman sing — as ruled in Tractate Brachot, Blessings, 24a as follows: "A woman's voice is *ervah* (nakedness)." Although the *halacha* regards the voice of a woman, the obligation to not listen falls on the man.

Upon studying this ruling at face value, however, these music-loving, passionate girls shockingly gasp at how a Jewish law could be so seemingly unreasonable.

Macy Hance [12] had no knowledge of *kol isha* and its ramifications. Even after being educated on such, she lacked a connection to it.

"I don't see this law as necessary, since a man's voice could easily be just as seductive as a woman's," Hance said.

She also believes that attraction to someone should not be seen as sinful or wrong, as *kol isha* seems to contend.

Hance views *kol isha* as "a fence around a fence around a Torah law." She generally fails to find meaning in these types of obligations.

"*Kol isha* and other laws like it such as *shomer negiah* — touching the opposite sex — are so unnecessarily obscure," Hance said.

She believes those with issues in controlling sexual urges should learn will-power, rather than force protective laws over others.

Even certain students with prior knowledge of *kol isha's* prohibitions don't find the law observable or practical.

*continued on page 3*



# Ari's Angle

*A look at the Korean issue from a financial view*



By Ari Berke '20

With tensions high between the United States and North Korea, conservatives and leftists are split over the eventual outcome. But the cost may not merely be lives.

A leftist claims that Trump is insane, and his aggressive demeanor towards North Korea will drive the two countries into a nuclear war. Other countries including Japan and South Korea will be drawn in as North Korea threatens to bomb Guam, Los Angeles, Tokyo and Seoul.

The country most adversely affected is South Korea. Seoul is easily within North Korean artillery range. South Korea's financial capital, which also happens to be one of the top 5 most populous cities in the world, could be reduced to rubble.

On the other hand, a conservative would diminish the possibility of a nuclear war, trusting Trump's tactics of confronting North Korea's violent rhetoric and sporadic missile launches.

The argument between the two sides has few facts to support either opinion. In this argument, emotions have the potential to carry an opinion past a sensible point. It's time for both sides to put their money where their mouths are.

Financially, the big worry of Seoul's destruction is that they will not be able to pay back (or will default on) their loans (bonds). If this happens, anyone who has loaned money to South Korea by buying their bonds will lose their entire investment. Citizens of South Korea would be left with a bankrupt government as well.

When a bond is at greater risk of default, people generally turn to Credit Default Swaps (CDS) to insure their money. Here's an example of a CDS: imagine you bought a South Korean government bond, which was yielding you 2.5 percent interest. However, you are a leftist and genuinely believe that Trump will spark a war with North Korea. You would want to insure that bond should South Korea be destroyed and cannot pay you back. You would ask someone else to insure your bond. They would pay you the value of the bond if South Korea defaulted.

This insurance comes at a price. The greater the risk, the more costly the insurance. Those who indulge in histrionics about Trump and North Korea could buy a CDS on South Korean bonds, meaning they would be owed the original value of the bond if North Korea defaulted. Then, when South Korea is destroyed, they could buy all their bonds for almost nothing, and force the insurer to pay them the bonds' original price. They would make nearly 500,000 percent return on their investment.

Conversely, if people believed the end result of the current U.S. foreign relations is not war, they could sell insurance for South Korean bonds which they assume will not be defaulted on and make a zero risk rate (in their opinion) 7 percent in a world where the riskless rate is roughly 2 percent. That easy 7 percent is a return rate coveted by investment firms globally, who kill themselves to find opportunities above 2 percent.

Whether one is a Trump supporter or not, ways exist to make money from his policies. The North Korea situation is a prime example and strikes a nerve across America when both sides get excited by the possibility. The financial markets force them to back up their points. A conservative pro-Trump thinker would think the president will deliver, while leftists are positive he won't.

People could make money on that security and put the question of college payment to bed.



North Korea continues testing both rockets for ability to reach near and distant lands including the United States. It also continues to do underground nuclear detonations. North Korea aimed missiles towards Guam, shooting across the Japanese mainland. Map courtesy of Bing Images.



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# Solo no, group yes

*Kol isha does not keep girls from singing, just asks for modesty*

Cont. from page 1

Sophia Fineberg [12] chooses to reject the law regardless of her familiarity with its implications. Fineberg believes people are entitled to use their voice to express themselves as they choose, and that man should be aware of his misdeeds rather shifting blame to others.

"I don't think it's right to prohibit someone from doing something because it might have a remote impact on someone else; everyone needs to take responsibility for their own actions and reactions," Fineberg said.

Fineberg does understand *kol isha's* purpose — to maintain a sense of purity in humanity's actions and thoughts — but doesn't see the need for strict stringencies on individuals to reach that sense of liability for one's own actions.

Certain members of Yavneh's staff, however, believe in a modern day application of *kol isha*.

While Principal Rabbi Maury Grebenau understands the frustration associated with this prohibition, he views it as a subunit of the Jewish code of modesty: *tzniut*.

"A central theme in Judaism is the importance, yet obscurity of sexuality," Grebenau said.

He compares the purposes of *kol isha* and *tzniut*. Both, Grebenau believes, exist to fence humanity from promiscuity, as women's voices in particular are often associated with such themes in today's world.

"It's not difficult to see how overly sexualized pop music has become," Grebenau continued, stressing how easily the voice can be used as a tool of seduction. "The idea of a man being forbidden from hearing a woman sing is a way to prevent immorality entirely."

Despite alarming, initial shades of sexism that seem to encompass *kol isha*, Yavneh's Orthodox female staff members fail to miss a beat in regard to discovering the true, logical significance behind it.

For Judaic teacher Daniella Lieberman, who expresses herself through singing, holding back her voice for the sake of *halacha*, Jewish law, often remains extremely strenuous on her spirit.

"Since this is such a hard *mitzvah* for me to keep, I had to really work to find my own place within the *halacha*," Lieberman said.

This effort to seek out this law's role in her life, however, ultimately proved beneficial for Lieberman's outlook on Torah. She now understands why protecting her voice is so crucial.

"The difference between the voices of both sexes can even be heard in the Yavneh Beit Midrash," she said, using the Yavneh community as an example of the law's obvious value. "Davening simply sounds more pure and harmonious when the girls carry the tune, as opposed to when the boys do."

General Studies teacher Chana Ben-Abraham finds similar significance in this law, observing it as she does any other aspect of *tzniut*.

"My observance of *kol isha* falls into my observance of Jewish modesty in general," Ben-Abraham said. "I make sure to keep within the parameters of *kol isha* if I happen to be singing, just as I dress modestly when I leave home. Every human being needs certain boundaries set upon

them, and women's boundaries are inherently different from men's."

While the prohibition is only on a woman's voice, Ben-Abraham reasoned that *kol isha* can teach both sexes about modesty.

Ben-Abraham compared this controversial safeguarding to the famous Sirens of Greek mythology, who had the power to hypnotize mortals with their alluring voices.

"Even the physically-obsessed Greeks understood that the voice is an animalistic tool of communication that can be alluring and sexualized," she said.

"I don't think that *kol isha* only applies to singing, either. It's a guard for the mouth in general," Ben Abraham said.

She stressed that with the rise of contemporary social media platforms as outlets of gossip and speech, guarding the tremendous power of words through *kol isha* may now be more important than ever.

A crucial piece of advice suggested by Grebenau, Lieberman and Ben-Abraham for those who are in disagreement with *kol isha* is to learn more about it and find a means to positively apply it to one's own life before rejecting it.

While the law may initially alarm some, said Grebenau, it only prohibits singing in particular scenarios and often remains inapplicable to everyday life.

Agreeing with Grebenau, Lieberman said that although the law is challenging for one to observe, there exists a time and a place for everything — including the voice.

"We live in a world where a woman's voice is heard all the time," she said.

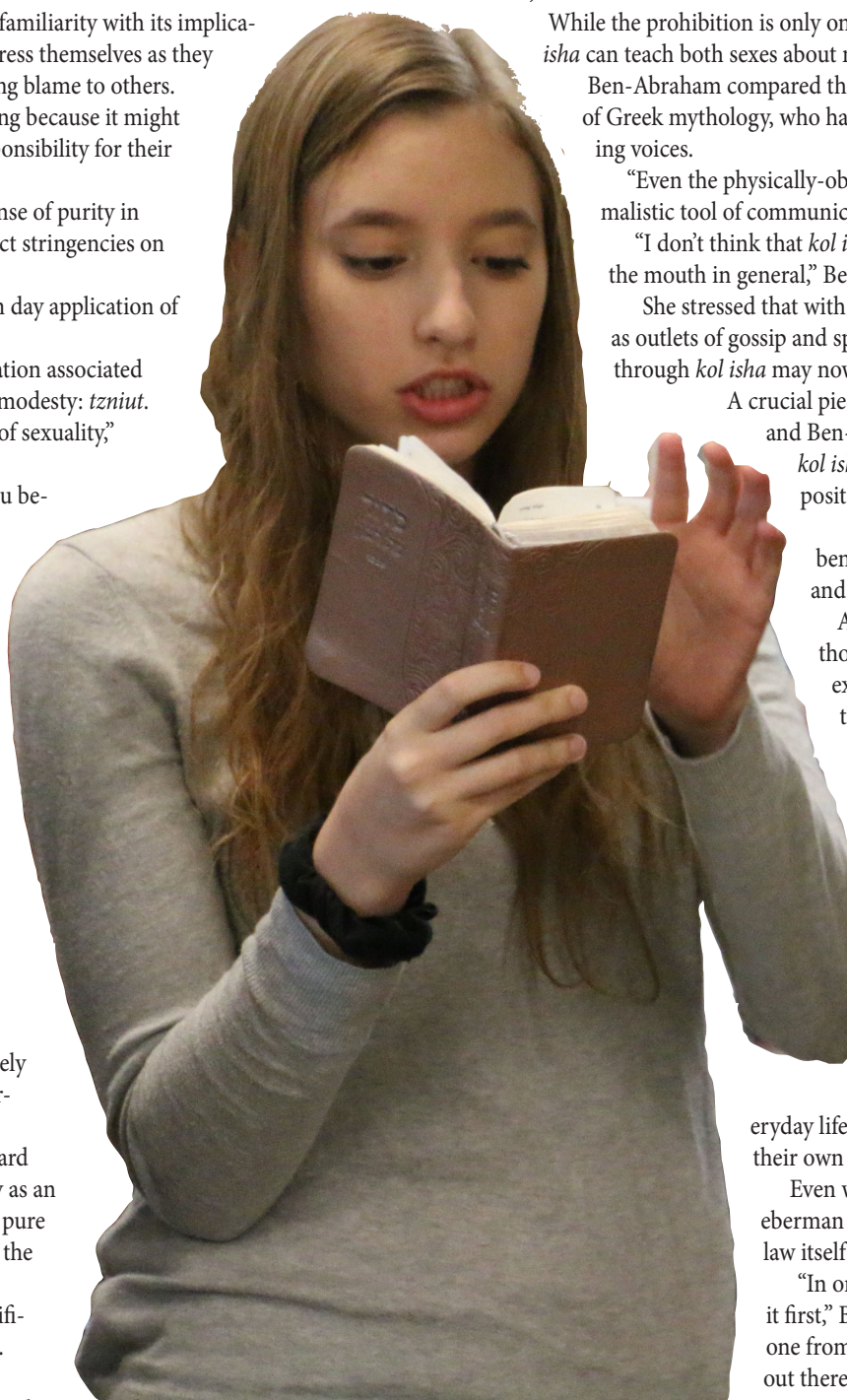
She provided examples of situations where a woman is permitted to sing according to Jewish law, such as singing in a group over the radio or while singing spiritual and Jewish songs.

"The Torah claims that a woman's voice is beautiful enough to be guarded by *kol isha*, so such a voice is permitted to sing what is uplifting and meaningful," said Lieberman.

Both Lieberman and Ben-Abraham find these exceptions beneficial and logical in everyday life, whether it be at a girls night or in the comfort of their own homes.

Even with the leniencies and loopholes of *kol isha*, Lieberman stresses the importance of understanding why the law itself exists before finding one's own place within it.

"In order to be able to argue against *kol isha*, learn about it first," Ben-Abraham said. "It is really a filter to prevent one from overstepping a boundary. Once your words are out there, you can never take them back; that's why I guard my voice through *kol isha*."



Shahar Peleg [12] sings a tune from her prayer book during girls morning services. Photo by Rachel Sasson.



Girls participate in morning services, connecting to G-d through melodies of shared culture. Photos by Rachel Sasson.

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# HEAD 2 HEAD

## Israeli food is 'RAEL'i amazing



## American food: The best of all worlds

### Israeli or American food?



Imagine a salad. What you are imagining is probably very different from the image I have in my head. I'm imagining a mixture of fresh cut-up tomatoes and cucumbers, with a drizzle of olive oil, some lemon juice, salt and pepper.

Lettuce and croutons don't exist here. This is a typical Israeli salad: simple, yet flavorful. Although Israeli food is uncomplicated, the array of spices and sauces personalize the dish.

The taste and smells of Israeli food reminds some of their second home: Israel. As they eat an iconic Israeli dish such as shakshuka — a dish of eggs cooked in a sauce of tomatoes and peppers, often eaten with a side of bread — they feel connected to their heritage and family even though they are at dinner halfway across the world.

For others, Israeli food brings back memories from times spent in Israel and of the holiness of the country.

In the same vein, Israeli food often reminds students of the vast culture within Israel. Israeli food is proof of the variety of culture and ethnicities within the small country.

Schnitzel and kugel comes from Ashkenazi Jews. Mizrahi Jews brought couscous and matbucha — a spicy spread made from tomatoes and peppers. Yemenite Jews brought jachnun — layers of rolled dough with ample amounts of butter, cooked all night and traditionally eaten on Shabbat morning — and schug, which is red or green spicy sauce. Iraqi Jews brought with them kube— meat dumplings with dough made from semolina and amba — a spicy dip made from green mangos.

Israeli food bursts with flavor and history.

The Mediterranean diet uses fresh fruits and vegetables, olive oil, nuts and fish. All of these components are much healthier than the often heavier American diet, which consists of a lot of red meat, processed sugar and white flour.

Israeli cooking is more flavorful, healthier and contains more culture and history than the typical American menu. Unfortunately, the cuisine is harder to find and more expensive than American fare.

The limited selection of kosher food remains an issue for the Jewish communities outside of Israel, especially the Jewish community in Dallas.

In Israel, kosher restaurants range from ethnic sit-down restaurants, to shawarma and falafel stands and to sushi and quality bakeries. The diet incorporates spices and herbs such as zaatar, saffron and mint. These spices bring a whole new dimension to foods. Competition between these restaurants causes prices to be lower.

"If you really want to make a friend, go to someone's house and eat with him ... the people who give you their food give you their heart," said Cesar Chavez, American labor leader and civil rights activist.

Food is a universal language — it speaks to souls through flavors and connects people with ingredients.

Only one category of cuisine comforts the world more than any other: American food.

Everyone can create American food.

Only master chefs can create amazing shawarma or delicious falafel.

All you need to make mac and cheese is a stove and some level of brain capacity. American food comforts the heart like no other, especially because tastebuds aren't being assaulted by 40 different foreign spices.

America has 50 different states, each with their own specialty dishes. For example, Kentucky is known for fried chicken, New York for bagels, Chicago for deep dish pizza, Wisconsin for anything cheesy, and so on.

Each state gets inspiration from other countries but makes the recipe their own, while Israel is one land with similar food throughout it.

Those who decry American food argue that Israeli food is healthier since its main components are grains, legumes and spices. However, this is exactly the reason why American food is superior: every time one bites into a burger or munches on some fries, the meal feels like a well-earned reward.

Another plus: American food is easy to obtain and make. Grocery stores carry frozen corn dogs, waffles, french fries and other American foods, making it effortless to warm up or cook these foods right in the comfort of one's own home, to enjoy with family and friends. After all, cherished American holidays, like Thanksgiving and the Fourth of July, are centered around eating

good food and spending time with loved ones.

Acquiring kosher food anywhere but Israel is difficult in itself, but finding kosher Israeli food in America is near impossible. Kosher American food however, is much easier to acquire, since it is easier to make/to learn to make and doesn't require as many expensive ingredients, like fresh vegetables or spices.

American food is more versatile than Israeli food and is easily adaptable. Adding one's own preferred ingredients only makes it better. Changing Israeli food with as little as a grain of salt risks the chance of offending the chef or others.

American food can also be adjusted to fit a person's needs and requirements. A person suffering from Celiac or Crohn's Disease cannot consume gluten, but American restaurants like Cafe Fino here in Dallas provide kosher, gluten-free, dairy-free, vegan and vegetarian options. Israeli food on the other hand, cannot be changed without withdrawing the integrity of the meal, for example, shawarma isn't shawarma without chicken, beef or lamb, and shakshouka is nothing without eggs.

Food creates a connection that can never be broken. Yet it's not about the food people share, but rather the memories they make with people who respect other cultures and beliefs.

So no matter the kind — be it American or Israeli — it's about the connections between people.

By Shahar Peleg '18

By Rachel Rouhani '21



"[Israeli food] reminds me of home."  
Yoav Even [9]



"I enjoy eating Israeli food because it's full of culture."  
Anna Wernick [12]



"Things I love most about Israeli food is the creative use of tahini, hummus and fresh cucumber tomato salads."  
Kimberly Berman [English]



"I never really found Israeli food to be that great. I enjoy American food, macaroni and cheese, pizza. It's all delicious."  
Ezra Ruderman [11]



"Why is American food good? It's the way they prepare it and season it and the portion size."  
Jessie Lampert [10]



# Hypothetical American draft

*Students sound off on the controversial issue of the possible draft*

By Miriam Schwitzer '21

When Seth Gerstenfeld [12] turns 18, he will have a month to register with the Selective Service. That would enable the U.S. government to call him up if the draft were reinstated.

Seth doesn't really need to worry. The draft hasn't been active since 1973 as the Vietnam War wound down.

But is it fair that Gerstenfeld should have to sign up if Eliana Abraham [12], who is also turning 18, doesn't have to let the government know she is of draft age?

When a country has a draft, they use it to call upon the young men and women who live there to help boost the numbers of soldiers in their military.

Potentially reinstating the American draft was suggested by Gen. Stanley McChrystal (ret.) who said that about 1 percent of Americans serve voluntarily. McChrystal was commander of international forces in Afghanistan during the mid-2000s.

Supporters of the draft, such as McChrystal, believe having a draft will enable America to quickly prepare for war after the country enters conflict.

Unlike Israel, the American draft has not been used for more than four decades. Additionally, American youth do not have to serve in any particular fashion.

In Israel, serving in the army is mandatory and a big responsibility. Each individual's service significantly influences them, whether it be in a positive or negative manner.

Israel's draft began in 1948 with the founding of the state and is mandatory for most Israelis when they reach 18. Arab Israelis are exempt from service. Ultra-Orthodox Jews have the option to go to Yeshiva rather than serve.

People with dual citizenship, such as Roy Einhorn [12], have the ability to defer the mandatory draft. In Einhorn's case, since he has lived the majority of his life in America, this would be a circumstance in which an Israeli citizen may be exempt from serving.

Nevertheless, Einhorn and other like him can still be called upon to fight in a few years if they don't renew the process to stay out of the Israeli Defense Forces. When soldiers serve in the military it is for two to three years, depending on gender.

Israel is not the only country to have an active draft. Switzerland, Russia, China, North Korea and Eritrea also require their youth to serve in the military.

"If I have to join the army I'd rather go to the Israeli army," said Jennifer Greenspan [12]. "I'd rather be in the Israeli army than the American one," said Sophia Fineberg [12].

Emma Estrada, a freshman at Richardson High, is an avid advocate for the return of the American draft.

Estrada wants to be in the Air Force and takes part in different training activities to help prepare her for combat.

She acknowledges that the fear of being killed continues to be a major deterrent.

"I would feel intimidated at first, but then I would realize that I'm fighting for my country and the people that live there, basically defending my own home," said Estrada.



Photo by Seth Gerstenfeld.

While it is required for men to sign up for the draft, whether or not woman should have to sign up has never been decided.

In April 2016, a bill passed both Houses that require women turning 18 after Jan. 1, 2018 to sign up for the draft the same way as men are required to.

A similar piece was also added to a defense policy bill by Duncan Hunter, a representative from California. The part about woman having to sign up for the draft was eventually taken out of the policy bill. Though the original bill would still have to be reconciled. However, in November 2016, this bill was dropped as well.

Estrada still believes it should be equal for both sexes.

"I believe that women and men should be drafted because women are just as capable of being in the military as men are and women don't just have to be on the sidelines — they can take other positions," said Estrada.

Some have said that they believe women must sign up even if it's for shorter stints. Similarly, in Israel woman serve for a shorter time, about two years, and then are reserve soldiers until they are 38.

The draft can have very grave effects on a soldier's life.

Serving in the military has the potential to be accompanied by serious side effects, including military sexual trauma (MST) or post traumatic stress disorder (PTSD).

The veteran hospitals are currently suffering. In 2014 there were reports of waiting lists which advertised shorter wait times then the hospitals could provide, as well as many staffing issues such as the hiring of convicted criminals or general understaffing.

These issues have been going on for years and still continue to do this day. By having a draft we would be increasing the amount of citizens exposed to diseases or the stresses of veteran hospitals.

If changes to the draft were made and women were also obligated to register then Abraham as well as Gerstenfeld would have to let selective service know when they reached draft age. The number of soldiers in service would therefore increase and in turn help America have a strong military, as General McChrystal and other supporters hope.

Reinstating the draft, especially if it were altered to be for both genders, could also increase the amount of war related diseases that affect soldiers when they return home.

Jordan Krieger [12] is ambivalent about women and the draft but acknowledges the importance of a draft during times of war.

"I feel like women should be able to choose if they want to [join the army] or not," said Krieger. "I think that drafting is a little bit unfair but if we have no way to defend ourselves then it needs to happen."

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Mazal Tov to the

Yavneh boys

Soccer Team

Rachel and Matthew Berke



# NATURAL DISASTERS OF 2017

By Eliana Abraham '18, Frieda Katz '18 and Sarah Liener '20

## THE DAMAGE

Rain. Wind. Debris. Extreme weather shattered the world thrice this year. Hurricane Harvey struck Texas in late August to early September, destroying the homes and synagogues of the Jewish community of Houston. At the same time, Hurricane Irma attacked the Caribbean and Florida with the power of a Category 5 hurricane. Immediately after these two, Hurricane Maria, another Category 5 hurricane, was accompanied by a 6.0 magnitude earthquake, devastating Puerto Rico and Mexico.

From the suburban homes of Texas to the beach houses in Florida to the resorts in Puerto Rico, nothing was safe. The natural disasters' physical attacks on infrastructure and nature created unforgettable scenery.

"I was in my 2nd floor apartment and the water was almost up to the first floor, so there was a few feet of gross muddy water," said Eliana Ruben, a junior at Beren Academy in Houston.

Although she has experienced flooding before, Ruben recognized early on that Harvey would be much worse.

Water can feel great in a hot shower or as a cold drink, but crashing down from the sky and ruining everything in sight, it's no longer viewed favorably. The wind was also a major factor in damaging the cities.

"There were tons of leaves, branches and trees uprooted from the ground," said Adira Wolfson, a senior at

Katz Yeshiva High School in Boca Raton, Fla, after Irma hit.

Unfortunately, this is the light version of the damage. Boca Raton got the leftovers of Irma. Islands of paradise were turned into islands of hell.

"I vividly remember hearing about the power outage that hit all of Puerto Rico," said Vanessa Tanur [12]. "It seemed like a nightmare."

Mexican synagogues were shaken down by the violent earthquake. Turned into rubble right before the high holidays.



Illustration by Rebecca Herschberg '20

These natural disasters left emotional scars as well.

"We had to expect the worse, that our house and everything in it would be gone," said Wolfson. "It didn't feel like reality, it was really scary."

Human beings were hopeless against the power of the weather, more vulnerable than ever. The streets of Houston and Miami became rivers for rescue rafts. Highways from Florida to Atlanta became the evacuation route for all Jewish communities in Florida. Mexico became a land of rubble.

"I was helping my friend clean her grandparents' stuff and decades of memories and books were all gone over the span of hours," said Ruben.

The past was washed away by the waters and shattered by the tremors. Lives were taken away and transformed forever.

"When I first heard about Harvey, I thought, 'not again,'" said Ariel Schneider, a junior at Beren Academy. "I immediately then [focused on] making sure that my family was safe and that I helped others."

These catastrophes had worldwide impact, the efforts of civilians and celebrities alike minimizing casualties and damage. Jennifer Lopez, Alexander Rodriguez, JJ Watt, and more are all examples of celebrities that have donated, volunteered in, or started funds to Puerto Rico, Mexico, Florida, and Houston — the city which many listed call their hometown. A recent astonishing accomplishment was Watt's success in raising over \$37 million for victims of Hurricane Harvey.

Mankind watched videos and heard stories of those in need, and proceeded to help in even the smallest ways. The College Board continues to provide SAT and PSAT fee waivers to those around the world affected by these disasters.

## GLOBAL RESPONSE

International airlines, such as Delta and American, offered free travel alterations away from disaster zones.

During his visit to Puerto Rico to assess and help along their situation, President Trump echoed the staggering contrast between the island's hurricane death toll--under a hundred reported dead-- and hurricane Katrina's thousands. The damage, said Trump, had potential to be exceedingly worse without the aid from countless individuals across the globe.

Hurricanes Harvey, Irma, and Maria made waves worldwide, and aftershocks of Mexico's earthquake knocked the rubble of humanity.





# YAVNEH RESPONSE

Immediately after the news of Hurricane Harvey, Yavneh Academy of Dallas rushed to help the afflicted city. As soon as the physical flooding stopped, the school began to organize a trip to help the people of Houston, preparing to leave the next day.

When the students heard of this desperate need to clean up our neighboring city, everyone wanted to assist, but there were concerns: how could students drive all the way to Houston? How would people be able to get into the city if the highways were flooded? How would we be able to go tomorrow? Would we be able to go if weren't excused from class?

All of these questions led the school to realize that one day's notice was not enough time to pull this off. Yavneh students motivated the school to find some outlet in which the teens can help with the relief efforts.

Shaare Tefillah, an orthodox synagogue in Dallas, had an abundance of cleaning supplies that needed to be transported to Congregation Ohr HaTorah, another local synagogue. With no hesitation, Yavneh students volunteered to drive. From their four door sedans to their Ford pickup trucks, the teens loaded and unloaded the brooms, wipes, toilet paper and more.

A Taste of the World, a catering company co-owned by Ceci Katz and Ruthy Henkin, was asked to cater for victims of this natural disaster over the course of one month. Their crew needed some extra hands to help pack, wrap and label the food. Once again, Yavneh students came to the rescue during their free periods. A Taste of the World was able to feed over five thousand people, preparing green beans, kugel, brownies and more.

"We felt honored that we were able to provide for these families in need," said Katz. "We made

it possible for them not to worry about the chagim. Let them worry about what they needed to worry about, their livelihood, their houses. Not about their holidays and shabbat."

A more exceptional case was Roz Naor [11], who was extremely moved by the news of Hurricane Harvey.

Naor refused to stay home while fellow Texans were suffering. He initially desired to go down right after the hurricane hit, but was cautioned about the water level.

"They lost everything. I'm only four hours away, so I had to do something, and [when I went down there,] I did the best I could," said Naor.

He worked with Texas Kosher Barbeque and they were "cranking out about 5000 meals a day" for the Houston Jewish community, according to Naor.

He was shocked by the catastrophic scenery, in awe of the strength of water and wind.

"There was one section where every house was destroyed from the ground to three feet up," said Naor.

Yavneh students and faculty were not concerned about spending time to help load a truck with cleaning supplies, or help package food or send messages to their friends and families. All Jews, all Texans, all Americans, all people are family. Yavneh Academy of Dallas does not leave family in need to fend for themselves.



# THE REBUILDING

"Others were more in need, so we [helped with] toiletry drives and donated the items," said Jessica Spec- tor, a BBYO participant from Naples, FL.

Local communities took charge with assisting their neighbors who were victims of the natural disasters, especially after the news coverage came to a halt. Instead of Hurricane Harvey, Harvey Weinstein fills headlines.

Those who are aware that people still need help are those who are right by the situation.

"There was a room [in our school] full of boxes filled with all types of supplies: diapers, canned food, clothing, water," said Wolfson.

Her school took a trip to Florida Keys to continue lending a helping hand.

"Even through all the struggles, the people in Houston still had positive attitudes," said Naor.

The islands affected by Maria are expecting a few years to restore the cities to what they once were: places of joy, care-free summers and beautiful beaches.

After these natural disasters, communities united. They experienced the worst together. They experienced fear, uncertainty, vulnerability and death together. Despite troubling times, hope flies through the air.

"I realized that no matter what hits my community," said Schneider, "we're going to stay strong and we will keep building more and more."

## Harvey hero

By Miriam Schwitzer '21

After Hurricane Harvey there was, and still is, a lot to be done to restore Houston to its former glory. Aside from the numerous firefighters and police staff who are still doing incredible work to battle the problems caused by the storm, citizens work beside them to help their communities.

One such helper is Michelle Renfrow Tucker, a Sugar Land, Texas, resident, Tucker has helped her neighbors and also helped with Greene Family Camp hurricane day camp.

Tucker and her son Alex awakened at 5:30 when Harvey created its havoc. They wrapped themselves and their dog in pool noodles to stay above the rising water. The hardest part she said was when she had to think of the possibilities of not surviving.

"I had to take out a Sharpie and write Alex's name, his phone number and his social on his body in case we got separated or he died," Tucker said.

They were able to swim to their neighbor's house, which was on a higher elevation than their own.

After the storm and the initial clean up—getting all the wet stuff out—Tucker with Alex in tow, started helping a neighbor, a single mother, who didn't have the same level of preparation. They've worked cutting up carpets, drywall, mold

and getting rid of furniture and cabinets.

"Basically her whole first floor flooded," Tucker said.

At the same time, she also had her own house to look after.

"I looked at my garage and it had water in it, but never standing water so I was kind of was just like I'll get to that next," Tucker said.

The community also came together to help.

"We did a lot of picking up," Tucker said. "Meeting random strangers on the highway who were friends of friends who drove all the way and brought us paper towels and masks and gloves and sprays."

Tucker also spent time working at Greene Family Camp's Camp Harvey relief for kids.

"I was basically a day camp counselor for 11 and 12 year olds from 9 a.m. to 6 p.m.," Tucker said.

Tucker had what she calls a 911 backpack with important documents sealed in ziplocks, a little bit of food (tuna, protein bars, and dog food), the electronics and chargers, a set of clothes, medicine both human and dog, wallet, leash, water bottle, pocket knife, hammer, flashlight, a waterproof bag that included a flotation device that would hold a phone and go around your neck.

"I have no idea why I have this a size 5 diaper," Tucker said. "I think that might have been from the last time."





# Animal abuse abounds

*Companies use testing to get products approved; people neglect, hurt their own pets*

By Meira Abraham '21

Take a look around the average house: countless shampoo bottles, makeup products, medications and cleaning supplies fill the shelves.

Behind all of these items lies the cruel and inhumane process of using animals to the safety of the product. Animal cruelty is not just against the iconic lab rat. Millions of guinea pigs, rats, mice, dogs, cats, monkeys, birds and even fish are brutally killed each year for this purpose.

While some animals are killed, others live in captivity for human entertainment.

In recent years, Sea World has been in the center of controversy over animal cruelty. Many of their whales have been injured due to harsh conditions, with over 160 whale deaths occurring in captivity since 1959. Due to the backlash, Sea World is no longer breeding in captivity and is remodeling their tanks to make them less cruel.

Ringling Brothers Circus became a thing of the past earlier this year partially based on its suspected abuse of animals. Lions and tigers were caged and over-trained to the point where they could no longer be considered wild animals. Elephants were the first released to go to farms where they could learn to be free again.

People also use products for their common daily activities that have been tested on animals. Customers don't see the behind-the-scenes testing of products, such as shampoo and cleaning supplies. With all these products, animals are repeatedly tested, often using massive amounts of the product in a way humans would never use them.

People like to think that their household dog could never be a victim of animal cruelty, but many common, domesticated animals continue to be used for testing.

Another source of animal cruelty is testing done by companies in the cosmetic industry. The majority of makeup users are unaware of the cruel procedures used to test numerous products.

Some animals are shaved and excessive amounts of substances are applied to their skin or are put in their eyes or mouth. The skin may show redness, rash, scaling and inflammation. They may go blind or have internal burning or damage. The processes may painfully kill the animal, and if the animal survives, they may be subjected to

more tests until they die.

No pain-relieving medication is used for the animals, since testing is not funded by the government.

However, inhumane treatment of animals isn't exclusively done by companies; owners can create horrific situations as well.

Plano resident Janie Beamer adopted a dog who had been bounced from home to home. The first owners died, the second hated him because he got underfoot, a relative of the owner who hated him picked him up but then ignored his basic needs and grooming.

After many months of being listed on POUNDwishes, enough money was raised to get "Roscoe" the surgery he

needed — which included removing his eyes.

Then, Beamer came along to rescue the dog.

"It's such an inhumane thing to do," Beamer said of the dog who was a victim of cruelty and neglect. He had to have his eyes removed since fleas were coming out of his eyes.

"People didn't want him because of what happened to him," Beamer said. "They would ask me why would I do this to myself, and I would tell them 'why wouldn't you do this to yourself.'"

"Roscoe," who has now been renamed "Stevie Ray Beamer" has found a home filled with love. Beamer even posted on Facebook that people come over and ask for Stevie rather than sitting down to visit with the family.

Beamer cannot comprehend how someone could do this to such a devoted and loving animal. Even after everything the dog went through, he is still able to love and trust his new caring owners.

Stevie is starting to feel comfortable and safe in the Beamer house.

"Stevie loves to have the wind blow in his face," Beamer said. "He does what I call a face surf. He is now king of the hill."

On a positive note, animal cruelty and testing on animals may be on the decline.

Today organizations against animal testing such as People for Ethical Treatment of Animals (PETA) and cosmetic companies that choose not to use animal testing are working to get rid of animal testing. Lush is a cosmetic company whose owners fought animal testing even before they formed the company. They found other alternatives have proven to be better and cheaper than testing on animals.

However, there remains a lot of work to be done.

In China, one of the biggest importers in the world, all cosmetics imports are required to employ animal testing. Cosmetic companies want to get into this enormous market.

It leaves little options for those who want to compete.

In the United States, although the FDA does not require animal testing, companies who don't use animal testing may find a significantly longer process to get new items to the market, and drastically lower profits.

This is why the pro-animal testing lobby has shot down many bills outlawing animal testing, and the possibility one passes in the future is bleak.



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Stevie Ray Beamer has gone through a lot in his short life. He started his adopted life in the home of an elderly couple who died, then was adopted by a woman who resented his being underfoot and then went to live in the home of a relative who allowed him to get all matted and flea infested. The fleas were so bad, he had to have his eyes removed. He now lives with a Plano family who has taken care of his every need and filled his life with love. Photos courtesy of Janie Beamer.



# Five for the books

*Head of School looks back on first five years as a Bulldog*

By Maayan Abouzaglo '19

*As he approaches his sixth year as Head of School at Yavneh, Dr. David Portnoy takes time to reminisce about the past five eventful years of his tenure at Yavneh.*

"Time went by very fast, I would say," Portnoy said "Being at Yavneh has been one of the great joys of my life and I hope to be here a long time in the future."

As a Yale University undergraduate, Portnoy studied economics and political science. Thinking he wanted to enter the education field, Portnoy became involved in teacher preparation offered at Yale and taught at a local school.

"I knew I loved school life, I liked to teach and coach and counsel," Portnoy said. "Sometimes I miss having more student contact. I love being in a classroom."

After four years at Yale, Portnoy attended UCLA to receive his law degree. Afterwards, he got his Ed.D. from Johns Hopkins.

"I'm called a doctor because I am a doctor in education, with a focus on school leadership," he said.

However, he hasn't always maintained his educational focus.

Before settling on the education front, Portnoy worked at a law firm. He then served as the head of upper school and associate head of school at Beth Tfiloh Dahan Community School in Baltimore for 11 years.

**W**e try to be a very nurturing environment while also having high standards.

*Dr. David Portnoy  
Head of School*

Following that, he worked as the head of school at The Emery/Weiner School in Houston, directly prior to arriving at Yavneh.

With the retirement of the previous Head of School Don O'Quinn, a national search was conducted during the 2011-12 school year to find a replacement.

Aware of Portnoy's experience with Jewish schools, the search committee led by Pam Fine and Dan Prescott, contacted him to apply for the position.

When he first visited, Portnoy was drawn to the student enthusiasm and faculty commitment at Yavneh Academy of Dallas.

Regarding his initial impressions of Yavneh, Portnoy felt he knew exactly what to expect going in and that the reality lived up to his expectations.

"I think [Pam Fine and Dan Prescott] laid it out very well," Portnoy said. "There was no delta or differential there."

The demographics at Yavneh reminded him of the Beth Tfiloh community, with students coming from a wide range of religious backgrounds.

Additionally, the "everyone knows everyone" environment was a major factor in Portnoy's decision to work here. Portnoy credits this quality to being the "magic sauce" of Yavneh's success.

"We try to be a very nurturing environment while also having high standards," he said. "So we're really trying to combine rigor and nurture or high standards with a family atmosphere."

Since his arrival at Yavneh, multiple things have been changed, added or improved.

One example is the Yavneh Etone, the school's weekly newsletter which features an update from Portnoy and dvar Torah, a lesson from the week's Torah portion, written by Rabbi Tannenbaum Jr.

"Before I got here, there was a big monthly news-

letter, it was really long, we didn't know if people read it," Portnoy said. "You certainly couldn't read it on your phone."

In relation to making Yavneh a more organized and professional establishment, many crucial changes have been made in the past five years.

Though only a minor adjustment, Portnoy switched the time of mincha, afternoon prayers in his first year. He was open to hearing about any "frustrations" of the faculty and the attendance of mincha which was during tenth period. With students leaving for appointments and sports games, there was a lack of the desired community aspect during mincha.

"Mincha was something that was an easy fix, but I think it was a big cultural thing," said Portnoy.

Regarding the Judaics curriculum, Portnoy passionately speaks about the various options offered at Yavneh.

"[Electives are] a way to reach out not only to people from Akiba/Levine. Ms. Lieberman's teaching film/media and Judaics, Rabbi Lomner's teaching Jewish music, Mr. Rees is teaching Jewish history," said Portnoy. "It's something that Rabbi Tannenbaum, Rabbi Grebenau and I have felt is important to do, so we expanded matmidot [Advanced Judaics for girls] and Iyun [Advanced Judaics for boys], but also added more electives."

Our Head of School also takes care of some financial aspects.

"Ralph [Peterson] and I work pretty closely together on budgeting, making sure that everything is in good shape," Portnoy said.

He does not credit all these changes to himself and gives credit where it is due.

"One of the secrets of a good leader is to know when you should follow," Portnoy said.

To keep in touch with alumni, Portnoy exercises the power of Facebook, with the majority of his friends being former students. Admittedly, his "greatest joy" is seeing how these people are succeeding in life after high school. Ranging from birth and engagement announcements to white coat ceremonies and funerals, Facebook posts allow Portnoy to keep tabs on former students.

"It gives me a good sense of how Yavneh, Beth Tfiloh, and other schools are putting out good people with good values who are committed to the Jewish community, and to the greater community," Portnoy said.



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# The road to retirement

*Rabbi Tannenbaum reflects on time at Yavneh, considers future plans*



Some of his fondest memories are of Israel Independence Day and preparing food for the aforementioned holiday.

"The student I miss most knows it," Tannenbaum said.

However, everyone at Yavneh thinks that he is referring to them; this is just reflective of Rabbi Tannenbaum's relationship with the students.

Rabbi Tannenbaum takes pleasure in life outside of school and tries to find happiness in every activity.

"Everything can and should be made enjoyable, by asking yourself: Why am I doing this? Who might benefit from it, and how will this further the ideals I live for?" Tannenbaum said.

Rabbi Tannenbaum may be one of the most beloved teachers in Yavneh history. It is a sign of his humility that when asked about his teaching philosophy, he answered that he has none

and that there is none. He does, however, try to remember how he disliked school as a teenager and that many kids, given the choice, would choose not to come to school.

A teacher must "respect and encourage students to be honest and courageous in their thinking and questioning," Rabbi Tannenbaum said.

The senior rabbi said that he believes that the success of teachers depends on their students and that the success of students depends on their teachers.

Rabbi Tannenbaum offered his former students and fellow teachers advice.

"Students and teachers aren't on opposite sides," he said. "Any sign of strife between the two groups has to be dealt with quickly."

The retired rabbi also

*Photo by Daniel Garren.*

stresses that "school is not another form of warfare." He tries to picture himself in his student's shoes and think about the way they perceive things and what they feel.

Tannenbaum's life has not undergone substantive change since his retirement. He still spends his time preparing for classes, but now these classes are at Shaare Tefilla instead of at Yavneh. Rabbi Tannenbaum's classes cover a variety of topics, including but not limited to Parsha, Talmud, Kabbalah, and Tehillim.

History teacher Mordechai Rees spoke to his intellect and generosity.

"Rabbi Tannenbaum Sr. is a great and inspiring teacher of Torah and all around source of intellectual knowledge," Rees said. "I enjoy learning with and from him always."

Yavneh basketball and soccer Coach David Zimmerman found Tannenbaum Sr. to be special.

"Rabbi Tannenbaum Sr. is one of the kindest, smartest and most honorable individuals that I have ever been privileged to encounter in my life," Zimmerman said. "He has truly been a blessing for this school in all his years of contribution and love."

Students also looked up to Tannenbaum. Alan Presburger '17 praised the retired rabbi.

"The most important things I learned from him are the ones he taught by example," Presburger said. "He loves teaching just as

much as he loves learning from his students."

There is a chance Yavneh may see Tannenbaum again shortly as he has confirmed in a video interview that he is considering returning to Yavneh. This will come as a happy surprise to all who miss him. Until then, he will continue to teach classes at Shaare Tefilla.

"Nothing would make me happier than seeing my students show up for a class [there]," Tannenbaum said.

For more about Rabbi Tannenbaum Sr., including information about a possible return to teaching at Yavneh, see an exclusive interview with the beloved rabbi at [bulldogprint.org](http://bulldogprint.org).

## A special man

By Eli Minsky '19

My learning with Rabbi Tannenbaum Sr. consists of the Jewish Thought and Law material for junior year, but in a very unique setting.

Twice a week, we indulge in deep learning at Starbucks, free of regular distractions that may occur in class. This allows for more material to be covered in a shorter amount of time.

Rabbi Tannenbaum and I actually only go back about one year, but it's the quality of our friendship that speaks volumes.

Throughout my entire sophomore year, Rabbi Tannenbaum taught three of my classes. What made this so amazing is that we were able to spend so much time together in an alternative class which gave way for unforgettable discussions.

Rabbi Tannenbaum means so much more to me than just a rabbi; has become one of my most valued mentors to enter my life. His personality is second to none, and he maintains his composure better than anybody I've ever known.

It's these qualities, along with many more, that make him such a special man.

## STAFF EDITORIAL

# Be undefined by stereotypes

Ask any person, they'll most likely say they have experienced being subjected to stereotyping. Even in 2017, society has not eliminated assuming a person's personality based on where they're from or what they believe in.

The question to anyone who's been offended by a stereotype about them is: Why they are offended?

Who cares if someone thinks you are Jewish because you have a big nose? Who cares if someone thinks you love vodka just because you're Russian?

Do you think that the person who commented on your nose knew that when Israel elected its first female prime minister, Switzerland still had not yet given women right to vote?

Do you think that the person who jokingly questioned your alcohol preferences noticed that one of the most beautiful places in the world, the Red Square, is located in the heart of Moscow?

These seemingly meaningless remarks actually show that a

person is so interested in you that they notice small things about your face or your drink of choice.

The reason these stereotypes exist is that some of them are based on truth. Look back to the initial Jewish and Russian stereotype. In art, Jews, for the most part, had no specific facial features.

After the thirteenth century though, artists started to use more realistic depictions of people and therefore, certain facial features conveyed certain ethnicities. Thus, Jews were given a misshapen yet realistic face and a somewhat hooked-nose. This was not always seen as a negative trait. Kabbalistic texts believed that a large nose was a sign of character. Kabbalistic Rabbi Aharon Leib Biska wrote in 1888 that "A nose that is curved down with a small hump in the middle attests to a character that seeks to discover the secrets of wisdom, who shall govern fairly, be merciful by nature, joyful, wise and insightful."

As far as Russians loving vodka, that stereotype comes from the fact that at one point, vodka was actually cheaper than water. It was so cheap that, in 2010, former President Dmitry Medvedev raised the price from \$1.96 to \$3 for a half-liter to discourage people from drinking it so much.

It's important to not get offended by stereotypes because a lot of the time the person who says them may have also been a target for some stereotypical comments as well. By foregoing anger and then refusing to use the anger to hurt others shows who is the bigger person. As long as the stereotypes aren't truly hurtful, there should be no reason for people to take offense.

If people stopped getting offended by these remarks, then others would find that there would be no reason to use them altogether. Don't give anyone the satisfaction of hurting you, because who you are is so special, and a misused stereotype isn't something that you should have to be ashamed of.



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# Holidays in the holy land

## Alumni share memories from Rosh Hashana to Simchat Torah

By Tia Einhorn '20

The high holidays are an unimaginable experience that must be lived to actually appreciate. Add to the magic: spend the holiday in Israel, the Holy Land. When people think of the holidays in Israel, they picture the Kotel, thousands of people filling the streets of Jerusalem. But my holiday experience in Israel wasn't so stereotypical.

Believe it or not, many people - like me - have an alternative tradition as they take part in the holidays. Many communities or small towns spend the month of holidays all together as one huge family, congregating at a single synagogue.

No matter how the holidays are spent, just being within the borders of the holy land makes everything special. Several of last year's graduates chose to study in Israel this year, allowing them to experience the rituals in person. They share the experience with *The Bulldog Print*.

By Heidi Kravitz '17

It may be cliché to assume that just being in Israel enhances the awesome spirit that accompanies the high holidays, but it's true.

Nonetheless, I was privileged to spend my Rosh Hashana and Yom Kippur not just in an ordinary synagogue, but in my own Beit Midrash I am learning in for the duration of my gap year.

As I was praying for a sweet new year and begging Hashem for forgiveness, I was also thinking back to all the learning I had accumulated in just the couple weeks prior to the beginning of the holidays and relating my learning to my prayers. That was an experience I owe to my seminary and to being in Israel for the year.

Just like in America when the majority of the country is flowing with joy and happiness of the holiday season from Thanksgiving through Christmas, in Israel it's the same notion from Rosh Hashana through Sukkot, but it's magnified by the whole country uniting and participating in each holiday.

All bakeries waft their enticing apple-honey cake aromas into the streets, and there are seldom places where it's difficult to find sukkahs springing from the sides of each house. The spirit in the air over here is as unique as it is marvelous.

Over Sukkot break, the country is filled with jam-packed events of happiness in order to fulfill the idea of *zman simchateinu*, times of our joy. Not to mention only keeping one day of chag definitely qualifies as a major benefit of being in Israel.

I am a spiritual person by nature, so maybe I relate to the stereotypical beliefs of Israel's innate ability to amplify all of Judaism's ideals, but it just feels so true and special. It's possible the same feelings permeate America and I've never truly related because I don't celebrate the major holidays that bring about this sense of joy, but being in Israel for the holidays definitely sets a high bar for future holidays spent outside Israel.



Ariella Cohen '17 and Heidi Kravitz '17, currently students at Yeshivat and Midreshet Torah V'avodah, pose for a picture during an intermediate day. Photo submitted by Heidi Kravitz.

By Megan Lacritz '17

700 voices sing aloud, chanting and repeating verses from the prayer book announcing G-d as our king. 90 other girls from my school sit around me as I concentrate deeply on the words I recite in my siddur. 12 hours straight of meaningful prayer, the clock ticking as I turn more and more pages.

My high holiday experience in Israel as part of a seminary was truly one of a kind. There is no question whether you feel at home the instant you see every store shut down and all the roads filled with children playing instead of cars honking simple because it's a holiday. A holiday that is significant for every Jew, a holiday where you focus on G-d rather than other people.

You can hear singing from all different directions, you see people in tears yearning for our exile to end within the next year, you can feel the energy of the the whole country joining together to celebrate the momentous time of year. It was clear that I wasn't in America anymore.



Thousands attend prayers at the Kotel. Photo submitted by Liat Levkovich.

By Liat Levkovich '17

To totally take advantage of Sukkot during my year in seminary, I promised myself that I would eat every meal in a different sukkah. There were sukkahs everywhere! In the street, on the porch, in the parking lot and even on the roof.

A little annoying at times, this goal motivated me to notice various types of sukkahs, see multiple views of Jerusalem and meet a diverse array of people. From the children's artwork on the wall to the imitation fruit hanging from the bamboo, every sukkah was so uniquely special.

As the sun was setting on the Shabbat of Sukkot, my friend and I decided to take a stroll to the Kotel, reflecting on our hectic, yet rejuvenating holiday.

We prayed and relaxed, while witnessing the beauty of Shabbat ebbing away at this holy site. We decided that the Kotel sukkah would be the ideal place to hear *havdalah*. Groups of people, from all walks of life, congregated around a chassidish man standing on a chair. He began reciting the *havdalah* prayer and mint leaves were thrown for the *b'samim* segment.

That moment impacted my soul. I was in Jerusalem at the Kotel, in the sukkah, surrounded by my people, listening to *havdalah*. Life doesn't get much better than that.

By Rosie Bernstein '17

The high holidays in Israel can best be understood by observing Jerusalem's Central Bus Station in the afternoon before Yom Tov begins.

As a girl on my own in Israel for the year, I did a lot of traveling this holiday season. And thus, the *Tachana HaMerkazit* became a very familiar place for me as I roamed the country. But as familiar as it felt, each time I entered the glass doors and put my bags through the metal detector, the more I realized the differences that came with each holiday.

As Rosh Hashana approached and I headed to Givat Shmuel, the bakeries of the station smelled of sweet honey, their pastry cases lined with apple confections. Each one had a line out the door of people buying these freshly-baked treats in hopes of making their holiday special.

Almost two weeks later as I boarded a bus to Ra'anana, beginning my Sukkot break, we passed through neighborhood after neighborhood with the spirit of Sukkot lining the streets, balconies and porches all over the city. And it was just moments after Yom Kippur's end.

As I passed through the bus station throughout the holiday en route to Tzfat, Beit Shemesh, Be'er Sheva and Tel Aviv, I was approached by countless people asking if I wanted to borrow their *lulav* and *etrog* and make a *bracha*.

These people weren't rabbis trying to convert me or extremists trying to recruit me. They were just regular people passing through Jerusalem's Central Bus Station, making sure a fellow Jew had the opportunity to fulfill the mitzvah before the sun went down.

But perhaps my most inspirational encounter with Israel's celebration of holidays happened in my own home at Migdal Oz on Yom Kippur. My day of prayer fluctuated between the emotions of great awe and fear and the happiest joy I have ever felt. The way I described it to my family when the holiday ended was, "We were either crying or dancing." As we sang a verse describing the celebrations that will be had when the world gathers in Israel and recognizes Hashem as their King, I had a realization. I am a living fulfillment of this prophecy. Arm in arm with the girls to my left and right, voices joined as one, I realized I was in the Land of Israel crowning G-d. Why shouldn't we dance?



Sarit Perl, Benji Zoller '16, Rosie Bernstein '17, Megan Lacritz '17, Ariella Cohen '17, Rabbi Tannenbaum's daughter, Nechama Tannenbaum, former Judaics teacher Naomi Schragar, Rachel Rapps '17 and Liat Levkovich '17 hang out in Israel. Photo submitted by Liat Levkovich.



# The decline of paper and power

*Are books becoming obsolete in American culture?*

By Paul Schussler '20

Social media as we know it has inadvertently taken over people's reading habits. Rather than sitting down to relax and read a book, people quickly scroll down their feed. By only reading short blurbs written by people who may just be spouting nonsense, people no longer take the time to appreciate or question the source of their text.

At all grade levels, English classes at Yavneh require students to read one book over the summer. For some students, it may have been the only book they read all year aside from other required in-class reading.

Recent studies from the National Endowment for the Arts (NEA) show that fewer people are reading for pleasure. From 1982 to 2015, the number of books adults read for pleasure has declined by 17 percent. This drastic drop should be a wake-up call to the world to re-establish light reading as a societal norm.

Aside from helping one pass an English class, reading has other benefits. First, it is known to reduce stress. One study conducted by the University of Sussex in 2009 says that reading reduces stress better than music.

Reading allows people to sleep better and staves off memory loss by continuously exercising the brain.

Forget mathematics — paper and ink are more than enough.

According to an article in The Washington Post, reading fiction “seems to boost the quality of empathy in the people who read it” and prevents depression.

Fiction allows one to slip away into a fantasy world, leave all troubles behind and arrive in the thoughts of a character feeling their strong emotions.

Unfortunately, one of the reasons reading has been on the decline is the spread of the internet, video games and other distractions.

While it may seem that teenagers are the ones to blame for this epidemic, teenage phone addicts are not the only ones accountable for the decline in reading.

Adults and young children are victims of this trend, too. Reading on a phone or laptop, even if it is a step in the right direction, can still be harmful.

When people read on a device that shines a light in their eyes, the brain interprets that as sunlight and keeps people awake.

While electronic versions of books are readily accessible, reading is still viewed as an activity for intellectuals and geniuses.

However, everyone can find something to read that appeals to their interests. Just like there are innumerable university majors and minors, there are countless book genres and subgenres.

People who love adrenaline rushes may like horror. People who are creative and artsy may like fantasy. People who like suspense might read mystery.

Often times, teachers are the ones to instill a love for reading in students.

“My love of reading came from the inspiration of great teachers,” said Peggy Leeman, English chair.

Leeman recommends “The Read-Aloud Handbook” by Jim Trelease. In the book, Trelease says “but I didn't have to read much to get all A's in high school.”

Though all A's can be a goal, other reasons to read are equally paramount.

“Through books one can orient his life to the world he lives in for books link the past, the present, and the future,” Leeman said.

Books may not be necessary to receive good grades in high school, but they help facilitate important ways to view life. It can bring the past to life, and the future to the present.

“Through books, one can start today where the great thinkers of yesterday left off, as books have immortalized man's knowledge,” Leeman said. “Thinkers, dead a thousand years, are as alive in their books today as when they walked the earth,”

So, put down those headphones and grab a Nicholas Sparks novel, another book of choice or perhaps an issue of The Bulldog Print.



**PAUL'S PREFERENCES**

**Genre:**

Fantasy

Science fiction

Action

**Authors:**

Drew Hayes

Orson Scott Card

L. E. Modesitt

**Books:**

Ready Player One

Storm Front (The Dresden Files)

Hitchhikers Guide to the Galaxy

# CALENDAR



**November**

**End of Quarter 1**

Nov. 3. Finally! Nice job y'all.

**Jay Z**

Nov. 7. Come to American Airlines Center at 4:44 for a great time.

**Yavneh Shabbaton**

Nov. 11. The much anticipated Yavneh Shabbaton. Be there or be square.

**Imagine Dragons**

Nov. 13. Can you imagine how great this show is going to be? Come to American Airlines center at 7:30 to experience the thunder.

**World Kindness Day**

Nov. 13. Smiles all around. Open the door, compliment someone's outfit.

**Wonder**

Wonder if you're going to wanna miss the bestselling book's movie debut.

**Thanksgiving**

Nov. 23. Remember to give thanks for everything you have! Enjoy the turkey.

**Black Friday**

Nov. 24. Caution: possessive materialistic maniacs will be on the loose.

**December**

**Eric and Happie**

Dec. 8-9 Singers Eric and Happie join us for a Shabbaton at Shaare Tefilla.

**Dallas Marathon**

Dec. 10. Take this and run!

**General studies exams**

Dec. 12-15. Study all day every day. Good luck!

**Channukah**

Dec. 12-20. Light up the nights! Spin all of those dreidels and gather the chocolate and latkes.

**Star Wars: The Last Jedi**

Dec. 15. A galaxy far away arrives at theaters. May the force be with you.

**Winter Break**

Dec. 18- Jan. 1. Oh what fun it is to ride in a car not going to school.

**Cirque Du Soleil**

Dec. 20. Watch people do what your body won't.

**Pitch Perfect 3**

Dec. 22. Don't miss the sign to hit up this movie. Fat Amy and the Bellas reunite and take to the stage overseas.

**January**

**We back!**

Jan. 2. Classes resume. Life returns to 12324 Merit Dr.

**Candle lighting times**

October	December
Oct. 27 at 6:22	Dec. 1 at 5:02
	Dec. 8 at 5:03
<b>November</b>	Dec. 15 at 5:04
Nov. 3 at 6:16	Dec. 22 at 5:07
Nov. 10 at 5:11	Dec. 29 at 5:12
Nov. 17 at 5:06	<b>January</b>
Nov. 24 at 5:04	Jan. 5 at 5:17

**Menorah lighting times**

Dec. 12 after 5:21	Dec 16 after 6:03
Dec. 13 after 5:22	Dec. 17 after 5:23
Dec. 14 after 5:27	Dec. 18 after 5:23
Dec. 15 after 5:04	Dec. 19 after 5:24

**Shabbat/Holiday ends**

<b>October</b>	<b>December</b>
Oct. 28 at 7:17	Dec. 2 at 6:00
<b>November</b>	Dec. 9 at 6:01
Nov. 4 at 7:11	Dec. 16 at 6:03
Nov. 11 at 6:06	Dec. 23 at 6:06
Nov. 18 at 6:03	Dec. 30 at 6:11
Nov. 25 at 6:01	<b>January</b>
	Jan. 6 at 6:16