



NFTY-NW KICKOFF

THE SHOFAR

The Thirteen Principles



This issue of The Shofar is centered around the pillars that uphold NFTY--The Thirteen Principles. Members from across the Northwest region have volunteered to share their unique perspectives on a chosen value: how it relates to them in their personal lives, us as a whole in NFTY, or even broader to the scope of the world around us. As we enter this new year, in NFTY, in school, in the Jewish year, or any other start, keep in mind how these principles play a role in your lives, and how you can share them throughout the year to come.

Torah, The Jewish People, The State of Israel, Hebrew, History, To Learn and To Do, Pluralism, Self, Justice, Community, Repairing the World, Partnership, and Fun and Spirit

Torah, Am Yisrael, Medinat Yisrael, Ivrit, Midor L'dor, Nilmad V'na'aseh, Kol Yehudim, Tikkun Middot, Tzedek, Kehilah, Tikkun Olam, Shutafut, Kef v'Ruach

Torah by Rifka Sarafina

Before NFTY, I didn't know what being a Jew meant to me. I had my Bat Mitzvah, I continued to work as a madricha at my temple, and I even went occasionally to Friday night services with my mom. Yet, something was lacking. I didn't know what it was. I knew Hebrew pretty well, so that wasn't it. I celebrated all the Jewish holidays, knew all the songs and prayers by heart. And still, I didn't have any connection to my religion. And then NFTY came along. I had never felt more connected to my religion until then. NFTY gave me the chance to look deep into myself and reflect on what it meant to me to be a Jew. Because of NFTY, I became way more involved in my Judaism. I even started to go to תורה study every Saturday morning. NFTY-NW is built on a foundation of thirteen core values that are fundamental to creating the Kehillah Kedosha we all know and love. Among them, תורה is one of the key elements that ties our Jewish community together. At NFTY-NW, we fulfill the mitzvah of reading תורה in our community. The תורה is an ongoing story intensely filled with mischief, sins, anger, resentment, kindness, lessons, and love.

When the Jewish people received the תורה, we truly did receive a blessing. For thousands of years, the תורה continues to be the tie that holds the Jewish people together. We allow ourselves to reflect on what is written and essentially "wrestle with God". I don't believe that the תורה is a solid representation of how the Jewish people should do this, could do this, or want to do this, rather, it's a tie that allows the Jewish people to stand up and say "No! I don't believe this" or "No, that isn't right!". One of the amazing things about being a reform Jew is that we are allowed to question God and our religion. Some would say that exactly is the opposite of what we should do. However, take a look around. Our community is built on doubt of God, doubt of the Torah. That right there is exactly what makes NFTY-NW so strong. We are taught to find what it means individually to be a Jewish teen. We are told it's okay to say you don't believe. More importantly, it's okay to ask questions. That's what makes our Kehillah Kedosha so unique and diverse. At NFTY-NW, reform Jewish youth come together and share the opportunity to dive deep into what it means to be Jewish for each and everyone of us. I feel blessed to be surrounded by so many bright, capable Jews at NFTY. Thank you NFTY for teaching me what it means to be a young reform Jew.



The Jewish People by Courtney Baird

The Jewish religion manifests itself in a variety of different ways for different families. Some express their faith through religious service, temple organizations, and community involvement. Meanwhile, other families celebrate the high holy days with their families and attend temple events to stay connected to their Judaism.

Irregardless of how the attachment to faith is established, the Jewish religion extends beyond the religious aspects. Beyond the Torah, the Jewish people congregate together, working tirelessly to forge a community among our people. In order to foster a greater Jewish community within our youth, NFTY was established to provide an engaging religious and social environment for teens spread throughout North America. The foundation of NFTY is centered around the thirteen principles that shape the dynamic youth community. The first five principles of NFTY are centered around the historical aspects of Judaism and how they shape our community still today. Midor L'Dor states that in order to fully appreciate our present and ensure our future, we must strive to understand our past.

This highlights how although Judaism has been around for over five thousand years, our past trials continue to shape the religion to this day. One must not forget what has happened, but must use this to learn and implement in their daily lives. In extension to this remembrance of the past, NFTY emphasizes Kehilah, or community, as this provides our people with not only a social outlet, but a means to fulfill our needs by working and growing from one another. Although our community may be small in comparison to the vast society, we remain tightly knit and close to one another which is a priceless gift that serves us for the better. Lastly, the importance of Tikkun Middot, or self, is a vital component of Jewish living. Every individual has the power to have an impact, and in order for this ideal to be met, we must foster an environment where every individual can meet and exceed their potential in Jewish living and study. Despite these three principles of NFTY being a hand selected few, I believe that the application of the principles of Midor L'Dor, Kehilah, and Tikkun Middot best describe the foundation of the youth organization I have come to love. History can never be forgotten, community is what makes up the Jewish family, and focusing on oneself is what breeds healthy Jewish leaders in today's society.

The State of Israel by Mar Silkes

The dictionary defines principles as “a fundamental source or basis of something”. Clearly, a principle is of integral importance to any organization, and NFTY’s 13 principles are no exception. Each of them shapes aspects of NFTY events, and comes together to complete the NFTY experience. Some of these principles feel obvious- kef v’ruach, for example. Of course we’re going to have fun and spirit in NFTY! But some of our principles seem to slip by the wayside, being momentarily forgotten in the chaos of a Kallah. One of the most overlooked principles I’ve found is Israel.

Israel is a tricky value to have as a Reform Jew. In our secular lives, a lot of times we’re reading articles about how awful the Israeli government is, and how horrible the Israeli-Palestinian conflict is. Often that’s all we’re reading. Israel within our modern world seems to be a very one-dimensional country, with the media focusing solely on the conflict, making it hard for us as Jews to focus on anything else.

A lot of times, it can feel like we’re getting the exact opposite message from our Jewish communities, as (in my experience at least), they often heap praise upon Israel and the greatness of the holy land, without any discussion of nuances. This leaves us in some sort of awkward limbo, wherein we’re getting entirely mixed and contrasting messages. On one side, Israel is villainized and despised, on the other Israel is seen as the most idyllic and holy of spaces, and in both cases, it’s an entirely one dimensional view of Israel.

This is where NFTY comes in. Israel, while being a defining principle of NFTY, has never been presented as a one sided issue. NFTY events are where I've had my most nuanced conversations about Israel, discussing all sides of the Israeli/Palestinian conflict in depth and getting a chance to develop my own well-rounded opinion about that conflict. NFTY has fostered an environment like no other, where Israel being a fundamental aspect of our organization simply means we acknowledge the idea of a Jewish state, but still debate, discuss, and dissect the modern State of Israel to get a fully formed view.

There's another aspect of Israel NFTY covers well, or rather many aspects. Because, surprisingly, holy sites and the conflict don't make up the entirety of Israel. When I spent a month there this summer, it wasn't all Gaza strip and Western Wall. Israel is a vibrant, thriving country, with an amazing and rich culture, with thousands of different things to do, adventures to have, stories to live. And again, the only place I've seen that encompasses that vibrancy (besides Israel itself), is NFTY. Sure, I've participated in Israeli-Palestinian conflict programs, but I've also participated in a "bargaining at the shuk" simulation, and a "Judaism in America versus Israel" program. NFTY goes out of its way to create rich, diverse programming that encompasses the many multifaceted aspects of Israel, and help foster an environment where Israel is seen as so much more than a war.

That's why Israel as one of NFTY's 13 principles is so important. NFTY doesn't let us forget that as Jews, we inherently have some form of connection to the Jewish homeland, but at the same time tries to expose us to many aspects of Israel and let us form our own diverse opinions, and honestly, that's an opportunity we're not going to get in many other spaces. While this principle may be forgotten or brushed over sometimes, NFTY and Israel are intertwined, and it's a fundamental and important aspect of our organization.

Hebrew by AC Feldman

Hebrew is the traditional language of the Israeli and Jewish people. Although found in communities worldwide, Hebrew is most commonly encountered in the state of Israel where it is used as a primary language. Over centuries, this language has and continues to make up for a large amount of the culture and understanding of the Jewish religion. It is deeply integrated in our music, in our prayer and most of all in our history. In the growing communities of reformed Judaism in North America, it is rare to encounter entire Hebrew speaking congregations. Although the variety of comprehension varies between communities, it is important to continue to teach, learn and enforce the importance of Hebrew language for generations to come. Without the direct influence of living in Israel, it is easy for Jewish families all over North America to get caught in their already busy lives and forget to perform meaningful traditions and mitzvot that they would in other cases prioritize.

I believe that although a difficult language to both speak and understand, Hebrew makes up an important part of our Jewish culture and identity here in Vancouver.

History by Natalie Delman

History is one of NFTY's defining thirteen principles - the recognition that in order to fully appreciate our present and ensure our future we must strive to understand our past (midor l'dor). For the past year it was my job to capture the region's history on camera as regional photographer. Through my lens I've seen our mistakes and more often our successes, such as canceled programs turned into dance competitions, and low membership levels flipped to record setting participation. With each event we learn how to be better leaders, participants, and people, both in and out of NFTY-NW, but we accomplish none of this without first reflecting on our past.

If you were to write down entire history of Judaism down the story would have a lot of highs and lows, many of which are unimaginable today. My whole life I have grown up being able to openly celebrate my religion with my family and friends. It is hard for me to grasp that there were times when fears of persecution would of made this impossible. Whenever it is time to sign up for an event my social media and email flood with advertisements to register, but it wasn't until I began this Shofar piece that I realized there was a time when that never would of happened. This realization makes the fact that I can come to weekends to celebrate being a Jew even more special. Knowing there was a time when Jewish teens dancing and singing in Hebrew was hidden, to now being enjoyed across North America, has made me realise how lucky I am to be a part of NFTY and how important it is that it continues.

It is our history that keeps our fun traditions of motion for vegetation and mitzvah box going, and new ones we create alive. Most of all, it reminds us of how lucky we are to have them in the first place.

To Learn and To Do by Nathan Bawaan

Nilmad V'na'aseh, one of the 13 Principles of Judaism, states, "The necessity of lifelong Jewish learning and teaching as a foundation for our observance through a life of continual discovery of Jewish tradition, law, and ethics." According to the NFTY website, Nilmad V'na'aseh means, "To do is to learn." This idea of hands-on learning, of course, makes sense. A baby cannot walk if it does not attempt to take its first steps. A person cannot learn to read if they never open a book. But, is practicing Judaism actually useful as a teaching tool? Most of my Jewish education took place at Sunday Religious School, where a majority of the time was dedicated to listening to stories that ended with a Jewish teaching (Tikkun Olam, Shalom Bayit, etc.) Similarly, my knowledge of most Jewish holidays and traditions, besides Hanukkah and Shabbat, can be attributed to reading about them from a monthly packet my teacher would hand out. And, while we began to learn Hebrew for our bar/bat mitzvahs in 3rd grade, most of my Jewish education did not involve any "doing", except for sitting in an empty classroom on a Sunday morning as my teachers lectured on a new teaching or topic. While I certainly learned things about Judaism, my religious school classes did not make me want to continue being a Jew.

Besides attending religious school, I have developed an understanding of Judaism and its teachings by going to Camp Kalsman and participating in NFTY events/programs. But, unlike my experience at religious school, I have always left these "lessons" wanting more. For example, following my summers at Camp Kalsman, I began to attend high holiday services more often. Likewise, after my NFTY in Israel trip (Sababa, where you at?), I started fasting for Yom Kippur and giving up chametz for Passover. As Nilmad V'na'aseh suggests, by "doing" Judaism, I have become more observant and concerned about my Jewish Identity. Additionally, it is probably the continual exposure that has strengthened my connection to Judaism. So, is practicing Judaism actually useful as a teaching tool? Based on my own Jewish education, I would have to agree. To me, Judaism is like learning a foreign language or playing an instrument. All three benefit from continual practice and doing in order to create an understanding. As Pablo Picasso said, "I am always doing that which I cannot do, in order that I may learn to do it."



Pluralism by Paige Welikson

The acceptance and encouragement of alternate modes of Jewish experience;

Picture this: It's Friday night at NFTY NW Spring Kallah and you just came from the longest bus ride of your life. It's raining (of course,) It's dark outside, and the chicken for dinner looked a little too pink, so the only thing in your stomach is potatoes and challah. All you want to do is catch up with your friends (who you haven't seen in forever) and then go to bed. So why are putting chairs in rows and sitting down for services? The prayers are long and let's be honest- you don't even know what the Hebrew means. Besides, you connect best to Judaism when you're doing the social action program. To you, our religion isn't about sitting and praying- it's about getting up and doing. As you get settled in your seat you ask yourself "why do I even have to be here?"

Okay, maybe you related to that, maybe you didn't. Try one more.

New Picture: It's Saturday morning, and you are currently doing a social action program that's in its 27th minute of a very passionate discussion on climate change. Someone in your group is talking about rising carbon levels, and another is talking about taxpayer dollars. They're getting pretty heated with each other, and although you have a few points to make, you don't necessarily have the confidence to raise your hand and interject their argument. Your mind wanders back to services that morning. There, people

weren't arguing with each other. Instead everyone was joining in the same prayers- the same ones your grandparents and great grandparents and great great grandparents onced join in together too. For you, Judaism isn't about political differences, it's about coming together as a kehila kedosha. As you sit back in your seat, you ask yourself "why do I even have to be here?"

Who's right here and who's wrong? You probably already know that it's a trick question. There is no "right" way to practice Judaism. Pluralism- one of NIFTY's guiding principles- is the idea that for each person their is a unique way in which they experience Judaism. Pluralism encourages us to respect and understand experiences that are different from our own. In truth, you will go to programs that you do not love. You will sit through services that you don't perfectly connect to. You will come across moments where you ask yourself "why do I even have to be here?" This isn't to say that this happens all the time, or even that is happens often. Just think of a time at a NIFTY event where you thought "this is what is means to be Jewish." Maybe it was laughing until you cried with your friends, discussing Israeli politics, or taking a walk around the lake on a sunny afternoon. Now go back to that program that you're thinking about skipping. I bet there's a pretty solid chance someone is having that "aha!" moment, even if you're not. Pluralism reminds us that as a community, we have a responsibility to validate each others experiences, even when we don't share them. So stick around, because I promise your helping somebody find their place.

Self by Sarah Chasin

If I were to explain exactly how it feels to reach the top of a mountain in a country I've always dreamt of visiting, it would take much more than one short story. Fortunately, the feeling can be described in simpler terms, although not as detailed.

At approximately 3 AM, I am woken up by my alarm and told to get ready to leave for Masada. I was horribly exhausted, but the thought of hiking a mountain to see the sunrise was enough to get me out of bed. Later as we're climbing, I start to feel pain in my feet and knees, walking stair by stair up a semi vertical plain while the sky gets incrementally lighter.

When I reach the final step, I take a painful deep breath in, my lungs sore from the past hour. Reaching the pinnacle, I can see the sun slowly rising over the huge canyon in front of me and I am utterly fascinated. As well as this, I feel extremely overwhelmed. Standing on the rocks facing the sun, I finally feel truly accomplished and content with what I have done to get myself to this place.

As an example of our NFTY 13 principles, this story fits perfectly. 'The State of Israel' or 'Medinat Yisrael' is a principle in which we constantly learn, observe, and analyze the Jewish State in the Middle East. Traveling the holy land this summer, made my heart open and put a spark in my eyes like no other. I have always had a connection to Israel, but I could never truly articulate it until I spent 3 magical weeks overseas.

Israel is something so special. And not only the land, but the culture, the people, and even it's conflicts. While traveling, everything I came across made me think not only about the country and culture, but about how I personally connect to it, and how my coming from the northwest has altered my perception.

I am truly thankful for the experiences I had in Israel and coming back to the US and connecting these amazing things to our NFTY community is one of the best parts. Israel is a sacred garden and we all have the opportunity to enter it from the religion of Judaism which is truly an honor. I can safely say that my life is changed for the better not only because of Israel's wonders, but also because of the culture that we create as a Jewish people.

Justice by Willow Higgins

When most of us first think of justice and Judaism, we probably go straight to one phrase: tzedek, tzedek nirdof - justice, justice shall you pursue. This passage comes from Parashat Shoftim, in Deuteronomy. This well-known saying comes from a list of instructions Moses gives the Israelites on how to appoint judges and how they should govern the people. By repeating the word tzedek, meaning justice or equity, the whole phrase is emphasized - it's clear that this goal should be at the core of their legal system. Many commentators argue that the repetition makes the phrase self-referential. Not only are we to pursue justice, but just and equal justice and equity, ensuring that the justice we deliver is inherently righteous itself. The passage has become such an important part of Jewish social action that the motto of the Israeli Reform youth movement, Noar Telem, is tzedek, tzedek nirdof - justice, justice we will pursue. Pursuing justice seems like something that should be easy, but all too often, the reality is much more disappointing. When we are ruled by a government that separates families, that supports and perpetuates racism, sexism, and bigotry while refusing to condemn the hateful acts of its own people, how can we expect to make any change at all? In a society where people of different races can expect wildly different treatment by the police, and where law enforcement systems are only beginning to acknowledge the disappearances of indigenous women, how can we create justice? How can our individual voices be heard when we are just teenagers in a country of millions?

As Jews, we have an extensive history of pursuing justice that we can draw from. Historically, Jews and Jewish organizations have had a huge impact on social justice advocacy in North America. In the US in the early 20th century, Jewish immigrants pioneered the labor reform and union movements. In 1909, activists such as Clara Lemlich and Rose Schneiderman led the March of 20,000 - the first American mass strike for women, fighting for better pay, fair treatment, and shorter hours for garment factory workers, most of whom were Jewish or Italian immigrant women in their teens or early twenties. Many North American Jews led a boycott on Nazi Germany from 1933 until the end of WWII. From the 1940's to the 1980's, the Jewish Labor Committee was the pioneering organization at the forefront of human rights activism and battles against discriminatory policies across Canada. In 1960's Missouri, up to 90% of civil rights lawyers were Jewish.

More recently (and locally), NFTY-NW has also been active in community advocacy. We've joined protests, passed legislation, and advocated for change on a huge range of topics. Not only have we discussed these ideas, we've initiated action. We've protested in Boise to add the words "sexual orientation and gender identity" to the Idaho Human Rights Act, spoken out and advocated for gun violence prevention, made commitments against sexual assault, pledged to vote. We stand together with a national organization, joining task forces, movements, nationwide protests, and raising awareness, together with thousands of other teens just like us. Our work is far from being done, and maybe never will be, but, as Rabbi Tarfon says in Pirkei Avot, while we are not obligated to complete the work, neither are we free to desist from it.

Community by Alissa Berman

You can find communities anywhere. They're present in the overcrowded halls of one's high school, at yoga studios and in dull break rooms. You can find them in tight-knit neighborhoods and religious communities. Although communities exist in all of these places, they don't always look, behave, or interact in the same ways. What binds them together, what allows them to call themselves a community is the camaraderie and closeness the people within the community have. Communities of all kinds provide a sense of belonging and a resource to draw from in times of need. They provide a home away from home.

In my times of need, I have mainly reached out to Jewish communities. My Jewish communities are NFTY, BATY, and the chavara -- or group of family friends -- my parents started when we first moved to Washington. They have provided comfort during difficult periods and given me a home to return to when I needed it the most. Being a part of NFTY makes me feel like I belong. It makes me feel comfortable and at peace with myself. Although I don't know every member of NFTY, I do know that we are linked together by our Judaism and our participation in youth group events. I know that we are a community.

To me, being a part of a community means caring for everybody, and working to make sure everyone has what they need. That can be done in several ways. In NFTY, it can simply mean going out of your

way to talk to everyone and see how they are doing. It could be donating to the NFTY scholarship fund to help those with less money continue being a part of the community or participating in the programs our board worked really hard on even if you don't want to go. It just means going that extra mile to be an active member of the community. Being an active member and taking care of other members of your community is vital because that is what makes it a community. When members of the community stop caring for each other, they lose the closeness that makes it a community. Communities simply don't work if people stop putting in the effort.

Thankfully, throughout my life I have been lucky enough to be a part of several successful communities. I've never felt like I didn't have somewhere to turn to in times of need. At school, I can go to my orchestra or my group of friends. Outside of school, I turn to NFTY or BATY, and my family is always willing to help me. All of these groups, these communities, are magical places filled with hard working people. They have taught me that I belong, and that when I need help, the best thing I can do is ask. No matter what I ask for, someone will be there to provide the support I need. The community NFTY has built up is incredible and truly admirable. I am so thankful for the role it has played in my life, and I cannot wait to see how it grows even further.

Repairing the World by Sophia Coco

The first time I ever heard the phrase Tikkun Olam, which translates to “repairing the world”, was at Hebrew school at Temple B’nai Torah in kindergarten.

Since then, whether in the classroom, during an all-camp program, or at a NFTY event, Tikkun Olam has remained a constant pillar of my Jewish experience- and personally, I wouldn’t have it any other way. The phrase originally comes from the Mishnah (a written collection of Jewish traditions), where it referred to creating social policy that provided extra protection for those who might otherwise be at a disadvantage.

While Reform Judaism now views the phrase in a much broader sense, the basic idea behind it is still the same- as humans, we have a responsibility to fix what is wrong with the world.

Everyone goes about this task differently. Personally, over the last few years, I’ve chosen to spend countless hours working with an organization called Water1st International, a nonprofit that brings clean water to developing countries worldwide. Three things I care about the most are access to education, women’s rights, and improving global health; and by bringing clean water to communities, Water1st helps advance all three of these. I’ve raised thousands of dollars through numerous fundraisers, written curriculum to educate other high schoolers, and even did a TEDx talk to raise awareness.

In fact, a lot of these leadership and advocacy skills I've used in my work with Water1st I've learned and improved at NFTY events during the last three years.

Social action programming is a significant component of every event, and the purpose of this is to help us discover both what we're passionate about and how to do something about it. Some teens already know what they're passionate about, while others aren't quite sure yet- and either way is totally okay! The best way to find what you care about is just to jump in- try a few things and see what sticks. I found Water1st because my friend dragged me to one meeting and I was immediately drawn in, and if I hadn't gone to that meeting, I probably wouldn't be the person I am today. So try something new. Go a little- or a lot- outside your comfort zone. Each of us has the power to fix the world- we just have to figure out our own way of doing it.



Partnership by Julia Lotzkar

Partnership, “The need and desire to work together to foster each individual’s connection and commitment to ensuring the vibrancy of our movement.” One of NFTY’s 13 principles that makes the meaningful youth group we all love is partnership. Partnership is a key part in making NFTY what it is, because NFTY wouldn’t be possible without everyone working together. Being on a TYG or regional board is an obvious way of showing how working together makes NFTY what it is as they plan events, but the partnership of the participants, is just as important. Calling NFTY a second home and feeling so comfortable to be able to take part in deep and meaningful programs is all about the partnership we have with each other that creates the amazing accepting community. Everyone at NFTY is so accepting and welcoming and you come to NFTY and feel free to be yourself. The partnership we’ve created with each other is so important and has helped make NFTY the loving community it is.



Fun and Spirit by Evan Lorant

The 13 Principles are a core part of NFTY and are evident everywhere in our culture. In my opinion, resting on the top like a crown is 'Fun and Spirit'. Whether it's in conjunction with learning or solely about making connections, coming to a NFTY event means coming to a place with more spirit in its little finger than the rest of my life combined. I think there are many reasons for this: that NFTY is a reprieve from the stresses of school, it's far more accepting than most other environments that teens are exposed to, and it's one of the only places we have opportunities for true leadership.

School is gross. There's pressure from all angles and everyone expects you devote every fibre of your being to getting into university. Weekends are a pendulum in that they can swing either to all work or all play, but a weekend at a NFTY event is almost guaranteed to be completely stress-free. It's because of this carefree atmosphere that's isolated from school that makes us as participants that much freer to put our whole being into NFTY.

Freedom of expression is a big factor influencing involvement in NFTY. The more comfortable someone is, the further outside of their comfort zone they'll be willing to go. NFTY-NW is one of the leaders in acceptance and it shows. Especially in my experience, Jewish spaces and NFTY in particular have been the spaces where I'm the most comfortable. I can't pinpoint it, but something about NFTY just makes me feel at home and not only that, but I

Another reason that NFTYites tend to love NFTY so much is because they see that everything we do is created and run by teens. Independence is a big part of adolescence and to me, NFTY is a place where even if I'm not directly making my own decisions, I feel that because the changes are coming from members of my community who I voted for or they're pieces of legislation that I voted on. The fact that these initiatives are coming from us makes us more willing to accept and embrace them. I think that because this organization is teen-organized, we feel that even if we aren't directly influencing how an event runs, we can be leaders and affect how someone experiences NFTY.

What I'm trying to get at is that in the outside world, you'd never see a room of over 150 teens screaming their voices raw over "that funky booty cheese" or the water cycle and then proceeding to sob until a bus takes them away, whereas the most excited I usually see people getting is over a victory royale or reality TV. NFTY is truly something special because of our immense capacity to have fun and our undying spirit.