

Order of Service 30th January 2022

Re-Creation - Jesus the Artist

Welcome

Hello and welcome to Hearsall at Home for 30th January 2022. This is our 100th podcast and I am so proud of all the team who have made this weekly offering a reality. So many people have taken part, but some crop up week by week, and the figure behind the production of nearly all those podcasts is Mr Andy Thompson, a stalwart volunteer who stitches together the show from various sound files sent to him by various contributors. He then adds sound effects, extra music and credits and uploads the finished product so we can all enjoy it.

Our musicians have continued to make a rich contribution. I am thinking of John Pettifer, Martin Prue, Nick Leonard, Frances Pritchard, Seb Farrall and Joan Cobb. We hear these musicians and singers week by week and they enrich our worship no end. Every week, too, Jackie Pritchard makes my written script a little more legible, consistent and grammatically correct. Many others have made contributions to particular shows, and I am grateful to everyone who has taken part.

I am also grateful to you, dear listener. Yes, this is done for the glory of God, but it's also done for you, who take part, listen, pray, worship and reflect week by week.

I am David Sutcliffe, the minister at Hearsall Baptist Church and it's wonderful to be able to present my ministry online as well as in person, at Queensland Avenue in Coventry, every Sunday at 10:30am. It is an incalculable privilege to share God's Word in these ways week by week.

So this week we celebrate the creativity involved in the podcast by exploring the theme *Re-Creation - Jesus the Artist*. We also mention another art project in which our church plays a part. All in all, we hope you enjoy this celebration of creativity, marking a Century of Editions of Hearsall at Home.

Call to Worship

Ephesians, Chapter 2 declares:

For it is by grace you have been saved, through faith – and this is not from yourselves, it is the gift of God – not by works, so that no one can boast. For we are God's handiwork, created in Christ Jesus to do good works, which God prepared in advance for us to do.

God rescues us in his mercy and then makes us his handiwork - his artwork if you will. He's a gracious God and we sing, *Christ triumphant, ever reigning.*

Hymn (BPW 306) **Christ Triumphant**

Christ triumphant, ever reigning, Saviour, Master, King!

Lord of heaven, our lives sustaining, hear us as we sing:

*Yours the glory and the crown,
the high renown, the eternal name!*

Word incarnate, truth revealing, Son of Man on earth!

Power and majesty concealing by your humble birth:

*Yours the glory and the crown,
the high renown, the eternal name!*

Suffering servant, scorned, ill-treated, victim crucified!

Death is through the cross defeated, sinners justified:

*Yours the glory and the crown,
the high renown, the eternal name!*

Priestly King, enthroned for ever high in heaven above!

Sin and death and hell shall never stifle hymns of love:

*Yours the glory and the crown,
the high renown, the eternal name!*

So, our hearts and voices raising through the ages long,
ceaselessly upon you gazing, this shall be our song:

*Yours the glory and the crown,
the high renown, the eternal name!*

Prayer of Praise

God who creates atoms and stars, sunsets and rainbows, animals, birds and plants, and all the rich variety of life on earth, and all the mysterious beauty of the universe, we give you our thanks.

Thank you for making us in your image, so that our own creativity reflects your creative heart. Thank you for re-creating us, as a potter makes a pot from clay, and reshaping us into ever more beautiful people; you make us a work of art! Hallelujah! We thank you for inspiring our series of one hundred podcasts. Thank you for all who have taken part and for all who have been drawn closer to you through the ministry we are able to offer. What a joy it is to create something lovely in your name! Thank you, Lord, for making us co-creators with you.

To Jesus be the glory! Amen.

Festival of Hope

I mentioned in my welcome that our church is taking part in another creative outreach. Well, it's called a *Festival of Hope*, and it was an idea given first of all to Orane Onyekpe, a French academic who worships at Hearsall. The vision was to create a Festival of Hope in two stages. The first stage takes the form of an online exhibition of moderated artwork, exploring the theme of hope. It takes art in any and every form, from performance to spoken word, from music to photography, and you can visit the exhibition at www.festivalofhopecoventry.org. The second stage is some physical-world exhibitions and events in and around Chapelfields and Earlsdon in Coventry. I am presenting an event called '*A Thing with Feathers?*' which explores the poetry of hope at Earlsdon Methodist Church on February 23rd. A couple of days later, a *Festival of Light* for all takes place at St Mary Magdalene church in Chapelfields on February 26th. For details of these and other events, and for booking, visit the *Festival of Hope* website.

On our *Festival of Hope* exhibition one thing you'll find is from two very familiar friends of this podcast: Seb Farrall and Fran Pritchard. It's their two-person performance of the *Hallelujah Chorus* from Handel's *Messiah*. Do visit the online

exhibition some time to watch the video, which is just as amazing as the singing, which we hear now...

Hallelujah Chorus sung by Fran & Seb

Offering Prayer

Lord, for all your precious gifts to us we praise your holy name! May these gifts bring creative expressions of joy and hope into our world. Amen.

Our prayers today are led by Cynthia.

Prayers of Intercession

Heavenly Father, we come as a small part of your Christian family. We come with many different things on our hearts and we come freely and without fear, so we give you thanks. As we continue our journey through yet another year of covid restrictions, we think back to the beginning of this pandemic, and although there is still fear we have so much to be thankful for. So many people have worked hard to keep the wheels of society turning in very difficult circumstances. We give thanks for them. Scientists working on vaccines to protect us, nurses and doctors, many of whom are now exhausted - we give thanks for them. Those involved in education doing the best they can for their pupils - we give thanks for them. Some communities have come together to care and help their neighbours in ways not previously known, and through all of this, nature keeps renewing itself for every season, giving hope and joy to us all.

Father, you are walking this road with us, so we ask for your healing and peace, especially for those whose mental health has been badly affected by isolation and fear, many of them are children, young lives that should be carefree and happy. Please be with those whose livelihoods have been affected due to business closures. In our wider world, we bring to you refugees displaced through conflict and greed by those in power. We thank you for the charities who work with people, showing better ways to grow food and to access clean water, giving them a better quality of life.

Thank you for the diversity of our city; help us all to live with acceptance and understanding of those who are different from ourselves. May our love of Jesus shine out to everyone we have contact with.

We pray now for those known to us who are in need of strength and healing:

Father, bless us all, and be with us in the week to come. Amen

From time to time I get moved to write some song lyrics, as you may have noticed. I also have two talented musicians to set my lyrics to music. A couple of Easters ago, I wanted a song about the Road to Emmaus story. Here's what Nick and I came up with: *Love has surely triumphed!*

Song Love has Surely Triumphed! (Leonard /Sutcliffe)

Verse 1

The women took their spices to anoint the man they loved,
whose life had been cut short by the ones who clung to power.
But look, the tomb was opened, with angels at the door,
“Fear not, for He has risen!” He’s alive forevermore!

Chorus

Love has surely triumphed!
Jesus lives again!
His life is freely offered to us all!

Verse 2

Cleopas and his friend were dejected on the road,
sadly talking over the demise of their dear Lord.
When he drew close by them, explaining God’s great plan,
then they finally knew him, as he broke the bread again.

Chorus

Love has surely triumphed!
Jesus lives again!
His life is freely offered to us all!

Verse 3

It seemed the dream was over; the disciples locked their door,
Afraid of all the violence that had killed the man they loved.
But Jesus stood among them and showed his hands, his feet.
He ate the fish they offered and blessed them with his peace.

Chorus

Verse 4

So when your hope seems over and your dreams have died away;
When love seems well-defeated and evil powers hold sway,
Take heart, for He is with us, our hope will dawn again
to energise our living with death-defying power!

Chorus

Love has surely triumphed!
Jesus lives again!
His life is freely offered to us all, to us all!

Let's hear our Bible readings now from Exodus and from Luke.

Bible Readings

Exodus 35: 30 - 36: 1

Bezalel and Oholiab

³⁰ Then Moses said to the Israelites, 'See, the LORD has chosen Bezalel son of Uri, the son of Hur, of the tribe of Judah, ³¹ and he has filled him with the Spirit of God, with wisdom, with understanding, with knowledge and with all kinds of skills – ³² to make artistic designs for work in gold, silver and bronze, ³³ to cut and set stones, to work in wood and to engage in all kinds of artistic crafts. ³⁴ And he has given both him and Oholiab son of Ahisamak, of the tribe of Dan, the ability to teach others. ³⁵ He has filled them with skill to do all kinds of work as engravers, designers, embroiderers in blue, purple and scarlet yarn and fine linen, and weavers – all of them skilled workers and designers. **36** ¹ So Bezalel, Oholiab and every skilled person to whom the LORD has given skill and ability to know how to carry out all the

work of constructing the sanctuary are to do the work just as the LORD has commanded.'

Luke 7: 31- 8: 5

³¹ Jesus went on to say, 'To what, then, can I compare the people of this generation? What are they like? ³² They are like children sitting in the market-place and calling out to each other:

"We played the pipe for you,
and you did not dance;
we sang a dirge,
and you did not cry."

³³ For John the Baptist came neither eating bread nor drinking wine, and you say, "He has a demon." ³⁴ The Son of Man came eating and drinking, and you say, "Here is a glutton and a drunkard, a friend of tax collectors and sinners." ³⁵ But wisdom is proved right by all her children.'

Jesus anointed by a sinful woman

³⁶ When one of the Pharisees invited Jesus to have dinner with him, he went to the Pharisee's house and reclined at the table. ³⁷ A woman in that town who lived a sinful life learned that Jesus was eating at the Pharisee's house, so she came there with an alabaster jar of perfume. ³⁸ As she stood behind him at his feet weeping, she began to wet his feet with her tears. Then she wiped them with her hair, kissed them and poured perfume on them.

³⁹ When the Pharisee who had invited him saw this, he said to himself, 'If this man were a prophet, he would know who is touching him and what kind of woman she is – that she is a sinner.'

⁴⁰ Jesus answered him, 'Simon, I have something to tell you.'

'Tell me, teacher,' he said.

⁴¹ 'Two people owed money to a certain money-lender. One owed him five hundred denarii, and the other fifty. ⁴² Neither of them had the money to pay him back, so he forgave the debts of both. Now which of them will love him more?'

⁴³ Simon replied, 'I suppose the one who had the bigger debt forgiven.'

'You have judged correctly,' Jesus said.

⁴⁴ Then he turned towards the woman and said to Simon, 'Do you see this woman? I came into your house. You did not give me any water for my feet, but she wet my feet with her tears and wiped them with her hair. ⁴⁵ You did not give me a kiss, but this woman, from the time I entered, has not stopped kissing my feet. ⁴⁶ You did not put oil on my head, but she has poured perfume on my feet. ⁴⁷ Therefore, I tell you, her many sins have been forgiven – as her great love has shown. But whoever has been forgiven little loves little.'

⁴⁸ Then Jesus said to her, 'Your sins are forgiven.'

⁴⁹ The other guests began to say among themselves, 'Who is this who even forgives sins?'

⁵⁰ Jesus said to the woman, 'Your faith has saved you; go in peace.'

The parable of the sower

8 After this, Jesus travelled about from one town and village to another, proclaiming the good news of the kingdom of God. The Twelve were with him, ² and also some women who had been cured of evil spirits and diseases: Mary (called Magdalene) from whom seven demons had come out; ³ Joanna the wife of Chuza, the manager of Herod's household; Susanna; and many others. These women were helping to support them out of their own means.

⁴ While a large crowd was gathering and people were coming to Jesus from town after town, he told this parable: ⁵ 'A farmer went out to sow his seed. As he was scattering the seed, some fell along the path; it was trampled on, and the birds ate it up.

Well, I have mentioned my willingness to be creative and have a go at writing song lyrics. I sometimes think that the key to being creative is simply that willingness to **have a go**. If you like, I am daft enough to try! And sometimes what I come up with is maybe not too bad.

My other collaborator is Martin Prue. I wrote these words a couple of years ago, trying to find some fresh ways of expressing the desires of a heart to follow Christ. Martin's tune improved my efforts ten-fold, I reckon...

Song **Let my Soul be as a Sponge** Words: David Sutcliffe / Music: Martin Prue

1. Let my soul be as a sponge
soaking up the water
of your gentle way of life.
Let my soul be as a drum
forever resonating
with the rhythm of your heart.

Chorus

Your parenting brings confidence!
Your kingship perfect harmony!
Your will is shared prosperity!
Your bread is baked for everyone!
Your pardon cascades liberty!
Oh, rescue me from counterfeits:
I choose to live your way!
I choose to live your way!

2. Let my soul be as a boat
coursing on the current
of the river of your love.
Let my soul be as a child
tenderly enfolded
in the cradle of your arms.

Chorus

3. Let my soul be as a star
shining as a portent
of the coming of the king!
Let my soul be truly wild,
energised to labour
for the way things ought to be.

Chorus

Your parenting brings confidence!

Your kingship perfect harmony!

Your will is shared prosperity!

Your bread is baked for everyone!

Your pardon cascades liberty!

Oh, rescue me from counterfeits:

I choose to live your way!

I choose to live your way!

Talk

Re-Creation - Jesus the Artist

I think that all people need to be creative in some way. Embroidery, baking, room-furnishing, gardening, dancing, piano-playing, web-design, engineering, rugby tactics, painting, and much, much more all require a degree of creative endeavour. And when things go well, creative activity feels deeply satisfying. Why should this be so?

At a simple level, God is the Creator, and we, God's creatures, are made in God's image, and so are also creators. So to create is to reflect the divine. This sounds a bit grand, but I think it is true. Even in icing a cake creatively, one is engaged in an activity which reflects God's nature. To create is to activate a dimension of the divine likeness within us.

Now God creates being out of nothing. By contrast, we only **re**-create using materials that already exist. My twenty-minute sketch of a tree in the park is a tiny

thing compared with the vast universe God creates from nothing. And yet I think my point stands: to create is to activate a dimension of divine likeness within us.

Creative endeavour first of all requires imagination. An artist opens their imagination to the vast array of all possible things that might have existed. This infinite array of possibilities is, of course, no surprise to God. God has created us as creatures with the wondrous faculty of imagination to share in the exploration of everything that might exist. As we imagine something fresh, we could even say that God is also imagining it through us. In this way, the imagination that precedes true creativity connects us with the unlimited greatness of God.

At the same time, sensible human creativity cannot be divorced from that which does in fact already exist. Our creativity is rooted in the actual physical world, and in the mental world of all that has previously been imagined. We reflect on what already is, and our imagination produces an expression of what **we** see - and that expression is a unique thing, something novel in the universe.

Last weekend I cooked Jamie Oliver's *Proper Baked Beans* from his Veg recipe book. But I changed some ingredients and even a part of the method. The meal I served to my family at my table was something like Jamie's creation, but it was uniquely mine.

And as we create, we ourselves are changed in relation to the thing we create. My understanding of 'Proper Baked Beans' is now unique to me. Baked beans, for me, is no longer something I simply get from a tin!

There's more. If creativity begins with imagination, and then is given physical expression, well, that expression is itself changed by the nature of the material with which we work. If the haricot beans with which I began my meal are of a different type from Jamie's, well, my creation will also be different in that regard.

Stuff fights back for a voice. Paint soaks into and flows across a canvas in a manner which is not entirely controlled by the artist. A word a poet chooses for a particular purpose might interact surprisingly with another word on the previous line. The sustained note of a cello resonates with a rich variation of its own undertones, giving voice to the wood and to the craftsperson who made the instrument.

So matter, out of which humans create, has its own agency, and that agency changes the creation, and therefore contributes to the character and even the meaning of the artwork. A skilled artist knows their material. A gifted carver understands the general nature of the type of wood being carved, and also works with the twisting grain of the particular piece of ash or pine in his or her hands.

In a similar way, God works with us. He understands the twisting grain of our peculiar personality and the frailties of our particular bodies. In this sense, we are not the artist, but the material, and, as we allow God to shape us, we become his handiwork, his artwork, even his masterpiece, to adapt the words of Ephesians 2. There may be aspects of ourselves we bemoan, such as a particular illness or an unusual personality trait. We may be asking God to get rid of these things, but perhaps, as a carver works with a knot in a piece of wood, God works with our apparent imperfections to create the particular artwork which is our life.

To return to our own creativity, well, I consider that many of us are afraid of releasing ourselves into extended creative activity. A writer may fear a blank page; an artist an empty canvas; a composer a silent score; a caterer an undevised menu. A creator has to be able to contemplate silence or its equivalent. A poet must be willing to listen to the great silence of the heart.

20th century artist, Yves Klein, painted many blue paintings. His characteristic monochrome style forced gallery visitors into a visual space corresponding to that silence. Rather than reading a representational image of a scene at a river bank or a rural sunset, he presented people with sheer blueness. Some of us would crossly retort that this was not our idea of art. And in a way it is indeed not art at all. Klein's work was a kind of pre-art, an expression just one step away from the creative silence, being an examination of the basic material with which art is created.

Yves Klein also composed a monotone silence symphony in which an orchestra and choir sound a single chord for twenty minutes and are then left with a twenty minute silence. Later, John Cage's 4'33" tried a similar thing. His near five minute composition is really an invitation for people to listen to the ambient sounds around a concert hall.

I understand people's irritation with such art and music, but I think I also have an inkling as to what the artists were trying to do. They are only a step away from the great silence which we all fear.

We fear it because we don't understand it. And the believer may fear it, for it feels like looking into the face of God - the God whose silence is an expression of everything that might possibly be. Looking at the face of God, we turn away or reach for a veil.

And yet for the Christian, that silence is not something to shun, for the veil of the temple is torn, and we are invited into the holy of holies. And when human creations are silenced for a while, when representative painting is replaced by a single block of colour, when instruments are dumb, then the apparent silence we enter is an encapsulation of the infinite array of possibilities that exist in God. Therefore, listening to silence nourishes the imagination. We enter into the space where, as Emily Bronte put it, every existence exists in God.

Why else might we fear creativity? Perhaps we fear our creation might go against the Bible or our faith. Is it not my job, as a minister for example, simply to restate everything that preachers have been saying for two thousand years? If I get creative, do I risk veering away from sound teaching?

Psychologist, Rollo May, offered the image of a river flowing between two banks as a metaphor for human creativity. The silence of infinity contained in God is categorically too large a choice for human creativity. We need banks within which our creativity may flow, or else our art risks being thinly dissipated over the plain of existence to the point of effective non-existence. For a Christian artist, those banks might be: on the one side, Christian orthodoxy; and on the other artistic convention. Between those two welcome banks, there is plenty of room for creative exploration.

In Exodus we read of the very talented Bezalel. Moses needed someone to lead the work on the preparation of the tabernacle and its furnishings. This remarkable creative could work in gold, silver, gemstones and wood. He was skilled in all kinds of artistic endeavour. He was a designer, an engraver, an embroiderer, and a weaver. He worked on the table, the lampstand, the altar, the accessories to the

altar, the priestly garments and the ark of the covenant. He taught others these skills and the team created the Tabernacle itself.

The text explains Bezalel's creativity. It comes because he was filled with the Spirit of God. He was also from a pious family, and rabbinical tradition has it that his great grandmother was Miriam - so he was in Moses' family. His name means 'Under the shadow of God' - meaning under God's protection.

The second commandment outlawed the making of graven images especially as they might become idols and rival the worship of the God who could not be captured in any image. It's also traditionally held that Bezalel was very young when he began his work - possibly about 13. He would have developed his craft through some kind of apprenticeship. In my earlier metaphor, he had his two river banks - the Ten Commandments formed one bank, and some early tradition of metallurgy, textiles and other crafts formed the second bank. Within the Decalogue of God and the discipline of craft, Bezalel's creations flourished.

But he was also willing to contemplate God, and, again according to tradition, God had given Moses a design for the lampstand which was too intricate for his mind to grasp. When Bezalel looked at God's design, he understood it instantly. Bezalel was imagining what God had already imagined. He was filled with the Spirit and with the wisdom of God, and **for those reasons** he was creative.

Jesus is the greatest creative of all time. He was called, in the Greek of Mark's gospel, a *tekton* - meaning, probably, a carpenter, but the term also includes the broader crafts of building activity. If we picture him as a carpenter we see the Son of God shaping yoke for oxen, making them easy and light; constructing door frames and the like; and generally being creative with his hands, becoming familiar with his material and skilled in shaping it, bearing in mind its natural strengths and weaknesses. Jesus was a craftsman.

But there have been many fine craftsmen and women, so why do I call Jesus the greatest of creatives? I believe his originality is best seen in his proclaiming a new reality called the Kingdom of God, as mentioned for example in our reading, at Luke 8:1. He labels this as good news.

The Kingdom of God suggests the Reign of God - the way things ought to be. We pray for this in the Lord's Prayer - *Your kingdom come, your will be done on earth as it is in heaven*. The reign of God is **good** news because, in the words of our creative song, God's kingship brings perfect harmony.

Christ, then, is familiar with the great silence, or infinite potential of God. He would go and sit in that silence early in the morning. From the limitless potential of that silence he saw a new order - the Kingdom of God. Having imagined it in God's presence, he sets about creating it in the human world.

His creativity was seen in his saying that "this generation", in condemning both himself for attending parties and John the Baptist for abstaining from drink, were *like children sitting in the market-place and calling out to each other*:

*"We played the pipe for you,
and you did not dance;
we sang a dirge,
and you did not cry."*

Jesus' creativity is seen in his ability to enter a situation and see everything differently from the prevailing norms. Human societies are layered and controlled, with winners and losers, persons regarded as good and others rejected as bad.

Jesus has seen and goes about creating another world altogether. The woman anointing Jesus with perfume, and washing his feet with tears and drying them with her hair, he sees as a lost soul found; someone precious, who needs to hear a message of grace. Simon, his host, sees 'a sinful woman'. Her trust in God's mercy and love saves her. Simon's clinging to a rigid social order, looking down on women, in effect condemns him.

So, Jesus proclaims the kingdom. In his kingdom, women are released from demonic possession, and healed of diseases. In his kingdom, women can be disciples and they can contribute to the cause financially. Joanna, the wife of Herod's steward; and Susanna, I think otherwise unknown; and Mary Magdalene; are named as following him and supporting him. Jesus has seen a new world - the Kingdom of God - and he sets about beginning to create it.

But the old order is strong. In the minds of later Bible readers, Mary Magdalene gets muddled up with the sinful woman at Simon's dinner party, though the latter is unnamed. In turn, the 'sinful' woman is presumed to be a sex worker. Even if she were, where were her clients? Did they seek mercy, or were they blaming this woman for being an object of their own lusts?

Such rigid social boundaries and harsh social attitudes, policed by the hypocritical and the powerful, seem so real and final to ordinary people trapped at the base of society. The rigid lines with which ordinary folk were relegated to the category 'sinner' were emphasised by wealth, holiness movements like Pharisaism, privilege, prejudice and custom. To the woman at Jesus' feet, these social norms were as constraining as iron chains.

Yet to Jesus, they barely exist. He has imagined a new world and is going about creating it.

In fact, we do not know in what way this woman was 'sinful'. And then Mary Magdalene is presumed to be the same woman, and, so in turn, presumed to be a prostitute. These things are not stated in the text. A world dominated by men and their desires keeps Mary Magdalene in the shade until even now.

Whereas Jesus imagines, and describes and creates a new world. And in that new world of equality and love, his disciples, women and men, are invited to co-operate, to co-create. As another creative genius, the Apostle Paul, put it: *In Christ: New Creation!* As simple as that! His disciples are being re-created as members of Christ's re-creating kingdom.

And so Jesus goes on, in our reading, to a parable: *A farmer went out to sow seed...*

But that's another story.

Questions to ponder

1. In what ways have you been creative in the past week?
2. What makes you draw back from a full-hearted exploration of creative activity?
3. How does creativity bring you closer to God?

Bezalel was filled with the Holy Spirit and so was creative. Are you open to being filled with his Spirit; dare you allow the Spirit to make you creative? We sing, *O Breath of love come breathe within us...*

Hymn (BPW 293) **O Breath of Love**

O breath of love, come breathe within us,
Renewing thought and will and heart;
Come, love of Christ, afresh to win us,
Revive your Church in every part!

O wind of God, come bend us, break us
Till humbly we confess our need;
Then, in your tenderness remake us,
Revive, restore – for this we plead.

O breath of life, come sweeping through us,
Revive your church with life and power;
O breath of life, come, cleanse, renew us
And fit your Church to meet this hour.

The Grace

May the grace of our Lord Jesus Christ;
And the love of God;
And the fellowship of the Holy Spirit
Be with us all, evermore.
Amen

Sung Blessing

May the peace of the Lord Christ go with you
Wherever he may send you;
May he guide you through the wilderness;
Protect you through the storm;
May he bring you home rejoicing
At the wonders he has shown you;
May he bring you home rejoicing
Once again into our doors.

So, do you enjoy our podcasts? What do you think of the 100th edition? Have you any suggestions for how we might improve them? It would encourage us all if you sent us an email at Minister@hearsallbaptist.org to let us know your thoughts. Thank you for listening and have a creative day!