

Resources for Parish worship



Easter is not over! While we celebrated Easter Sunday last week, the fifty day Easter Season continues until Pentecost Sunday. During this time the Lectionary invites us to dig deep into the meaning of Jesus' resurrection. This season flows out of Holy Week as a kind of mirror of Lent which led us into it – the latter being a preparation for the powerful and challenging journey of Holy Week, and the former being an outworking of the Holy Week experience. This week the gift of the Lectionary is the gift of assurance – a confidence that our faith is not just a fantasy, or a distant dream, but is something real and transforming that we can experience and live each day.

May the power of resurrection life fill our souls as we worship this week, and throughout the Easter Season.

INTRODUCTIONS

These may be included in the Parish Magazine, in the weekly service sheet, or by the lector as an introduction to the readings.

Acts 2 : 2a, 22-32

On the Day of Pentecost, a crowd gathered to listen to the Apostles speak of the risen Christ. Peter shows how a Psalm of David can now be seen as proof that everything that had happened was within God's plan of salvation.

or Genesis 8: 6-16

The Psalm - Psalm 16

1 Peter 1 : 3-9

We begin today a series of readings from a letter ascribed to Peter. It was written to Gentile Christians, and begins with a hymn of praise. Even those who have not themselves seen the risen Jesus still know the joy, love and trust that faith brings.

John 20 : 19-31

On the first Easter evening, Jesus appears to his disciples with his habitual greeting of peace, and a gift of the Holy Spirit. Thomas must wait another week until he can see, believe, and adore.

[Click here to view the readings](#)

http://bible.oremus.org/?show_adj=no&passages=Acts%202:%2014a,%2022-32%0A%20BOR%0AGenesis%208:%206-16,%209:%208-16%0Acw%20Psalms%2016%0A1%20Peter%201:%203-9%0AJohn%2020:%2019-31

COLLECTS OF THE DAY

Almighty Father,
who hast given thine only Son to die for our sins,
and to rise again for our justification;
Grant us so to put away the leaven
of malice and wickedness,
that we may always serve thee in pureness of living and truth;
through the merits of the same thy Son
Jesus Christ our Lord.

Collect Two

Almighty Father,
you have given your only Son to die for our sins
and to rise again for our justification:
Grant us so to put away the leaven
of malice and wickedness
that we may always serve you in pureness of living and truth;
through the merits of your Son
Jesus Christ our Lord.

PRAYERS OF THE PEOPLE 1

Through resurrection from the dead, God has given us new birth. Let us offer prayers to God for the living hope of all the world.

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Deacon or other leader

For peace from on high and for our salvation.

Glory and praise to you, O living God.

For the peace of the whole world, for the welfare of the holy churches of God, and for the unity of all.

Glory and praise to you, O living God.

For this holy gathering and for those who enter with faith, reverence, and fear of God.

Glory and praise to you, O living God.

For our new brothers and sisters illumined by the light of Christ.

Glory and praise to you, O living God.

For *N* our bishop and the presbyters, the deacons and all who minister in Christ, and for all the holy people of God.

Glory and praise to you, O living God.

For the world and its leaders, our nation and its people.

Glory and praise to you, O living God.

For all those in need, the suffering and the oppressed, travelers and prisoners, the dying and the dead.

Glory and praise to you, O living God.

For ourselves, our families, and those we love.

Glory and praise to you, O living God.

Remembering our most glorious and Blessed Virgin Mary and all the saints, let us offer ourselves and one another to the living God through Christ. **To you, O Lord.**

Presider

Blessed are you, O Lord our God, who gives us eternal peace through Jesus Christ. Hear our prayers which we offer in the hope of glory, and breathe upon us with your Holy Spirit; through Jesus Christ our Lord. **Amen.**

PRAYERS OF THE PEOPLE 2

Believing without seeing, we offer our prayers to God, saying, "Hear us, Lord,"
and respond, "Hear us, Alleluia!"

For all volunteers in Mission, that the spirit of the risen Christ might strengthen them in their Christian vocations.

Hear us, Lord.

Hear us, Alleluia!

For the governments and nations of our world, that they might use all the resources at their disposal to feed their people. Hear us, Lord.

Hear us, Alleluia!

A: For the sick and dying, especially _____, that they might know joy in
the midst of sorrow, and trust in the power of the resurrection. Hear us, Lord.

Hear us, Alleluia!

For all children in worship today, that they might continue to witness to the love
of Jesus Christ. Hear us, Lord.

Hear us, Alleluia!

For all catechumens, especially _____, as they explore their unique ministries as servants of Christ, that they might be filled with wisdom and grace.

Hear us, Lord.

Hear us, Alleluia!

Our anxiety over our own security and our jealousy over our neighbour's success we confess before you, O Lord. Help us both to trust in you and delight in

the abundance that already fills our lives. Hear us, Lord.

Hear us, Alleluia!

Your words to Thomas and your words to us are the same, O Lord: "Stop doubting and believe." May it be so. Alleluia!

POST COMMUNION

Lord God our Father,

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through our Saviour Jesus Christ
you have assured your children of eternal life
and in baptism have made us one with him.
Deliver us from the death of sin
and raise us to new life in your love,
in the fellowship of the Holy Spirit,
by the grace of our Lord Jesus Christ.

PRAYERS

God of mercy,
you wash away our sins in water,
you give us a new birth in the Spirit,
and redeem us in the blood of Christ.
As we celebrate Christ's resurrection,
increase our awareness of these blessings,
and renew your gift of life within us.
We ask this through our Lord Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, for ever and ever. Amen.

LECTIONARY NOTES 1

Acts 2:14a, 22-32:

This text gives Peter's speech to the crowds on the Day of Pentecost. "the definite plan and foreknowledge of God." I like Peter's word, here, "foreknowledge." To me, it says that God can know what's going on, and still not make our choices for us. I'm not sure that's what Peter meant. But that's how I think of things, sometimes. I believe that God has a purpose for me, but I can't believe God won't let me make choices, otherwise my life has very little meaning.

Peter is interested in showing Jesus as in the line of David, carrying on the Davidic throne. Perhaps he felt this would be a good way to appeal to his audience, something that would make them believe in the power of this 'Jesus.'

Psalm 16:

"I have no good apart from you." No good apart from God. We might think we can have what is good outside God, but without God, what we have will lack in meaning, be found wanting, empty.
body and soul - this psalmist knows that both belong to God and are in God's hands.

"fullness of joy." Again, God can satisfy us, fill us, in a way other things can't.

1 Peter 1:3-9:

"inheritance." This is a funny word - when we think of inheriting, we can think of money left to us by relatives, or perhaps genes or traits that we get from our parents, grandparents. 1 Peter says that we *inherit* from Christ hope of resurrection, eternal life. I'm not sure that's how I would describe how we receive our hope.

"the genuineness of your faith" 1 Peter says our faith, tested by fire, is more precious than gold. Note, importantly, that 1 Peter does not claim *God* tests our faith, but simply that "various trials" can test our faith. When and how has your faith been tested?

"although you have not seen him, you love him." Ah, that's faith.

"the outcome of your faith, the salvation of your souls." Hm. An interesting statement - in line with *sola fide* theology I guess. But I think it is important to know if by "salvation" 1 Peter means eternity - later, or something that we can take part in right now, right here.

John 20:19-31:

Ah, doubting Thomas. Most of us are less excited than I am to think of ourselves as being like Judas, but doubting Thomas we can relate to all too well. Who wouldn't want to see for himself, when everyone else had the benefit of seeing the risen Christ up close and personal?

"Have you believed because you have seen me? Blessed are those who have not seen and yet have come to believe." Maybe today it is harder for us to take things on faith because we are so good at finding tangible - or at least scientific - proof for so many things. We can prove so much with our God-given minds - why not prove God? Prove Jesus? What do you believe without proof? Can you prove someone's love for you or yours for them? We try, but in the end, we just must trust.

John is obviously concerned with verifying the physical nature of Jesus' resurrection by having Thomas touch and feel Jesus, see the wounds. To me, as I mention in the Acts passage, I think the life of Jesus gets ignored in our obsession with his death and resurrection. Obviously, his death and resurrection are important to us - but would they be important if he had taught nothing in his life? If he had not been in such radical ministry for three years? So, John wants us to know Jesus' resurrection is the real deal. That's fine by

me - but the statements about belief are more powerful in this passage, I think. More challenging.

By Beth Quick

LECTIONARY NOTES 2

REFLECTIONS ON THEME:

The resurrection may be an interesting historical fact, but if that's all it is, it has little value for us today. This week's Lectionary readings make it clear, however, that the resurrection of Jesus is way more than just an event of the past. Every reading offers the assurance that God's life is available to us now in Christ. In both Peter's preaching and his letter he affirms that Christ's resurrection is real and is a promise that God's life is available to all. The Psalm, which Peter quotes in his Pentecost sermon, expresses the Psalmist's assurance of God's care and life, and is taken by Peter as a prophecy of Christ's resurrection. Finally, in the Gospel reading, John demonstrates how Christ's resurrection inspires and empowers his disciples, and how Thomas is dramatically drawn into faith. Put together, these readings give us a basis for confidence as we face the challenges – the 'little deaths' – of each day, and they invite us to experience Christ's resurrection life now not just after we have died. So, resurrection is not just an amazing thing that happened long ago. It can be our lived experience every moment.

CONNECTING WITH LIFE:

GLOBAL APPLICATION: In a world where nothing is certain, where agreements and treaties and commitments are so often broken, the word 'assurance' can seem like a ridiculous ideal. Expediency would seem to be a far higher value, and those who want to keep up had better get comfortable with it fast. Yet, assurance is an important word in the realm of faith. Without assurance faith becomes either a fantasy or a white-knuckle clinging to vain hope. It's not that we need proof of what we believe – as if faith was about verifiable fact. Rather, it's that faith needs to be something we live, that drives us and moves us and defines us. Lived faith requires a confidence which is an experience of the thing in which we believe. Like the small wins that an athlete uses to boost their confidence on the way to Olympic gold, assurance confirms for us that what we have given our lives for has substance and reality to it. To speak of the resurrection with no experience of 'little resurrections' to give us this assurance, this confidence, leaves us in a limbo state of always waiting for something better – "pie in the sky". But, as we work for justice, peace, simplicity and community in this world, we draw strength from our daily experiences of God's resurrection life – in the laughter of a poor child who still remembers how to play; in the commitment to peace among those who suffer abuse from dictatorial leaders; in the mindfulness of

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those who choose what they eat and buy according to principles of justice and conservation of the planet; in the resilience of those who continue to hope and dream and work for a bright future, even after losing everything in natural disasters. It is when we open our hearts and minds to these signs of resurrection that we find the assurance to keep faith, and to hold on to our integrity, compassion and commitment to ethical living. It is this daily experience of resurrection that empowers us to believe in Christ and the way of God's reign, and, like Thomas, to turn our lives into an act of worship and service.

LOCAL APPLICATION: In every life there are daily 'little deaths' – job losses, sickness, broken relationships, bereavements. At times faith in Christ and in the resurrection has been portrayed as an escape from these realities of the human condition, and Christians have tried to pretend that we are immune from life's pain and failures. However, when we do this, we do not help ourselves or our communities, and we do not honour Jesus' death or resurrection. Also, when we make the resurrection simply a historical fact to assent to intellectually, we lose the power it offers for daily living and service. Thomas refused to believe as an intellectual exercise just because "everyone else" did. He insisted on discovering the resurrection for himself, even though it meant admitting his doubts and allowing himself to be proved wrong. He needed an assurance of life, but once he had received it, he was a changed and healed person. What life and healing we could offer our neighbourhoods and our people if, in the Church, we welcomed doubt and recognised that failure and brokenness are universal. What transformation could be experienced if we accepted people as they are – whatever that might mean – and invited them to seek in earnest after an assurance – an experience of 'little resurrections' – in the midst of their pain and struggle. How different our impact on our communities might be if, instead of giving our energy to judgement and criticism and defensiveness, we embraced all people with the confidence of God's life, God's love and God's compassion. How differently we might be perceived as Christians if our faith in resurrection was less an idea which we held in our heads, and more a quality that we lived with every part of our lives. And when we've experienced the assurance that comes from God's life in this way, we discover that we cannot help but be agents of resurrection in every moment, every place and every relationship we may find ourselves.

SERMON OUTLINE 1

John 20:19-31 The doors were locked

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News of the Resurrection brought joy to the disciples as they remembered the predictions of Jesus that he would rise again – but it also brought them a sense of fear & trepidation...

1. The Panic of the disciples:- as we see them in the Upper Room on the evening of that 1st Easter day - *the doors of the house were locked for fear of the Jews*. They were marked men because of their association with Jesus.. Now they dreaded what the authorities might do to them following the investigation of the Empty Tomb & the rumours that were now rife in the city. What were they going to do?

2. The Presence of Jesus:- In the midst of their fear & anguish suddenly *Jesus came and stood among them & said, 'Peace be with you.'* & he showed them his hands & his side – the wounds of his passion. What a wonderful experience for them! *Then the disciples rejoiced when they saw the Lord*. Locked doors could not keep him out! Sadly many people today have their hearts locked fast against Jesus to prevent him entering their lives...

3. The Problem for Thomas:- He couldn't face meeting with the disciples – kept to himself – missed out on a wonderful experience! And worse – he didn't believe the disciples when they said v25: *'We have seen the Lord.- so we note Thomas'*

a) Failure: He has long been noted for his doubt -*Unless I see the mark of the nails in his hand.... I will not believe.'*

b) Faith: *26 A week later... Thomas was with them & Jesus wonderfully appeared. This time there is no **failure** – but **faith** as he proclaims v28: 'My Lord and my God!' – no doubt in his mind as he professes his faith in the risen Lord. May we too declare our faith in Jesus as did Thomas: 'My Lord and my God!'*

By Norman Porteous

SERMON OUTLINE 2

Reflections on the collects

Almighty God,
by the glorious resurrection of your Son Jesus Christ,
you have broken the power of death
and brought life and immortality to light;
grant that we who have been raised with him
may triumph over all temptation
and rejoice in the hope of eternal glory;

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through him who lives and reigns with you
and the Holy Spirit,
one God now and for ever.

Amen. *NZPB p.595c*

Sometimes Christ's resurrection is confused with resuscitation. As if Christ's resurrection undoes the crucifixion. The affirmation of the bodily resurrection can, in the context of this confusion, lead to the naïve question about when did Jesus die again. But Christ's resurrection is not merely resuscitation. Christ's resurrection is the claim that he went through death, and, as it were, out the other side to a new type of existence. For Jesus, the resurrection is not merely the next stage in his life, it is God's giving back the whole of his human life, so that in his resurrection the whole of his life, including his death is present.

Science is the study of cause and effect that can be verified and repeated experimentally. The resurrection of Christ is outside of Science precisely because of the claim that this never occurred previously and there is no subsequent example. It has not and cannot be repeated. It is unique.

The collect highlights that we share in, we participate in Christ's resurrection. We do this in our baptism, renewed in communion, lived out in our lives, focused in the liturgy. The collect prays for two benefits: our overcoming temptations against our growth into this fullness of life, and our holding to the hope that this fullness of life will be fulfilled.

The collect is drawn from Frank Colquhoun's Parish Prayers (no 320) – with clear reference to 2 Tim 1:10 - and is found in BCP (USA) for Tuesday of Easter Week (and in the funeral rite of that book) as:

O God,
who by the glorious resurrection of your Son Jesus Christ destroyed death
and brought life and immortality to light:
Grant that we, who have been raised with him, may abide in his presence
and rejoice in the hope of eternal glory;
through Jesus Christ our Lord, to whom, with you and the Holy Spirit, be
dominion and praise for ever and ever. **Amen.**

Restated by the Sisters of St Helena as:

O God,
who by the glorious resurrection of Jesus Christ destroyed death, and
brought life and immortality to light:

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Grant that we, who now share in the resurrection, may abide in Christ's presence and rejoice in the hope of eternal glory; through Jesus Christ our Saviour, to whom, with you and the Holy Spirit, be dominion and praise for ever and ever. **Amen.**

Bosco Peters, New Zealand

ONLINE SERMON SOURCES

Jesus of the scars

Katerina K. Whitley, Sermons that Work, Episcopal Digital Network
We live in an age of scoffing; the people in today's lessons lived in an age of belief. Of course, Jerusalem was filled with believers; however inadequate, that was the proper way to be for the Jews of the first century. Among them, in that multicultural city, there were many other believers, and gods abounded. But this god, the one who visits the disciples in the locked room, the one to whom they later testify with such eagerness, this was the only god with scars. And that is the huge difference.

<http://episcopaldigitalnetwork.com/stw/2014/04/04/2-easter-a-2014/>

Doubting Thomas

Susan Andrews opens her sermon thus: When I was in seminary, Doubting Thomas was my soul mate. Jesus kept "appearing " to my fellow students within the rich stories of the Christian tradition. But like Thomas, I never seemed to be there when Jesus arrived. Why? Because the absurdity of the resurrection rumor had sent me away. I could not see the mark on Jesus' hands or touch the wound in his side. So I moved down the street to the Unitarians. Their faith made sense, with its distant and daring God, its passionate witness for justice, its bold support for inclusive ministry. Yes, theirs was a doing faith, a touchable faith, an energetic faith. And I didn't have to sit around waiting for a dead God to reappear. But then a strange thing happened. I found myself restless and filled with sadness. I missed Jesus."

<http://www.religion-online.org/showarticle.asp?title=590>

Learning Faith from Doubting Thomas

Good on Thomas' witness in India.

http://www.leaderu.com/theology/doubting_thomas.html

Realities Old and New

A straightforward sermon on Easter and redemption. Thomas, not surprisingly is the theme. "Thomas, in my opinion, has always gotten a bad rap. We know him as "the doubter." But I would suggest that this passage is not primarily about doubt; rather, it is about reality.

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“Thomas is first and foremost, you see, a realist. For instance, in the 14th chapter of the Gospel According to John, when Jesus says mysteriously, "I go to prepare a place for you.... You know the way to the place where I am going," it is Thomas the pragmatist who replies truthfully, "Lord, we don't know where you are going; how can we know then the way?" (14:5). And in the 11th chapter, when Jesus speaks of going back to Judea, Thomas knows that for Jesus to return to Jerusalem is to go to his death. Thomas was no fool. He counted the costs before making a decision. Nevertheless, it is he who bravely urges the others to follow Jesus: "Let us also go also, that we may die with him" (11:16).

“In this light, Thomas' reaction to the news of the risen Christ should not be surprising. He had been hardened and tempered by his experience in the world. He was, above all else, a realist. And for Thomas reality had come as never before just days earlier in the form of a cross, when his master and friend had been crucified; when he had fled and deserted Jesus; when he realized that the hopes and expectations of the last three years were as dead as his beloved Lord.”

http://day1.org/1082-realities_old_and_new

["The Faith of the Doubter,"](#) the Rev Dr. Katharine Hinman, *Day 1*

Many of us are probably familiar with the story of Thomas. Doubting Thomas. Thomas, the one disciple who stubbornly refused to believe until he saw with his own eyes the risen Christ. Silly Thomas. If only he had listened to the others, but no. He has to see for himself. After all, seeing is believing. He has to ask questions; he has to make sure.

http://day1.org/2866-young_leaders_series_i_the_faith_of_the_doubter

["Realities Old and New,"](#) the Rev. Dr. David Lose, *Day 1*

Well, I can hardly believe it, but another Easter has come and gone. What a day; truth be told, I miss it. After forty days of preparing, I wish it would have lasted just a little longer. But if I concentrate, it's not hard to recall, almost re-create, the sights and sounds of the day: the special music and the flowers, the readings and hymns which make Easter worship such a festive celebration.

http://day1.org/1082-realities_old_and_new

CHILDREN

We do not know exactly where the disciples were when Jesus was crucified - they obviously were not close by him. Peter even denied knowing him.

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Someone who was not counted as among his closest disciples came and took Jesus' body away from the cross to put into the tomb. So, it may have been understandable if Jesus, when he rose from the dead, had some angry words to say to his friends. Ask the children/young people what they think that Jesus could have said ...such as "Where were you when I needed you?" "How could you do that to me? etc etc.

They are words that we may have said...relating to how we may have felt - but in our gospel reading today - we hear that they are not the words that Jesus said. The first word Jesus said to his friends was "Peace".

After all that he had gone through, and after being virtually deserted by his disciples - his first word to them was a word of peace. The message of peace was sung by the angels at Jesus' birth and here we have the message of peace once more. More than ever, Jesus wants people to experience that peace and also to pass that peace on to one another. He wants us to experience that peace and also to pass that peace on to one another. Let's do that right now as we move around and share a sign of peace with everyone.

The peace of the Lord be always with you
And also with you.

[Worshiping with Children](http://worshipingwithchildren.blogspot.co.uk/2014/03/year-the-second-sunday-of-easter-april_13.html), Easter 2A, Including children in the congregation's worship, using the Revised Common Lectionary, Carolyn C. Brown. http://worshipingwithchildren.blogspot.co.uk/2014/03/year-the-second-sunday-of-easter-april_13.html

["Sermon of the Week," / "Mensajes para ninos,"](http://www.sermons4kids.com/) Sermons 4 Kids, Charles Kirkpatrick, Object Lessons & Children's Sermons, Colouring Pages, Puzzles. <http://www.sermons4kids.com/>

["Do You Trust Me?"](http://annashosannas.net/Easter-2A.php) Children's Lesson for Second Sunday in Easter, from Anna's Hosannas. <http://annashosannas.net/Easter-2A.php>

Weekly Devotions, Faith Formation Journeys
Scroll down to a second section on Year A
<https://lifeinliturgy.wordpress.com/>

HYMN SUGGESTIONS

[At The Name Of Jesus](#)

[Blessed Assurance](#)

[How Can We Sinners Know](#)

[Hail Thou Once Despised Jesus](#)

[Jesus, My Lord, My God, My All](#)

[Hallelujah, What A Saviour](#) (*Link to YouTube video*)

[Jesus Messiah](#) (*Link to YouTube video*)

[Grace Like Rain](#) (*Link to YouTube video*)

[I Will Rise](#) (*Link to YouTube video*)

[Here I Am To Worship](#) (*Link to YouTube video*)

[On The Third Day](#) (*Link to YouTube video*)

1st Reading Acts 2: 14a, 22–32

252* Alleluia, alleluia, give thanks to the risen Lord

254 At the Lamb's high feast we sing

262 Come, ye faithful, raise the strain

567* Forth in thy name, O Lord, I go

341* Spirit divine, attend our prayers

289* This joyful Eastertide

Alternative Genesis 8: 6–16; 9: 8–16

1st Reading 295* Come, gracious Spirit, heavenly Dove

80* Great is thy faithfulness, O God my Father

637* O for a closer walk with God

592* O Love that wilt not let me go

Psalm Psalm 16

567* Forth in thy name, O Lord, I go

300 Holy Spirit, truth divine

553* Jesu, lover of my soul

652* Lead us, heavenly Father, lead us

392 Now is eternal life

289* This joyful Eastertide

2nd Reading 1 Peter 1: 3–9

667 Blessed be the everlasting God

613* Eternal light, shine in my heart

646* Glorious things of thee are spoken

425* Jesus, thou joy of loving hearts

106 O Jesus, King most wonderful

640 Purify my heart

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599* 'Take up thy cross', the Saviour said
283* The day of Resurrection
681* There is a land of pure delight
373* To God be the glory! Great things he has done!

The Gospel John 20: 19–31

293* Breathe on me, Breath of God
255* Christ is risen, alleluia!
263* Crown him with many crowns
460 For all your saints in glory, for all your saints at rest (vv.1, 2k, 3)
415* For the bread which you have broken
454* Forth in the peace of Christ we go
219* From heav'n you came, helpless babe
268* Hail, thou once–despisèd Jesus
583* Jesu, my Lord, my God, my all
338* Jesus, stand among us
424* Jesus, stand among us at the meeting of our lives
652* Lead us, heavenly Father, lead us
305 O Breath of life, come sweeping through us
104* O for a thousand tongues to sing
279 O sons and daughters, let us sing (vv.1, 4–9)
307* Our great Redeemer, as he breathed
505 Peace be to this congregation
675 Peace, perfect peace, in this dark world of sin?
71 Saviour, again to thy dear name we raise
288* Thine be the glory, risen, conquering Son

Please commend this resource to colleagues - they simply send an email to churchnewsireland@gmail.com with the message Passwords in the title