



Sixth Sunday of Easter  
Holy Eucharist  
Sunday, May 25, 2025 at 10:30 AM



The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4  
office@theredeemer.ca • Tel: (416) 922 4948 • www.theredeemer.ca

## WELCOME TO THE CHURCH OF THE REDEEMER!

We are in the heart of downtown Toronto, and we gather to celebrate on the traditional lands of the Wendat, Haudenosaunee, and Anishinaabe Nations, including the Mississaugas of the Credit First Nation. Our beautiful building connects us to the rich heritage of our city while also drawing us deeper into the roots of our Anglican tradition. Just as the streetscape around us has evolved over the years, our members have changed to reflect the growing, vibrant and progressive Christian community found at the Redeemer today. We come from a variety of faith traditions (and sometimes no faith tradition at all), and we like it that way. We are students, workers, retired, homeless, not limited by sexual orientation, gender identity or personal history. We are at the very beginning of our life with Jesus, and we are deeply steeped in a life complicated by faith. We open our doors to worship God and to learn about Jesus, and how all of this might just transform our lives.

If you would like to stay up to date with our news and events, please feel free to subscribe to our eNewsletter by going to <https://theredeemer.ca/post-17524>.

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*It is our joy to welcome The Most Rev'd Anne Germond, Acting Primate of the Anglican Church of Canada, as our preacher today. Archbishop Anne is the Bishop of the Diocese of Algoma and Metropolitan for the Ecclesiastical Province of Ontario in addition to her responsibilities as Primate.*

*As part of her time with us, she will present the Anglican Award of Merit to Suzanne Rumsey, a member of our community, whose ministry with Alongside Hope is being recognized.*

The Easter Season, which began on Easter Sunday, is a 50-day period where we celebrate Jesus' resurrection, uniting every living being everywhere.

As the liturgy unfolds, enjoy the margin notes as a brief explanation and commentary, making the words more meaningful for worship.

**Presider:** Steven Mackison

**Welcome**

**Land Acknowledgement**

## Opening Hymn: #444 (Gather) "Now the Green Blade Rises"

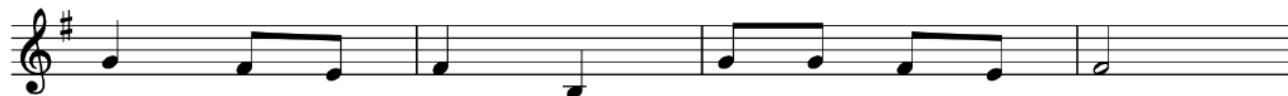
*All rise and sing*



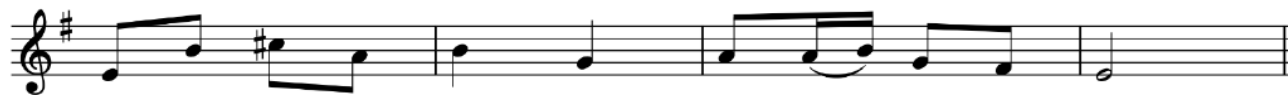
1. Now the green blade ris - es from the bur - ied grain,  
2. In the grave they laid him, love by ha - tred slain,  
3. Forth he came at East - er, like the ris - en grain,  
4. When our hearts are win - try, griev - ing, or in pain,



Wheat that in dark earth man - y days has lain;  
Think - ing that he would nev - er wake a - gain,  
He that for three days in the grave had lain;  
Your touch can call us back to life a - gain,



Love lives a - gain, that with the dead has been;  
Laid in the earth like grain that sleeps un - seen;  
Raised from the dead, my liv - ing Lord is seen;  
Fields of our hearts that dead and bare have been;



Love is come a - gain like wheat a - ris - ing green.

Text: John M.C. Crum (1872-1958), *Oxford Book of Carols*, © Oxford University Press. Tune: NOEL NOUVELET; French Carol; acc. by Marty Haugen (1950- ), © 1987, GIA Publications, Inc.

## ✠ The Easter Greeting:

*Priest:* Alleluia! Christ is risen.

*People:* **The Lord is risen indeed. Alleluia!**

*Priest:* May his grace and peace be with you.

*People:* **May he fill our hearts with joy.**

## Glory to God: #178 (Sing a New Creation)



¡Glo - ria, glo - ria, glo - ria en las al tur - as a Dios!



Y en la tie - rra paz pa-ra\_a-qué llos que\_a-ma el Se - ñor.

Text: Luke 2:14. Music: Pablo Sosa, 1988. © 1989 GIA Publications, Inc.

## The Collect of the Day

*Priest:* Holy One, you breathe the word of love  
and the promise of new creation into the secret places of our lives.  
Teach us the costly way of fearless love and priceless peace;  
through Jesus Christ, who dwells in us.

*People:* **Amen.**

The Easter Greeting expresses our joy that Christ is risen and has vanquished death. "Alleluia" is from the Hebrew, "Hallelujah" meaning "let us praise God."

Pronounced "CALL-ect," the Collect of the Day is the prayer that calls us together in worship and praise.

The Book of Acts, written by Luke, continues the story of Jesus as it is lived out in the lives of the Apostles (from the Greek meaning “one who is sent out”). Paul and his companions (Silas and Timothy) travel through Greece and arrive at Philippi. There they meet Lydia, the first European convert to Christianity. Lydia, along with other prominent women in Acts, plays a significant role in ministering to God’s people in the early church.

Pronounced “sahm,” the psalms are a collection of poetry, prose and song, written between 950 and 350 BC. They cover every theme and emotion, from joy and praise to lament and despair. This psalm praises God’s graciousness – the unexpected gifts and blessings that God showers upon us.

## ✠ Proclamation of the Word

### First Reading:

*Please be seated*

*Reader:* A Reading from the Acts of the Apostles.

During the night Paul had a vision: there stood a man of Macedonia pleading with him and saying, “Come over to Macedonia and help us.” When he had seen the vision, we immediately tried to cross over to Macedonia, being convinced that God had called us to proclaim the good news to them. We set sail from Troas and took a straight course to Samothrace, the following day to Neapolis, and from there to Philippi, which is a leading city of the district of Macedonia and a Roman colony. We remained in this city for some days. On the sabbath day we went outside the gate by the river, where we supposed there was a place of prayer; and we sat down and spoke to the women who had gathered there. A certain woman named Lydia, a worshipper of God, was listening to us; she was from the city of Thyatira and a dealer in purple cloth. The Lord opened her heart to listen eagerly to what was said by Paul. When she and her household were baptized, she urged us, saying, “If you have judged me to be faithful to the Lord, come and stay at my home.” And she prevailed upon us.

*Reader:* The word of the Lord.

Acts 16.9-15

***People:* Thanks be to God.**

*A moment of silence is observed*

### Psalm 67

*All sing*



GOD BE merciful to us and bless us, \*  
show us the light of your countenance and come to us.

Let your ways be known upon earth, \*  
your saving health among all nations.

Let the peoples praise you, O God; \*  
let all the peoples praise you.

Let the nations be glad and sing for joy, \*  
for you judge the peoples with equity  
and guide all the nations upon earth.

Let the people praise you, O God; \*  
let all the peoples praise you.

The earth has brought forth its increase; \*  
O God, our own God, give us your blessing.

God give us your blessing, \*  
and may all the ends of the earth stand in awe of you.



## Second Reading:

*Reader:* A Reading from the Revelation to John the Divine.

And in the spirit he carried me away to a great, high mountain and showed me the holy city Jerusalem coming down out of heaven from God. I saw no temple in the city, for its temple is the Lord God the Almighty and the Lamb. And the city has no need of sun or moon to shine on it, for the glory of God is its light, and its lamp is the Lamb. The nations will walk by its light, and the kings of the earth will bring their glory into it. Its gates will never be shut by day—and there will be no night there. People will bring into it the glory and the honour of the nations. But nothing unclean will enter it, nor anyone who practices abomination or falsehood, but only those who are written in the Lamb's book of life.

Then the angel showed me the river of the water of life, bright as crystal, flowing from the throne of God and of the Lamb through the middle of the street of the city. On either side of the river is the tree of life with its twelve kinds of fruit, producing its fruit each month; and the leaves of the tree are for the healing of the nations. Nothing accursed will be found there any more. But the throne of God and of the Lamb will be in it, and his servants will worship him; they will see his face, and his name will be on their foreheads. And there will be no more night; they need no light of lamp or sun, for the Lord God will be their light, and they will reign for ever and ever.

*Reader:* The word of the Lord.

Revelation 21. 10, 22-22.5

*People:* Thanks be to God.

*A moment of silence is observed*

**Sequence Hymn: #61 (Sing a New Creation) "Lord of Life, We Come to You"**

*Please rise and sing*

1. Lord of life, we come to you. Lord of all, our Sav-iour  
2. Through the days of doubt and toil, in our joy and in our  
be, come to bless and to heal with the light of your love.  
pain, guide our steps in your way, make us one in your love.

Text: Catherine Walker, 1998. © St. Mungo Music, Presbytery of St. Leo the Great, Glasgow. Music: ERISKAY LOVE LILT. Melody Scottish trad.; arr. Alfred V. Fedak. © 2020 Selah Publishing Co. Inc.

*We turn and face the Gospel as it is processed to the midst of the gathered community.*

*We do this as a sign of respect and to symbolize that  
its message is at the centre of our lives and its truth is always before our eyes.*

Revelation is the last book of the bible. It uses apocalyptic language, giving a picture of God's plan for the end times to shed light on the struggles and joys that we are experiencing now. This passage describes the new Jerusalem. This is less about an actual place and more about the way we way we are meant to be in relationship with God and one another.

The Sequence Hymn (Latin "sequentiae", meaning "following") is a hymn that is sung following the second reading and before the Gospel.

John's Gospel was the last to be written. It is different from the other Gospels, having a greater emphasis on Jesus's divinity. The miracles (signs, John calls them) point to Christ's identity as the Son of God. In this passage Jesus asks the man: do you want to be made well? It's a spiritually astute question. Sometimes fear makes us shy away from embracing the new life that is offered to us.

The purpose of the homily (sermon) is to unpack the readings of the liturgy in a way that we understand what they meant for those whom they were written for, and to bring those words to life for us today.

## The Gospel

*Priest:* The Lord be with you.

*People:* **And also with you.**

*Priest:* The Holy Gospel of our Lord Jesus Christ according to John.

*People:* **Glory to you, Lord Jesus Christ.**

After this (Jesus's second time in Cana) there was a festival of the Jews, and Jesus went up to Jerusalem. Now in Jerusalem by the Sheep Gate there is a pool, called in Hebrew Bethzatha, which has five porticoes. In these lay many invalids - blind, lame, and paralyzed. One man was there who had been ill for thirty-eight years. When Jesus saw him lying there and knew that he had been there a long time, he said to him, "Do you want to be made well?" The sick man answered him, "Sir, I have no one to put me into the pool when the water is stirred up; and while I am making my way, someone else steps down ahead of me." Jesus said to him, "Stand up, take your mat and walk." At once the man was made well, and he took up his mat and began to walk. Now that day was a Sabbath.

*Priest:* The Gospel of Christ.

John 5.1-9

*People:* **Praise to you, Lord Jesus Christ.**

*A moment of silence is observed.*

**Homily:** The Most Rev'd Anne Germond, Acting Primate, Anglican Church of Canada

*A moment of silence is observed.*

## Prayers of the People

*Leader:* We come to this moment of prayer with cares and concerns, joys and delights in our hearts. Let us lift our hearts to God.

Beloved God, pax, pais, paz, shaanti, salam, shalom. In every language the longing for peace is the same. It is your peaceable kingdom that we seek.

*Please add your prayers, either silently or aloud.*

*Leader:* God of Peace,

*All:* **hear our prayer**

*Leader:* Grant us peace in the world. Soften hearts filled with greed, ambition, and a lust for power. Give us and national leaders hearts of flesh that are compassionate and that seek to resolve disputes through dialogue. Bring an end to tyranny and all oppressive policies that deny the dignity of the human person and the earth.

*Please add your prayers, either silently or aloud.*

*Leader:* God of Peace,

*All:* **hear our prayer**

*Leader:* Grant us hearts for peace. Give us hearts that are generative and imaginative and that seek to live in solidarity with people who live in poverty, who are victims of oppression and violence, who are ill and lonely. Bring your justice and mercy to this land.

*Please add your prayers, either silently or aloud.*

*Leader:* God of Peace,

*All:* **hear our prayer**

*Leader:* Grant comfort and grace to peace-builders. Encourage and sustain all who work for the common good, and who seek to build your peaceable reign. Today we pray in thanksgiving for Suzanne Rumsey and her ministry. Bring all your children into your work into your mission of peace.

*Please add your prayers, either silently or aloud.*

*Leader:* God of Peace,  
*All:* **hear our prayer**

*Leader:* Grant us peace of mind. Give our souls rest from the anxiety and fear that too often grips our hearts. Help us to lay aside our cares and concerns, if only for a moment. Resting in you, help us to remember that you are always with us in the midst of our challenges. Bring us into your presence.

*Please add your prayers, either silently or aloud.*

*Leader:* God of Peace,  
*All:* **hear our prayer**

*Leader:* Grant us peace in our relationships. Grant us peace with our enemies. Grant us peace with the earth. Grant us peace with all peoples. Bring near your peaceable reign. **Amen.**

## **The Peace**

*Priest:* The peace of the Lord be always with you.

*People:* **And also with you.**



*Your support of the ministries of the Church of the Redeemer allows us to be witnesses to God's love on our corner of Bloor Street and Avenue Road. Donations can be made through the QR code or by placing your offering on the plate as it is passed. Thank you for your gift and for joining in worship today.*

Through our collective Prayers of the People, we are drawn closer to God, closer to each other, closer to those in need, and closer to our suffering world.

At the Last Supper, Jesus said to his disciples, "Peace I leave with you; my peace I give to you." In the same manner, we, as his disciples, share his peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

We sing the Offertory Hymn as we bring our financial gifts, with the bread and wine, to the altar. This is an expression of thanks for all that God has given us and is a symbolic statement that in offering what sustains us, we might also be a blessing to others.

The Eucharist (Greek for "thanksgiving") is a sacramental act of worship where we share bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." Also known as "Communion" it is central to our faith and is practiced in most Christian churches in different forms. In the Eucharist we recall who Jesus Christ was, and the sacrifice he made for us on the cross.

## Offertory Hymn: #103 (Sing a New Creation) "The Call is Clear and Simple"

*All sing*



1. The call is clear and simple: "Love God and hu - man - kind;"

2. God, help us sort out mo - tives, that lov - ing may be whole.

3. God, teach us strength and wis - dom when false love takes the lead.

4. O wise and ho - ly Lov - er, teach us, as sea - sons turn,

but love de - mands much wis - dom and clar - i - ty of mind.

High aims or base am - bi - tion? Com - pas - sion or con - trol?

Too well we learn sub - mis - sion and si - lence our own need.

to know our - selves and oth - ers—deep, hon - est love to learn.

"Be wi - ly as a ser - pent, though gen - tle as a dove,"

Then help us clear our sched - ules of ev - ery fran - tic task

When oth - ers would mis - use us or lure us toward the wrong,

So may we nur - ture liv - ing in all we say and do,

for man - y are the dan - gers up - on the path of love.

that leads a - way from do - ing the one thing that you ask.

God, tem - per love with cour - age to keep our bound - aries strong.

in strong and gen - tle giv - ing to hu - man - kind and you.

Text: Ruth Duck, 1992. © 1992 GLA Publications, Inc. Music: AURELIA. Samuel Sebastian Wesley (1810-1876).

## ✠ The Holy Eucharist

### Prayer Over the Gifts

*Priest:* God of glory,  
accept all we offer you this day,  
and bring us to that eternal city of love and light,  
where Christ is King. We ask this in his name. **Amen.**



## The Great Thanksgiving



*Priest:* Gracious God,  
in the fullness of time you sent Jesus the Christ to share our fragile humanity.  
Through Jesus' life, death, and resurrection you open the path  
from brokenness to health,  
from fear to trust,  
from pride and conceit to reverence for you.  
Rejected by a world that could not bear the Gospel of life,  
Jesus knew death was near.  
His head anointed for burial by an unknown woman,  
Jesus gathered together those who loved him.  
He took bread, gave thanks to you, broke it and gave it to his friends, saying,  
"Take and eat: this is my body which is given for you.  
Do this for the remembrance of me."  
After supper, Jesus took the cup of wine, gave you thanks, and said,  
"Drink this all of you, this is my blood of the new covenant  
which is shed for you and for many.  
Whenever you drink it, do this for the remembrance of me."  
And now we gather at this table in response to his commandment,  
to share the bread and cup of Christ's undying love, and to proclaim our faith:

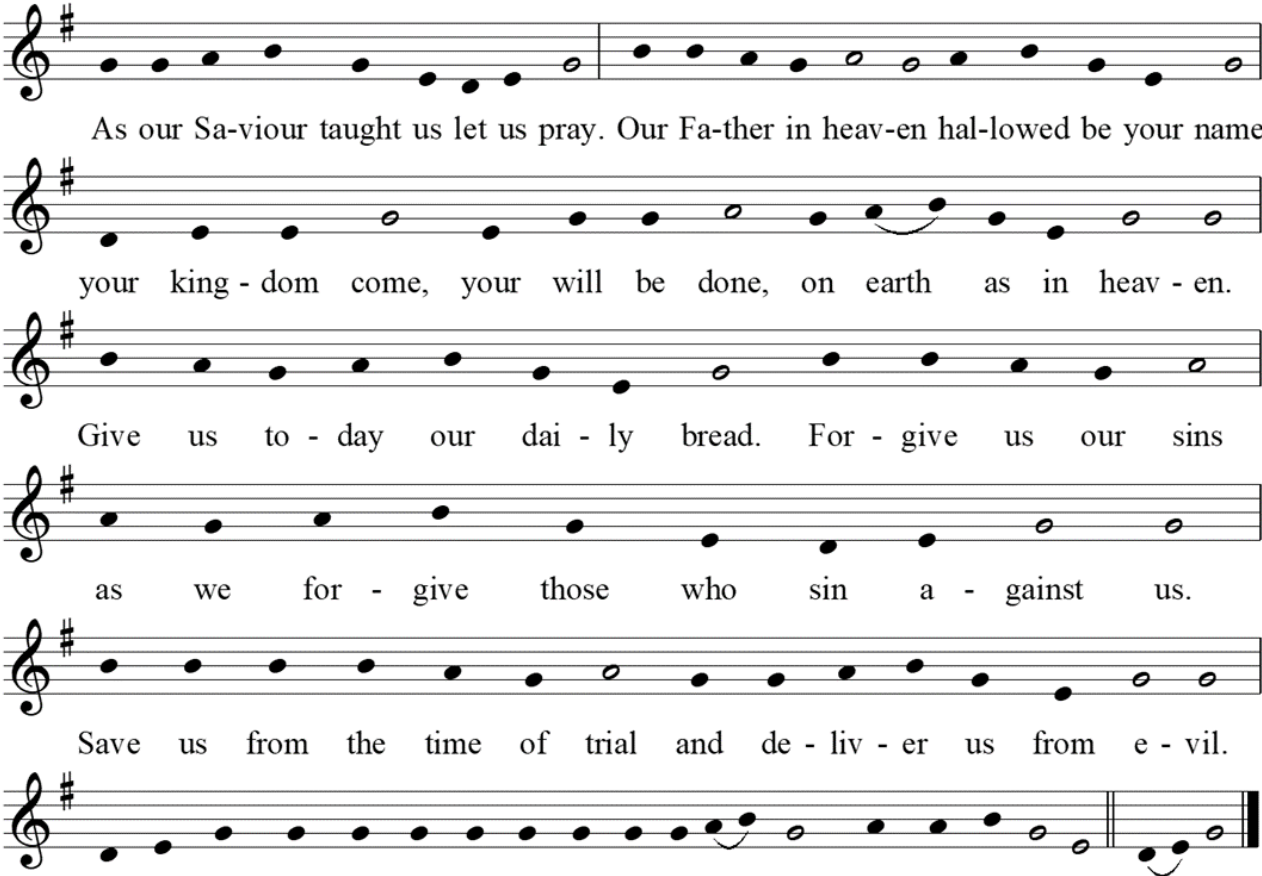
*People:* **Christ has died:  
Christ is risen:  
Christ will come again.**

*Priest:* Breathe your Holy Spirit the wisdom of the universe,  
upon these gifts that we bring to you:  
this bread, this cup, ourselves, our souls and bodies,  
that we may be signs of your love for all the world  
and ministers of your transforming purpose.  
Through Christ, with Christ, and in Christ, in the unity of the Holy Spirit  
all glory is yours, Creator of all,  
and we bless your holy name for ever.

*All:* **Amen.**

## The Lord's Prayer

*Priest:* *People:*



As our Sa-viour taught us let us pray. Our Fa-ther in heav-en hal-lowed be your name,  
your king - dom come, your will be done, on earth as in heav - en.  
Give us to - day our dai - ly bread. For - give us our sins  
as we for - give those who sin a - gainst us.  
Save us from the time of trial and de - liv - er us from e - vil.  
For the king-dom, the pow-er, and the glo-ry are yours, now and for ev-er. A - men.

MUSIC: McNeil Robinson © 1979, Theodore Presser Co.

When asked by his disciples how to pray, Jesus gave them these simple words that we refer to as "The Lord's Prayer." Found in both Matthew and Luke, this prayer captures the essence of our relationship with God and with one another.

## The Breaking of the Bread

*Priest:* We break this bread to share in the body of Christ.

*All:* **We, being many, are one body, for we all share in the one bread.**

*Priest:* The gifts of God for the People of God.

*People:* **Thanks be to God.**

## Lamb of God *(Andy Moss)*

*All sing*

O Lamb of God, you take away the sin of the world, have mercy on us.

O Lamb of God, you take away the sin of the world, grant us your peace.

Jesus' life given for others inspires us to see our own lives as a gift to be shared. The resurrection affirms that in letting go of what we are afraid to lose, we are transformed and made new.

The word "anoint" comes from the Latin "unguere" which means "to smear". It is an ancient practice of physically applying oil as an outward sign of God's healing presence for body, mind, and spirit. It is a symbol combining the tangible liquid and God's Spirit, placing the anointed on a bridge between Heaven and Earth.

## The Giving and Receiving of Communion

*Priest:* Dear friends, I invite you in this moment, wherever you may be, to receive Christ, in communion with the saints, and the gathering of God's people, unseen and yet present with us now.

*For those of us participating at home, it is a strange experience to be invited to Communion – not through the physical bread and wine we can touch and taste – but a Spiritual Communion with the God who comes to meet us wherever we are.*

*There are no special words or prayers for this, all the Church has ever thought necessary is genuine true desire, lively faith, and genuine love. Come honestly before God the way you know how. You may wish to pray quietly this prayer to help you:*

*One:* Lord, you stand at the door of my heart and knock.  
You wait for me and only I can let you in.  
I believe and trust in you and ask you now to fill me with your presence.  
Feed me with your body and unite me in your blood,  
that I may be your blessing to a world in need. Amen.

## The Communion



*All in the church are invited to come forward to receive communion.  
If you need a gluten-free wafer, please indicate this to the priest.*

*If you would like to receive a blessing rather than communion, please cross your arms as shown in the picture and the clergy will be pleased to offer you a blessing.*

*Intinction is the practice of dipping the bread or wafer into the wine when receiving communion. This practice is not allowed in churches in the Diocese of Toronto, including the Church of the Redeemer, for health and safety reasons.*

## Healing/Anointing

*During the distribution of Holy Eucharist the ministry of anointing will be offered.  
If you desire prayers for healing and the ministry of anointing, after you have received Holy Eucharist please move to one of the lay anointers on the outside of our liturgical space.*

# Communion Song: #697 (Gather) "Unless a Grain of Wheat"

All sing

**Refrain**



Un - less a grain of wheat shall fall up - on the ground  
and die, it re - mains but a sin - gle grain  
with no life. 1.-6. To verses Last time

1. If we have died with him then we shall live with him;  
2. an - y - one serves me then they must fol - low me;  
3. † Make your home in me as I make mine in you;  
4. If you re - main in me and my word lives in you;  
5. † Those who love me are loved by my Fa - ther;  
6. † Peace I leave with you, my peace I give to you;

D.C.

if we hold firm we shall reign with him.  
where - ev - er I am my ser - vants will be.  
those who re - main in me bear much fruit.  
then you will be my dis - ci - ples.  
we shall be with them and dwell in them.  
peace which the world can - not give is my gift.

Text: John 12:24; Bernadette Farrell, b.1957. Tune: Bernadette Farrell, b.1957 © 1983, Bernadette Farrell, published by OCP Publications.

## Motet: "Verleih uns Frieden" (Felix Mendelssohn)

Verleih uns Frieden gnädiglich,  
Herr Gott, zu unsern Zeiten;  
Es ist doch ja kein ander nicht,  
Der für uns könnte streiten,  
Denn du, unser Gott, alleine.

*Grant us peace graciously,  
Lord God, in our time;  
there is indeed no other  
who could fight for us  
than you, our God, alone.*

Motet (from the Latin "motectum") means "movement" and refers to the movement of the voices in this form of vocal composition.

## Prayer after Communion

Please rise as you are able

**Priest:** Father, you restored us to life  
by raising your Son from death.  
May we who receive this sacrament  
always be strengthened to do your will,  
in the name of Jesus Christ the risen Lord.

**People:** Amen.



This closing prayer is called the "Doxology", which comes from the Greek word "doxalogia" meaning "words of glory." This expression of praise proclaims that worshipping God together has made a difference in our lives.

In the dismissal (from the Latin "dimittere" meaning "to send away") we are charged to go out beyond the four walls of the church to serve the Lord in a world that desperately needs God's peace and love.

## The Doxology

*Priest:* Glory to God,

*All:* **whose power working in us  
can do infinitely more than we can ask or imagine.  
Glory to God from generation to generation,  
in the Church and in Christ Jesus  
for ever and ever. Amen.**

## Announcements

*Please be seated*

## Presentation of the Anglican Award of Merit

**Departing Hymn: #631 (Common Praise) "The Kingdom of God is Justice and Joy"**

*All rise and sing*



1. The king-dom of God is jus - tice and joy,  
 2. The king-dom of God is mer - cy and grace;  
 3. The king-dom of God is chal - lenge and choice:  
 4. God's king-dom is come, the gift and the goal,  
 for Je - sus re - stores what sin would de - stroy.  
 the cap - tives are freed, the sin - ners find place.  
 be - lieve the good news, re - pent and re - joice!  
 in Je - sus be - gun, in heav - en made whole.  
 God's pow - er and glo - ry in Je - sus we know,  
 The out - casts are wel - comed God's ban - quet to share,  
 God's love for us sin - ners brought Christ to his cross,  
 The heirs of the king - dom shall an - swer the call,  
 and here and here - af - ter the king - dom shall grow.  
 and hope is a - wak - ened in place of de - spair.  
 our cris - is of judge - ment for gain and for loss.  
 and all things cry "Glo - ry!" to God All - in - All.

Text: Byrn Austin Rees (1911-1983). © Mrs. Olwen A. Scott. Music: PADERBORN. Melody German trad.; *Catholisch-Paderbornisches Gesangbuch*, 1765; harm. attrib. Sydney Hugo Nicholson (1875-1947), *Hymns Ancient and Modern*, 2<sup>nd</sup> Supplement, 1916. Harm. © Hope Publishing Co.

## The Dismissal

*Priest:* Go forth in the name of Christ. Alleluia! Alleluia!

*People:* **Thanks be to God. Alleluia! Alleluia!**

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## **FURTHER CREDITS FOR THIS BULLETIN**

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## **WORSHIP WITH US**

### **Sunday May 25 (Sixth Sunday after Easter)**

**7:00 PM** – Rock Eucharist, featuring the music of The Grateful Dead  
(in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)

### **Sunday June 1 (Ascension of the Lord)**

**9:00 AM** – Spiritual Communion (on Zoom only)

**10:30 AM** – Holy Eucharist (in the Church and through YouTube)

**7:00 PM** – Be Still (in the Church and through YouTube)

**8:00 PM** – Compline (on Zoom only)