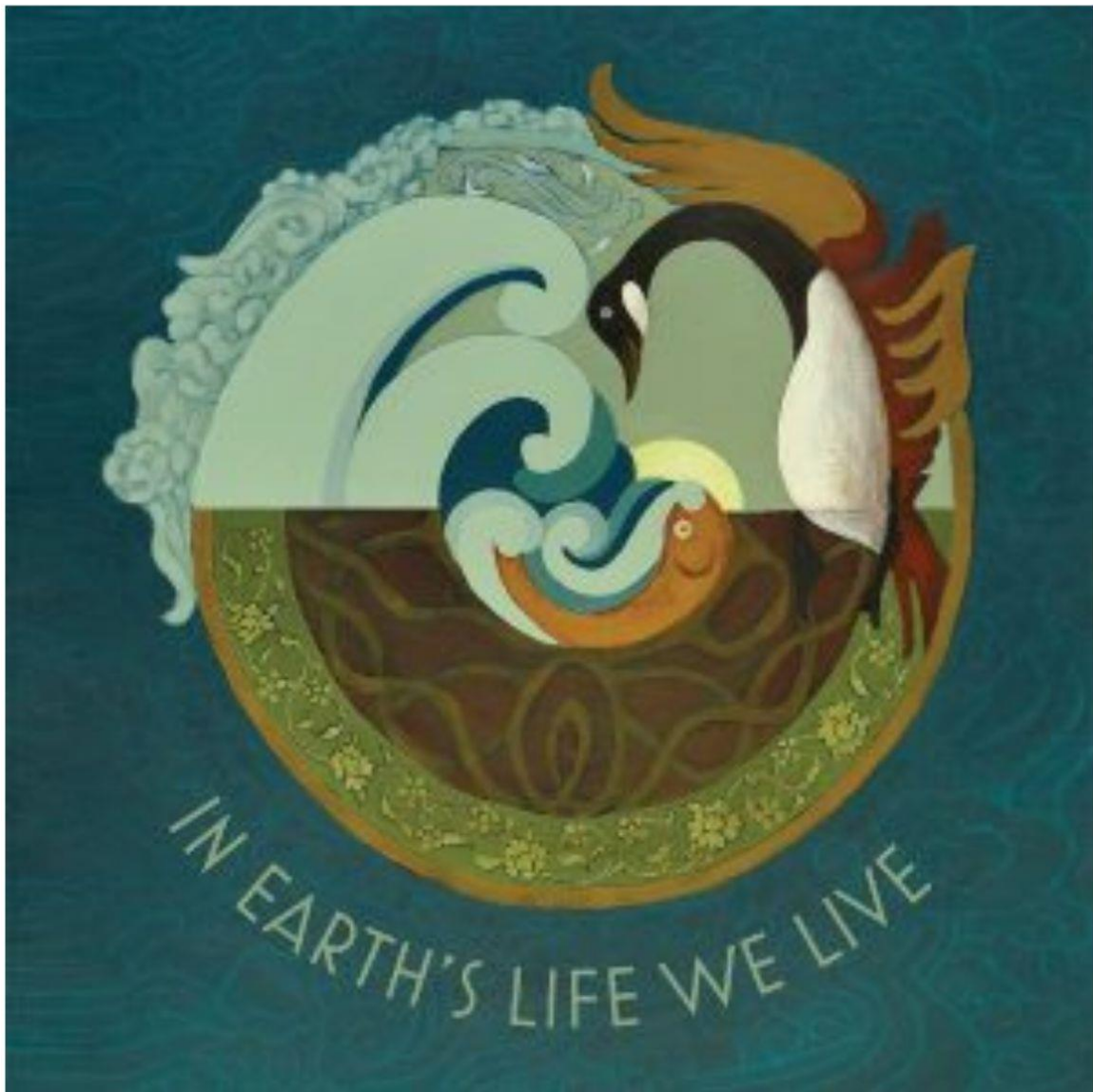




Season of Creation
Holy Eucharist
Sunday, September 14, 2025 at 10:30 AM



The Church of the Redeemer:

162 Bloor St. West, Toronto, ON M5S 1M4
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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>.

theredeemer.ca

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We are in the Season of Creation where we renew our relationship with God and all creation through celebration, conversion, and commitment to maintaining this earth we love and share.

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

Presider: Liska Stefko

Welcome

Land Acknowledgement

Opening Hymn: #474 (Common Praise) "Jesus, Where'er Thy People Meet"



1. Je - sus, wher - e'er thy peo - ple meet, there they be -
2. For thou, with - in no walls con - fined, in - hab - it -
3. Here may we prove the power of prayer to strength - en
4. Lord, we are few, but thou art near; nor short thine

hold thy mer - cy seat; wher - e'er they seek thee,
est the hum - ble mind; such ev - er bring thee
faith and sweet - en care, to teach our faint de -
arm, nor deaf thine ear; O rend the heavens, come

thou art found, and ev - ery place is hal - lowed ground
where they come, and go - ing, take thee to their home.
sires to rise, and bring all heaven be - fore our eyes.
quick - ly down, and make a thou - sand hearts thine own!

Text: William Cowper (1731-1800). Music: WARRINGTON, Ralph Harrison (1748-1810).

The Gathering of the Community

Priest: This is the world that God redeems in Christ.

All: Let us rejoice and be glad in it.

Priest: Jesus is the true vine who hung upon the cross.

All: Christ bears the fruits of redemption in our lives and in creation.

Gloria: #366 (Common Praise)

1. Glo - ry in the high - est glo - ry,
2. Je - sus Christ, the world's Re - deem - er,
peace to all, in all their days.
Lamb of God, for sin - ners given.
Wor - ship, thanks, and praise un - ceas - ing
Word e - ter - nal, born of Ma - ry,
to the Source of all we raise:
Word made flesh, the face of heaven:
reign - ing in the sap - phire height,
ho - ly one, to you we pray,
hid - den from our mor - tal sight,
hear us in the realms of day,
now re - ceive our a - dor - a - tion,
with the Spir - it there u - nit - ed,
as we make our sup - pli - ca - tion.
and the God - head high ex - alt - ed.

Based on the song the angels sang to the shepherds announcing the glorious arrival of Jesus (Luke 2:14), the Gloria/Glory to God is a timeless song of praise.

Text: *Glory to God (Gloria in excelsis)*, Greek hymn, 2007; para. Paul Gibson (1932-) ©. Music: PSALM 42. Melody Geneva, 1551; harm. based on Claude Goudimel (1514-1572); rev. Alain Mabit (1953-). Rev. © 1995 Réveil Publications.

Pronounced
"CALL-ect",
the Collect of
the Day is the
prayer we say
together that
unites us in
worship and
praise. It
focuses on the
theme of the
day and
"collects" us to
the service.

God offers
salvation on
the basis that
God is
recognized as
the only and
the righteous
God.

Collect of the Day

Priest: Ever present God,
whose Son our Saviour was lifted high upon the cross
that he might renew all Creation through himself:
Mercifully grant that we, who glory in the mystery of our restoration,
may have grace to take up our cross and follow him
on his way to bring new life to all things;
This we pray in the name of Jesus, the Redeemer. **Amen.**

✠ Proclamation of the Word

First Reading:

Please be seated

Reader: A Reading from the Book of Isaiah.

Declare and present your case; take counsel together! Who told this long ago? Who declared it of old? Was it not I, the Lord? There is no other god besides me, a righteous God and a Savior; there is no one besides me. Turn to me and be saved, all the ends of the earth! For I am God, and there is no other. By myself I have sworn; from my mouth has gone forth in righteousness a word that shall not return: "To me every knee shall bow, every tongue shall swear." Only in the Lord, it shall be said of me, are righteousness and strength; all who were incensed against him shall come to him and be ashamed. In the Lord all the offspring of Israel shall triumph and glory.

Reader: Hear what the Spirit is saying to the Church.

Isaiah 45:21-25

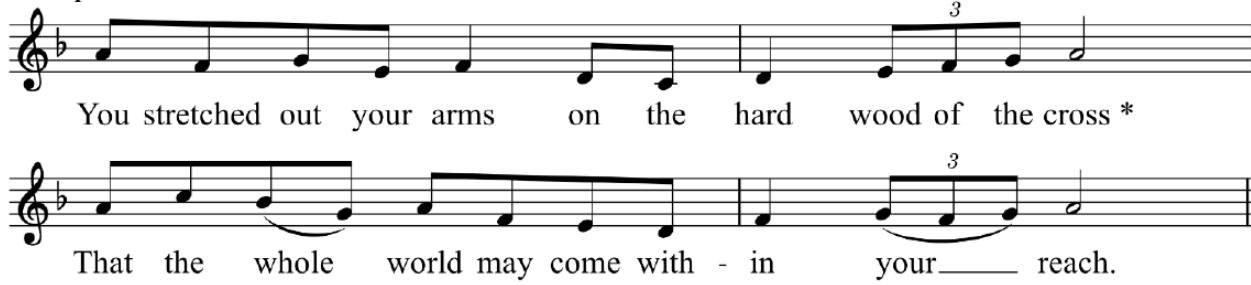
All: Thanks be to God.

A moment of silence is observed

Responsory for the Feast of the Holy Cross

All sing

Antiphon



How splendid this cross of Christ! It brings life, not death
Light, not darkness, fulfillment, without loss
By means of the cross, Christ unites all people
And brings them back to God. **Antiphon**

Our mothers bear us for pain and for death,
Our true mother, Jesus, bears us for joy and endless life.
In the greatness of your mercy, we are loosed from our chains,
The sins of all people are forgiven. **Antiphon**

You overcame the sting of death:
And opened the kingdom to all believers
And when you come in your glory,
Make us to be one with you
and to share the life of our kingdom. **Antiphon**

Text: Julian of Norwich, adapted Sr. Doreen SSJD. Music: Daniel Norman.

A moment of silence is observed.

Second Reading:

Reader: A Reading from Creation and the Cross by Elizabeth Johnson.

Calvary graphically shows that the God of suffering love abides in solidarity with all creatures, bearing the cost of new life through endless millennia of evolution, from the extinction of whole species to, yes, every sparrow that falls to the ground. The Creator of all flesh is silently present with creatures in their pain and dying. The cross signals that God is present in the midst of anguish, bearing every creature and all creation forward with an unimaginable promise.

Reader: Hear what the Spirit is saying to the Church.

All: Thanks be to God.

A moment of silence is observed

The Feast of the Holy Cross is an annual event reminding all Christians to never boast in anything but the cross of Jesus, and all that matters is a new creation.

Sr. Elizabeth's understanding of Christ's cross as a sign that God accompanies all of creation in its pain and towards God's promise of wholeness and abundant life.

The
Sequence
Hymn/Song
(from Latin
"sequentiae",
meaning
"following")
is a hymn/
song that is
sung after
the second
reading and
before the
reading of
the Gospel.

Sequence Song: "Shine" *(Daniel Lanois)*

All sing

I have wandered far and wide
All the way from Paris to Mexico
'Til I was gone and didn't know
In the end the thing that keeps me walking
Is your shine, your shine in the morning, your shine in the distance
Your shine inside the laughter and the ghosts
They have spoken of the river forever bending inside the fever
Of the saints that walk all night with no domain
In the end the thing that keeps them walking is your shine
Your shine when they wear no coat, your shine when the feelings low
Your shine when it's too late to turn around
I have frozen up my dreams, thinking I was all alone
Fighting every minute for each turning stone
I have reached the rocket speed
I have touched the ground that feeds
Scaling fences, looking for the healing sun
In the end the thing that keeps me walking is your shine
Your shine in transmissions, your shine in decisions
Your shine when I labor to the new day
It's your shine, your shine, your shine, shine, shine on

*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.*

The Gospel

Priest: The Lord be with you.

All: **And also with you.**

Priest: He shows Goodwill tells the Good Story of Creator Sets Free.

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

Creator Sets Free (Jesus) said to them, “This voice you heard was not for my sake, but for yours. It is a sign to you that it is now time for the Great Spirit to make his final decision about this world. The evil one who now rules this world will be defeated and thrown down. But I, the True Human Being, will be lifted up from the ground and nailed to a cross. This is the way I will bring all things, in the spirit-world above and the earth below, to myself.” Creator Sets Free (Jesus) said this to show the kind of death he would die and what his death would accomplish. The people who heard him said, “How can this be? We have been told from our Sacred Teachings that the Chosen One, when he comes, will remain beyond the end of all days. How can you say the True Human Being will be lifted up like this? Who are you talking about?” Creator Sets Free (Jesus) spoke to them with sadness in his voice. “My light will shine on you for only a little while longer, so walk in my light before the darkness comes, for the ones who walk in darkness cannot see the path. Put your trust in the one who gives you light, and then you will become children of light.”

Priest: The Gospel of Christ.

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

Homily: Ann Jervis

Jesus answered, “This voice has come for your sake, not for mine. Now is the judgment of this world; now the ruler of this world will be driven out. And I, when I am lifted up from the earth, will draw all people to myself.” He said this to indicate the kind of death he was to die. The crowd answered him, “We have heard from the law that the Messiah remains forever. How can you say that the Son of Man must be lifted up? Who is this Son of Man?” Jesus said to them, “The light is in you for a little longer. Walk while you have the light, so that the darkness may not overtake you. If you walk in the darkness, you do not know where you are going. While you have the light, believe in the light, so that you may become children of light.”

John 12:30-36a

A moment of silence is observed.

A moment of silence is observed.

Jesus has just revealed how terrifying it is to face the cross (12:27), yet he knows that his purpose is crucifixion, the result of which will be that all people will be drawn to him.

The purpose of the homily (from Greek “homilia”, meaning “conversation”), or sermon, is to unpack the readings in a way that we understand what they meant for those whom they were written, and to bring those words to life for us today.

With all that weighs on us in our personal lives, our community, our church, and in our world, the Prayers of the People offer God our cares and concerns. We welcome you to use the silences to express your prayers, silently or aloud.

Prayers of the People

Leader: Let us pray for the revealing of the reign of God in the world, now and always.
In the beginning,

All: **God was.**

Leader: Here and now,

All: **God is.**

Leader: In the future,

All: **God will be.**

Leader: Creator of earth, sea, and sky, kindle the fire of your Spirit within us that we may be bold to heal and defend the earth, and pour your blessing upon all who work for the good of the planet.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Breath of life, receive our thanks for the beauty of our local habitat and all who dwell in it, and grant us the wisdom and will to conserve it.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Source of life, heal and redeem the wounds of your creation, and visit the places and people who suffer from our indifference, neglect, and greed.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Lover of all you have made, we thank you for the wondrous diversity of your creatures, and we pray for their well-being.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Author of the book of nature, receive our gratitude for places of restoration and healing, and continue to bless those places that feed our lives and spirits.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Wise Creator, whose works are full of mystery, give us wonder and appreciation for your creatures with whom we find ourselves in conflict.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

All: **Hear our prayer.**

Leader: Giver of all good gifts, awaken us daily to our dependence upon your bounty, and make us always thankful for the abundance of your blessings.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

***All:* Hear our prayer.**

Leader: Divine Physician, heal our communities, especially those where neglect, greed, or violence inflict suffering upon people and other creatures.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

***All:* Hear our prayer.**

Leader: Comforter of all the earth, sustain the people of this congregation who desire or need your presence and help.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

***All:* Hear our prayer.**

Leader: Rock and refuge of all your creatures, receive into everlasting mercy all those who have died.

Please add your prayers either silently or aloud.

Leader: God, Giver of life,

***All:* Hear our prayer.**

The Peace

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

***All:* 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.

How much our world needs peace! Just as Jesus said to his disciples, "Peace I leave with you," so we share the peace with each other, through a nod, a handshake, or by raising our hand in the peace symbol.

As we sing the Offertory Hymn, we have the opportunity to worship God by giving from the abundance of what we have. This is not obligatory, but is another way of expressing our love to God, and our gratefulness for all that God has given us.

The Eucharist, also known as Communion, is a sacramental act of worship where we partake of the bread and wine. A sacrament is "an outward and visible sign of an inward and spiritual grace." As we eat the bread and drink the wine, God is present to us and reveals Godself to us in a unique way. It is a radically open table to which all people are invited and welcome to participate in.

Offertory Hymn: #397 (Gather) "Tree of Life"

All sing



1. Tree of Life and awe - some mys - t'ry, In your
 2. Seed that dies to rise in glo - ry, May we
 3. We re - mem - ber truth once spo - ken, Love passed
 4. Gen - tle Je - sus, might - y Spir - it, Come in -
 5. Christ, you lead and we shall fol - low, Stum - bling
 6a. Light of life be - yond con - ceiv - ing, Might - y

death we are re - born, Though you die in all of
 see our - selves in you, If we learn to live your
 on through act and word, Ev - 'ry per - son lost and
 flame our hearts a - new, We may all your joy in -
 though our steps may be, One with you in joy and
 Spir - it of our Lord; Give new strength to our be -

his - t'ry, Still you rise with ev - 'ry morn, Still you
 sto - ry We may die to rise a - new, We may
 bro - ken Wears the bod - y of our Lord, Wears the
 her - it If we bear the cross with you, If we
 sor - row, We the riv - er, you the sea, We the
 liev - ing, Give us faith to live your word, Give us

rise with ev - 'ry morn.
 die to rise a - new.
 bod - y of our Lord.
 bear the cross with you.
 riv - er, you the sea.
 faith to live your word.

Text: Marty Haugen, b.1950. Tune: THOMAS. Marty Haugen b.1950 © 1984 GIA Publications, Inc.

✠ The Holy Eucharist

Prayer Over the Gifts

Priest: God, our Creator, Saviour and Life-giver,
 receive these gifts, brought forth from the earth you formed
 and fashioned by human hands,
 through the grace which comes from you alone.
 Grant that, strengthened by your power and renewed by your love,
 we may share in your divine life.
 We ask this in the name of Jesus Christ our Lord. **Amen.**

The Great Thanksgiving

Priest: May God be with you.

All: **And also with you.**

Priest: Lift up your hearts.

All: **We lift them up.**

Priest: Let us give thanks to God our Creator.

All: **It is right to give our thanks and praise.**

Priest: It is right in all times and in all places to thank and praise you Creator of all.
We praise you here cradled in the arms of the Humber and the Don,
where industry and wilderness, city and ravine, dwell side by side.
We praise you at a time when the body of the earth is broken again and again.

We give thanks for our place in the story of salvation.
Our ancestors journeyed with you in creation and migration.
They depended on the land, were displaced from the land
and displaced others from their lands.
They knew you in tents and cities, on mountains and by wells,
in families and in dreams, and through wilderness prophets
who spoke of cedars and listened to ravens.

Together with angels and ancestors, birch and maple, heron and racoon,
we join our voices with all creation in this ancient honour song:

Sanctus: #217 (Sing a New Creation)

Cantor *All*

Ho - ly, ho - ly, ho - ly Lord, Ho - ly, ho - ly ho - ly Lord,
God of power and might, heav - en and earth are full of your glo -
ry. Ho - san - na in the high - est.
Bless-ed is the one who comes in the name of the Lord. Ho -
san - na in the high - est.

Music: Red Lake Mass, Monte Mason. © Church Publishing.

The Eucharistic Prayer today is from the Salal + Cedar Community, adapted for our local context.

The Sanctus (from the Latin word “holy”) is an ancient hymn that is sung during the Eucharistic Prayer. It is adapted from Isaiah’s vision of the greatness of God, and from Matthew, where the people called out “Hosanna!” when Jesus entered Jerusalem.

Priest: We give thanks to you for Jesus, whose first bed was a feed trough.
 He was baptized in the Jordan, tested in the wilderness,
 he travelled in fishing boats and told parables of farmers and seeds,
 labour and wages, yeast and bread.
 On the night before he died, Jesus took bread,
 food of the poor, the work of field and hearth,
 he gave thanks, broke it and gave it to his friends saying:
 Take and eat, this is my body, given for you, do this to remember me.
 Again after supper he took the cup of wine, born of the land,
 fruit of the vine gave thanks and gave it to his friends saying:
 This is my blood, which is shed for you.
 When you do this, do it in memory of me.

Remembering Jesus' life, death and resurrection
 and awaiting his coming kingdom, we offer you this bread and this cup.
 Creator, send your Spirit on these gifts
 so that we know Jesus in them and are gathered together
 with everyone who shares this sacred meal of justice and community.
 Fill us with the courage and love of Jesus, that we may strive for justice and peace,
 respect the dignity of every human being, and safeguard the integrity of creation.
 Bring us with all your saints to your commonwealth of sparrow and lily,
 child and beggar which is both now and yet to come.
 All honour and glory are yours, Creator, Christ, and Spirit, now and forever.

All: Amen.

The Lord's Prayer

The Lord's Prayer, found in both Matthew and Luke, is a prayer that captures the essence of our relationship with God and with one another. Given to us by Jesus himself, it is the most well-known prayer in the world, and at any given time is being prayed in countless languages and dialects around the globe.

<i>Priest:</i>	<i>People:</i>
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.	

The Breaking of the Bread

Priest: “I am the bread which has come down from heaven,” says the Lord.

All: **Give us this bread for ever.**

Priest: “I am the vine, you are the branches.”

All: **May we dwell in him, as he lives in us.**

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

People: **Thanks be to God.**

Fraction Song: “Lead, Kindly Light” (*J.H. Newman / C.H. Purday*)

Lead, Kindly Light, amid the encircling gloom, O lead me on!

The night is dark, and I am far from home, O lead me on!

God, keep my feet; I do not ask to see the distant scene;

one step enough for me.

So long your power has blest me, sure it still will lead me on.

Over moor and fen, over crag and torrent, till the night is gone.

And with the morn those angel faces smile, which I have loved
long since, and lost awhile.

Meantime, along the narrow, rugged path, which you have trod,

Lead, Saviour, lead me home in childlike faith, home to my God.

To rest forever after earthly strife in the calm light
of everlasting life.

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 Fraction Hymn (from the Latin “fractio” meaning “to break”) is a hymn (or song) sung during the Eucharist when the priest breaks the consecrated bread.

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 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.

Motet: “Missa in tempore belli” ('Crucifixus' & 'Et resurrect' from Credo)
(Joseph Haydn)

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

Crucifixus etiam pro nobis sub Pontio Pilato,
passus et sepultus est.
Et resurrexit tertia die secundum Scripturas,
et ascendit in coelum, sedet ad dexteram
Patris,
et iterum venturus est cum gloria,
iudicare vivos et mortuos,
cujus regni non erit finis.
Confiteor unum baptisma in remissionem
peccatorum,
et expecto resurrectionem mortuorum.

*For our sake he was crucified under
Pontius Pilate;
he suffered death and was buried.
On the third day he rose again in
accordance with the Scriptures;
he ascended into heaven, and is seated at
the right hand of the Father;
he will come again in glory
to judge the living and the dead,
and his kingdom will have no end.
I acknowledge one baptism for the
forgiveness of sins;
I look for the resurrection of the dead.*

Prayer after Communion

Please rise as you are able

Priest: Loving God,
we give you thanks for restoring us in your image
and nourishing us with spiritual food
in the Sacrament of Christ’s Body and Blood.
Now send us forth a people, forgiven, healed, renewed;
that we may proclaim your love to the world
and continue in the risen life of Christ our Saviour. **Amen.**

The Doxology is our closing prayer, which we say to, for, and with, one another to proclaim that worshipping God together has made a difference in our lives.

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

Concluding Hymn: #386 (Common Prayer) “When I Survey the Wondrous Cross”
All rise and sing

1. When I sur - vey the won - drous cross on which the
2. For - bid it, God, that I should boast, save in the
3. See, from his head, his hands, his feet, sor - row and
4. Were the whole realm of na - ture mine, that were an
Prince of glo - ry died, my rich - est gain I count but
cross of Christ, my Lord; all the vain things that charm me
love flow min - gled down; did e'er such love and sor - row
of - fering far too small; love so a - maz - ing, so di -
loss, and pour con - tempt on all my pride.
most, I sac - ri - fice them to his blood.
meet, or thorns com - pose so rich a crown?
vine, de - mands my soul, my life, my all.

Text: Isaac Watts (1674-1748). Music: ROCKINGHAM; MELODY *Psalmsody in Miniature*, Second Supplement, 1780?; harm. Edward Miller (1731-1807); desc. David R. Riley (1947-) ©.

The Dismissal

Priest: Let us bless our God and all Creation. Alleluia!
All: Thanks be to God. Alleluia!

In the dismissal we affirm that we are now strengthened and nurtured to be sent out into the many circumstances of our lives to be agents of God's grace.

FURTHER CREDITS FOR THIS BULLETIN

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Collect of the Day is from the Episcopal Church Season of Creation – A Celebration Guide for Episcopal Parishes 2025.

New Testament readings are from Terry M. Wildman, First Nations Version: An Indigenous Translation of the New Testament. Prayers of the People from: Three prayer forms from “Honoring God in Creation”

The cover image “Season of Creation” is by Dawn Lee.

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WORSHIP WITH US

Sunday September 14 (Season of Creation 2)

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)

Sunday September 21 (Season of Creation 3)

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

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

4:00 PM – Be Still (in the Church and through YouTube)

8:00 PM – Compline (on Zoom only)