



St. Augustine's Chapel

A Daughter Church of Holy Trinity Cathedral

Diocese of Eastern Kowloon

HONG KONG SHENG KUNG HUI (ANGLICAN/EPISCOPAL)



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Palm Sunday (red)
(First Day of the Holy Week)
Sung Eucharist
29th March, 2026
10:00am

Live stream link:



<http://bit.ly/2MDFml2>

THE LITURGY OF THE PALMS - COMMEMORATION OF THE LORD'S ENTRY INTO JERUSALEM

At 10:00am, the Congregation will gather outside the metal gate of the Chapel.

Opening Responsorial

All **Hosanna to the Son of David.**

Blessed is he who comes in the name of the Lord.

Celebrant Behold your king comes to you, O Zion,
meek and lowly, sitting upon an ass.

Ride on in the cause of truth
and for the sake of justice.

Your throne is the throne of God, it endures for ever;
and the sceptre of your kingdom is a righteous sceptre.

You have loved righteousness and hated evil.

Therefore God, your God, has anointed you
with the oil of gladness above your fellows.

All **Hosanna to the Son of David.**

Blessed is he who comes in the name of the Lord.

The Greeting

Celebrant Grace, mercy and peace
from God our Father
and the Lord Jesus Christ
be with you

All **and also with you.**

Introduction

Celebrant Dear brothers and sisters in Christ, during Lent we have been preparing by works of love and self-sacrifice for the celebration of our Lord's death and resurrection. Today we come together to begin this solemn celebration in union with the Church throughout the world. Christ enters his own city to complete his work as our Saviour, to suffer, to die, and to rise again. Let us go with him in faith and love, so that, united with him in his sufferings, we may share his risen life.

Blessing of the Palms

The people hold up palms or palm crosses while this prayer is said by the celebrant:

Celebrant God our Saviour,
whose Son Jesus Christ entered Jerusalem as Messiah to suffer and
to die;
let these palms be for us signs of his victory
and grant that we who bear them in his name
may ever hail him as our King,
and follow him in the way that leads to eternal life;
who is alive and reigns with you,
in the unity of the Holy Spirit,
one God, now and for ever.

All **Amen.**

The Palm Gospel (*Matthew 21.1–11*)

Celebrant Hear the Gospel of our Lord Jesus Christ according to Matthew.

All **Glory to you, O Lord.**

Celebrant

When they had come near Jerusalem and had reached Bethphage, at the Mount of Olives, Jesus sent two disciples, saying to them, 'Go into the village ahead of you, and immediately you will find a donkey tied, and a colt with her; untie them and bring them to me. If anyone says anything to you, just say this, "The Lord needs them." And he will send them immediately.' This took place to fulfil what had been spoken through the prophet, saying,

'Tell the daughter of Zion,
Look, your king is coming to you,
humble, and mounted on a donkey,
and on a colt, the foal of a donkey.'

The disciples went and did as Jesus had directed them; they brought the donkey and the colt, and put their cloaks on them, and he sat on them. A very large crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. The crowds that went ahead of him and that followed were shouting,

'Hosanna to the Son of David!

Blessed is the one who comes in the name of the Lord!
Hosanna in the highest heaven!'

When he entered Jerusalem, the whole city was in turmoil, asking, 'Who is this?' The crowds were saying, 'This is the prophet Jesus from Nazareth in Galilee.'

Celebrant This is the Gospel of the Lord.

All Praise to you, O Christ.

The Procession

Celebrant Let us now go forth, praising Jesus our Messiah.

During the procession all hold palms or palm crosses, and the following hymn is sung. At appropriate sites, the procession will pause and the a relevant prayer will be said.


AM 159



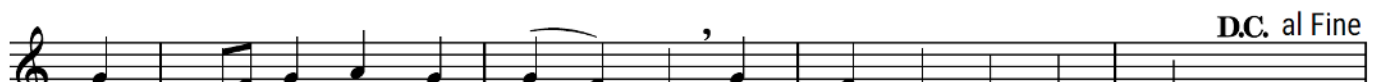
All glo - ry, laud, and hon - our to thee, Re - deem - er, King,



to whom the lips of child - ren made sweet ho - san - nas ring. Fine



Thou art the King of Is - rael, thou Da - vid's ro - yal Son,
 The com - pa - ny of an - gels are prais - ing thee on high,
 The peo - ple of the He - brews with palms be - fore thee went:
 To thee be - fore thy pas - sion they sang their hymns of praise:
 Thou didst ac - cept their prais - es, ac - cept the prayers we bring,



who in the Lord's name com - est, the King and bless - ed one:
 and mor - tal men and all things cre - a - ted make re - ply:
 our praise and prayer and an - thems be - fore thee we pre - sent:
 to thee now high ex - alt - ed our me - lo - dy we raise:
 who in all good de - light - est, thou good and gra - cious King: D.C. al Fine

Celebrant Almighty God, our heavenly Father, you have committed to your holy Church the care and nurture of your children:

At teaching and administration facilities:

Enlighten with your wisdom those who teach and administer, and those who learn,

At training and recreation facilities:

Strengthen with health and sportsmanship those who coach and those who train, and those who play and re-create,

that rejoicing in the knowledge of your truth, they may worship you and serve you from generation to generation; through Jesus Christ our Lord.

In the name of the Father, the Son, and the Holy Spirit.

All Amen.

At the end of the procession, the congregation will return to the Chapel. The children will go to the Sunday School.

THE LITURGY OF PASSION

Collect

STAND

After the procession, when all are in their places standing, the celebrant introduces a period of silent prayer with the words

Celebrant The Lord be with you.

All And also with you.

Celebrant Let us pray for a closer union with Christ in his suffering and in his glory.

Silence is kept.

Almighty and everlasting God, in your tender love for the human race you sent your Son our Saviour Jesus Christ to take upon him our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ our Lord, who lives and reigns with you and the Holy Spirit, one God, for ever and ever,

All Amen.

First Reading (*Isaiah 50:4-9*)

SIT

Lector The first reading is taken from the Book of *Isaiah*, in the 50th chapter, beginning at the 4th verse.

The Lord God has given me the tongue of a teacher, that I may know how to sustain the weary with a word. Morning by morning he wakens—wakens my ear to listen as those who are taught. The Lord God has opened my ear, and I was not rebellious, I did not turn backward. I gave my back to those who struck me, and my cheeks to those who pulled out the beard; I did not hide my face from insult and spitting. The Lord God helps me; therefore I have not been disgraced; therefore I have set my face like flint, and I know that I shall not be put to shame; he who vindicates me is near. Who will contend with me? Let us

stand up together. Who are my adversaries? Let them confront me. It is the Lord God who helps me; who will declare me guilty?

This is the Word of the Lord.

All Thanks be to God.

Responsorial Psalm (Psalm 31)

STAND

The choir sings the response, then all repeat and sing the Response **[R]** as indicated.



1. *Have mercy on me, Lord, for I am in trouble; my eye is consumed with sorrow, my soul and my body also.*
2. *For my life is wasted with grief, and my years with sighing; my strength fails me because of my affliction, and my bones are consumed. [R]*
3. *I have become a reproach to all my enemies and even to my neighbours, an object of dread to my acquaintances; when they see me in the street they flee from me.*
4. *I am forgotten like one that is dead, out of mind; I have become like a broken vessel. [R]*
5. *For I have heard the whispering of the crowd; fear is on every side;*
6. *they scheme together against me, and plot to take my life. But my trust is in you, O Lord. I have said, 'You are my God. [R]*
7. *'My times are in your hand; delivering me from the hand of my enemies, and from those who persecute me.*
8. *'Make your face to shine upon your servant, and save me for your mercy's sake.' [R]*

Second Reading (Philippians 2:5-11)

SIT

Lector The second reading is taken from the Epistle to the *Philippians*, in the 2nd chapter, beginning at the 5th verse.

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave, being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death—even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

This is the Word of the Lord.

All Thanks be to God.

Gradual Hymn

STAND

AM 161i

Ride on, ride on in ma - jes - ty! Hark, all the tribes ho - san - na cry.
 Ride on, ride on in ma - jes - ty! In low - ly pomp ride on to die:
 Ride on, ride on in ma - jes - ty! the wing - ed squa-drons of the sky
 Ride on, ride on in ma - jes - ty! The last and fierc - est strife is nigh:
 Ride on, ride on in ma - jes - ty! in low - ly pomp ride on to die;

Thy hum - ble beast pur - sues his road with palms and scat-tered gar-ments stowed.
 O Christ, thy tri-umphs now be - gin o'er cap - tive death and con-querd sin.
 look down with sad and won-dering eyes to see th'ap-proa-ching sa - cri - fice.
 the Fa - ther on his sap-phire throne a - waits his own a - noit - ed Son.
 bow thy meek head to mor - tal pain, then take, O God, thy power, and reign.

The Passion Reading (Matthew 26:14–27:66)

Celebrant Praise to you, O Christ, King of eternal glory.

Christ humbled himself and became obedient unto death,
 even death on a cross.

Therefore God has highly exalted him

and given him the name that is above every name. *(Philippians 2:8,9)*

All Praise to you, O Christ, King of eternal glory.

Celebrant The Passion of our Lord Jesus Christ according to Matthew.

Celebrant

Then one of the twelve, who was called Judas Iscariot, went to the chief priests and said, “What will you give me if I betray him to you?” They paid him thirty pieces of silver. And from that moment he began to look for an opportunity to betray him.

On the first day of Unleavened Bread the disciples came to Jesus, saying, “Where do you want us to make preparations for you to eat the Passover?” He said, “Go into the city to a certain man, and say to him, ‘The Teacher says, My

time is near; I am going to keep the Passover at your house with my disciples.’” So the disciples did as Jesus had directed them, and they prepared the Passover.

When it was evening, he reclined at the table with the twelve; and while they were eating, he said, “Truly I tell you, one of you will betray me.” And they became greatly distressed and began to say to him one after another, “Surely not I, Lord?” He answered, “The one who has dipped his hand into the bowl with me will betray me. The Son of Man goes as it is written of him, but woe to that one by whom the Son of Man is betrayed! It would have been better for that one not to have been born.” Judas, who would betray him, answered, “Surely not I, Rabbi?” He replied, “You have said so.”

While they were eating, Jesus took a loaf of bread, and after blessing it he broke it, gave it to the disciples, and said, “Take, eat; this is my body.” Then he took a cup, and after giving thanks he gave it to them, saying, “Drink from it, all of you; for this is my blood of the covenant, which is poured out for many for the forgiveness of sins. I tell you, I will never again drink of this fruit of the vine until that day when I drink it new with you in my Father’s kingdom.”

When they had sung the hymn, they went out to the Mount of Olives.

Then Jesus said to them, “You will all become deserters because of me this night; for it is written, ‘I will strike the shepherd, and the sheep of the flock will be scattered.’ But after I am raised up, I will go ahead of you to Galilee.” Peter said to him, “Even though all become deserters because of you, I will never desert you.” Jesus said to him, “Truly I tell you, this very night, before the cock crows, you will deny me three times.” Peter said to him, “Even though I must die with you, I will not deny you.” And so said all the disciples.

Then Jesus went with them to a place called Gethsemane; and he said to his disciples, “Sit here while I go over there and pray.” He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them, “I am deeply grieved, even to death; remain here, and stay awake with me.” And going a little farther, he threw himself on the ground and prayed, “My Father, if it is possible, let this cup pass from me; yet not what I want but what you want.” Then he came to the disciples and found them sleeping; and he said to Peter, “So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak.” Again he went away for the second time and prayed, “My Father, if this cannot pass unless I drink it, your will be done.” Again he came and found

them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words. Then he came to the disciples and said to them, "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people. Now the betrayer had given them a sign, saying, "The one I will kiss is the man; arrest him." At once he came up to Jesus and said, "Greetings, Rabbi!" and kissed him. Jesus said to him, "Friend, do what you are here to do." Then they came and laid hands on Jesus and arrested him. Suddenly one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear. Then Jesus said to him, "Put your sword back into its place; for all who take the sword will perish by the sword. Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels? But how then would the scriptures be fulfilled, which say it must happen in this way?" At that hour Jesus said to the crowds, "Have you come out as against a bandit, with swords and clubs to capture me? Day after day I sat in the temple teaching; and you did not lay hands on me. But all this has taken place, so that the scriptures of the prophets may be fulfilled." Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered. But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end. Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said, "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'" The high priest stood up and said, "Have you no answer? What is it that they testify against you?" But Jesus was silent. Then the high priest said to him, "I put you under oath before the living God, tell us if you are the Messiah, the Son of God." Jesus said to him, "You have said so. But I tell you, From now on you will see the Son of Man seated at the right hand of Power and coming on the clouds of heaven." Then the high priest tore his clothes and said, "He has blasphemed! Why do we still need witnesses? You have now heard his blasphemy. What is your verdict?" They answered, "He deserves death." Then they spat in his face and struck him;

and some slapped him, saying, "Prophecy to us, you Messiah! Who is it that struck you?"

Now Peter was sitting outside in the courtyard. A servant-girl came to him and said, "You also were with Jesus the Galilean." But he denied it before all of them, saying, "I do not know what you are talking about." When he went out to the porch, another servant-girl saw him, and she said to the bystanders, "This man was with Jesus of Nazareth." Again he denied it with an oath, "I do not know the man." After a little while the bystanders came and said to Peter, "Certainly you are also one of them, for your accent betrays you." Then he began to curse, and he swore an oath, "I do not know the man!" At that moment the cock crowed. Then Peter remembered what Jesus had said: "Before the cock crows, you will deny me three times." And he went out and wept bitterly.

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death. They bound him, led him away, and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said, "I have sinned by betraying innocent blood." They said, "What is that to us? See to it yourself." Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself. But the chief priests, taking the pieces of silver, said, "It is not lawful to put them into the treasury, since they are blood money." So they took counsel, and bought with them the potter's field as a place to bury foreigners. For this reason that field has been called the Field of Blood to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him, "Are you the King of the Jews?" Jesus said, "You say so." But when he was accused by the chief priests and elders, he did not answer. Then Pilate said to him, "Do you not hear how many accusations they make against you?" But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them, "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?" For he realized that it was out of jealousy that they had handed him over. While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him." Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed. The governor again said to them, "Which of the two do you want me to release for you?" And they said, "Barabbas." Pilate said to them, "Then what should I do with Jesus who is called the Messiah?" All of them said, "Let him be crucified!" Then he asked, "Why, what evil has he done?" But they shouted all the more, "Let him be crucified!"

So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying, "I am innocent of this man's blood; see to it yourselves." Then the people as a whole answered, "His blood be on us and on our children!" So he released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Then the soldiers of the governor took Jesus into the governor's headquarters, and they gathered the whole cohort around him. They stripped him and put a scarlet robe on him, and after twisting some thorns into a crown, they put it on his head. They put a reed in his right hand and knelt before him and mocked him, saying, "Hail, King of the Jews!" They spat on him, and took the reed and struck him on the head. After mocking him, they stripped him of the robe and put his own clothes on him. Then they led him away to crucify him.

As they went out, they came upon a man from Cyrene named Simon; they compelled this man to carry his cross. And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him. Over his head they put the charge against him, which read, "This is Jesus, the King of the Jews."

Then two bandits were crucified with him, one on his right and one on his left. Those who passed by derided him, shaking their heads and saying, "You who would destroy the temple and build it in three days, save yourself! If you are the

Son of God, come down from the cross.” In the same way the chief priests also, along with the scribes and elders, were mocking him, saying, “He saved others; he cannot save himself. He is the King of Israel; let him come down from the cross now, and we will believe in him. He trusts in God; let God deliver him now, if he wants to; for he said, ‘I am God’s Son.’” The bandits who were crucified with him also taunted him in the same way.

From noon on, darkness came over the whole land until three in the afternoon. And about three o’clock Jesus cried with a loud voice, “Eli, Eli, lema sabachthani?” that is, “My God, my God, why have you forsaken me?” When some of the bystanders heard it, they said, “This man is calling for Elijah.” At once one of them ran and got a sponge, filled it with sour wine, put it on a stick, and gave it to him to drink. But the others said, “Wait, let us see whether Elijah will come to save him.” Then Jesus cried again with a loud voice and breathed his last. At that moment the curtain of the temple was torn in two, from top to bottom. The earth shook, and the rocks were split. The tombs also were opened, and many bodies of the saints who had fallen asleep were raised. After his resurrection they came out of the tombs and entered the holy city and appeared to many. Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said, “Truly this man was God’s Son!”

Many women were also there, looking on from a distance; they had followed Jesus from Galilee and had provided for him. Among them were Mary Magdalene, and Mary the mother of James and Joseph, and the mother of the sons of Zebedee.

When it was evening, there came a rich man from Arimathea, named Joseph, who was also a disciple of Jesus. He went to Pilate and asked for the body of Jesus; then Pilate ordered it to be given to him. So Joseph took the body and wrapped it in a clean linen cloth and laid it in his own new tomb, which he had hewn in the rock. He then rolled a great stone to the door of the tomb and went away. Mary Magdalene and the other Mary were there, sitting opposite the tomb.

The next day, that is, after the day of Preparation, the chief priests and the Pharisees gathered before Pilate and said, “Sir, we remember what that impostor said while he was still alive, ‘After three days I will rise again.’ Therefore command the tomb to be made secure until the third day; otherwise his disciples may go and steal him away, and tell the people, ‘He has been raised

from the dead,' and the last deception would be worse than the first." Pilate said to them, "You have a guard of soldiers; go, make it as secure as you can." So they went with the guard and made the tomb secure by sealing the stone.

This is the Passion of the Lord.

No response is made.

Sermon

SIT

The Revd Shazz Turnquest

Prayers of Intercession

SIT

Celebrant Lord, you give us life, you give us love, you give us yourself:
help us to give our lives, our love, ourselves to you;
through Christ who died and rose again for us and who lives with
you and the Holy Spirit in everlasting light. **Amen.**

Intercessor Lord, we come to you as a church broken by sin, divided by factions.
We come weak in our mission, failing in holiness.
We come neglectful in our prayers and insensitive to your presence.
We come lacking in vision, wavering in faith.
We remember all who have broken faith, broken vows,
broken commitments.

Lord, broken on the cross, we come to you.

All **Only you can make us whole.**

Intercessor We come with people broken by war,
with all divided by fear,
with all who are shattered by betrayal of trust,
with all who are fractured by oppression.

Lord, broken on the cross, we come to you.

All **Only you can make us whole.**

Intercessor Lord, we come with broken hopes and broken dreams,
with broken relationships and broken heart,
with broken promises and broken trust.
We come as shattered people.

Lord, broken on the cross, we come to you.

All **Only you can make us whole.**

Intercessor We come with all your broken people.
We come with the broken in spirit,
with the despondent and the despairing.
We come with the broken in mind,
with the deeply distressed and the disturbed.
We come with the broken in body,
with all who are injured and all who are ill,
We come to you with all our needs.

Lord, broken on the cross, we come to you.

All **Only you can make us whole.**

Intercessor We remember all who have been killed through injustice,
cruelty or carelessness,
all who have died that others might live.
We rejoice that now they know the wholeness and
holiness of your kingdom.

Lord, broken on the cross, we come to you.

All **Only you can make us whole.**

Intercessor In a moment of silence, let us offer up our own prayers and petitions.

Celebrant Holy God,
All **holy and strong,**
holy and immortal,
have mercy upon us.

Prayers of Penitence

Confession

Celebrant Compassion and forgiveness belong to the Lord our God,
though we have rebelled against him.
Let us then renounce our wilfulness and ask his mercy
by confessing our sins in penitence and faith.

A time of silence and self-examination is kept.

All **Most merciful God,**
Father of our Lord Jesus Christ,
we confess that we have sinned

in thought, word and deed.

We have not loved you with our whole heart.

We have not loved our neighbours as ourselves.

In your mercy

forgive what we have been,

help us to amend what we are,

and direct what we shall be;

that we may do justly, love mercy,

Kyrie eleison

All

Margaret Rizza

8
 Lord have mer-cy, Lord have mer-cy, Lord have mer-cy, Lord have mer-cy
 Christ have mer - cy, Christ have mer - cy, Christ have mer - cy, Christ have mer - cy
 Lord have mer - cy, Lord have mer - cy, Lord have mer - cy, Lord have mer - cy.

Absolution

Celebrant Almighty God have mercy on you,

✠ forgive you all your sins through our Lord Jesus Christ,
 strengthen you in all goodness,
 and by the power of the Holy Spirit
 keep you in eternal life.

All Amen.

THE LITURGY OF THE SACRAMENT

Peace

STAND

Celebrant Once we were far off,

but now in union with Christ Jesus we have been brought near
 through the shedding of Christ's blood,
 for he is our peace. *(Ephesians 2:13,14)*

The peace of the Lord be always with you

All and also with you.

Celebrant Let us offer one another a sign of peace.

All may exchange a sign of peace.

Anthem

SIT

“Hosanna to the Son of David” by Allan Pote

*Hosanna, hosanna!
 Hosanna to the Son of David.
 Hosanna, hosanna!
 Blessed is he who comes in the name of the Lord!
 Crowds of children join in singing, hear the loud hosannas ringing,
 to the King of Glory bringing songs of praise.
 He is here, the true Messiah, Israel, rejoice!
 Hosanna in the highest.
 Hosanna to the Son of David.
 Blessed is he who comes in the name of the Lord!
 Mighty ruler, our defender, coming not in royal splendour,
 humble King to you we render songs of praise!
 He is here, the true Messiah, Israel, rejoice!
 Hosanna, hosanna, in the highest!*

Offertory

STAND

Celebrant I appeal to you, brothers and sisters, by the mercies of God, to present yourselves as a living sacrifice, holy and acceptable to God, which is your spiritual worship. *(Romans 12:1)*

Offertory Hymn

AM 489

From heaven you came, help-less babe, en-tered our world, your glo - ry veiled;
 There in the gar - den of tears, my hea - vy load he chose to bear;
 Come, see his hands and his feet, the scars that speak of sa - cri - fice,
 So let us learn how to serve, and in our lives en - throne him;

not to be served but to serve, and give your life that we might live.
 his heart with sor - row was torn, 'Yet not my will but yours,' he said.
 hands that flung stars in - to space to cru - el nails sur - ren - dered.
 each o - ther's needs to pre - fer, for it is Christ we're serv - ing.

(Refrain) This is our God, the Ser-vant King, he calls us now to fol-low him, to bring our lives as a dai-ly of-fer - ing of wor-ship to the Ser-vant King. King.

Celebrant Jesus, true vine and bread of life,
 ever giving yourself that the world might live,
 let us share your death and passion:
 make us perfect in your love.

All Amen.

Eucharistic Prayer ***Sursum Corda***

Peter Yue

Celebrant *All*
 The Lord be with you, and al - so with you.

Celebrant *All* *Celebrant*
 Lift up your hearts. We lift them to the Lord. Let us give thanks__ to the

All
 Lord__ our God. It is right to give thanks__ and praise._____

Celebrant It is indeed right and just,
 our duty and our salvation,
 always and everywhere to give you thanks,
 holy Father, almighty and eternal God,
 through Jesus Christ our Lord.

For as the time of his passion and resurrection draws near
 the whole world is called to acknowledge his hidden majesty.
 The power of the life-giving cross
 reveals the judgement that has come upon the world
 and the triumph of Christ crucified.

He is the victim who dies no more,

the Lamb once slain, who lives for ever,
 our advocate in heaven to plead our cause,
 exalting us there to join with angels and archangels,
 for ever praising you and singing:

Sanctus and Benedictus

The musical score is written in G major (one sharp) and 3/4 time. It features several vocal parts: Men, Women, and All. The score includes a 4-measure rest at the beginning and a 3-measure rest later. The lyrics are: Ho-ly, ho-ly, ho-ly Lord, God of pow'r and God of might; hea-ven and earth are full of your glo-ry, are full of your glo-ry. Ho-san-na, ho-san-na, ho-san-na in the high-est; ho-san-na, ho-san-na, ho-san-na in the high-est, ho-san-na, ho-san-na in the high-est. Bless-ed, bless-ed, bless-ed is he, he who comes in the name of the Lord. Bless-ed is he who comes in the name, who comes in the name of the Lord. Ho-san-na, ho-san-na, ho-san-na in the high-est; ho-san-na, ho-san-na, ho-san-na in the high-est; ho-san-na, ho-san-na in the high-est.

Celebrant We give thanks to you, O God, for the goodness and love which you have made known to us in creation; in the calling of Israel to be your people; in your Word spoken through the prophets; and above all in the Word made flesh, Jesus, your Son.

For in these last days you sent him to be incarnate from the Virgin Mary, to be the Saviour and Redeemer of the world. In him, you have delivered us from evil, and made us worthy to stand before you. In him, you have brought us out of error into truth, out of sin into righteousness, out of death into life.

On the night before he died for us, our Lord Jesus Christ took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said,

"Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins. Whenever you drink it, do this for the remembrance of me."

Therefore, according to his command, O Father,

All **We remember his death.**
 We proclaim his resurrection.
 We await his coming in glory.

Celebrant And we offer our sacrifice of praise and thanksgiving to you, O Lord of all; presenting to you, from your creation, this bread and this wine. We pray you, gracious God, to send your Holy Spirit upon these gifts that they may be the Sacrament of ✠ the Body of Christ and his Blood of the new Covenant.

Unite us to your Son in his sacrifice, that we may be acceptable through him, being ✠ sanctified by the Holy Spirit. In the fullness of time, put all things in subjection under your Christ, and bring us to that heavenly country, where with the Blessed Virgin Mary, St. Augustine of Hippo, St. Joseph, and all your saints, we may enter the everlasting heritage of your sons and daughters; through Jesus Christ

our Lord, the firstborn of all creation, the head of the Church, and the author of our salvation.

By him, and with him, and in him, in the unity of the Holy Spirit all honour and glory is yours, Almighty Father, now and for ever.

All **Amen.**

The Lord's Prayer

SIT

Celebrant As our Saviour Christ has taught us, we now pray:

All **Our Father in heaven,**
 hallowed be your name,
 your kingdom come,
 your will be done,
 on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
 as we forgive those who sin against us.
Lead us not into temptation
 but deliver us from evil.
For the kingdom, the power, and the glory are yours
 now and for ever.
 Amen.

The Breaking of the Bread

Celebrant Every time we eat this bread
and drink this cup,

All **we proclaim the Lord's death**
 until he comes.

Agnus Dei

All

Je - sus, - Lamb of God, you take a - way the sins of the
 world, - havemer - cy on us. Je - sus, - Lamb of God, - you
 take a-way the sins of the world, - havemer - cy on us. Je - sus, - Lamb of
 God, you take a-way the sins of the world, grant us peace.

Prayer of Humble Access

All

**We do not presume to come
 to this your table, merciful Lord,
 trusting in our own righteousness,
 but in your manifold and great mercies.
 We are not worthy so much as to gather up
 the crumbs under your table.
 But you are the same Lord
 whose nature is always to have mercy.
 Grant us, therefore, gracious Lord,
 so to eat the flesh of your dear Son Jesus Christ
 and to drink his blood,
 that we may evermore dwell in him and he in us.
 Amen.**

The Invitation to Communion

Celebrant Jesus is the Lamb of God
 who takes away the sin of the world.
 Blessed are those who are called to his supper.

All

**Lord, I am not worthy to receive you,
 but only say the word, and I shall be healed.**

- Anyone who is a baptised member of any Christian denomination is welcome to receive Communion at an Anglican service. If you wish to receive the Communion, please place

one hand on top of the other and offer an open palm to the Minister. In keeping with the Archbishop of Canterbury's advice, the wafer should be held and dipped in the chalice of wine.

Words of the distribution are said and the communicant replies **Amen**.

- If you are not yet baptised and/or wish to receive a blessing instead, please cross your arms over your chest and bow your head when you come to the altar.

Communion Hymn

AM 423

And now, O Fa-ther, mind-ful of the love that bought us, once for
 Look, Fa-ther, look on his a-noit-ed face, and on - ly look on
 And so we come: O draw us to thy feet, most pa - tient Sa-viour,
 all, on Cal-vary's tree, and hav-ing with us him that pleads a - bove, we
 us as found in him; look not on our mis - us-ings of thy grace, our
 who canst love us still; and by this food, so awe-ful and so sweet, de-
 here pre-sent, we here spread forth to thee that on - ly offer-ing
 prayer so lan-guid, and our faith so dim: for lo, be-tween our
 - li - ver us from ev - ery touch of ill: in thine own ser-vice
 per-fect in thine eyes, the one true, pure, im - mor-tal sa - cri - fice.
 sins and their re - ward we set the Pas-sion of thy Son our Lord.
 make us glad and free, and grant us ne-ver more to part with thee.

Post Communion Collect and Prayer

Celebrant Let us pray.

Lord Jesus Christ,
 you humbled yourself in taking the form of a servant,
 and in obedience died on the cross for our salvation:
 give us the mind to follow you
 and to proclaim you as Lord and King,
 to the glory of God the Father. **Amen**.

All Faithful God,
 may we who share this banquet

**glory in the cross of our Lord Jesus Christ,
our salvation, life and hope,
who reigns as Lord now and for ever.
Amen.**

THE CONCLUSION

Announcement

The Blessing

STAND

Celebrant May the Father,
who so loved the world that he gave his only Son,
bring you by faith to his eternal life.

All Amen.

Celebrant May Christ,
who accepted the cup of sacrifice
in obedience to the Father's will,
keep you steadfast as you walk with him the way of his cross.

All Amen.

Celebrant May the Spirit,
who strengthens us to suffer with Christ
that we may share his glory,
set your minds on life and peace.

All Amen.

Celebrant And the blessing of God Almighty,
✠ the Father, the Son, and the Holy Spirit,
be among you and all whom you love, now and always.

All

Seven-fold Amen

John Stainer

The Dismissal

Celebrant Go in the peace of Christ.

All Thanks be to God.

Recessional Hymn

We sing the praise of him who died, of him who
 In - scribed up - on the cross we see in shin - ing
 The cross ! It takes our guilt a - way: it holds the
 It makes the co - ward spi - rit brave, and nerves the
 The balm of life, the cure of woe, the mea - sure
 died up - on the cross; the sin - ner's hope let
 let - ters, 'God is love'; he bears our sins up
 fain - ting spi - rit up; it cheers with hope the
 fee - ble arm for fight; it takes its ter - ror
 and the pledge of love, the sin - ner's re - fuge
 men de - ride, for this we count the world but loss.
 on the tree; he brings us mer - cy from a - bove.
 gloo - my day, and swee - tens ev - ery bit ter cup.
 from the grave, and gilds the bed of death with light:
 here be - low, the an - gels' theme in hea - ven a - bove.

Postlude

Winchester New (March) by A. D. Miller

CHAPEL NEWS

i. Service Statistics

Service Statistics for Christmas Service, 22 March 2026

Adults (16 & over):42	Communicants: 52
Children (under 16): 30	Offerings Collected:\$4744

ii. SAC Monthly Offering Summary – February 2026

1	3000	2	2000	3	1000	6	67	7	500	8	300
9	700	11	400	13	1000	15	2000	16	2000	17	1000
21	1000	24	500	25	500	26	2000	27	450	29	500
30.	1400	34	250	30	1400	34	250	37	300	42	412
43	500	44	1000	48	300	51	200	53	200	58	200
59	1200	60	1500	62	200	69	500	71	500	85	200
94.	300	95	20000	97	200	100	200				

iii. Cycle of Prayer of the Province of Hong Kong Sheng Kung Hui

Prayer Period:

- 29/03/2026-04/04/2026

Province/Diocese/Missionary Area/Parish/Mission Church:

- Diocese of Hong Kong Island

Prayer Items:

- For the Diocese of Hong Kong Island, the Diocesan Bishop, the Rt Revd Dr Matthias Der, the Bishops Emeritus, the Most Revd Dr Peter KWONG and the Most Revd Dr Paul KWONG, and for all clerics and the faithful;
- For the Diocesan Mission Plan “Empowering Disciples, Building the Church Together” proposed in the 14th Diocesan Synod to be fully implemented in all churches with fruitful results, including ‘Being Disciples: Devotion, Knowledge, Holy Living’, ‘Prayer Partner’, ‘Ministry Training and Leadership courses’, “Develop Nurture Blueprint’, ‘On-going Action 5-3-1’ and ‘Stewardship’.
- For the relationship and bonding among the churches, schools and social service unites in the Diocese of Hong Kong Island.

iv. General Security Measures and Live-streaming Arrangements

DBS, the school where the Chapel is situated, has tight security measures.

When entering the school campus, worshippers who are:

a. Driving:

- Those who **have registered*** their cars with DBS should drive slowly through the main gate (Argyle Street) for the guard to verify your registration plate number;
- Those whose car plate number is not registered will have to register at the main gate guard post every Sunday.

**The School has allocated 20 parking spaces to SAC for our Sunday Service (out of the total 40 spaces on campus). As we typically have over*

100 members attending the Sunday Service, this may not fully meet our needs - especially a bit difficult for families with kids and infants. To help accommodate everyone, we kindly ask that our members carpool or use public transportation whenever possible. Please also keep in mind that other users (such as old boys, etc.) have similar needs. If we end up with more than 20 cars on Sunday, priority will be given to those who have duties on that day. Thank you for your understanding and cooperation.

- In accordance with the Fire Safety Regulations, congregation members are reminded NOT to park
 - i. on the road next to IB Building, or
 - ii. in the open area between the Chapel entrance, tennis courts and indoor swimming pool as these are EVA (emergency vehicle access). Please PARK ONLY in the designated carparks.
- b. By taxi:
 - Via the main "Drive" (Argyle Street entrance).
- c. On foot:
 - Via the pedestrian path of the main "Drive", or
 - Via the "Steps" from Prince Edward Road West. Opening hours on Sunday: 08:00 - 13:00, or
 - Via the "Bridge" from Mong Kok East MTR Station near Exit A. Opening hours on Sunday: 08:00 - 13:00.

Live streaming of our services will continue to be available on our Facebook Page (<https://www.facebook.com/DBSchaplaincy/>) - you may choose to take part in the service together virtually on either the Facebook App (smartphone/ tablet) or the browser of your computer. The weekly Order of Service can be downloaded from here:

https://drive.google.com/file/d/135vgAAYUe8kELS7SLw6D6UU5VxgVK569/view?usp=drive_link

v. Sunday School

All children attending the Sunday School must be aged 3 or above, well toilet-trained AND with their parents/guardians attending the Sunday Service at the Chapel simultaneously. Children should sit with their parents in the Chapel before the service begins at 10:30a.m. and the Sunday School teachers will pick up the children after the first hymn. Please refer to the [guidelines](#) for the details. For more information, please refer to the announcement made through our WhatsApp and email messages, or talk to any of our Sunday School teachers.

Please note that snacks are provided during class and children will just need to bring a bottle of water. For those who have food allergies, please bring your own snacks. Parents are also reminded that no toys and books are allowed during the Sunday School lessons and therefore are requested to keep their children's toys or books before they go up to the classrooms.

vi. Special Upcoming Events

I. Holy Week Services:

a. Maundy Thursday, Good Friday and Easter Vigil

The Chapel will not hold any of the above services this year during the Holy Week, The faithful can go to the Cantonese services at Holy Trinity Cathedral, our mother church, or other HKSKH church services as listed in the ECHO.

II. Chinese Fellowship and Bible Study (*jointly organised with Christ Church by The Revd. Cn. Dr. Eric Chong*)

- Venue: Trinity Room, Christ Church, Kowloon Tong.
- Date and Time: a Friday in April.

CATHEDRAL NEWS

The pew sheet of Holy Trinity Cathedral, our mother church, is available on [their website](http://dek.hkskh.org/holytrinity/newsletter.aspx?lang=2) (<http://dek.hkskh.org/holytrinity/newsletter.aspx?lang=2>).

DIOCESAN / PROVINCIAL NEWS

Echo - the HKSKH News Paper (Online version)

- <http://echo.hkskh.org/> (Chinese)
- <http://echo.hkskh.org/index.aspx?lang=1> (English)
- <https://echo.hkskh.org/index.aspx?lang=2#> (Download current PDF version - Chinese only)

I) HKSKH Ming Hua Theological College

a) Recruitment for Spring Semester 2025/26

We would like to inform you that the recruitment for our Diploma of Theology programme is open now. It is conducted in Cantonese. Should you have any enquiries, please contact us at admission@minghua.edu.hk or WhatsApp to +852 9530 7241.



b) New Course "Postgraduate Certificate in Methods in Qualitative Research"

<i>Course Convenor</i>	<i>Language</i>	<i>Location</i>
Prof Martyn Percy	English	Ming Hua Theological College

Schedule

Ten Tuesday Evenings (7 pm – 9 pm): 28/4, 5/5, 12/5, 19/5, 26/5, 2/6, 9/6, 16/6, 23/6, 30/6

Two Saturday Schools (10 am – 12:30 pm & 2 pm – 4:30 pm): 16/5, 20/6

Fees

Tuition Fee: HK\$9,800

Application Fee: HK\$200

Deadline

20 April 2026



Enrolment & Enquiries

Email: admission@minghua.edu.hk

WhatsApp: +852 9530 7241

c) Apply Summer 2026 Sacred Music Courses NOW!

ABRSM Grade 5 Theory (Intensive Course)

Instructor: Mr Lau Yik Long (Provincial Music Officer)

Dates: 16, 23, 30/4; 7, 21, 28/5; 11, 18, 25/6; 16, 23/7 (Thu)

22/6; 13, 20/7 (Mon)

(14 lessons in total)

Time: 7:30 pm - 9:30 pm

Venue: Ming Hua Theological College

Target participants: Adult, planning to enroll for ABRSM Music Theory Grade 5 Exam

Fee: HK\$2400 (Students need to purchase the course materials on their own)

Fundamental Choral Conducting

Instructor: Mr King Chan (MMus Choral Conducting)

Dates: 16, 23, 30/5; 6/6 (Sat, 4 lessons in total)

Time: 10:00 am - 12:00 pm

Venue: Ming Hua Theological College

Target Participants: People interested to know more about conducting choirs. Score-reading skills and choral singing experience are required

Fee: HK\$1200



All courses are taught in Cantonese. Scan this QR code or visit <https://www.minghua.edu.hk/smrc-en> for details and applications:

Deadline of applications: 12 Apr 2026 (Sun)
For enquiries, please dial 2536 7537 (Mr. Lau), or email to music@minghua.edu.hk

【S.K.H Act of Love 1126 Fire Disaster Support Fund】

A fire at Wang Fuk Court in Tai Po has resulted in significant damage, with multiple casualties and thousands of residents displaced from their homes. The Welfare Council has activated the S.K.H Act of Love 1126 Fire Disaster Support Fund fundraising platform to provide timely assistance. All donations received (with no administrative fees deducted) will be used to offer cash grants or essential supplies to affected individuals and families, helping them cover urgent needs such as daily necessities, medical costs, and temporary accommodation.



52-week challenge

With a **weekly gift of \$100 per person**, you help bring grace into action.

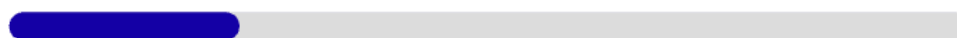
Your generosity supports our shared mission—contributing to the Diocese, providing a welcoming space for worship, nurturing young hearts in Sunday School, uplifting our services with music, and offering care through pastoral outreach.

Weekly goal: \$19,300



\$219,025

\$1,000,000



updated on 15MAR

30 weeks left

“All the believers were together and had everything in common...”(Acts 2:44)

Rota for Sunday, 29th March 2026 (Palm Sunday)

Celebrant and Preacher:	The Revd Shazz Turnquest	
Subdeacon:	Kelvin Lau	
Servers:	Crucifer:	Harley Tsui
	Acolytes:	Boaz Lo ,Edigar Chan
	Thurifer:	Ambrose Lo
	trainee/boater:	tbc
Chalice:	Nelson Wong , Caroline Chee	
Lectors:	Helen Wong, Alfred Lee	
Intercessor:	Heather Fung	
Announcer:	Lincoln Cheung	
Guest Conductor:	Wallace Lee	
Organist:	Ng Mo Suet	
Sunday School:	<i>Doorperson: Annetta Pang, Shirley Yip, Vivian Chan</i>	
	<i>Kinder: Rico Tam</i>	
	<i>Lower Primary: Michelle Lee</i>	
	<i>Upper Primary: Clement Lee</i>	
Audio Visual Support:	Jesse Co,Raymond Wong	
Greeters & Coffee Stand:	Helen Wong, Alfred Lee	

Rota for next Sunday, 5th April 2026 (Easter Day)

Celebrant and Preacher:	The Revd Shazz Turnquest	
Subdeacon:	Kelvin Lau	
Servers:	Crucifer:	Ambrose Lo
	Acolyte:	Boaz Lo ,Lloyd Cheung
	Thurifer:	Edigar Chan
	trainee/boater:	Paul Cheung
Chalice:	tbc	
Lectors:	tbc	
Intercessor:	tbc	
Announcer:	tbc	
Guest Conductor:	Roger Lee	
Organist:	Elizabeth Wong	
Sunday School:	tbc	
Audio Visual Support:	Ken Lo, Raymond Wong	
Greeters & Coffee Stand:	tbc	

Hong Kong Sheng Kung Hui (Province of the Anglican Communion)

Archbishop and Primate: The Most Revd Andrew Chan

Diocese of Eastern Kowloon

Bishop: The Rt. Revd Dr. Timothy Kwok
Bishop Emeritus: The Rt. Revd Louis Tsui
Dean of Cathedral: The Very Revd Franklin Lee

St. Augustine's Chapel

Priest-in-charge: The Very Revd Franklin Lee, The Dean
Assisting Priest: The Revd Michael Chan
Hon. Associate Priest: The Revd Catherine Graham

SAC Congregation Working Group 2025-2026

Priest-in-charge: The Very Revd Franklin Lee, The Dean (Chairman)
Assisting Priest: The Revd Michael Chan
Hon. Secretary: Nelson Wong
Hon. Treasurers: Kim Chan & Lincoln Cheung
Members: Shannon Chan, King Lai, Kelvin Lau, Yvette Lee, Rico Tam, Juanna Yin, Raymond Wong, Steve Wong, Pat Yuen

Chiefs of Service Groups:

1. Priesthood Group: Dean Franklin Lee
2. Pastoral Group: Dean Franklin Lee, The Revd Michael Chan & The Revd Catherine Graham
3. Education Group: Dean Franklin Lee, The Revd Michael Chan
4. Choir: (vacant)
5. Lectors & Greeters: Nelson Wong
6. Multimedia: Raymond Wong
7. Servers: Kelvin Lau
8. Sunday School: Juanna Yin
9. Youth Ministry: Rico Tam
10. Community Service: Shannon Chan
11. Website: Yvette Lee

Service Involvement Form

As a member of the St. Augustine's Chapel family, your help in any service listed below will contribute to our concerted efforts in offering our best worship and love to God our Father in Heaven and to our brothers and sisters here on earth! Please fill out the online form indicating which worship service roles and SAC community life and nurture roles you could serve in: <https://forms.gle/6SLgpfHZrkdsVW4r78>



Chapel Contact Details

Priests: Dean Franklin Lee: 5400 3927 / Revd Michael Chan: 9205 3135
Email: staugustine.htcdc@hkskh.org
Website: <https://www.staugustines.org.hk/>
Address: % Diocesan Boys' School, 131 Argyle Street, Mongkok, Kowloon, HK
Bank accounts: "H.K.S.K.H. Holy Trinity Cathedral"
HSBC: 004-149-278178-001
Bank of East Asia: 015-514-40409246-6

Introduction to the Season - Passiontide and Holy Week

It is still uncertain when Christians first began to make an annual (as opposed to a weekly) memorial of the death and resurrection of Christ. This *Pascha* (a word derived indirectly from *pesach*, Hebrew 'Passover') was at first a night-long vigil, followed by the celebration of the Eucharist at cock-crow, and all the great themes of redemption were included within it: incarnation, suffering, death, resurrection, glorification. Over time, the *Pascha* developed into the articulated structure of Holy Week and Easter. Through participation in the whole sequence of services, the Christian shares in Christ's own journey, from the triumphal entry into Jerusalem on Palm Sunday to the empty tomb on Easter morning. The procession with palms, which was already observed in Jerusalem in the fourth century, is accompanied by the reading or singing of the Passion Narrative, in which the whole story of the week is anticipated. Maundy Thursday (from *mandatum*, 'commandment', because of the use of John 13.34 in the Antiphon) contains a rich complex of themes: humble Christian service expressed through Christ's washing of his disciples' feet, the institution of the Eucharist, the perfection of Christ's loving obedience through the agony of Gethsemane.

After keeping vigil ('Could you not watch with me one hour?') Thursday passes into Good Friday with its two characteristic episodes. The veneration of the Cross is older; the sequence of meditations and music known as the Three Hours' Devotion was introduced into the Church of England in the nineteenth century. The first is now sometimes incorporated into the structure of the second. It is a widespread custom for there not to be a celebration of the Eucharist on Good Friday, but for the consecrated bread and wine remaining from the Maundy Thursday Eucharist to be given in communion. The church remains stripped of all decoration. It continues bare and empty through the following day, which is a day without a liturgy: there can be no adequate way of recalling the being dead of the Son of God, other than silence and desolation. But within the silence there grows a sense of peace and completion, and then rising excitement as the Easter Vigil draws near.

This solemn season preserves some of the oldest texts still in current use, and rehearses the deepest and most fundamental Christian memories. At the same time, the services and ceremonies of Holy Week have in the course of Christian history been the occasion of, or have actively encouraged, hostility towards the Jews. The '*Ioudaioi*' of St John's Gospel have all too easily been identified with 'the Jews' as a whole, or more specifically those Jews who were neighbours of a Christian church. This places a double responsibility on those who lead the keeping of Holy Week today: to be faithful to the act of collective memory, but also to be sensitive to the ways in which an unreflecting use of traditional texts (like the Reproaches) can perpetuate a strain of Christian anti-Semitism.

Source: Echo - Church of England website

(<https://www.churchofengland.org/prayer-and-worship/worship-texts-and-resources/common-worship/churchs-year/times-and-seasons-2#mmm139>)