

A graphic with a blue background and a black dashed border. It contains the text "Welcome to Church" in a white, cursive font.
**Welcome
to Church**

**All are WELCOME at St. Paul's Cathedral
or livestream at:**

<https://www.facebook.com/StPaulsAnglicanCathedralRegina.ca>

Archbishop Shane will visit the Diocese of Qu'Appelle from September 10 – 13, 2026, and will join the Diocese for the Diocesan Eucharist on Sunday, September 13. We look forward with great joy to welcoming our Primate to Qu'Appelle and to St. Paul's Cathedral.

ARCHBISHOP SHANE PARKER



Archbishop Shane Parker was elected the 15th Primate of the Anglican Church of Canada on June 26, 2025, and installed on June 29, 2025, at St. Paul's Cathedral in London, Ontario.

Prior to being elected Primate, he served as the Bishop of the Anglican Diocese of Ottawa since 2020. Before that, he was dean of the Diocese of Ottawa and rector of Christ Church Cathedral for two decades.

Born to Irish parents in Edmonton, Alberta, he grew up in western Canada. He worked as a labourer for several years before embarking on undergraduate and graduate studies in sociology at Carleton University. After working as a professional sociologist, he studied theology at Saint Paul University. He was ordained as a priest in 1987 in the Diocese of Ottawa, later serving as the diocesan archdeacon.

Archbishop Parker has an honorary doctorate from Saint Paul University, where he has served as a part-time professor of pastoral ministry and chairs its Anglican Studies Advisory Committee. A collection of his pastoral essays was published by Novalis in a book called *Answering the Big Questions*. He is a recipient of the

Archbishop cont'd

Interfaith Ottawa Award, for devoted service to promoting interfaith dialogue and cooperation.

Archbishop Parker is married to Katherine Shadbolt, a lawyer specializing in family law and mediation. He has three adult children and three grandchildren. He is handy, enjoys physical work and is most comfortable in natural places.

Fall Supper



St. Paul's Annual Fall Supper

Date: Saturday, September 26, 2026

2 Seatings: 4:30 p.m. & 6:30 p.m.

**Tickets: Adults - \$30.00
12 & under - \$20.00
5 & under – Free**

**Advance tickets available at
the Cathedral Office
306-522-6439 Ext. 2**

**Payment Methods:
Cash/Cheque, E-transfer,
Credit/Debit Card**

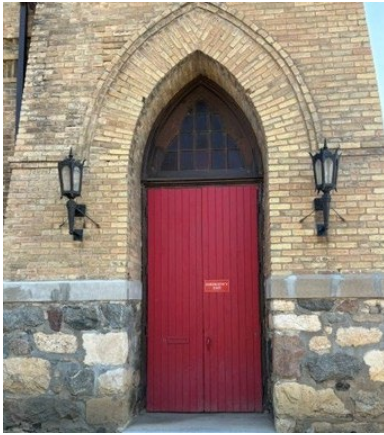
ROAST TURKEY
***(Turkey & Gravy provided
by Big Bob's Meats)***

***&
ALL THE TRIMMINGS***
***AT: St. Paul's Cathedral
1861 McIntyre Street***

***Featuring Summerland Syrups
& Jams: buy any product at
regular price & receive a 125 ml
syrup free.***

OUR BELL TOWER DOOR IS IN THE MOVIES!

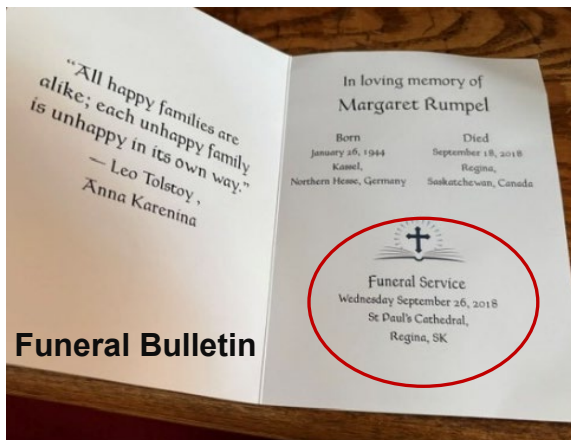
Susan Gorges



Have you noticed the red door on the west side of the church? There is a chance you have not as we now walk from the parking lot and enter the church through the north doors. The red door is referred to as the bell tower door and as of late has been used for storage. Prior to the building of the old hall in 1957, it was the main entrance. And now, the near forgotten red bell tower door has made it into the movies!

Our red door was recommended for the 'part' by Hillary, one of St. Paul's organ scholars. The short film is about a dysfunctional family and was filmed on August 26. The name of the film is MILCH. The last scene is the son leaving his Mother's funeral...through the red door!

St. Paul's Cathedral does get credits in the film! And, in the funeral bulletin, but, don't try to find the records of this 'funeral' which took place at St. Paul's Cathedral – it's all fiction!



What's behind the red door you ask?

Not much anymore as Shelley cleared out the Bell Tower to pass a fire inspection so it can be used as an exit!



MORE ABOUT DOORS!

Security is Everyone's Responsibility! Adults and young persons alike.

The lobby and cloister doors are notorious for not shutting properly. Each time a person opens the door coming into or leaving these areas, take a moment to ensure the door is **shut tight** before walking away.

If the door is not properly shut, pull the door open and push the bar on the inside of the door and let the door try to shut again. This usually takes one time to correct but check after each attempt.

The same attention needs to be applied when coming or leaving through the back door in the kitchen. Simply give the door a tug before walking away to ensure it is safely shut.

By following these simple steps, you become a security 'star' for the safety of our church as partially opened doors are an invitation for unwarranted intrusions. For the safety of all persons and the protection of our building, kindly don't rush away. Take the extra few seconds to check behind you. Thank you!



COLUMBARIUM NEWS

Marilyn Hedlund, Chair, Columbarium Board Management

The Columbarium Board of Management is pleased to say that **Angie Fredrich** has taken on the role of **Columbarium Office Manager**.



Angie served as office assistant for the Columbarium over the past year. During that time, her skills and dedication were evident, and her contributions were much appreciated. With the Office Manager role, she has taken on additional administrative and communication tasks and contributes to niche sales.

Angie brings administrative and human resources experience with the Regina Public Library and the City of Regina. Her knowledge and skills in these areas are an asset to the Columbarium ministry.

BIBLE STUDY WITH WILLIAM STAHL

Bill's study group will be reading the book of **Ezekiel**. The first three dates are set for September 14, September 28 and October 19 from 1:00 to 2:30 in the cloister. Prepare for the first study by reading Chapters 1 – 3.

NOTES FROM THE LECTIONARY

by William Stahl

Introduction to Exodus

Most of the first readings this fall are from the Book of Exodus. It is a large and very complex book and is probably the most important book in the Hebrew Scriptures. It sets the motif for God as both liberator and lawgiver.

Exodus is an extremely complex book. In it several different, and often conflicting, narratives are woven together. So, for example, the sacred mountain is called either Sinai or Horeb (neither of which were the mountain currently called Sinai, which was chosen by Christian monks in the 5th century AD). Moses' father-in-law is variously called Jethro, Reuel, or Hobab. The people he fled to after killing an Egyptian are called Midianites or Kenites. There is a great deal of repetition, with the same incident retold several times with different details. Events tended to become larger and more miraculous in later versions. Some of the stories are patterned after other stories in the Bible or in the Ancient Near East. For example, the story of baby Moses in the bullrushes parallels the birth narrative of Sargon of Akkad, the founder of the Akkadian empire (c2334 BC). Later translations often didn't help. The Septuagint (the Greek translation of the Hebrew



Bible, 3rd century BC) changed the "Sea of Reeds," a swampy area north of the Gulf of Suez where the canal goes today, into the "Red Sea." And since Moses is the founder and lawgiver, a great many later laws and practices were written back into his time to claim legitimacy.

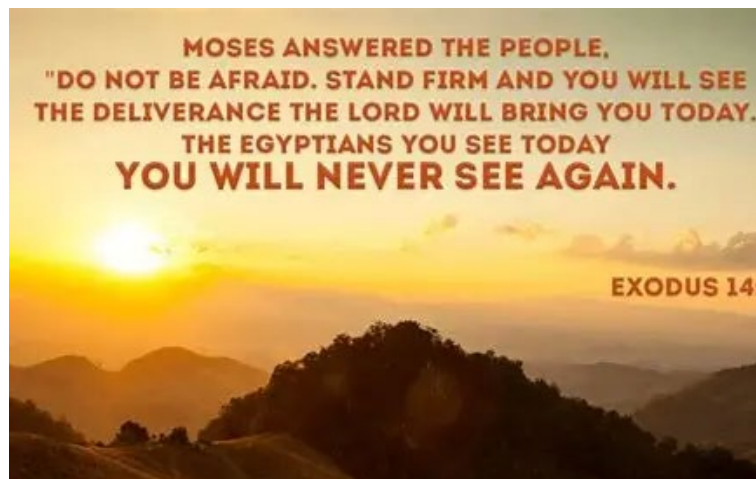
All these traditions were compiled by the priests in Jerusalem after the Exile in the 5th century BC. It was a big task. Because these were sacred stories, they couldn't just leave stuff out. There are three major traditions in Exodus and bits and fragments of others. The priests added a lot of their own material, called the "P" source. Much, but by no means all, of this were law codes and ritual prescriptions. The other two main traditions are identified by scholars by the name they use for God. The so-called "J" source uses YHWH for God (Yahweh, usually transcribed as "THE LORD" in our text). It is the oldest strand and usually comes from the south. The "E" source uses Elohim for God and mostly originated in the north of Israel.

Introduction to Exodus cont'd

All of this is made more difficult because there is not a word in any document outside of the Bible that mentions the Exodus. Nor is there any archeological evidence. There are some clues, however, as to when it may have happened. Chapter 1v8 says "A new king arose over Egypt, who did not know Joseph." By 1663 BC Egypt was conquered by a Semitic people from West Asia called the Hyksos. It was during their rule that Joseph rose to become Prime Minister and the Patriarchs settled in Egypt. Since the Hyksos and Hebrews were probably close relatives, this was not altogether surprising. The Egyptians eventually rose up and by 1546 BC had defeated the Hyksos, drove them from Egypt, and began what scholars call the New Kingdom. This was the king who did not know Joseph.

Scholars have generally placed the Exodus somewhere between the 15th and 13th centuries BC. The current fashion is to locate it during the reign of Ramses II (1278-1212 BC) but the evidence for that is underwhelming. The Bible itself (1 Kings 6:1) points to the 15th century BC. And because there is no Egyptian record of it at all, the Exodus was probably a much smaller event than later Biblical texts (or modern movies) make it out to be.

When dealing with so much fragmentary material and questionable history it is easy to get lost in the weeds. Why is Exodus the most important book in the Hebrew Scriptures? First, it tells a story of liberation. All the other peoples in the ancient world claimed to be descended from gods. Only the Israelites claimed to be descended from slaves. Exodus is the story of God the liberator. And second, it is a story of justice and compassion. There were many law codes in the ancient world. But the laws of Moses gave priority to justice for the weak and oppressed-symbolized as the widow, the orphan, and the stranger. Exodus is the origin of root metaphors that remain central to our civilization to this day.



A LETTER FROM THE YWCA

Hi St. Paul's Cathedral,



For ten years, our community has come together to take a stand against gender-based violence. This September, we're inviting YOU to be part of that movement. Because when our community walks together, we raise awareness, support survivors, and help ensure women and families have a safe place to turn.

Walk a Mile in Their Shoes presented by Avana is YWCA Regina's annual walk against gender-based violence. Every step and every dollar supports YWCA Regina's Isabel Johnson Shelter, one of only three emergency domestic violence shelters in Regina.

The need is real, and it is local. Saskatchewan has the highest rate of intimate partner violence of any province, about twice the national average. In 2025 alone, the Isabel Johnson Shelter had to turn away 526 adults and 303 children, simply because there wasn't enough space.

Our goal is to raise **\$100,000** to support our Isabel Johnson Shelter, but this walk is about more than reaching a fundraising goal. It's about people coming together to say that everyone deserves to live free from violence. Whether you register as an individual or gather a team of friends, family, or coworkers, your participation makes a difference.

Event Details

Thursday, September 17, 2026

11:00 a.m. – 1:00 p.m.

City Square Plaza, Regina

Registration: Walk solo or walk as a team

**Behind every statistic is someone searching for safety,
hope and a fresh start.**



UPCOMING EVENTS

Sunday, September 13	The Most Reverent Shane P. Parker, Primate, Presiding & Preaching
September 16	Vestry meeting, 7:00 p.m.
September 26	Fall Supper Get your tickets now!
October 3	Requiem Eucharist Service 10:00 a.m., Columbarium
October 3	Synod meeting at St. Paul's
October 17	Puzzle Sale
November 7	Legion Tea
November 21	Christmas Bazaar
November 29	Advent Tea

**Join us for FELLOWSHIP following the 10:00 a.m.
Sunday service.**

Come for the coffee and tea but stay for the people.



St. Paul's Cathedral Contact Information

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Website: www.stpaulsregina.ca

Facebook: <https://www.facebook.com/StPaulsAnglicanCathedralRegina>

Columbarium Office: (306) 352-8931
stpaulscolumbarium@gmail.com

If you have comments or concerns regarding Cathedral Calling contact:
Angie Friedrich, 306-570-2236, afriedrich235@gmail.com

