

 southviewchurch

WALDEN



# A CHURCH IS NOT A BUILDING;

it is the people who gather and journey together in worshipping God and following Christ. The building or facility where the church gathers, however, is still of great value for it is the place where we encounter God together in community as we worship and fellowship. Additionally, a church facility is a tool – a tool both for accomplishing ministry and for teaching. To that end, we wanted the design of our facility to symbolize and communicate who we are and what we believe, both to our own congregation and to the community around us. This brochure serves as a guide as you walk through the property & facility and as you share with others some of these symbolic elements.





# THE CROSS

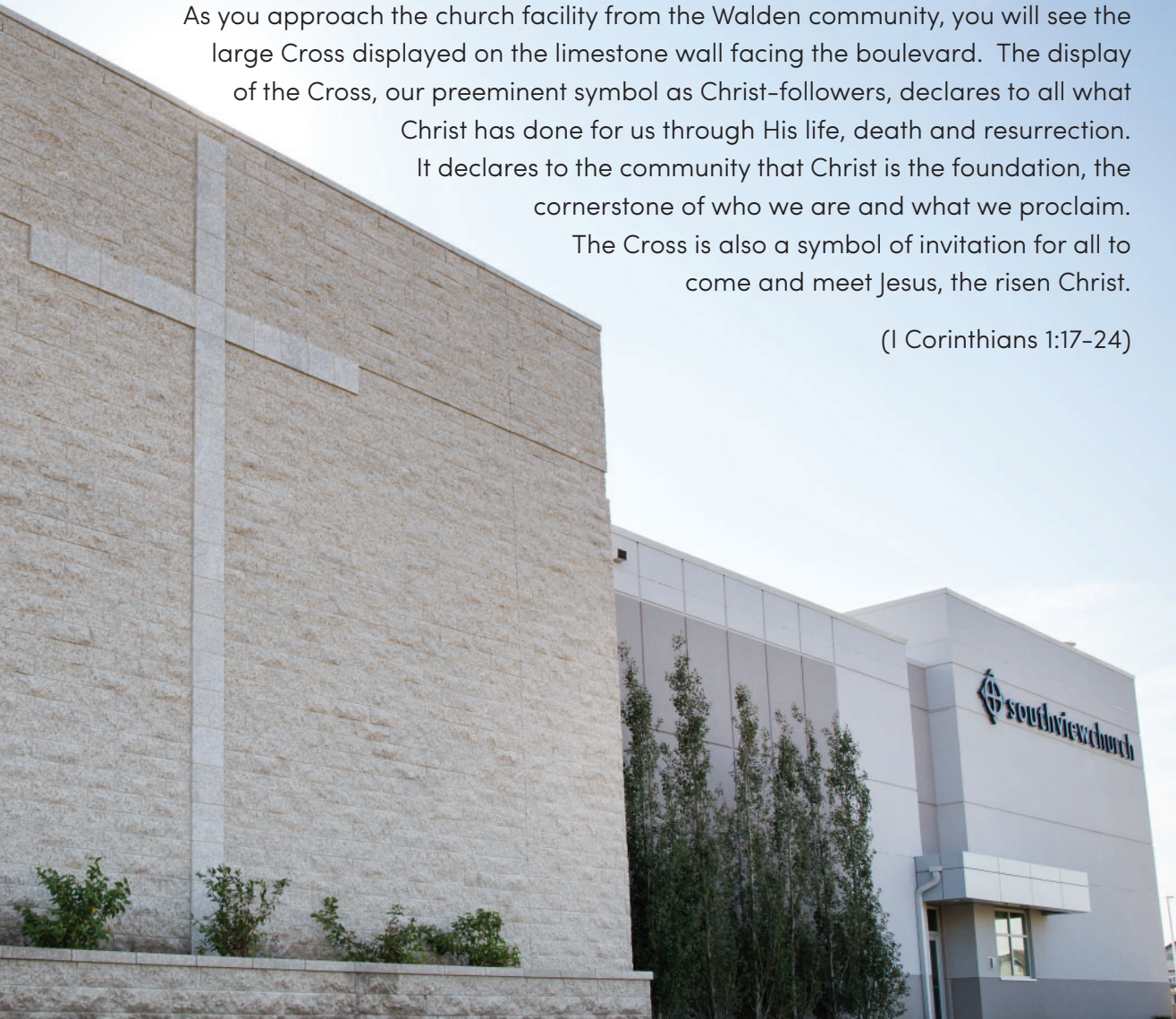
As you approach the church facility from the Walden community, you will see the large Cross displayed on the limestone wall facing the boulevard. The display of the Cross, our preeminent symbol as Christ-followers, declares to all what

Christ has done for us through His life, death and resurrection.

It declares to the community that Christ is the foundation, the cornerstone of who we are and what we proclaim.

The Cross is also a symbol of invitation for all to come and meet Jesus, the risen Christ.

(I Corinthians 1:17-24)





# LANDSCAPING

The church landscaping was designed to provide, as trees grow and mature, a place of retreat and sanctuary, like the Garden of Gethsemane and other places of refuge frequented by Jesus.

# LANDFILL RECLAMATION

To the east of our church property is a large hill. This hill was once a large landfill site but is now being reclaimed and transformed into a beautiful park for all the community to enjoy. Perhaps it's providential that this restored landfill site is adjacent to our church, because there are few images which better reflect the Good News of Jesus than this reclaimed site: Jesus Christ offers to transform the mess and refuse of our lives into a beautiful new creation. The apostle Paul wrote in 2 Corinthians 5:17 (The Message), *"Anyone united with Christ gets a fresh start, is created new. The old life is gone; a new life burgeons! Look at it!"*





# GATHERING CIRCLE

As you walk toward the church building from the parking area, you will come upon the Gathering Circle located in front of the main entrance doors to the facility. The Gathering Circle is an informal point of assembly, not unlike the places where the people of Israel gathered as they headed up to Jerusalem to worship. Like our church symbol, its circular shape reminds us that we live life in community as Christ-followers. The Gathering Circle leads us to the front doors while reminding us to prepare for the significance of what is about to take place in worship and ministry as we gather inside with others in God's presence. We echo the words of Psalm 122:1, *"I was glad when they said to me, 'Let us go to the House of the LORD!'"*

# UNITY ROCK

In the stories of Scripture, we often read of God's people setting up a rock or pile of rocks to serve as a reminder of times or places where God did a significant work among them. Joshua 4 and 1 Samuel 7:12 are two examples. These rocks were called "Ebenezers." Adjacent to the Gathering Circle is the Unity Rock, a rock of remembrance for us. The Unity Rock was originally placed at our former Evergreen campus following a Reconciliation Service held on March 14, 1999.

On that day a Solemn Assembly took place. Invited to that gathering were a number of former pastors of Southview Church who had left our fellowship under challenging and painful circumstances. A time of reconciliation was held with these pastors and their spouses where we requested, and they graciously extended, their forgiveness. The Unity Rock was transferred to our Walden site to: serve as a reminder of God's hand at that significant gathering; to remind us that unity is to mark us as a church family in our coming-in and our going-out; and to prompt us to pray continually for all Christ-followers, as Jesus did: *"...that they may all be one..."* (John 17:20-22)

Jesus looked toward heaven and prayed,  
"I pray for those who will believe in me through  
my disciples' message, that all of them may be  
one, Father, just as you are in me and  
I am in you.....May they be brought to complete  
unity to let the world know that you sent me  
and have loved them even as  
you have loved me."

John 17:20-23

Southview Alliance Church  
March 14, 1999



# BRICKS

To the left of the front doors, inlaid in the sidewalk, is a square of bricks. In 1979 the congregation of First Alliance Church in Calgary, made the prayerful decision to extend their ministry by planting a church in what was then the southern outskirts of Calgary. A number of First Alliance members joined in starting this new work which became known as Southview Alliance Church.

These bricks, taken from the former First Alliance Church facility on Glenmore Trail, are a tangible reminder of the prayer, leadership and financial support provided by the First Alliance Church family, which in turn laid the groundwork for the church Southview has become today.





# LIMESTONE

Limestone was used on the exterior and throughout the interior of our church facility because it is the prominent rock/stone of the land of Scripture. Jerusalem itself sits on three different layers of limestone, known as “Jerusalem Stone.” Today most of the stone buildings in Jerusalem are made of this limestone. More importantly, the ancient walls of the Temple Mount, including the Western Wall, were constructed with limestone. The Temple, too, was likely built from this same building stone.

Most Jewish synagogues throughout the world today are built using limestone. For Jewish worshippers, limestone is a connection to the Western Wall; for Christian worshippers, limestone is a connection to the place of Jesus’ ministry and to the Temple. When Jesus was called the Capstone or the Cornerstone, the rock that would likely have come to the mind of the listener, would have been limestone. So, then, the presence of limestone in our facility is a continual reminder to us of the presence of Jesus, our Rock.

(II Samuel 22:1-4)






# WINDOW ETCHING

Jesus often used illustrations from the vineyard in his teaching. The depiction of vines and branches, etched into the front entrance glass, reflects the words of Jesus in John 15: *"I am the vine, you are the branches...for apart from me, you can do nothing."*

These etchings remind us that He is the core of who we are and that our life, our ministry, our breath, depend upon and are found in Him. These etchings also remind us that this facility is but a wineskin, and that without the wine – Jesus – our ministry is meaningless.

The image shows a two-story interior of a church. On the left, a balcony with a dark wood railing and vertical metal balusters is visible. Below the balcony, there are coat racks with wooden hangers. To the right, a set of double doors is visible. The walls are a light beige color, and the ceiling has exposed black ductwork and recessed lighting.

LEGACY WING

# LEGACY CENTRE & WING

When you enter the church building through the main entrance doors, on your left (the south end of our facility) is the Legacy Wing. Both levels of the Legacy Wing are used primarily for our children's and youth ministries. We used the name Legacy as a reminder that our prayer and desire is to establish a legacy of faith in our children for generations to come. The name is also fitting because Legacy is the name of the community to the south of us whom we seek to serve. (Psalm 78:1-7)

LEGACY CENTRE



The image is a close-up of a wall made of light-colored, irregularly shaped stones. A horizontal band of dark, textured wood runs across the middle of the image, serving as a background for the title and text. The stones are arranged in a roughly rectangular pattern, with some larger stones and some smaller ones. The wood band is a solid, dark brown color with a visible grain.

# FIREPLACE STONES

When you enter the church through the main entrance doors and proceed into the Cardo, you are greeted by a large limestone fireplace. Looking carefully at the fireplace you will notice 12 large square stones placed throughout the stonework located above the mantel. These 12 stones were placed here to remind us of Jesus' 12 disciples, who themselves symbolically represent the 12 tribes of Israel. One large stone was set in the stonework below the mantel to remind us of Jesus, our rock and foundation. The large rectangular masonry sections on either side of the fireplace remind us of the large blocks of limestone used in the construction of the Temple in Jerusalem. (Psalm 18:1-2; 1 Peter 2:6)



# CHANDELIER

The chandelier in front of the fireplace was designed to have a regal appearance. Its form is like that of a crown, to remind us that Jesus Christ, the King of Heaven, is our King. The chandelier also reminds us of the Crown of Thorns placed upon Jesus' head as He went to His crucifixion and gave His life for us.



# FIREPLACE CIRCLE

Like the Gathering Circle outside the main entrance, the circle in the floor in front of the fireplace reminds us to live out our Christian lives in community – Life on Life – enjoying the encouragement and fellowship of other believers and warmly welcoming those who are new among us.

*“And let us consider how to stir up one another to love and good works, not neglecting to meet together, as is the habit of some, but encouraging one another, and all the more as you see the Day drawing near.”*

(Hebrews 10:24-25)

*Jesus said, “...I was a stranger and you welcomed me...”*

(Matthew 25:35c)

# CARDO PHOTOGRAPHS

A number of photographs have been mounted on the walls surrounding the Cardo fireplace. These photographs depict themes which are expressed in Southview's life and ministry.

## LIVING WATER I

*Jesus said, "Whoever drinks of the water that I will give him will never be thirsty again. The water that I will give him will become in him a spring of water welling up to eternal life." John 4:14*

We are a people with deep spiritual longings. We thirst for more than what this world offers. Just as cool water quenches our physical thirst, Jesus promises to quench our spiritual thirst.

This artwork is an introspective reflection of the thirst-quenching attributes of God. The tones are cool, giving a sense of calm; the clarity of water reminds us that He is fully sufficient to satisfy our thirst; and the light represents the presence of the Holy Spirit, infused into our lives. The vertical orientation displays the depth of the water and reminds us of the depth of the Father's love for us.





# LIVING WATER II

*Jesus said, "If anyone thirsts, let him come to me and drink. Whoever believes in me, as the Scripture has said, 'Out of his heart will flow rivers of living water.'" John 7:37-38*

Our God is living and active. He offers us living water for our parched souls and invites us to join Him in the work and ministry of His kingdom.

This artwork reflects movement – the flow of the river and its moving out – as expressed by the horizontal orientation. Jesus invites us to join in God's current, to be filled by Him and have His living water flow from our very being. The dancing light reflected off and through the water represents the work of the Holy Spirit in our lives, permeating, illuminating and guiding. We are offered this living water that, when received, will bring life and light to the world.






# ASPENS

We believe an Aspen Grove is a fitting metaphor for how we want to minister and grow at Southview.

Aspens are *communal* trees. An aspen grove starts with a single tree, but off of this tree other trees develop and grow. The grove spreads by means of a strong, expanding root system.

Aspens are *inter-dependent*. Once an aspen tree grows into maturity, it stays connected to the parent tree and the rest of the grove. If one tree in the grove weakens, it gains strength, sustenance and resources from the other trees of the grove. Although each aspen tree is unique, all of the interconnected trees in a grove are actually a single organism. In fact, one of the largest organisms on our planet is an aspen grove.





Aspens are extremely *resilient*. Although a single tree in the colony may only live for 50-150 years, the root system, in some cases, lives for many hundreds of years.

Our “Aspen Strategy” expresses our desire to effectively and efficiently further ministry and God’s Kingdom. We want to lead as many as possible to passionately follow Jesus. We believe this reflects the heart of God, for Scripture tells us, *“God our Savior desires all people to be saved and to come to the knowledge of the truth.”* (1 Timothy 2:3-4)

Our Aspen Strategy, therefore, is to build a network of inter-connected worship services, gathering places, campuses and church plants, which share leadership, resources, and support ministries, while allowing each gathering or campus to minister in a unique way to their surrounding community.

# OUR FIVE CORE PRACTICES

God's Word describes a disciple of Christ as one who is learning from Jesus to know the Father's voice, follow in obedience, and teach others to do the same by the power of the Spirit. We then rightly ask the question, "How does this happen?" Scripture and followers of Christ across the centuries point to a number of spiritual practices that help nurture the heart, will and mind on this pathway of discipleship. At Southview, we point to five of these as "Core Practices," represented in the adjacent pictures from left to right:







**WORD:** Reading, studying, reflecting on and memorizing Scripture - the Word of God - to be guided and molded by it.

**PRAY:** Talking and listening to God about the things on His heart and your heart.

**MEET:** Intentionally sharing and doing life together - Life on Life - with other followers of Christ for mutual support, challenge and encouragement.

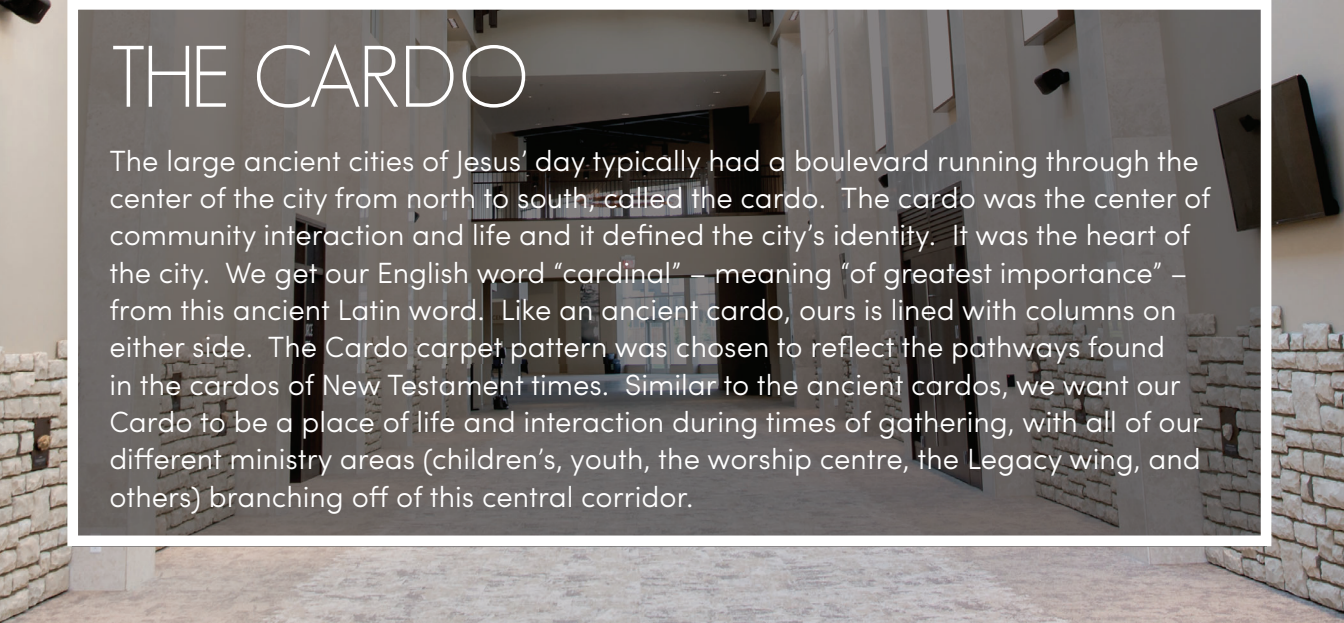
**SERVE:** Using the passions and gifts given to you by the Holy Spirit to honour God and express His Kingdom in tangible ways.

**TELL:** Sharing the Good News of Christ in word and action.



# THE CARDO

The large ancient cities of Jesus' day typically had a boulevard running through the center of the city from north to south, called the cardo. The cardo was the center of community interaction and life and it defined the city's identity. It was the heart of the city. We get our English word "cardinal" — meaning "of greatest importance" — from this ancient Latin word. Like an ancient cardo, ours is lined with columns on either side. The Cardio carpet pattern was chosen to reflect the pathways found in the cardos of New Testament times. Similar to the ancient cardos, we want our Cardio to be a place of life and interaction during times of gathering, with all of our different ministry areas (children's, youth, the worship centre, the Legacy wing, and others) branching off of this central corridor.

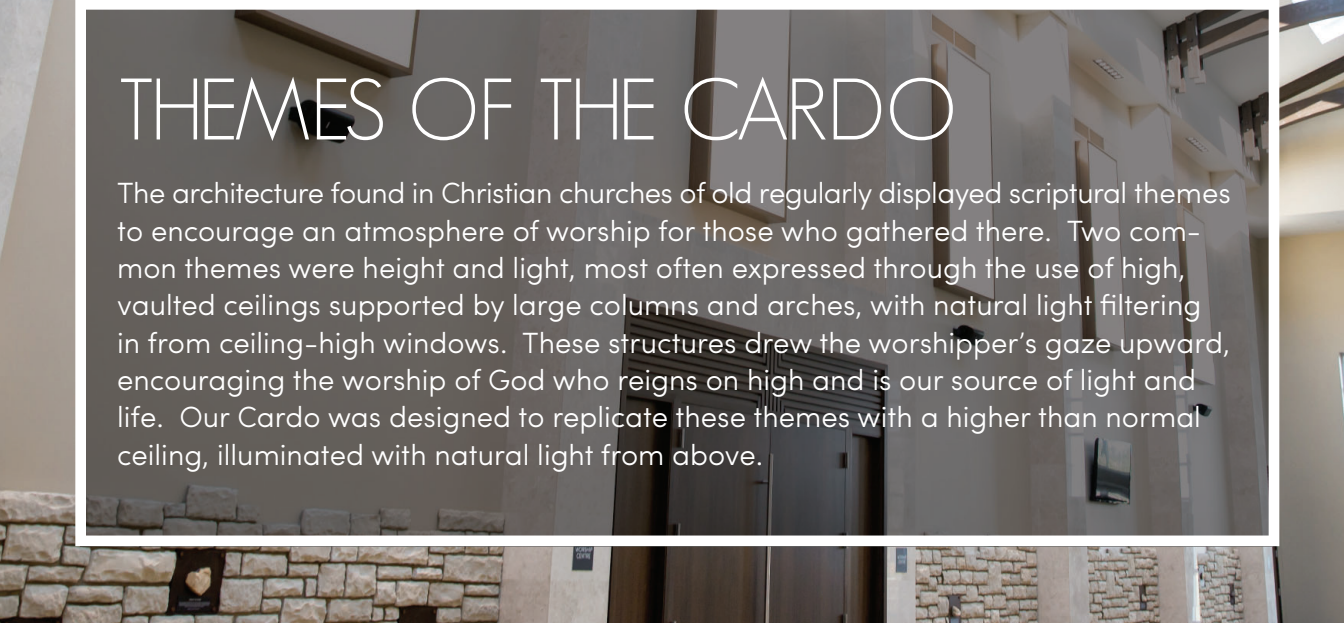






# THEMES OF THE CARDO

The architecture found in Christian churches of old regularly displayed scriptural themes to encourage an atmosphere of worship for those who gathered there. Two common themes were height and light, most often expressed through the use of high, vaulted ceilings supported by large columns and arches, with natural light filtering in from ceiling-high windows. These structures drew the worshipper's gaze upward, encouraging the worship of God who reigns on high and is our source of light and life. Our Cardo was designed to replicate these themes with a higher than normal ceiling, illuminated with natural light from above.



A photograph of a church interior, looking up at a series of dark wooden beams. A large, bright skylight is visible in the center, casting light onto the beams. The beams are arranged in a way that suggests a vaulted ceiling structure. The text is overlaid on the image.

# BEAMS OF THE CARDO

For most of Christian history, ceiling-high wood beams have been integrated into church architecture, perhaps no more famously so than in the Church of the Nativity in Bethlehem, traditionally considered to be built over the site of Jesus' birth. We intentionally designed our Cardo with eight beams. Why eight? In the early centuries of the Church, believers were taught that Jesus rose from the grave on the "8th day." Meaning, Jesus rose on the 8th day of Holy Week - with Palm Sunday being the 1st day. The number "8" became the symbolic number of resurrection for followers of Christ.

The 8th day, therefore, is the day of new beginning, the start of something very different. Every time we walk through the Cardo we want to remember that we are a people of the 8th day, we are a people of Resurrection: we are rooted in the Resurrection of Christ and we are awaiting our own Resurrection, which will come when Christ returns. (1 Corinthians 15; 1 Thessalonians 4:13-18)



The image shows a spacious interior of a modern building. The ceiling is high and features a series of dark, curved wooden beams supported by metal brackets. The walls are a light, neutral color. On the left and right sides, there are tall, rectangular columns made of light-colored stone or concrete. In the center, there is a large glass wall with a set of double glass doors at the bottom. The floor is a light-colored, polished material. The overall atmosphere is bright and open.

# GLASS WALLS OF THE CARDO

Both ends of the Cardo have glass walls to remind us, for one, to always be looking out to the community – that our purpose is to serve those who are not part of our fellowship. These glass walls, along with the other extensive window installations in our facility, also allow those from our surrounding community to look in and see what takes place here – we invite them to join with us.

# STONES OF THE CARDO

Limestone was used to finish the Cardo columns and the lower section of the Cardo walls. The 'unfinished' lower limestone reminds us that just as Nehemiah built the ancient walls of Jerusalem, so Christ is building us, His Church – and His work among us is far from finished. Embedded in the limestone, at intervals along the length of both walls, are 24 stones. These Stones of the Cardo come from the lands where Scripture took place, beginning with Beersheba – and the patriarch of our faith, Abraham, in the book of Genesis – and concluding with Laodicea – and the Author and Finisher of our faith, Jesus, in the book of Revelation.

The Stones of the Cardo are placed here to remind us that our faith is built upon an ancient foundation of truth and a heritage of faith that flow throughout Scripture. These Stones also remind us that our faith is not the product of merely our own reflections and musings, but is built upon the foundation of the realities and truths proclaimed in real places in history. Our faith is an historical faith. The Stones of the Cardo are placed here so we and our children can touch them and be reminded of the biblical stories and the places where the roots of our faith were founded. In order, the 24 stones are from...

RIVER JABBOK

... wrestled with God seeking His blessing and as a result changed his name to Israel and the new name of Israel.





# ANCIENT SITES OF STONES OF THE CARDO

*ISRAEL TODAY*

50 km





# BEERSHEBA

This desert city at the southern edge of ancient Israel's border was the point of departure for many significant spiritual journeys in Scripture. Reminding us that ours is a desert faith, Abraham, Hagar, Jacob and Elijah all experienced transformative encounters with God by Beersheba.

Genesis 16, 21, 46; 1 Kings 19

# RIVER JABBOK

By this river Jacob "wrestled with God," seeking His blessing, and as a result God gave Jacob a new identity and the new name of Israel.

Genesis 32

# MOUNT NEBO

The mount God called Moses to ascend so Moses could look across the Jordan River into the Promised Land of Israel – a land he would never enter.

Deuteronomy 34

# JORDAN RIVER

Where the people of Israel crossed over into the Promised Land. It was also in this wilderness river that Jesus was baptized by his cousin, John the Baptist. When Jesus came up out of the water the Holy Spirit descended on Him and a voice from heaven declared, "This is my beloved Son, with whom I am well pleased."

# JERICHO

First settled around 10,500 B.C., Jericho is one of the oldest continuously occupied sites in the history of humankind. When the Israelites entered the Promised Land, Jericho was the first city they captured. Centuries later, while walking Jericho's streets, Jesus befriended a tax collector named Zacchaeus – whom the townspeople viewed as a terrible sinner. When Zacchaeus responded to Jesus joyfully, Jesus said to him, "The Son of Man came to seek and to save the lost."

Joshua 6; Luke 19



## CITY OF DAVID

This small hill-side village, originally only about 10 acres in area, eventually grew into the city of Jerusalem and is the place where King David established his kingdom 1000 years before Jesus' birth. It was to this village that David brought the Ark of the Covenant, leading the procession as he danced with all his might. Some 500 years later, Nehemiah – after serving in the courts of Persia – returned with God's people to rebuild this village's broken down walls.

2 Samuel 5,6; Nehemiah

## DEAD SEA

Known in Scripture as the Salt Sea or the Sea of Arabah, the shore of the Dead Sea is the lowest point of dry land on earth. Its saltiness prevents plants, fish or visible life from existing within it. The prophet Ezekiel, though, described a time in God's coming Kingdom when life and fruitfulness will return to its waters.

Ezekiel 47

## BETHLEHEM

The village where King David was born and anointed to be King of Israel by Samuel. Centuries later, David's descendant Joseph and his pregnant wife Mary traveled to Bethlehem for a census. Here Mary gave birth to her firstborn son and named Him Jesus.

1 Samuel 16, Luke 2

## NAZARETH

This was the humble village where Jesus grew up and lived with His family until He began His public ministry. When invited by his friend Philip to follow "Jesus of Nazareth," Nathanael asked, "Can anything good come out of Nazareth?" Philip simply responded, "Come and see."

Matthew 2, John 1

## CAPERNAUM

The hometown of the Apostle Peter where Jesus lived during His public ministry. In Capernaum many who were oppressed by demons were brought to Jesus, and He cast out the spirits with a word and healed all who were sick.

Matthew 4, 8



# SEA OF GALILEE (LAKE OF GENNESARET)

The 21-kilometer long lake connected to much of Jesus' ministry with His disciples. Here, Jesus calmed the raging storm at night and walked on water to His disciples' boat, calling Peter to step out also onto the water in faith.

Mark 4, 6

# MACHAERUS

Rising majestically over the Dead Sea, the Citadel of Machaerus was Herod's fortified hilltop palace on the eastern side of the Jordan River and was a center of power in the ancient world. Herod imprisoned John the Baptist here for two years, eventually executing him.

Matthew 14

# CAESAREA PHILIPPI

Situated 40 kilometers north of the Sea of Galilee, the region of this ancient Roman city was the location of Peter's great confession of Jesus – "You are the Christ, the Son of the living God" – and Jesus' Transfiguration.

Matthew 16-17

# REGION OF GERASA

Where Jesus encountered a man possessed by demonic spirits called "Legion." Displaying His authority over the spiritual realm, Jesus cast the unclean spirits out of the man and into a herd of pigs, which then stampeded over a cliff and into the Sea of Galilee. The people of the region were overcome with fear at this and asked Jesus to leave them.

Luke 8

# POOL OF BETHESDA - JERUSALEM

Meaning "house of mercy," Bethesda was a great pool in Jerusalem where the blind, lame and paralyzed commonly gathered. Jesus healed a man here who had been lame for thirty-eight years. The religious leaders responded to the healing with anger, objecting to Jesus healing on the Sabbath.

John 5



# BETHANY

The hometown of Jesus' close friend Lazarus and his sisters Mary and Martha. When Jesus arrived here many days after Lazarus' death, He declared to Martha, "I am the resurrection and the life. The one who believes in me will live, even though they die." Jesus then called Lazarus out of his tomb and back to life.

John 11

# TEMPLE MOUNT - JERUSALEM

Jewish history points to this mount – Mount Moriah – as the place where Abraham came to sacrifice his son Isaac, but God provided a ram instead, thus sparing Isaac. More than 1000 years later, King Solomon built the First Temple on this same site. Centuries later, Herod the Great rebuilt the Temple. Jesus taught there often, rebuking those who corrupted the worship of God. When Jesus breathed His last breath on the Cross, the Temple's curtain split from top to bottom.

Genesis 22; 2 Chronicles 3, 7; Matthew 21

# GARDEN OF GETHSEMANE

The garden located on the lower slope of the Mount of Olives where Jesus went with His disciples after the Last Supper. Jesus prayed here before being betrayed by Judas and arrested. Over the following day, Jesus was mocked, beaten, condemned and eventually crucified.

Mark 14; John 18

# MOUNT OF OLIVES

The hill overlooking the Temple Mount and the city of Jerusalem. Jesus came here often during the final days before His crucifixion. Here He wept over Jerusalem. Here He gave His farewell blessing to His disciples after His resurrection and was then taken up into heaven. And here He will return, when He comes again to earth in triumph.

Zechariah 14; Luke 19, 21, 24; Acts 1

# JOPPA (JAFFA)

Peter received a vision from God here of something like a great sheet descending from heaven, containing all kinds of animals, reptiles and birds that had been forbidden under the law for Jews to eat. This vision symbolized and declared that new life in Jesus Christ was not just for Jews, but for all people and nations.

Acts 10





BULGARIA

BLACK SEA

GEORGIA

Istanbul

ARMENIA

Ankara

GALATIA

TURKEY

Ephesus

Laodicea

Colossae

MEDITERRANEAN SEA

CYPRUS

SYRIA

LEBANON

IRAQ

ANCIENT SITES OF  
STONES OF THE CARDO  
TURKEY TODAY

200 km

ISRAEL

GOLAN

WEST BANK

GAZA STRIP

JORDAN





# GALATIA

Some of the harshest words of the New Testament are expressed to the church of Galatia, because they had begun to follow and teach a twisted gospel. They had set aside the grace of Christ and were instead trying to earn salvation through their own religious performance. The Apostle Paul therefore exhorted them, "For freedom Christ has set us free; stand firm in Christ therefore, and do not submit again to a yoke of slavery!"

Galatians 5

# EPHESUS

In this magnificent ancient city of Ephesus, the Apostle Paul boldly declared the Good News of Jesus, performed extraordinary miracles and led many to believe in Christ and receive the Holy Spirit. This caused an uproar in the city. The opponents of Paul's teaching filled the city's 20,000-seat amphitheatre, crying out in support of the Greek goddess Artemis. Even so, the church began to flourish there under the leadership of a young pastor named Timothy.

Acts 19; 1 Timothy 1; Ephesians

# COLOSSAE

Located 200 kilometers to the east of Ephesus, the Asia Minor city of Colossae was known for its fusion of Jewish, Gnostic and Pagan religious influences. The Colossian church battled opponents who challenged and belittled the sufficiency of Christ and their hope in Him. The Apostle Paul and his friend Timothy encouraged the Christians there to, above all, put on love and to let the message of Christ dwell in them richly.

Colossians

# LAODICEA

A beautiful city in Asia Minor of great material wealth. In Revelation 3, Jesus rebuked its church for being lukewarm and having an attitude of, "I am rich, I have prospered, I need nothing." Even so, Jesus extended (and still extends) this invitation: "Behold, I stand at the door and knock. If anyone hears my voice and opens the door, I will come in and sup with them and they with me."

Revelation 3

# STAINED GLASS - PRAYER ROOM

Flowing out of the imagery in Psalm 63, this stained glass depicts our prayerful journey with God in the joys and the burdens of life. The grey and browns symbolize earth and the challenging realities we can face here. The deeper blue represents the Living Water & Life God provides to us in Jesus Christ. Red is fire - a symbol of the Holy Spirit, who comforts and strengthens us. The light blue sky and movement of lines also represents the Holy Spirit - the wind or breath of God. Finally, the deep amber across the top symbolizes the Light, the Hope, which we find ultimately only in God, our Heavenly Father.





# PSALM 63:1-8

"O God, you are my God; earnestly I seek you;  
my soul thirsts for you;  
my flesh faints for you,  
as in a dry and weary land  
where there is no water.

So I have looked upon you in the sanctuary,  
beholding your power and glory.

Because your steadfast love is better than life,  
my lips will praise you.

So I will bless you as long as I live;  
in your name I will lift up my hands.

My soul will be satisfied as with fat and rich food,  
and my mouth will praise you with joyful lips,  
when I remember you upon my bed,  
and meditate on you in the  
watches of the night;  
for you have been my help,  
and in the shadow of your wings  
I will sing for joy.

My soul clings to you;  
your right hand upholds me."





# WORSHIP CENTRE DOORS

| Like the three main entry doors to our facility, the three main entry doors to the Worship Centre remind us of the Trinity: God the Father, Son and Holy Spirit. Behind each Worship Centre door is a short passageway leading to the seating in the auditorium, smaller but similar to the passageways found in ancient amphitheatres between the outer hall and the amphitheatre seating. This small passageway is an in-between, liminal area where we are reminded that we are walking into a different, set apart space, where preparation of our hearts & minds is encouraged before we come in to worship.





# FOUR WORSHIP CENTRE WINDOWS


We designed the north wall of our Worship Centre with four large windows, not only to provide light for the auditorium, but also to symbolize the Four Gospels which bring the message and light of Christ to us.



# SUMMARY

A number of themes are present throughout the design of our church facility – Jesus is King, Jesus is our Rock, Jesus is the source of Living Water, Jesus is the Light of the World, to name a few. The sole purpose of all of this symbolism is to *declare the majesty of God and the wonder of who Jesus is, for generations to come.*





“THE LORD REIGNS; HE IS ROBED  
IN *MAJESTY*; THE LORD IS ROBED;  
HE HAS PUT ON STRENGTH AS  
HIS BELT. YET THE WORLD IS  
ESTABLISHED; IT SHALL NEVER BE  
MOVED.”

PSALM 93:1

“JESUS IS THE *RADIANCE OF THE  
GLORY OF GOD* AND THE EXACT  
IMPRINT OF HIS NATURE, AND HE  
UPHOLDS THE UNIVERSE BY THE  
WORD OF HIS POWER.”

HEBREWS 1:3

“BUT YOU, O LORD, ARE  
ENTHRONED FOREVER; YOU ARE  
REMEMBERED THROUGHOUT  
*ALL GENERATIONS*.”

PSALM 102:12











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Printed May 2019