

CAMPUS NARRATIVE EXHIBITION

A Journey through the Bible

LAIDLAW COLLEGE
TE WANANGA AMORANGI

StoryOfTheBible.nz



BACKGROUND

In December 2023, after many years of prayer and planning, Laidlaw College Henderson campus moved to 3 Smythe Road, just down the road from our previous location in 80 Central Park Drive, Henderson.

With this move came the opportunity to embed ourselves more deeply in our local community, intentionally continue to outwork our mission of equipping and renewal, and re-imagine how we might tell our story in this new space.

Brand new walls and a very practical need to have some kind of application on our glass windows and doors resulted in a project to beautify this blank canvas. We drew inspiration from a number of sources; researching local and national flora and fauna and the meaning they hold for Māori; historical church architecture and art; Pasifika and Māori art and design; the story of Scripture; and our aspirations for the student journey.

Preliminary meetings with our Pou Amorangi/Māori Director Bradford Haami and National Principal Roshan Allpress helped solidify the story we wanted to tell across our walls.

After initial story mapping was done, and visual language honed, Project Lead Sasha McPherson and Designer Pio Mulipola pulled together a representative group of Laidlaw staff from across the College for further story collaboration. Concepts were presented and feedback sought as we workshopped the story and its visual interpretation. This happened a number of times over the course of the project timeline.

The final outcome tells the story of creation, through to new creation, and takes the viewer on a journey through the Bible. The use of bright colour, and bold and symbolic imagery, coupled with modern Māori/Pasifika design, contextualises the story of our faith in a truly unique way.

KEY THEMES

Colour

Bold and bright colours reflect not only the intention of our organisation to inspire boldness and courage in our sharing and outliving of faith, but also the beauty found in the diversity of our make-up. Cross generational, inter-denominational, multi-cultural - our community is vibrant and varied. Distinct tones and colour palettes reflect the flavour of each stage in the biblical story.

Style

Abstract and graphic, the narrative design style is descriptive yet leaves room for interpretation. Iconic visual language enables the retelling of repetitive themes throughout the campus reiterating key story elements.

Branches

As the framework to this design, and set within the overall theme of garden, branches weave throughout the design. Reminiscent of stained glass windows found in church buildings throughout history, they frame the colour and life found in the designs. Branches intersect, overlap, and run parallel, reflecting the nature of relationships in life's journey.

Birds

Indicators of the health and flourishing of a garden, birds appear in every space. As the breath of God brought the earth to life, our birds sing to one another across the campus, reflecting the calling to life of creation. As our students join us on campus, coming and going from the garden, they too are indicators of the health of our campus. We pray their song will be as the birds, singing praise to their Creator God in and through their everyday being.

Bird Song

In most of the areas that carry a feature bird, a sound semicircle is present. Not only is this a visual representation of birdsong, but also a graphic depiction of the presence of the Spirit throughout the campus.

Scripture

The Bible is a foundation for our faith and our College. Throughout the designs sections of horizontal lines replicate the pages of scripture.

Language

Special attention has been given to language. Recognising te reo Māori as our nation's first language it appears as the first words in our narrative, the scripture of John 1 on the creation wall. Hebrew is found in the Kingdom space, and a global range of languages are found on our depiction of the Acts scene on the Kiwi room facade.

Four Affirmations

Four affirmations, which guide the purpose of our College, can be found across the narrative. The Bible is our Story, Jesus is our Lord, the Church is our Community, Renewal is our Vocation.

Repeated Design Strip

Along the glass spaces that don't carry floor to ceiling narrative, routed into the centre beams in the feature ceilings, and heat-pressed into autex wall coverings, we have a repeating pattern. You'll see Scripture lines, the forest/flourishing branches, bird/spirit song. Telling the story of a flourishing learning space, which embeds its foundation in Scripture, and enlivened through the Spirit.





SCENE 1

Creation | Fall | People of God

I te tīmatanga te Kupu, i te Atua te Kupu, ko te Atua anō te Kupu.

In the beginning was the Word, and the Word was with God, and the Word was God. He was with God in the beginning. Through him all things were made; without him nothing was made that has been made.

The Spirit of God hovers over the world, speaking creation into being. The story of the Bible begins. Korimako welcomes the dawn, the beginning, an invitation to draw into the story, accentuated by the words found in John 1.

God orders his world, separating light from dark, sky from sea, and land from the waters. Sun and stars, birds and fish, plants and animals fill creation.

Into the garden at the heart of this good creation, God creates man and woman. Taking their steps as the first children of God, they find their place and purpose.

The Southern Cross embedded in the night sky not only points to our place within creation, but also to the final purpose of Scripture – God delighting to reveal himself in Jesus.





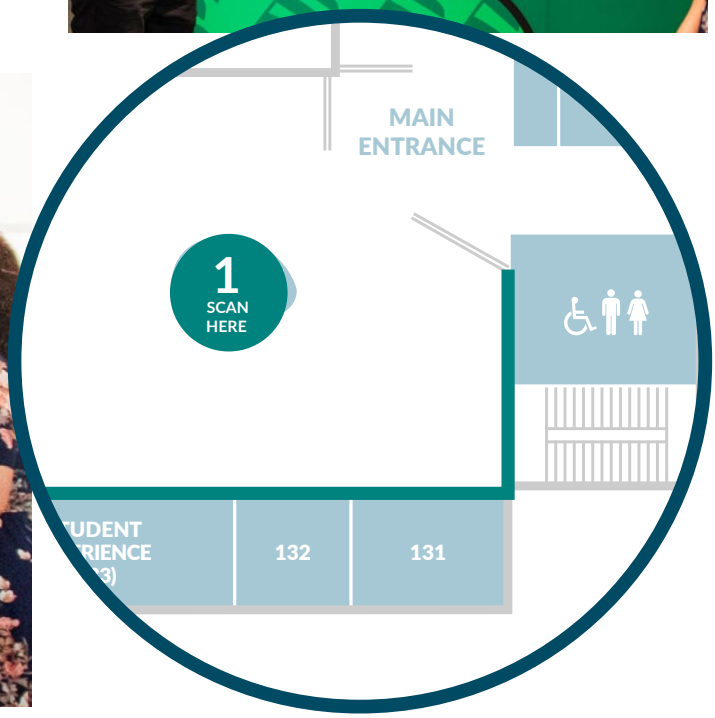
Room 131. Waka arrives on land. It's stern carries koru, facing forward and back, carrying our past into the present, and promise for the future. Toroa glides over the waves, as the dove, leading us to the shore. The voice of God ripples through creation.

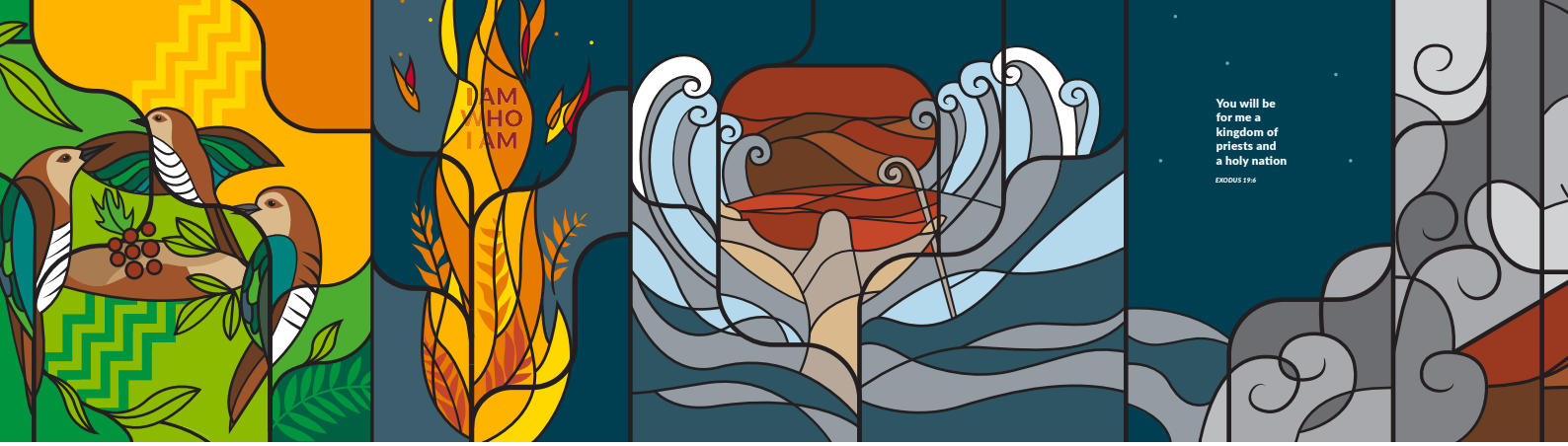
The flourishing of flora welcomes us, yet the fruit of the tree entices the clutch of woman and man, fragmenting, disorientating. Reflecting representations by Masaccio, Michaelangelo, Blake, and many others, we see Adam and Eve cast out from the garden. Sin having entered the world, the cost is revealed.

Ko Te Paipera Tō Mātou Kōrero Matua.
The Bible Is Our Story.









SCENE 2

People of God | Exodus | Law | Kingdom

Te Haerenga Ākonga/Student Experience space. Through the Exodus we see God reconnecting with his people. Pīpīwharauroa in a trinitarian cluster echo Rublev's *Troitsa*. Depicting the three visitors to Abraham, a reminder of God's promise and covenant – to redeem his people, and bless his creation. He whakapapa tapu, he taonga tuku iho.

Derived from poutama designs, repeating patterns symbolise the student journey as we edge our way towards learning zones. God's blessing on Abraham unfolds, his descendants grow in number. We look on as they become enslaved in Egypt, experiencing the effects of sin and death under Pharoah's rule.

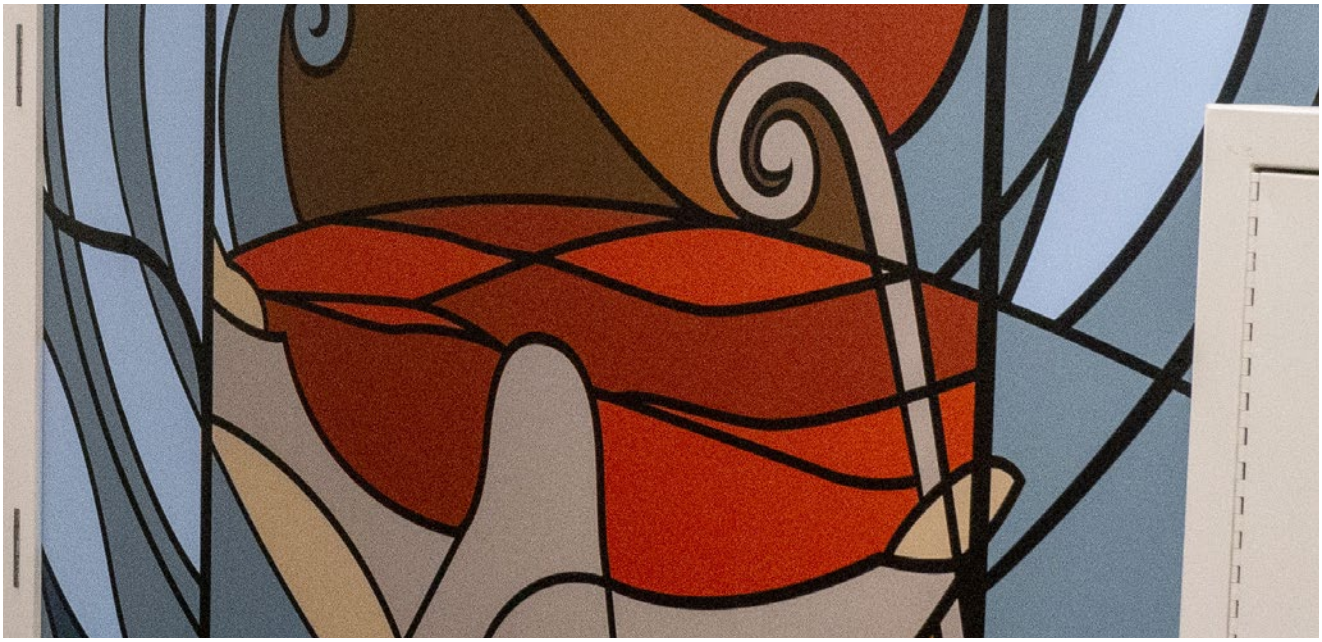
I am who I am – a light in the darkness, God calls out to Moses in the burning bush.

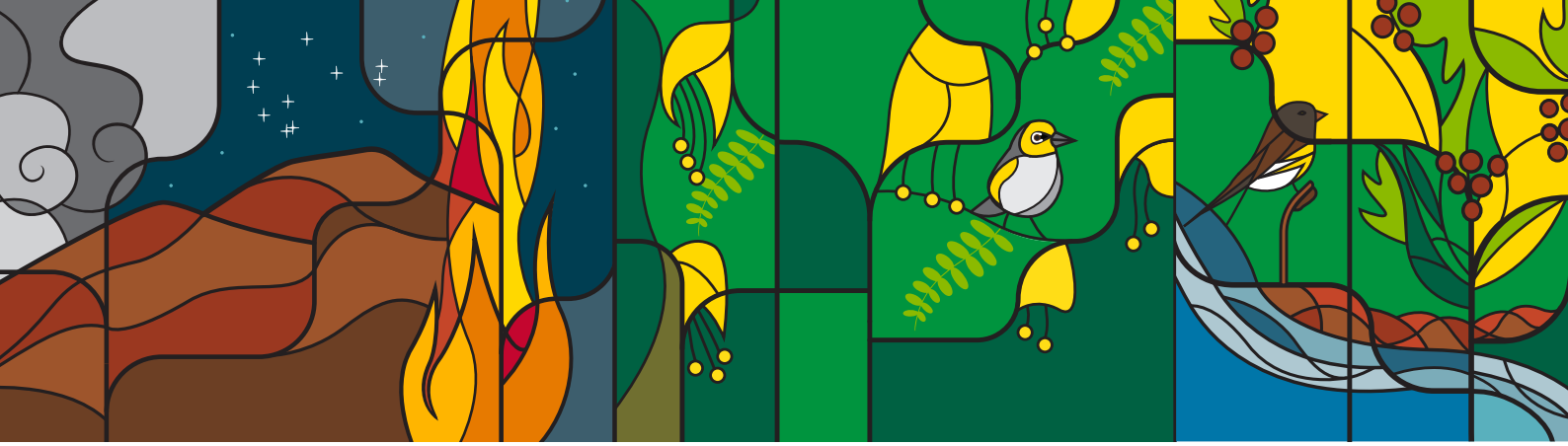
As he first parted the waters of creation, so now the Red Sea is parted as God, through Moses, leads Israel to the Promised Land.

Through the desert he does not leave them, with pillars of cloud and fire to guide the way.

"you will be for me a kingdom of priests and a holy nation."

A covenant is revealed. Mt Sinai hosts Moses' interaction with God. Israel is formed, set apart, receiving a pattern of redemptive life in the Law, to participate in God's redemption of the world. Matariki stars feature in the sky, a moment to pause and reflect on past, present, and trust in God's leading into the future.



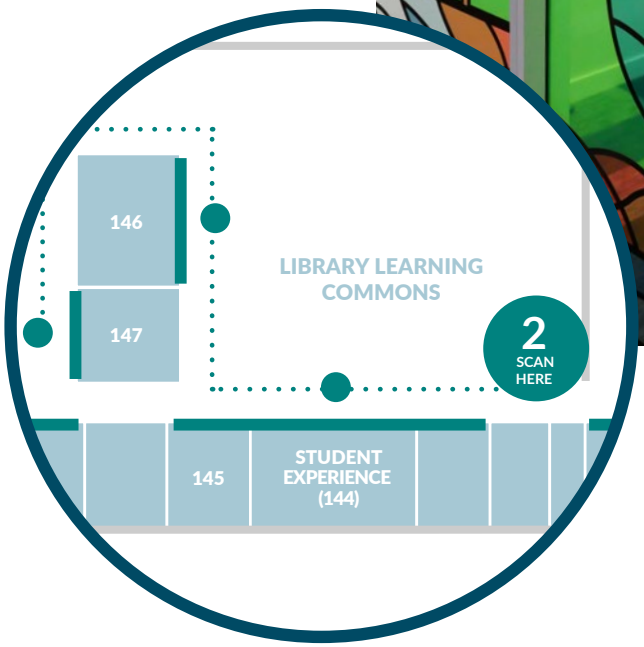


Room 146. Through the desert, the People of God are led to the Kingdom, the Promised Land. We are greeted by Tauhou in the branches of full bloom Kōwhai.

Room 147. Miromiro rests on a spade handle, signalling the harvest, as mountains of kūmara, bountiful fruit, and cascades of water draw us into our largest gathering and community space - Te Rau Aroha.

Though symbols of God's provision, the fruit here mirrors that first seen in the Garden with Adam and Eve. Israel struggles to keep their covenant with God. Falling in and out of favour as they look to other gods to sustain them. The sin of Eden remains.







SCENE 3

Kingdom | Gospel in the Pacific

We stop to consider the Gospel in the context of Aotearoa.

Te Hōkioi swoops in from the heavens, a curved beak protectively angled over the Marsden Cross. The landing of the Gospel in Aotearoa for the first time in Oihi Bay. Hills of wheat symbolic of the plentiful harvest we pray for over our nation. An outpouring of the Gospel in these lands.

These walls lead us to the entrance of Ngā Hunga Māia – Māori Student Lounge.

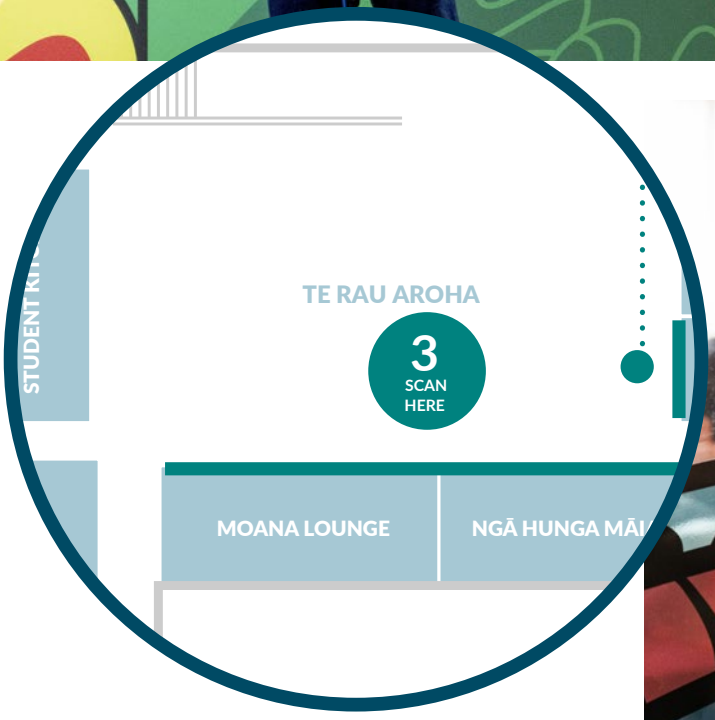
Sliding doors depicting the voyage across waters, of people to our lands. The movement of the doors bringing waves and ship, waka and vaka hourua, to these shores from across the Pacific.

The Moana Lounge – Pasifika Student Lounge features Amokura who takes it's flight from the Islands to Aotearoa. As the Gospel first arrived in Tahiti, we see Good News Te Parau Maitai before it carries across the waves to become Te Hari Nui to Māori. Coconut trees, hibiscus and taro leaves continue to depict the flourishing of this Kingdom space.



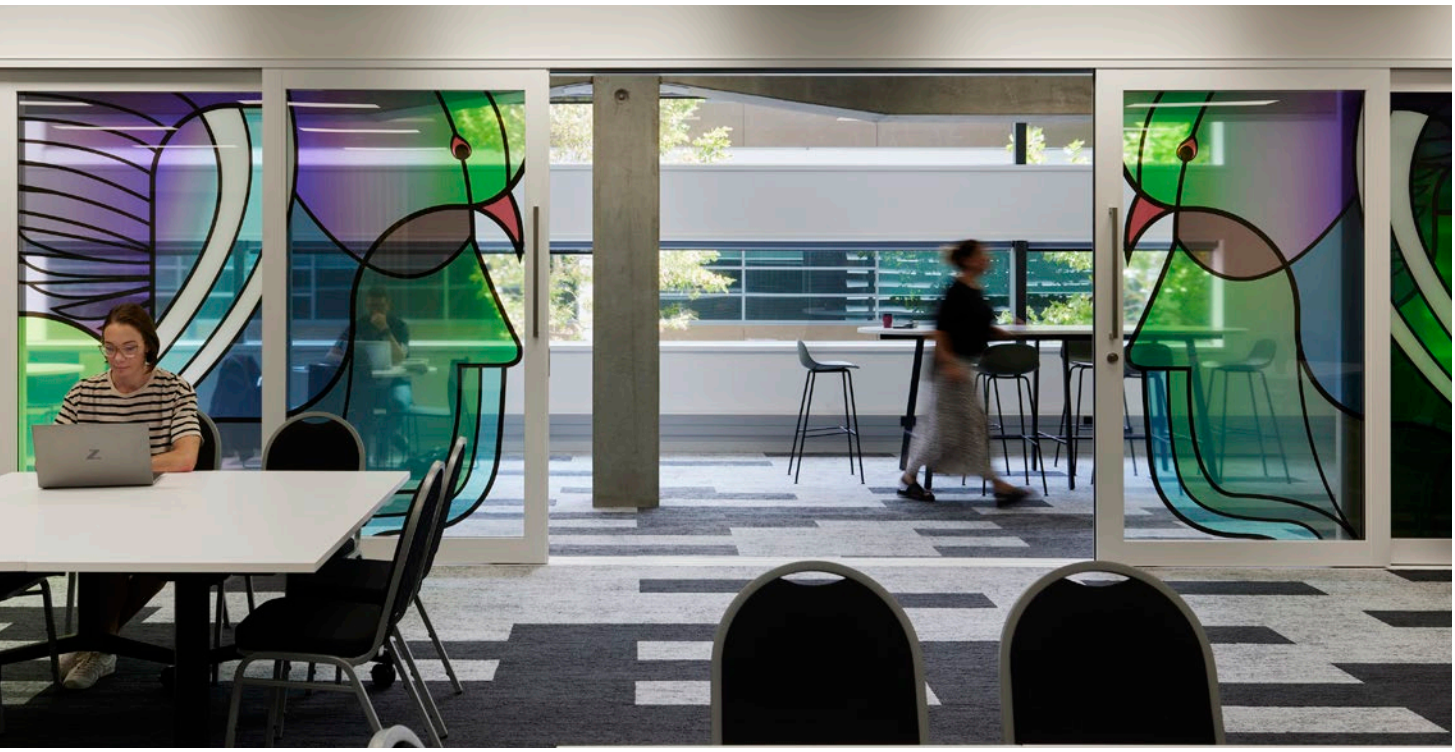

TE PARAU MAITAI
Luka 2:10




TE RAU AROHA
3
SCAN
HERE
MOANA LOUNGE
NGĀ HUNGA MĀ







SCENE 4
Kingdom

The largest of our studio spaces, and largest gathering room is adorned with Kererū, meeting together kanohi ki te kanohi as the doors slide together. Face to face, breath to breath. Wings outspread, reminiscent of the cherubim on the Ark of the Covenant, and framed by Nīkau as pillars of Solomon's Temple, decorated as a reminder to Israel of the garden of Eden, where humanity first met with God.

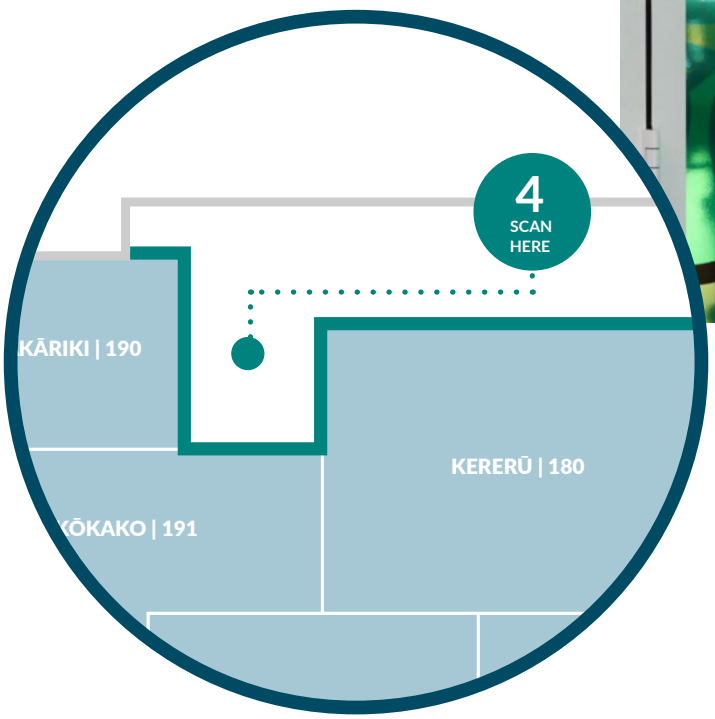
As we close out our Kingdom space, and the last of our two learning studios on Level 1, turning left we ease into a garden glade.

A cry to God for a King to guide them, Israel was provided an unexpected leader, found in King David. Before his son Solomon took the throne, fulfilling God's covenant to David, we sit with him as shepherd in this reflective space.



His prayers, featured in Hebrew, are also a prayer for our students. The skyline of Jerusalem features on Kererū 180. Forest birds Kōkako and Kākāriki give their names to these rooms. Tōtara and Kauri - kings of the forest, depicted alongside the butterflies and snails, the hidden kingdom – all creatures great and small. Honey bees symbolise the prophet era, with their words reminding us of God as the source of life and wisdom.







SCENE 5

Exile | Remnant

Say, 'I am a sign to you. As I have done, so it will be done to them; they will go into exile, into captivity.'

The luscious and green colour palette of the Kingdom gives way to subdued, earthy tones as we move into the time of Exile. Despite repeated warnings through the prophets, an indignant people, Israel's cycle of rebellion leads to decline and oppression. By the waters the throngs of people are cast away, with heads bowed, while Pūkeko peck for crumbs in the dust. The cabbage tree found in the Fall makes its way back into the narrative as we remember the fracturing of the hope of Israel.

The kingdom crumbles as darkness descends. Sin remains deep in the hearts of mankind, kings and shepherds alike.

Restore us to yourself, LORD, that we may return; renew our days as of old.

Though the forest has fallen, there is hope to be found. From death comes life.

A shoot will sprout up from the stump of Jesse.

As the Remnant returns to the Land, we are pointed to the promise that God will act again. The landscape reveals the Christmas star, a Saviour is born. He did not come in fanfare with armies, but quietly in the dead of night. The stable a whare. A Kākāpō takes watch.





Restore us to yourself, Lord, that we may return; renew our days as of old

LAMENTATIONS 5:21



SCENE 6

Life and Death of Christ | Cross

As we watch the life of Christ unfold we come to his most famous sermon, on the Mount, people surround him. Sharing truths of what it means to love, being compelled and informed by the Gospel, and of his coming Kingdom where the meek and the poor in spirit are blessed.

Physical acts of aroha are depicted. He feeds his followers with the words of Scripture, and with miraculous loaves and fishes. Woven detail from the baskets ready to collect the abundant overflow, washing of the feet, and hands of healing. Practical teacher, loving counsellor, haloed in light, our divine gift.

Set in the backdrop of the Waitākere Ranges, peaks Te Wao Nui Ā Tiriwa, Rua O We Whenua, and Parekura in sight, twelve koru frame the bread and the wine. Each one, chosen by Jesus, holds promise for the spread of the Gospel, yet one has darkened.

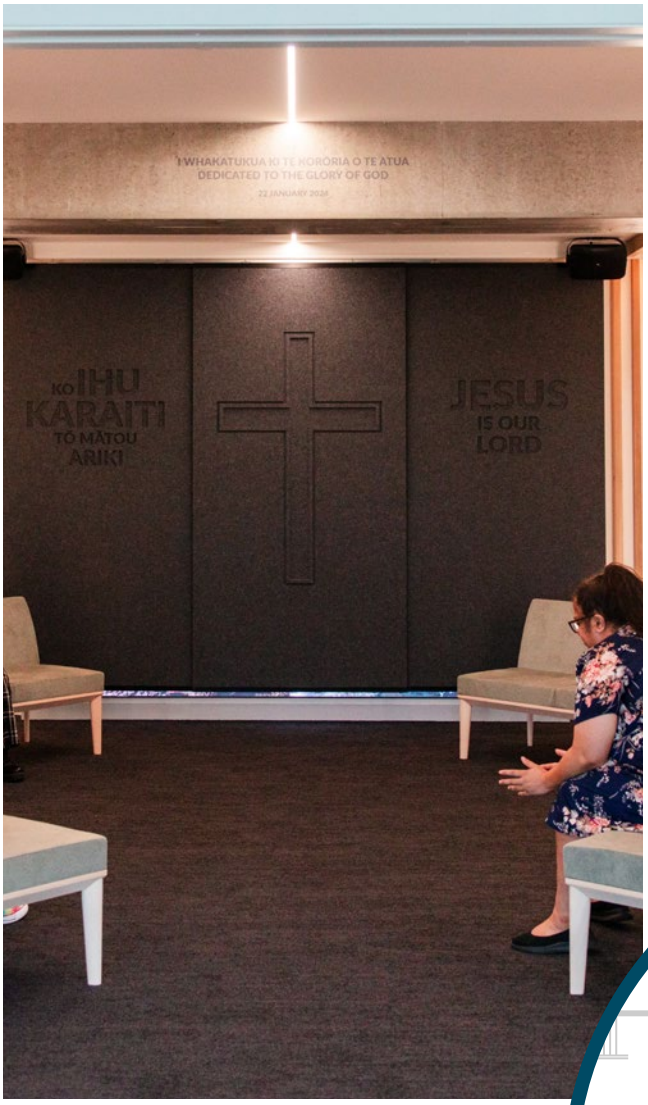
Ko tōku tinana tēnei e hoatu ana mō koutou. This is my body, which is given for you.

Ruru calls in the night. In the garden Jesus prays. The invitation is there for us to join him.

Not my will, but yours be done.







A twisted crown of thorns gives way to darkness. A blackboard wall awaits for us to engage with this story, adding our words, taking our place in the story.

We turn the corner and travel with Jesus on his climb up Golgotha. Equal parts numbing gray, and bleeding red, a juxtaposition of emotion as we reach the crux of this story. The death of Christ, by crucifixion.

The centrepiece of the biblical story, and the centrepiece of our campus, is found in the life, death, and resurrection of Jesus Christ. A cross engraved into the doors of the chapel parts to reveal the inner sanctuary. We pass through this representation of Christ as we remember the veil torn in two, now no barrier for us to join him.

Ko Ihu Karaiti Tō Mātou Ariki. Jesus Is Our Lord.







SCENE 7

Resurrection | The Church

Death conquered, Light prevails. New life found in the Kiwi Room 265.

He is not here, he is risen.

As we step back, the Kiwi and Ruru imagery reflect one another. Dark compared with light, shapes redeemed, through the transformation of the Cross. To the left of Kiwi room, the empty tomb reveals Christ's resurrection. Fronds of new life unfurl. Healing leaves of Kawakawa are plentiful. Flowers of the Harakeke flame alongside the fire of the Holy Spirit, filling the room. The dawn of new life.

Turning the corner, with a gust of wind the Spirit enters his gathered people. Harakeke tongues of fire rest on each of the apostles – as a multitude of languages spring forth and the Church is born. A new people of God – with all languages and cultures renewed with hearts turned to the purpose of the Gospel.

Fire and language cross the branch boundaries, filling creation with praise.

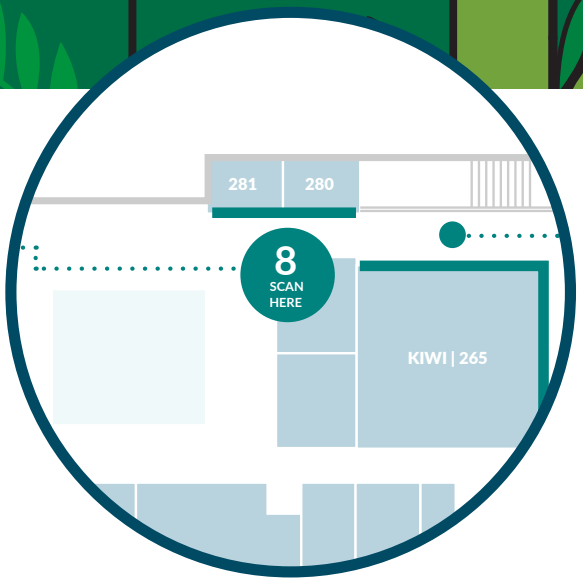
Ko Ngā Hāhi Tō Mātou Hapori. The Church Is Our Community.


KO TE HĀHI
TŌ MĀTOU
HAPORI
THE CHURCH
IS OUR
COMMUNITY


KIWI | 265
7
SCAN
HERE


HE IS
NOT HERE;
HE IS
RISEN



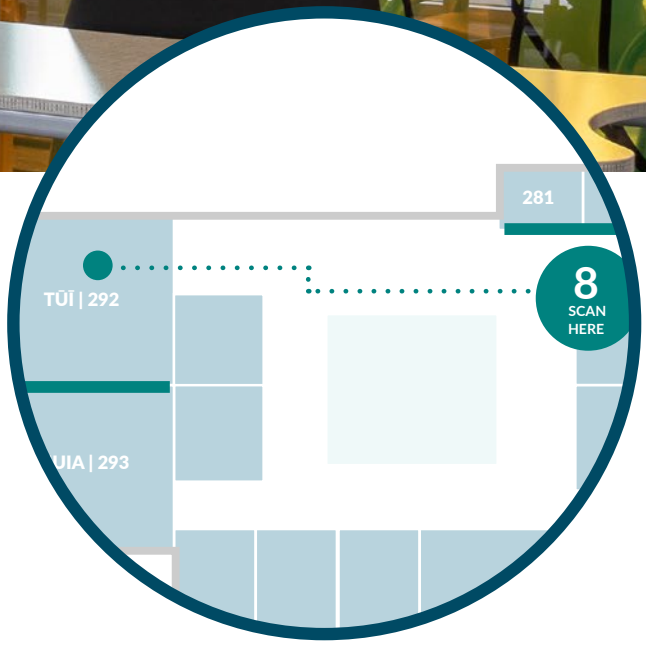


SCENE 8

Story of the Church

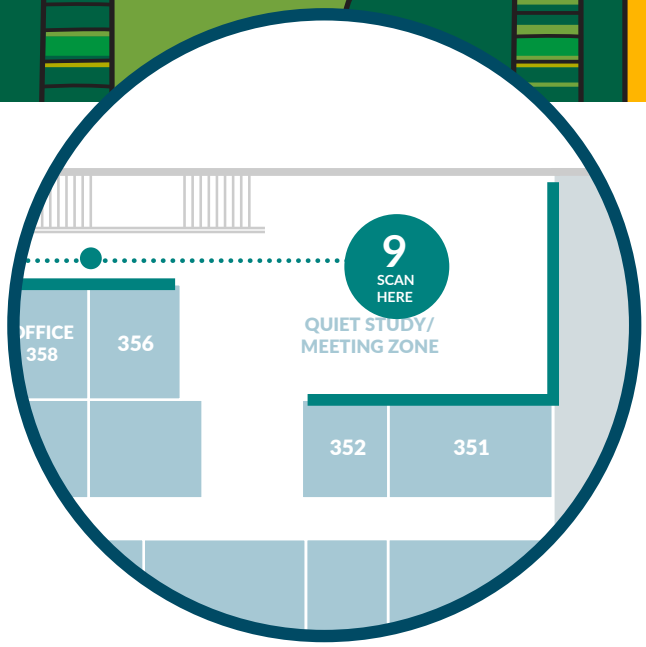
As we continue along the western arm of the campus we see more of the work of the Church. The seven-pronged Menorah reminds us of the fullness of God's promise for his people, his Church. Threads weave together in unity as the wind of the Spirit continues to blow. His work ongoing.





Featured on this separator between two rooms, Tūī wings to and fro, going out into the world then back again, symbolic of the exchange of knowledge. Flocks of Tūī, this choir of birds, feature as a 'cloud of witnesses', proclaiming the good news of Christ. Huia, gone but not forgotten, invites us to lean in to hopeful research, as we live into the restoration of all things. Spirit, wind and fire continue to breathe into this space, the life and inspiration into the study and work of our students and graduates.





SCENE 9
New Creation

As we lift our eyes to Level 3, our gaze rests on new creation.

Ko Te Whakahoutanga Tō Mātou Karangatanga.
Renewal Is Our Vocation

Concluding the biblical story, we finish as we began with a direct representation of the welcome wall. Creation redeemed to full glory. Korimako is toned with sunset colours, and joined by a host of singing birds. Gone is the shadow of what is to come, as we step into renewed space.

Therefore, if anyone is in Christ. the new creation has come.

Rooms 351 & 352. Jerusalem and Temple imagery shown through the Nīkau pillars and blocks of the kingdom city, now gold.

Framed by the promise of renewal and inbreaking of Christ's kingdom, we revisit scenes pointing to new creation. We see Mary and Jesus in the garden, following his resurrection. A redeemed depiction of Adam and Eve. Relationships restored in new creation. The old has gone, the new is coming. As one chapter ends, a new one begins. Plentiful and flourishing flora gives light to the promise of this future.

Tūī sing together, as Clematis blossom, small creatures of creation abound, fronds branch out. Scripture reminds and encourages us all as workers of renewal to 'walk in the way of love, just as Christ loved us and gave himself up for us.'



Renewal continues as we are reminded of Jesus calling to his disciples on the water, their nets brimming with fish. The call extends to us, as all of life is renewed, so that our lives and work become part of the endless stories that are told of what Christ has done. Kōwhai bloom as this story bookends with a scripture from John:

Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written.





ACKNOWLEDGEMENTS

This project drew on the strengths of our Biblical Theology faculty, Māori leadership, Pasifika representatives, and wider college community to develop a concept that is theologically layered, contextualised here in Aotearoa and even more specifically in the whenua of Henderson where the campus is located, reflecting the diverse communities of Laidlaw College. We want to acknowledge the many who have added their ideas and helped us refine and sharpen our concepts - to create a visual narrative that reflects 'us' and our mission in context, but also which tells God's much larger story from Creation to New Creation, that centres on Christ.

The Team

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Credit to Anna Hart Photography and Amanda Aitken for photography featured in this booklet.



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