



HERITAGE NEW ZEALAND  
POUHERE TAONGA

# The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert

## 2 Rhine Street, Island Bay, WELLINGTON

List No. 9873 | Category 1 Historic Place

New Zealand Heritage List/ Rārangi Kōrero - Report for a Historic Place



The Resting Place of Suzanne Aubert, Home of Compassion, Wellington  
(Natalie Marshall, Heritage New Zealand, 25 September 2024)

Report Written by: Natalie Marshall

DRAFT: Last amended 21 January 2025

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## Purpose of the Report:

The purpose of this report is to provide evidence to support the inclusion of The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert in the New Zealand Heritage List/Rārangī Kōrero as a Category 1 historic place.

## EXECUTIVE SUMMARY

The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert, Island Bay, Wellington, have outstanding historical and spiritual significance for their direct association with the Catholic nun, nurse, and social worker Suzanne Aubert (1835-1926), who founded the Daughters of Our Lady of Compassion, the only Catholic order to be initiated in New Zealand. The chapel was a collaboration between architectural firm Structon Group Limited and artist John Drawbridge, and has special aesthetic qualities that evoke a powerful sense of awe and tranquillity. It continues to be the focus for its community's important religious and social events and is a source of pride for its congregation. The final resting place is a testament to Suzanne Aubert's centrality to the order, which continues to make important social and spiritual welfare contributions locally, nationally, and internationally. Furthermore, Aubert has been nominated for canonisation and the resting place is already a site of pilgrimage and education.

The suburb that is now known as Island Bay was named for Tapu te Ranga (List No. 7654, Wahi Tapu), a prominent feature of the bay and an island pā of Ngāti Ira until the 1820s. Following the establishment of Wellington by Pākehā settlers, the nearby township of Island Bay was formed, becoming part of the city in 1903. The subdivision of land and the provision of a tram service led to the growth of the suburb in the early 1900s. In 1900 Suzanne Aubert made an initial purchase of 3.5 acres at Island Bay. After arriving in Auckland in 1860 as part of Bishop Pompallier's last New Zealand Catholic mission, Aubert spent forty years teaching and nursing in the North Island, as well as founding the order, which is also known as the Sisters of Compassion. She settled in Wellington in 1899, where she was to spend most of the remainder of her life, providing compassionate care and raising awareness of society's disadvantaged and vulnerable members. The sisters built Our Lady's Home of Compassion, a large institution for young children, which served until the 1980s when it was demolished along with its associated buildings, and a new complex was developed on the site.

The Home of Compassion's chapel had four temporary homes before the first permanent chapel was built in Wellington. The sisters did not want a traditional form, instead requesting 'something more modern'. The result is a unique and extraordinary space, which, with the addition of the resting place, has significant rarity value. The latter fulfilled a desire to have a place fitting for 'such a remarkable woman', and to accommodate an increasing number of visitors. The bespoke stained-glass windows of the chapel and resting place are key features, imbued with social, historical, and spiritual meaning, their interaction with light brings the interior alive. Views of the natural environment from the interior further strengthens the place's connection with the site and contributes to its sense of peacefulness.

The Home of Compassion complex continues to be owned and managed by the Mother Aubert Home of Compassion Trust Board, which was established in 1917. Public esteem for the place is evident in its ongoing use as a place of worship, retreat, and learning. Meri Hōhepa Suzanne Aubert has an enduring legacy as an important and influential figure in New Zealand and internationally, and the chapel and resting place form a tangible expression of the Catholic faith; and a testament to the energy and devotion of Suzanne Aubert as well as with the commitment of the order, the Trust, coworkers, and benefactors.

DRAFT



## 1 IDENTIFICATION OF PLACE

### 1.1 Name of Place

<b>Current</b>	The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert
<b>Other Names</b>	Our Lady's Home of Compassion Chapel; Our Lady of Compassion Chapel; Home of Compassion Chapel; Final Resting Place of Suzanne Aubert

### 1.2 Location Information

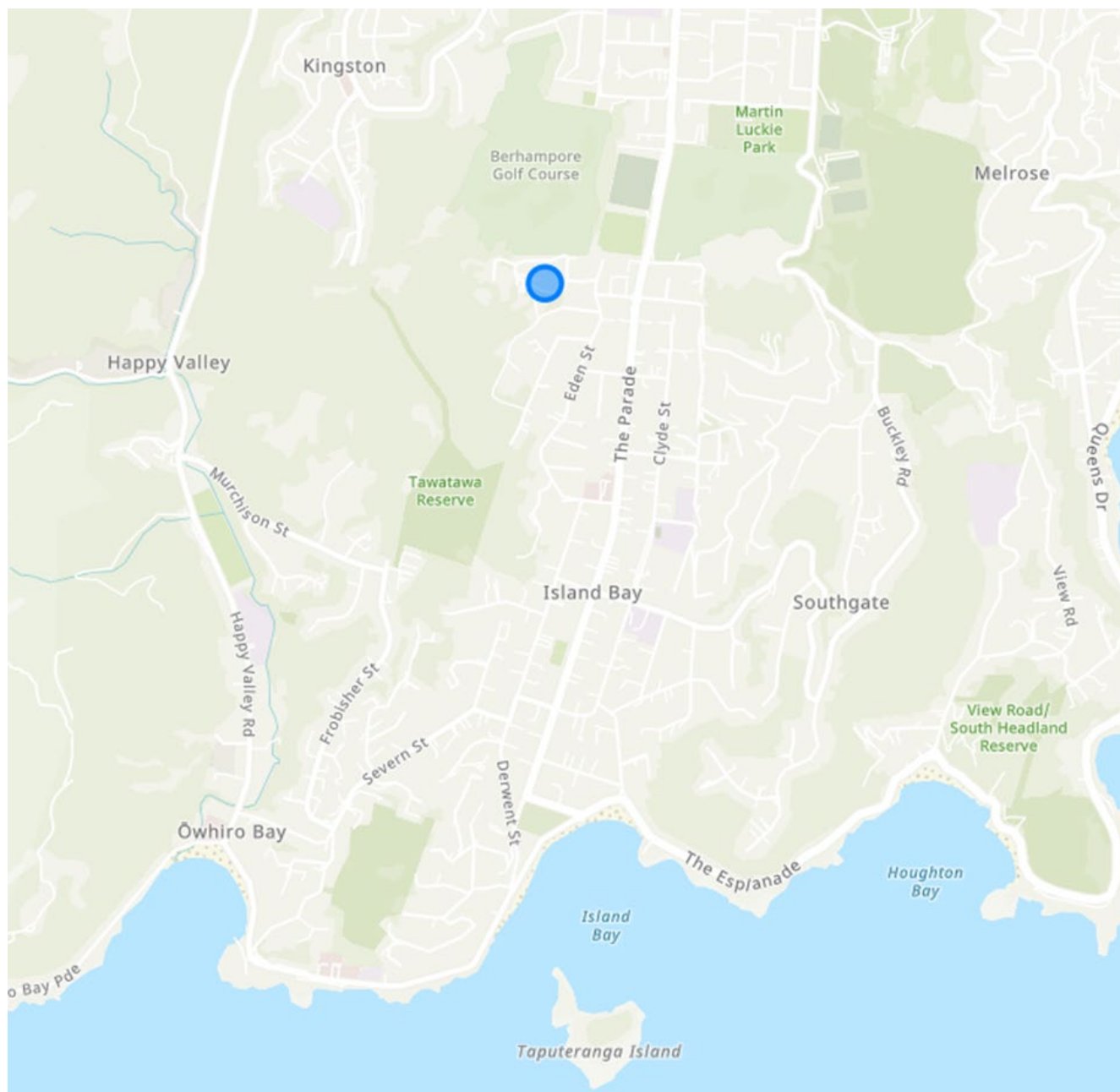
<b>Address</b>	2 Rhine Street, Island Bay, WELLINGTON Wellington
<b>Additional Location Information</b>	GPS 1748170.80m 5423226.49m (centre of complex)
<b>Legal Description</b>	Lot 1 DP 67443 (RT WN38C/112), Wellington Land District
<b>Extent of List Entry</b>	Extent includes part of the land described as Lot 1 DP 67443 (RT WN38C/112), Wellington Land District, and the building known as the Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert thereon and their fittings and fixtures including: all stained-glass windows, cast iron columns, marble tiles and candle shelves, marble baptismal font, marble tabernacle, sacristy wall cabinet, lavabo, bell including wheel and mounts, tomb, mauri stone, Pietà, and the following chattels: portrait of Suzanne Aubert, altar, lectern, two wooden flower stands, two crucifixes, metal and wooden candleholder, wooden candlestand, nativity scene. (See the extent map in section 1 of the listing report)

### 1.3 Map of Extent



**Figure 1** Extent Map. Extent includes part of the land described as Lot 1 DP 67443 (RT WN38C/112), Wellington Land District, and the building known as the Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert thereon and their fittings and fixtures including: all stained-glass windows, cast iron columns, marble tiles and candle shelves, marble baptismal font, marble tabernacle, sacristy wall cabinet, lavabo, bell including wheel and mounts, tomb, mauri stone, Pietà, and the following chattels: portrait of Suzanne Aubert, altar, lectern, two wooden flower stands, two crucifixes, metal and wooden candleholder, wooden candlestand, nativity scene.

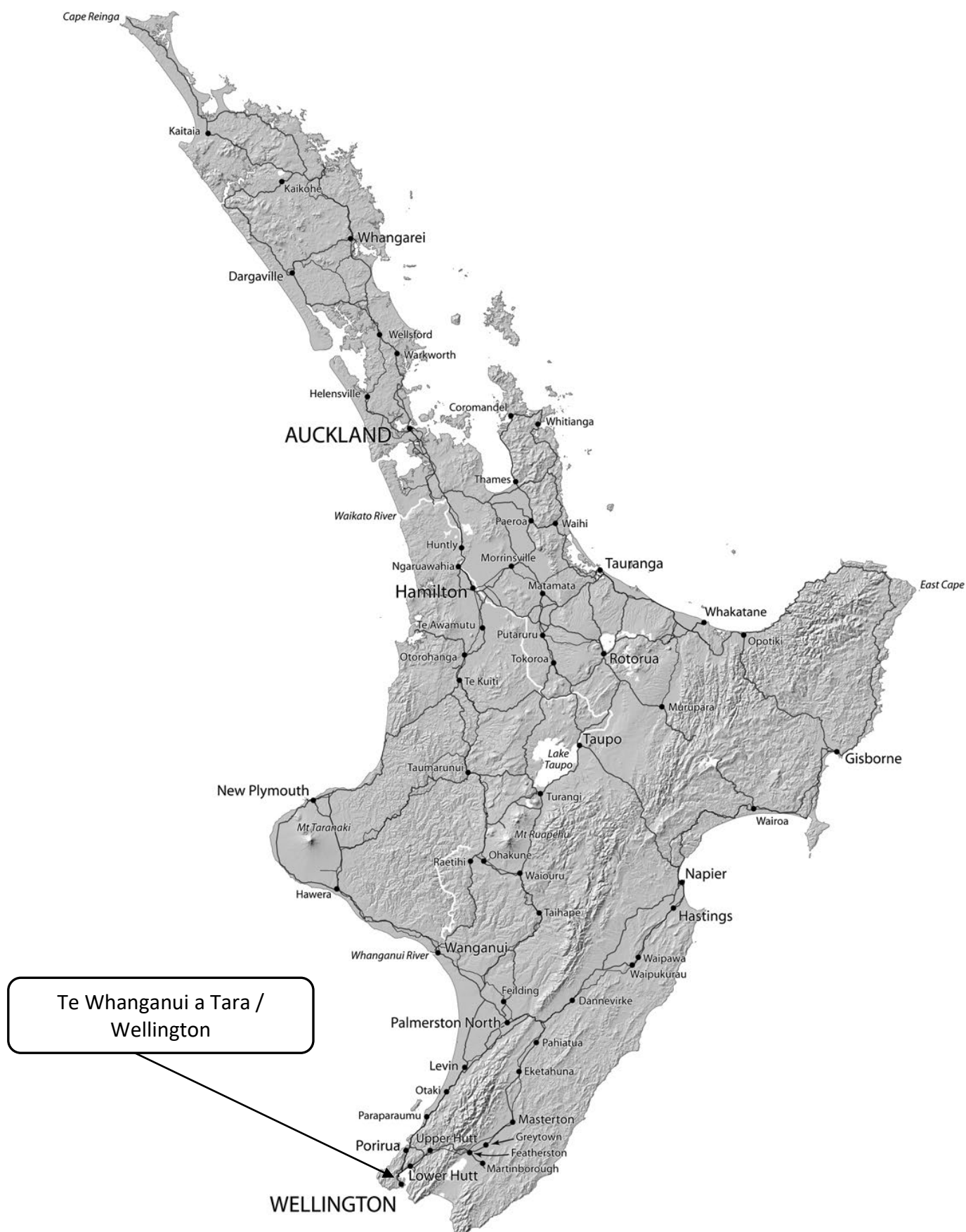
[Image: Heritage New Zealand Pātaka Database]



**Figure 2** Additional Location Map - The Chapel of Our Lady Home of Compassion and the Resting Place of Suzanne Aubert, 2 Rhine Street, Island Bay, Wellington (marked with a blue dot).

[Image: Heritage New Zealand Pātaka Database]





**Figure 3** Location Map of Te- Ika-a- Māui / North Island of Aotearoa New Zealand highlighting the city of Te Whanganui a Tara/ Wellington



## 2 SIGNIFICANCE ASSESSMENT

The Our Lady's Home of Compassion Chapel has outstanding historic, symbolic, and rarity significance for its direct association with Suzanne Aubert. She has been recognised for founding the only Catholic order to be established in New Zealand and the side chapel, which is the final resting place of Mother Aubert, is a testament to her centrality to the order which continues to make important social and spiritual welfare contributions locally, nationally, and internationally. Public esteem for the place is evident in its continued use as a place of worship, education, and pilgrimage. At its heart the place is a tangible expression of Catholic faith; one that required the energy and devotion of Suzanne Aubert combined with the commitment of the order, the Trust, and the congregation.

### 2.1 Assessment of criteria for entrance on the List

This place has been assessed for, and found to possess aesthetic, architectural, historical, social, and spiritual significance or value as required under section 66 (1) of the Heritage New Zealand Pouhere Taonga Act 2014.

#### Aesthetic Significance or Value

The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert is of special aesthetic significance. The building has a unique form, and its interior is visually arresting. Its most significant features are the carefully designed bespoke stained-glass windows that represent symbols from Catholicism and nature and capture the sun as it tracks across the sky, projecting patterns of coloured light into the chapel. The chapel and resting place both have timber ceilings that symbolise a ship or waka and evoke the sense of a journey as well as signifying the importance of a connection with nature. The resulting effect is one of awe, serenity, and peace, and the interaction with light brings the interior alive.

#### Architectural Significance or Value

The chapel is an exceptional example of small-scale ecclesiastic architecture. It exhibits a contemporary design that reflects a considered departure from traditional forms of Christian worship, particularly through the incorporation of bespoke, artist-designed stained-glass windows and the use of plain glass windows, which facilitate a strong connection with the place's natural setting. Dedicated resting places are a rare architectural form and this place is an outstanding example in New Zealand. The design displays an understanding of the resting place's role as a place for reverence and reflection, as well as a place of pilgrimage. The timber ceilings and stained-glass windows of the chapel and resting place provide a sense of unity, while the lower ceiling height of the resting place emphasises the sense of intimacy that is integral to this place. The architectural significance of this place is heightened by the recognition of both the chapel and the resting place by the New Zealand Institute of Architects, who has bestowed awards on both parts of this place, and for the remarkable quality of construction.

## **Historical Significance or Value**

The chapel and resting place have outstanding historical significance for their strong association with Suzanne Aubert, a person of great importance in New Zealand history due to her lifelong dedication and leadership in the fields of education, health, and social welfare. Aubert ministered to the spiritual and religious needs of New Zealanders, engaged in welfare for Māori children, researched Māori medicine, and was an advocate for social justice. Her enduring legacy is seen in the ongoing work of compassion delivered by the sisters, in educational resources including books and exhibitions, and in the Cause for her canonisation. Aubert and the Sisters of Compassion have had a major impact on the lives of many New Zealanders, particularly women and children, and this place represents the ongoing contribution and commitment of the order, as well as the centrality of their faith to their work.

The place has further historical significance through its association with Ross Brown of Strutron Group, an award-winning architect, and John Drawbridge, an artist of national standing. The design of the place is a result of the collaboration of these two people, both of whom are highly respected in their fields.

## **Social Significance or Value**

The place's social significance is evident in it being the chapel at the Mother House of the Sisters of Compassion, and the place of worship for the sisters that reside in Wellington, as well as visitors. Numerous community groups use the space; it has been the venue for significant events such as the funeral of artist John Drawbridge (2005), is visited by school groups from around the country, and is a place of pilgrimage for people of the international Catholic community.

## **Spiritual Significance or Value**

The chapel and resting place has special spiritual significance for their close association with Suzanne Aubert, a current candidate for canonisation. The chapel has spiritual meaning through its primary purpose as a site of worship and as a place for reflection. This is heightened by the work of the Sisters of Compassion, who abide by key overriding principles of Christianity; the sisters continue to work to fulfil their spiritual duty by aiding the less fortunate, irrespective of their background. This place supports the proposed elevation of Suzanne Aubert to sainthood, and her international reputation has positioned the chapel and resting place on the international Catholic pilgrimage trail.

## **2.2 Assessment of criteria to assign a Category on the List**

This place was assessed against the criteria set out in section 66(3) of the Heritage New Zealand Pouhere Taonga Act 2014 and found to qualify as a Category 1 historic place under the following criteria: a, b, e, f, g, h, j, and k.

### **(a) The extent to which the place reflects important or representative aspects of New Zealand history.**

The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert represents the importance and influence of Catholicism and other Christian denominations in the development of New Zealand from the mid-nineteenth century, and the contribution they have made to the spiritual wellbeing of New Zealanders. This purpose-built place is of outstanding significance for its strong association with the Sisters of Compassion, the only Catholic order to have been established in New Zealand and which has endured for over 130 years.

### **(b) The association of the place with events, persons, or ideas of importance in New Zealand history.**

This place has a direct and special association with Mother Aubert who, through her missionary, nursing and social service work, is recognised as a significant and influential figure in New Zealand history. Suzanne Aubert has immense standing in New Zealand's Catholic community, which is reflected in the process for her to become New Zealand's first Catholic saint. The chapel is a special tribute to Aubert, demonstrated through specific features such as the design of stained-glass windows (particularly one that shows Aubert with a child), her sarcophagus and remains, and chattels such as a portrait of Aubert.

### **(e) The community association with, or public esteem for the place**

The Sisters of Compassion, the religious congregation founded by Suzanne Aubert, has demonstrated great esteem for the place by bringing it into being in the first place, for continuing to regularly use the chapel for mass, and for selecting further elements to further enhance the place, such as commissioning a portrait of Aubert. A mass in te reo Māori is held each Sunday, as well as other events that are open to the public, including regular prayer, reflection, and meditation sessions. School groups are frequent visitors. Furthermore, it is a place of pilgrimage for New Zealanders as well as international members of the Catholic community.

### **(f) The potential of the place for public education**

The place has the potential to educate the public on the significance of Catholicism to New Zealanders, the maintenance of religious faith, and the role of Suzanne Aubert, a major figure in the history of this country. It is a publicly accessible place in New Zealand's capital city that is open to the public and specifically set up to receive visitors, both individually and in groups.

### **(g) The technical accomplishment, value, or design of the place**

The Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert is an outstanding example of both chapel and resting place architectural forms. The building possesses value for its design qualities that satisfy aesthetic and functional requirements. Two awards from the New Zealand Institute of Architects (1991 and 2019) substantiate the building's exceptional design values, with the judges emphasising the 'air of

serenity and peace', selection of materials, successful balance of natural light, and for 'packing a sizable punch of singular purpose'.

**(g) The technical accomplishment, value, or design of the place**

The place has outstanding value as a symbol of Suzanne Aubert and the Sisters of Compassion. It possesses special value as Aubert's final resting place and its symbolic value is heightened by the process of canonisation, which has ensured the chapel and resting place are on the international pilgrimage trail.

**(j) The importance of identifying rare types of historic places**

The place is a rare example of the architectural form of a resting place and is the most recent building associated with Suzanne Aubert. No other resting place, which serves as a place of pilgrimage within New Zealand, has been identified.

**(k) The extent to which the place forms part of a wider historical and cultural area**

Located within the complex of the Home of Compassion at Island Bay, Wellington, on land acquired by Suzanne Aubert from 1900, the place is a key part of an area of wider historical and cultural significance that encompasses the legacy of both Aubert and the Sisters of Compassion, as well as Tapu te Ranga Marae, which was founded on land partly gifted by the order.



### 3 SUPPORTING INFORMATION

#### 3.1 Historical Information:

##### *Wellington's tangata whenua*

The first person to visit Te Whanganui a Tara Wellington was Kupe around 950AD, who returned to Polynesia with his people, but left his mark through many placenames still in use today.<sup>1</sup> The Whātonga people were the first to permanently occupy the Wellington area and Te Whanganui a Tara is named after Taraika, son of Whātonga and the founder the Ngāi Tara iwi; his brother Tautoki founded the Rangitāne iwi.<sup>2</sup> The area occupied by Ngāi Tara included the southern coast of Te Ika a Māui and over time they 'melded' with other iwi, becoming known as Ngāti Ira.<sup>3</sup> Fortifications were concentrated on Te Ranga a Hiwa stretching from Matairangi (Mt Victoria) to Uruhau Pā at Island Bay.<sup>4</sup>

In the early nineteenth century, pressure and the threat of attack from northern iwi led to Taranaki iwi migrating south, eventually on to Te Whanganui a Tara, beginning with Ngāti Mutunga and Ngāti Tama in 1824-5.<sup>5</sup> Ngāti Ira were resident in the area when the last of the Taranaki tribes arrived in 1834 – the suburb that is now known as Island Bay was named for Tapu te Ranga (List No. 7654, Wahi Tapu), a prominent feature of the bay and an island pā of Ngāti Ira until the 1820s.<sup>6</sup> Te Āti Awa, Ngāti Tama and Ngāti Mutunga became Wellington's tangata whenua.<sup>7</sup>

##### *Pākehā settlement*

European interest in the area strengthened during the 1820s and 1830s, culminating in the London-based New Zealand Company establishing its first settlement in the region.<sup>8</sup> The company sold land around the harbour of Port Nicholson to investors in Britain, which was later disputed, and after the signing of the Treaty of Waitangi they were prevented from legally negotiating further land sales.<sup>9</sup> The first immigrant ships arrived in early 1840, with a settlement being initially formed near the Hutt River but soon relocated to Lambton Harbour, onto land that had not been sold by Māori.<sup>10</sup> The Wellington settlement grew rapidly from the 1850s, spurred by its recognition as the nation's capital, government immigration schemes, and the development of infrastructure.<sup>11</sup>

A 'significant burst of subdivision activity' took place in Wellington in the late 1870s, including the township of Island

<sup>1</sup> Wellington Tenth Trust, 'Cultural Values Assessment: Refurbishment of Te Matapihi Ki Te Ao Nui Wellington Central Library', Petone, 2022, p. 3.

<sup>2</sup> *ibid.*, p. 3.

<sup>3</sup> *ibid.*, pp. 3-4.

<sup>4</sup> Port Nicholson Block Settlement Trust - Taranaki Whanui ki Te Upoko o Te Kia and Wellington Tenth Trust, 'Cultural Impact Assessment Proposed Building at 55-61 Molesworth Street, Kaiota, Wellington', March 2021, p. 5.

<sup>5</sup> Wellington Tenth Trust, 'Refurbishment of Te Matapihi Ki Te Ao Nui Wellington Central Library', p. 4.

<sup>6</sup> Wellington City Council, *Nga Waahi Taonga O Te Whanganui a Tara: Maori Sites Inventory*, Wellington, 1995; Wellington Tenth Trust, 'Refurbishment of Te Matapihi Ki Te Ao Nui Wellington Central Library', p. 4.

<sup>7</sup> Chris Maclean, 'Wellington region - Early Māori history', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/wellington-region/page-5>, accessed 13 August 2024.

<sup>8</sup> Chris Maclean, 'Wellington region - European arrival', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/wellington-region/page-6>, accessed 13 August 2024.

<sup>9</sup> *ibid.*

<sup>10</sup> Chris Maclean, 'Wellington region - The struggle to survive: 1840-1865', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/wellington-region/page-7>, accessed 13 August 2024.

<sup>11</sup> Chris Maclean, 'Wellington region - From town to city: 1865-1899', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/wellington-region/page-8>, accessed 13 August 2024.

Bay, which was subdivided into 665 sections in 1879.<sup>12</sup> Island Bay became part of Wellington city when Melrose Borough Council amalgamated with Wellington City Council in 1903.<sup>13</sup> One of the conditions of amalgamation was that the suburb, along with Brooklyn and Kilbirnie, would be connected with the central city by a tramline, and a suburban house construction boom occurred between 1901 and 1907.<sup>14</sup>



**Figure 4**

Mother Mary Joseph Aubert, Home of Compassion, circa 1911.  
Ref: ½-197333-F, Crown Studios Ltd Collection, Alexander  
Turnbull Library, Wellington, New Zealand, /records/23242143.

### *Mary Joseph Aubert*

Catholicism was formally introduced to New Zealand in 1838 with the arrival of missionaries led by Bishop Jean-Baptiste Francois Pompallier.<sup>15</sup> Pompallier led six missionary groups to New Zealand, the last of which arrived in Auckland in December 1860 and included Suzanne Aubert.<sup>16</sup> Born Marie Henriette Suzanne Aubert in 1835 in Saint-Symphorien-de-Lay, France, Aubert worked as a nurse with the Daughters of St Vincent de Paul before travelling with Pompallier to New Zealand.<sup>17</sup> Aubert learned te reo Māori during the voyage and worked initially at a Māori girls' boarding school before relocating to the Marist mission station at Meeanee, Hawke's Bay, in 1871.<sup>18</sup> It was there that Aubert began developing herbal remedies, drawing on traditional Māori medicine as well as her nursing experience.<sup>19</sup> Charles Ropitini, Pakipaki representative of the Catholic Parish of Hastings, has argued that the enduring legacy of Suzanne Aubert is in part due to her role in education – many Ngāti Kahungunu leaders, for instance, were taught by Suzanne Aubert as a child.<sup>20</sup>

<sup>12</sup> Humphris, Adrian and Geoff Mew, *Ring Around the City: Wellington's New Suburbs 1900-1930*, Steele Roberts Publishers, Wellington, 2009, p. 34.

<sup>13</sup> *ibid*, p. 66.

<sup>14</sup> *ibid*, pp. 66, 97.

<sup>15</sup> Rory Sweetman, 'Catholic Church', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/catholic-church>, accessed 6 August 2024.

<sup>16</sup> Margaret Tennant, 'Aubert, Mary Joseph', Dictionary of New Zealand Biography, first published in 1993. Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/biographies/2a18/aubert-mary-joseph>, accessed 6 August 2024.

<sup>17</sup> Home of Compassion, *Audacity of Faith: Centennial of the Sisters of Compassion 1892-1992*, Home of Compassion, Wellington, p.9; Tennant, 'Aubert, Mary Joseph', accessed 27 August 2024.

<sup>18</sup> Home of Compassion, *Audacity of Faith*, p. 10.

<sup>19</sup> *ibid*.

<sup>20</sup> 'Suzanne Aubert Footsteps Hawkes Bay Update 2020', YouTube, 14 December 2020.

According to historian Margaret Tennant, Aubert ‘played a major part in a revival of the Marist mission the Wellington diocese.’<sup>21</sup> In 1883, because of her fluency in te reo Māori, Aubert was sent to Hiruhārama (Jerusalem) on the Whanganui River to continue her work at the Marist mission there.<sup>22</sup> She published a Māori-language prayerbook and catechism in 1879 and the *New and Complete Manual of Māori Conversation* in 1885.<sup>23</sup> Aubert had been introduced to rongoā (traditional Māori medicine) by Hoki (Ngā Puhi), one of Bishop Pompallier’s first converts who was also known as Sister Peata; she then ‘absorbed the teachings’ of Māori women who were tohunga rongoā (healing specialists) in Hawke’s Bay and the Whanganui River.<sup>24</sup> Aubert’s herbal remedies (in boxes emblazoned with her image) were distributed commercially from 1891, but the commercial venture ended after Aubert discovered the bottlers had been diluting the product, leading to her destruction of the recipes.<sup>25</sup>



**Figure 5** Mother Mary Joseph Aubert’s medicinal preparations in boxes and bottles, circa 1895. Museum of New Zealand, Te Papa Tongarewa, GH003710/4

In 1861 Suzanne Aubert had become a novice of the Sisters of Mercy, a predominantly Irish order.<sup>26</sup> This association was short-lived; in the following year, Aubert and three other French women formed a new order, the Congregation of the Holy Family.<sup>27</sup> While Aubert was at Hiruhārama with Father Christophe Soulas, Archbishop Francis Redwood permitted the formation of a community of the Third Order Regular of Mary, established in 1884, however it became clear that the community was diverging from the Marist philosophy, so a new diocesan congregation was established in 1892, the Daughters of Our Lady of Compassion, with Mother Aubert as the first superior.<sup>28</sup> Also known as the

<sup>21</sup> Tennant, ‘Aubert, Mary Joseph’, accessed 27 August 2024.

<sup>22</sup> *ibid.*

<sup>23</sup> *ibid.*

<sup>24</sup> Museum of New Zealand Te Papa Tongarewa, ‘Mother Aubert’s Medicines’, <https://collections.tepapa.govt.nz/topic/2077>, accessed 10 December 2024.

<sup>25</sup> Tennant, ‘Aubert, Mary Joseph’, accessed 27 August 2024; Kerryn Pollock, ‘Alternative health therapies - Homoeopathy and naturopathy’, Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/speech/27952/mother-auberts-paramo>, accessed 10 December 2024.

<sup>26</sup> *ibid.*

<sup>27</sup> *ibid.*

<sup>28</sup> *ibid.*

Sisters of Compassion, the order has endured, expanding across the country and the South Pacific, committed to delivering 'compassionate care throughout the community...to those who have very little'.<sup>29</sup>

Upon her death in 1926, Mother Mary Joseph Aubert was described as 'one of the greatest women in public effort and loving self-sacrifice New Zealand has known...one of the most remarkable figures in the life of the past sixty years.'<sup>30</sup> She is remembered in books, an exhibition at the Home of Compassion, and through the home's education efforts. Her work earned her 'an abiding place in the esteem of both Maori and European races throughout the North Island' and the Home of Compassion at Island Bay was regarded as 'the institution which had crowned her life's work.'<sup>31</sup> Acknowledgement of her life's work and contribution continues to the present. Henāre Walmsley, kaitiaki of Te Kainga Community Centre and Marae has stated:

a small French nun...made a huge influence on the Māori people when she came to Aotearoa in 1860...She provided the basis for many prayers, Bible texts and writings in Te Reo Māori, taught to her by her Māori whānau. She developed medicinal remedies based on Māori rongoā shared with her by whānau experts....Many Māori of that time didn't know Suzanne Aubert by her birth name but as Meri Hōhepa, as she was affectionately known and is remembered in the hearts of many Māori to this day.<sup>32</sup>



**Figure 6** Artwork by children who visited the Home of Compassion. Natalie Marshall, Heritage New Zealand, 23 September 2024

### *Our Lady's Home of Compassion*

At Jerusalem the sisters provided 'a vital element of female support absent from almost all previous Catholic missionary efforts in New Zealand.'<sup>33</sup> This took the form of nursing, teaching, and the care of ill and disabled people, predominantly Māori, although Pākehā children were included from 1891.<sup>34</sup> In 1899 Mother Aubert and three of her sisters responded to 'long-standing invitations from Wellington Catholics' and moved to Wellington, where the focus of their work from 1902 was on people with short-term and ongoing health issues, and abandoned children.<sup>35</sup> The

<sup>29</sup> 'Who We Are', Sisters of Compassion, <https://compassion.org.nz/about-us/who-we-are/>, accessed 3 September 2024.

<sup>30</sup> 'The Passing of Mother Mary Aubert', *Manawatu Times*, vol XLIX, issue 3469, 4 October 1926, p. 4.

<sup>31</sup> *ibid*; 'Good Work Ended', *Ashburton Guardian*, vol XLVII, issue 10743, 2 October 1926, p. 4.

<sup>32</sup> Home of Compassion, *The Journey of Compassion Continues: Years 100-125, 1992-2017*, Home of Compassion, Wellington, 2019, p. 50.

<sup>33</sup> Tennant, 'Aubert, Mary Joseph', accessed 6 August 2024.

<sup>34</sup> *ibid*.

<sup>35</sup> *ibid*.



sisters established a soup kitchen, a day nursery, and St Joseph's Home for Incurables in central Wellington, before establishing an institution for young children in the new suburb of Island Bay, named Our Lady's Home of Compassion.<sup>36</sup>

In 1900 Suzanne Aubert made an initial purchase of 3.5 acres at Island Bay, which at that time was considered 'an area to be avoided rather than sought after because of climatic conditions.'<sup>37</sup> Within two years, 32 acres had been acquired by the Sisters of Compassion in Island Bay and Aubert began publicising plans for the home in 1905.<sup>38</sup> On its opening day on 28 April 1907, 'well over two thousand Wellingtonians swarmed over the flat promenade roof of their Home of Compassion with a proprietorial happiness.'<sup>39</sup> The large, imposing building helped secure donations



**Figure 7** Crowd gathered for the opening of Our Lady's Home of Compassion, Island Bay, Wellington, 28 April 1907. Ref: 1/1-024920-G, Sydney Charles Smith Collection, Alexander Turnbull Library, Wellington, New Zealand, /records/23025914.

for the work of the sisters, which were provided to anyone in need, free of charge.<sup>40</sup>

Soon after opening, children were moved from Hiruhārama to the new home in Island Bay.<sup>41</sup> After 1920, the building was extensively altered to incorporate a complete surgical section, which included an operating theatre and wards, and further buildings were added to the site.<sup>42</sup> The home's functions continued to grow, providing for instance, a training school for nurses, and the site welcomed many visitors, including Mother Teresa who stayed overnight during her visit to New Zealand in 1973.<sup>43</sup> In 1972, however, the main building was deemed earthquake prone and it was demolished in early 1988.<sup>44</sup> During the 1980s associated buildings were demolished and a new complex was developed, containing a children's home built in 1982, as well as, an administration building, hospital, long stay wing,

<sup>36</sup> *ibid.*

<sup>37</sup> Home of Compassion, *Audacity of Faith*, p. 61.

<sup>38</sup> *ibid.*

<sup>39</sup> Munro, Jessie, *The Story of Suzanne Aubert*, Auckland University Press with Bridget Williams Books, Auckland, 1996, pp. 260, 273.

<sup>40</sup> *ibid.*, pp. 260-1, 262.

<sup>41</sup> *ibid.*, p. 311.

<sup>42</sup> Home of Compassion, *The Journey of Compassion Continues: Years 100-125, 1992-2017*, Home of Compassion, Wellington, 2019, p. 74.

<sup>43</sup> Home of Compassion, *The Journey of Compassion Continues*, pp. 74, 75.

<sup>44</sup> Home of Compassion, *Audacity of Faith*, p. 80.

and convent.<sup>45</sup> In 2002 a low occupancy rate forced the closure of the hospital and rest home, and in 2012 the Aubert Child Care Centre closed, ultimately leading to a change in direction for the site.<sup>46</sup>

The mid-1960s to mid-1970s was a period of 'unprecedented change in the Church'.<sup>47</sup> The changes to the Home of Compassion in Island Bay reflected broader changes in the provision of health care and shifting social mores from the late twentieth century. Developments such as free public hospital care, introduced with the Social Security Act 1938, and the establishment of the Royal New Zealand Plunket Society, which provided free health and welfare for preschool children, improved the overall health of New Zealanders.<sup>48</sup> Significant changes were also brought about by the introduction of the oral contraceptive ('the pill') in 1961 and increased acceptance of parenthood outside marriage in the latter part of the twentieth century.<sup>49</sup> Aged care also underwent considerable change during this period.

### *Rest, retreat and renewal - A change in focus at the Home of Compassion*

After the closure of the rest home and hospital, the focus of the Home of Compassion site shifted to being a place of rest and retreat, and a space for minority groups that sought to meet community needs outside the health system.<sup>50</sup> Parts of the building were converted into a home for the sisters and the hospital area was refurbished to create a wellness and healing centre.<sup>51</sup> Groups that were invited to share the space included Taoist Tai Chi, Wellington Southern Bays Historical Society, and Therapy Through Art.<sup>52</sup>

By this stage, the Sisters of Compassion had already leased or sold parts of the Island Bay site. In 1974 Bruce Stewart (Te Arawa, Tainui) leased land from the sisters and founded Tapu te Ranga Marae, an urban marae constructed with recycled and salvaged materials.<sup>53</sup> Further land (approximately 19 hectares) was offered by the sisters to the Tapu te Ranga Trust in 1987 with the subdivision taking place in 1989; this land was used to develop marae facilities and establish a forest and bird reserve named Manawa Karioi.<sup>54</sup> In 2000, a year of Catholic jubilee, the sisters forgave remaining debts and gifted the land to Stewart and the marae.<sup>55</sup> After his death in 2017, iwi and Wellington City Council granted Stewart's whānau permission to bury him in the urupā at the marae.<sup>56</sup>

The Home of Compassion complex continues to be owned and managed by the Mother Aubert Home of Compassion Trust Board, which was established in 1917.<sup>57</sup> The centenary of our Lady's Home of Compassion was commemorated

<sup>45</sup> Home of Compassion, *The Journey of Compassion Continues*, pp. 74, 79; Minutes, Town Planning Delegation Committee, Wellington City Council, 22 August 1984, Wellington City Archives, 6/314.

<sup>46</sup> Home of Compassion, *The Journey of Compassion Continues*, pp. 74, 76, 83.

<sup>47</sup> Home of Compassion, *Audacity of Faith*, p. 78.

<sup>48</sup> Linda Bryder, 'Hospitals - Hospital funding and patient entitlement', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/hospitals/page-6> (accessed 10 September 2024); Kerryn Pollock, 'Child and youth health - Primary health initiatives', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/child-and-youth-health/page-6> (accessed 10 September 2024).

<sup>49</sup> Anne Else, 'Adoption - Adoption and single mothers - 1960s and 1970s', Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/adoption/page-3> (accessed 10 September 2024).

<sup>50</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 76.

<sup>51</sup> *ibid*, pp. 74, 76.

<sup>52</sup> *ibid*, p. 76.

<sup>53</sup> McClure, Tess, 'Twenty-five Dollars and a Dream', Spectrum, Radio New Zealand, 10 July 2016, <https://www.rnz.co.nz/national/programmes/spectrum/audio/201807404/twenty-five-dollars-and-a-dream>; 'Tapu Te Ranga Marae Founder Bruce Stewart Dies', Radio New Zealand, 29 June 2017, <https://www.rnz.co.nz/news/te-manu-korihi/334069/tapu-te-ranga-marae-founder-bruce-stewart-dies>.

<sup>54</sup> Letter from R J Evans, Forum Corporation Limited, to Town Clerk, Wellington City Council, 8 May 1989, Wellington City Archives, 36/6945, 'Tapu te Ranga Marae', Manawa Karioi, <https://www.manawakarioi.nz/marae>, accessed 3 September 2024.

<sup>55</sup> McClure, 'Twenty-five Dollars and a Dream'.

<sup>56</sup> *Tapu Te Ranga Marae*, motion picture, Useful Media, 2019.

<sup>57</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 57.

in 2007 with a dinner hosted by the Governor-General the Honourable Anand Satyanand at Government House, a reunion at the Home, a Mass of Thanksgiving attended by almost 600 people, and the release of two postage stamps honour the work of the order.<sup>58</sup>

*'The chapel is the heart of our lives' – Building the first permanent chapel*



**Figure 8**

The first temporary chapel (1907-8) at the Home of Compassion, Island Bay, Wellington. Unidentified photographer, Home of Compassion Archives.

The Home of Compassion's chapel had four temporary homes before its first permanent chapel was built. Architect James O'Dea's plans for Our Lady's Home of Compassion (1906-7) included a chapel on the first floor overlooking the farm.<sup>59</sup> Soon after the Home opened, however, the chapel was moved because it could not accommodate the community of thirty and was on the cooler, southern side of the building; Mother Aubert herself carried the tabernacle to its new location.<sup>60</sup> This chapel was enlarged after 1916.<sup>61</sup> In 1945 the chapel was moved into the former Jubilee Ward where it remained until the 1980s when the building was deemed earthquake-prone and was demolished, along with associated buildings.<sup>62</sup> The chapel was then temporarily housed in a former dormitory in 1984, on the top floor of the archive, and in a community room in 1989, before the sisters commissioned Structon Group Limited to design a new complex for the Island Bay site.<sup>63</sup>

At that time, Sister Joseph described the role of the chapel:

Over the last hundred years, we have waited for our permanent chapel. The chapel is the heart of our lives. It is from here, this centre, that we are spiritually fed to go day by day to share God's love with His people. Every Sister has committed her life to God in one of our Island Bay Chapels. Here, annually, we have made

<sup>58</sup> *ibid*, p. 76.

<sup>59</sup> Plans for the Home of Compassion, James O'Dea, circa 1905, file 824, Erect building in Rhine Street, 18 May 1906, Wellington City Archives.

<sup>60</sup> Home of Compassion, *Audacity of Faith*, p. 71.

<sup>61</sup> Home of Compassion, 'Our Lady of Compassion Chapel', no date, p. 1.

<sup>62</sup> Works Department Building Survey, Home of Compassion Convent, 11 December 1972, Wellington City Archives, 6/314; Home of Compassion, *Audacity of Faith*, p. 71.

<sup>63</sup> Home of Compassion, *Audacity of Faith*, p.80; Barrie, Andrew and Ross Brown, 'Itinerary: Structon Group in Wellington', *Architecture New Zealand*, Issue 3, May 2023.

our Retreats, daily shared in the celebration of Holy Mass; and been fed the body of Christ – not to mention the hours that the Sisters have spent in adoration and prayers before the Blessed Sacrament.<sup>64</sup>

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<sup>64</sup> Home of Compassion, *Audacity of Faith*, p. 70.





**Figure 9**

The second temporary chapel (mid-1908-1945) at the Home of Compassion, Island Bay, Wellington. Unidentified photographer, Home of Compassion Archives.



**Figure 10**

The third temporary chapel (1945-1980s) at the Home of Compassion, Island Bay, Wellington. Unidentified photographer, Home of Compassion Archives



**Figure 11**

The first permanent chapel (1990) at the Home of Compassion, Island Bay, Wellington. Unidentified photographer, Home of Compassion Archives.

The chapel formed part of the third and final stage of the redevelopment and was planned for the south-west corner of the Island Bay site, connected to the newly completed hospital building by a covered walkway.<sup>65</sup> Structon Group Limited, a multi-disciplinary practice, were asked by the sisters not to design a traditional form, but 'something more modern'.<sup>66</sup> The chapel, from the outset, was intended to be very special, with its 'design and craftsmanship combining to make the chapel an expression of our love for God.'<sup>67</sup> The sisters requested stained glass windows and for incorporation of the Stations of the Cross – a depiction of events in the Passion of Christ.<sup>68</sup>

Ross Brown of Structon produced preliminary drawings and conceived of representing the Stations of the Cross as fourteen windows, before commissioning artist John Drawbridge of Island Bay to design the glass.<sup>69</sup>

Drawbridge's designs were 'figurative with a very strong sense of line drawing.'<sup>70</sup> Colour was of high importance, for instance, red was chosen for Stations 1 and 11 to represent blood, anger, and death, and white for the final Station, 'signifying a state of acceptance, purity and tranquillity.'<sup>71</sup> The images were cut by laser out of steel sheets with coloured panes of glass placed behind them.<sup>72</sup> The glass was crafted by Peter Kirby of Paraparaumu.<sup>73</sup> The windows were later described by Drawbridge as 'a celebration of colour', with art historian Damian Skinner asserting '[t]he consensus is that they are a work of genius.'<sup>74</sup>

The commission also included windows for the chapel's entry, tower, altar, and a south-facing window looking to the ocean.<sup>75</sup> These windows designs are abstract, drawing on symbols from Catholicism and nature.<sup>76</sup> The tower windows are designed to bring light down into the chapel and the altar window provide views out onto the complex's gardens and beyond, affording an opportunity for contemplation. The windows capture the sun as it tracks across the sky during the day, projecting patterns of coloured light into the chapel.

Elements of the Home of Compassion building (1906-7) were incorporated into the chapel, including the tabernacle, two cast iron columns from St Anne's Ward, and pieces of marble from the altar.<sup>77</sup> The bell from the old convent was reconditioned and placed in a new steeple at the western end of the new chapel, with its original wheel and mounts.<sup>78</sup> These were augmented with new elements, including a candleholder made by sculptor Tanya Ashken,

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<sup>65</sup> Structon Group Limited, Specification, October 1988, and Calculation Sheet, 25 October 1988, both in file D11734, New Chapel, 12 January 1989, Wellington City Archives.

<sup>66</sup> Structon Group, *Structon*, Structon Group, Wellington, 199-?, unnumbered pages; Salinger, Lesleigh, 'A Challenging Commission', *New Zealand Crafts*, issue 35, Autumn 1991, pp.24-27, p. 24.

<sup>67</sup> Home of Compassion, *Audacity of Faith*, p. 80.

<sup>68</sup> Salinger, p. 24.

<sup>69</sup> *ibid.*

<sup>70</sup> *ibid.*

<sup>71</sup> *ibid.*, p. 26.

<sup>72</sup> Skinner, Damian, *John Drawbridge*, Ron Sang Publications, 2008, p. 157.

<sup>73</sup> Home of Compassion, *Audacity of Faith*, p. 81.

<sup>74</sup> Skinner, p. 157.

<sup>75</sup> Salinger, p. 24.

<sup>76</sup> *ibid.*

<sup>77</sup> There are two accounts of the origin of the altar: gifted by relatives of Sisters Damien and Delphina Seymour; and offered by Sister Hedwige in memory of her parents Mr and Mrs Donovan in 1952. See Home of Compassion, *Audacity of Faith*, p.71; Home of Compassion, 'Our Lady of Compassion Chapel', no date, p.1.

<sup>78</sup> Home of Compassion, *Audacity of Faith*, p.81; Home of Compassion, *The Journey of Compassion Continues*, p.78.

wife of John Drawbridge.<sup>79</sup> Ashken trained as a silversmith in London when she was thirteen years old and has made a number of pieces in silver for New Zealand churches, including Nelson Cathedral.<sup>80</sup>

Construction commenced in February 1989 and the chapel was officially blessed by Cardinal Williams and opened on 25 March 1990.<sup>81</sup> It was awarded a New Zealand Institute of Architects Branch Award the following year, with the jury noting:

[a]n air of serenity and peace appropriate to worship and solitude has been achieved by a sensitive selection of materials, the use of existing elements and a successful balance of natural light.<sup>82</sup>

A major redevelopment of the complex started in early 2016, including the demolition of the former convent (Aubert House) and childcare centre; conversion of the community room, kitchen, and library into a conference room; reconfiguration of part of the former hospital as a retreat and conference centre, including an extension to the Heritage Centre, a café, and new entrance; construction of Lourdes Villas to house the sisters; and an extension to the chapel to house the remains of Meri Hōhepa Suzanne Aubert.<sup>83</sup>

The chapel offers regular events including meditation in the Christian tradition and a contemplative morning mass. In 2012 Te Kāinga Community Centre and Marae asked to use the chapel for their weekly mass; the group has 'a special covenant with the Roman Catholic Archbishop of Wellington, to care for and look after the pastoral needs of Māori Catholic in the Wellington city area.'<sup>84</sup> A Sunday mass in te reo Māori continued to be offered in 2024. The chapel is visited by pilgrims and priests, for instance on 12-16 May 2024 the Federation of Catholic Bishops of Oceania gathered in Wellington and celebrated mass in the chapel.<sup>85</sup>



**Figure 12** The first permanent chapel (1990) at the Home of Compassion, Island Bay, Wellington, prior to the construction of the resting place, circa 2000s. Unidentified photographer, Home of Compassion Archives.

<sup>79</sup> Macdonald, Robert, 'John Drawbridge', *Art New Zealand*, no. 116, Spring 2005, pp. 95-6, p.96.

<sup>80</sup> 'Tanya Ashken', Past Exhibitions, Museum of New Zealand Te Papa Tongarewa, <https://www.tepapa.govt.nz/about/past-exhibitions/tanya-ashken>, accessed 17 September 2024; Jagannath, Thejas, 'Interview with Tanya Ashken – An Artist of Wellington's Beloved Tactile Sculpture', *Medium*, <https://medium.com/interviews-and-articles-on-art-public-spaces/interview-with-tanya-ashken-an-artist-of-wellingtons-beloved-tactile-sculpture-b9fa60bb2719>, 20 July 2023.

<sup>81</sup> Home of Compassion, *Audacity of Faith*, pp. 80, 81.

<sup>82</sup> Barrie, Andrew and Ross Brown, 'Itinerary: Structon Group in Wellington', *Architecture New Zealand*, issue 3, May 2023.

<sup>83</sup> Home of Compassion, *The Journey of Compassion Continues*, pp. 78-9.

<sup>84</sup> *ibid*, p. 48.

<sup>85</sup> *ibid*, p. 77.





**Figure 13**

Funeral procession of Suzanne Aubert at St Mary of the Angels, Wellington, 5 October 1926. Ref: 1/1-038919-F, Crown Studios Ltd Collection, Alexander Turnbull Library, Wellington, New Zealand, [/records/23063072](#).

### *‘A Special Place Worthy of Our Founder’: The Resting Places of Meri Hōhepa Suzanne Aubert*

Mother Aubert died at Our Lady’s Home of Compassion on 1 October 1926, aged 91.<sup>86</sup> Her funeral, held 5 October 1926, was described by a leading contemporary newspaper as the ‘greatest funeral New Zealand has ever accorded any woman’.<sup>87</sup> Originally buried at Karori Cemetery, from 1940 the Sisters of Compassion sought to reinter Mother Aubert in the grounds of the Home of Compassion, Island Bay.<sup>88</sup> On 27 February 1950 the long-anticipated reinternment took place, marked with a small, ‘solemn and touching’ ceremony led by Archbishop McKeefry.<sup>89</sup> The following day, Rure Te Manihera Keremeneta came down from Hiruhārama to pay his respects to Meri Hōhepa Suzanne Aubert. Rure had been one of the pallbearers at Aubert’s funeral in 1926 and in 1950, at over 80 years of age, he ‘conducted a tangi at the crypt and spoke with great feeling about her.’<sup>90</sup> Pietà, a sculpture depicting the Virgin Mary supporting the body of Christ after his death, was placed at the head of the grave.

<sup>86</sup> Margaret Tennant, ‘Aubert, Mary Joseph’, Dictionary of New Zealand Biography, first published in 1993. Te Ara - the Encyclopedia of New Zealand, <http://www.TeAra.govt.nz/en/biographies/2a18/aubert-mary-joseph>, accessed 27 August 2024.

<sup>87</sup> “New Zealand’s Great Loss”, *New Zealand Times*, vol LIII, issue 12570, 6 October 1926, p. 8.

<sup>88</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 19.

<sup>89</sup> *ibid.*

<sup>90</sup> *ibid.*



In 1984, Mother Aubert's remains were transferred a second time to allow a reconstruction programme to proceed and prevent the grave from being overshadowed by a new building.<sup>91</sup> The third resting place was also within the grounds of the Home of Compassion's Island Bay complex, near the site of a building from which a children's home and, subsequently, a daycare centre operated.<sup>92</sup> A quiet ceremony, officiated by Fr R Milne, was held on 6 July 1984 and the grave was marked with a black granite headstone.<sup>93</sup>



**Figure 14**

First resting place (1926-1950). Burial of Mother Mary Joseph Aubert, Karori Cemetery, Wellington, 5 October 1926. Ref: ½-195730-F, Crown Studios Ltd Collection, Alexander Turnbull Library, Wellington, New Zealand, [/records/23108354](#).



**Figure 15**

Second resting place (1950-1984). Statue of Our Lady of Compassion and the grave of Mother Mary Joseph Aubert at the Home of Compassion, Island Bay, Wellington, April 1950. Ref: 114/135/04-F, Evening Post Collection, Alexander Turnbull Library, Wellington, New Zealand, [/records/22748239](#).

On 25 January 2017, a third reinterment took place within an extension to the Home of Compassion's chapel, which had been designed by Hugh Tennent of Tennent Brown architects.<sup>94</sup> The Sisters of Compassion had long wanted:

to create a special place worthy of our founder, where people can come during their busy lives to pray and spend time reflecting on God's goodness shown through the life and vision of Suzanne Aubert.<sup>95</sup>

It was hoped that this final resting place would allow people to 'leave feeling refreshed and at peace, strengthened to resume their busy lives.'<sup>96</sup> In addition to creating a place fitting for 'such a remarkable woman', the sisters wanted to create 'a sacred place to recognise the strong links between Suzanne Aubert, the Sisters of Compassion and Māori'.<sup>97</sup>

<sup>91</sup> Letter from I A McCutcheon, Town Clerk, Wellington City Council, to Mr E Pailthorpe, Funeral Director, Lychgate Funeral Service Limited, Wellington, 26 March 1984, Wellington City Archives, 622947; Home of Compassion, *The Journey of Compassion Continues*, p. 19.

<sup>92</sup> Home of Compassion, *The Journey of Compassion Continues*, p.20; Sisters of Compassion, 'A Historical Hiko Around Suzanne Aubert's Wellington Te Whanganui-a-Tara', 2022, [An-historical-tour-Suzanne-Aubert-pilgrimage-map \(compassion.org.nz\)](#).

<sup>93</sup> Home of Compassion, *The Journey of Compassion Continues*, pp. 19-20.

<sup>94</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 19.

<sup>95</sup> *ibid*, p. 17.

<sup>96</sup> *ibid*.

<sup>97</sup> *ibid*, pp. 19, 78.

The space was also intended to improve accessibility for an increasing number of visitors.<sup>98</sup> Since Aubert's death, 'many people were already acclaiming her as a saint' and support was granted at the New Zealand Catholic Bishops' Conference in 1997 for the initial stage of the process of her canonisation: the Introduction of the Cause of Suzanne Aubert.<sup>99</sup> The Cause has since proceeded, reaching an important milestone in December 2016 when Pope Francis declared Suzanne Aubert 'Venerable'.<sup>100</sup> It is anticipated that the canonisation of Suzanne Aubert will increase recognition of her resting place as a site of pilgrimage.<sup>101</sup>

This final reinterment involved placing Aubert's unopened casket within another casket, which was then sealed; it was transferred using a pulley system devised by building contractors L T McGuinness Limited.<sup>102</sup> A 'private, sacred ceremony' marked the event, with Cardinal John Dew saying a further prayer before Suzanne Aubert's remains were reinterred in a vault within the newly constructed annex to the chapel.<sup>103</sup> A sarcophagus of Waitaha stone from the Waitaha River in Westland was then placed over the tomb; it bears the inscription 'Suzanne Aubert Meri Hōhepa 19 June 1835-1 October 1926'.<sup>104</sup>



The final resting place was officially opened on 14 October 2017 with a blessing ceremony for the new crypt and a rededication ceremony for the chapel, an event which coincided with the 125th anniversary of the founding of the Sisters of Compassion.<sup>105</sup> The day started with a karakia (dawn blessing), followed by a mihi whakatau (formal welcome and speeches) and a miha (Māori mass) led by Cardinal John Dew.<sup>106</sup>

In 2019, the resting place was the winner of the Te Kāhui Whaihanga New Zealand Institute of Architects' Wellington Architecture Award for small projects. It was noted that:

[I]ike Mother Aubert herself, this chapel is quiet, demure and unassuming, yet capable of packing a sizable punch of singular purpose... a fitting and final memorial to a woman whose life was animated by rongoā and compassion.<sup>107</sup>

**Figure 16**  
Third resting place (1984-2017). Home of Compassion, *The Journey of Compassion Continues: Years 100-125, 1992-2017*, Home of Compassion, Wellington, 2019.

<sup>98</sup> *ibid*, p. 78.

<sup>99</sup> *ibid*, p. 17.

<sup>100</sup> *ibid*.

<sup>101</sup> 'Chapel for Mother Aubert', Tennent Brown Architects, <https://tennentbrown.co.nz/projects/spirit/chapel-for-mother-aubert>, accessed 27 August 2024.

<sup>102</sup> 'Home of Compassion', L T McGuinness Limited, <https://ltmcguinness.co.nz/project/home-of-compassion/>, accessed 2 September 2024.

<sup>103</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 19.

<sup>104</sup> *ibid*, p. 79.

<sup>105</sup> 'Resting Place of Suzanne Aubert Officially Opened', Venerable Suzanne Aubert, <https://suzanneaubert.co.nz/resting-place-of-suzanne-aubert-officially-opened/>, accessed 12 August 2024.

<sup>106</sup> 'Resting Place of Suzanne Aubert Officially Opened', Venerable Suzanne Aubert, <https://suzanneaubert.co.nz/resting-place-of-suzanne-aubert-officially-opened/>, accessed 13 September 2024.

<sup>107</sup> 'Chapel for Mother Aubert', Te Kāhui Whaihanga New Zealand Institute of Architects, <https://www.nzia.co.nz/awards/local/award-detail/8006#!>, accessed 12 August 2024.





**Figure 17** Final resting place (2017). Natalie Marshall, Heritage New Zealand, 25 September 2024

### 3.2 Physical Information:

#### *Current Description*<sup>108</sup>



**Figure 18** Entrance to the Home of Compassion, Wellington, looking west

#### *Site*

The Chapel of Our Lady of Compassion Chapel and the Resting Place of Suzanne Aubert are part of Our Lady's Home of Compassion complex on a hillside in the north-west corner of Island Bay on Wellington's south coast. The Home of Compassion is nestled between residential housing, Wellington's town belt, and Tapu te Ranga Marae. The complex occupies 3.8 hectares. A circular driveway directs visitors through a canopy of trees; its grounds are richly planted with native trees and plants, which attract birdlife and signal arriving at a place that is removed from the city.

Its structures are built around a central courtyard and connected by sheltered courtyards and colonnaded walkways. The spaces within the complex include: the congregation's main office, a conference and retreat centre, the Suzanne Aubert Heritage Centre, Cloister Café, and the chapel and resting place. The landscaping was upgraded in 2019 by Studio Pacific Architecture, with the aim of enhancing the complex's beauty and tranquillity.<sup>109</sup> Pathways lead to a central courtyard with curved edges and running water. There are numerous benches, which encourage people to rest and reflect.

<sup>108</sup> This description is based on Natalie Marshall, 'Site visit to the Our Lady's Home of Compassion', 23 September 2024 (copy on Heritage New Zealand Pouhere Taonga Central Region file 12004-691), and all photographs taken by Natalie Marshall, unless stated otherwise.

<sup>109</sup> Landscape Architects Tuia Pito Ora, 'Adding to the Serenity of our Lady's Home of Compassion', *Landscape Architecture New Zealand*, <https://www.landscapesharchitecture.nz/landscape-architecture-aotearoa/2019/5/6/r8nqgrxk5wrzwhozezi7khtqx55e86>, 7 May 2019.



## Exterior



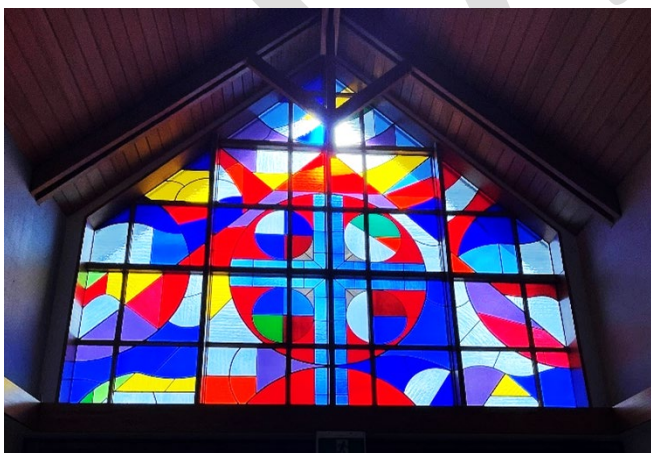
**Figure 19** Entrance to the chapel, bell tower visible on right



**Figure 20** Western elevation of the Resting Place of Suzanne Aubert

The chapel is on the south-west corner of the complex. It is a single storey building with reinforced concrete foundations and floor slab, timber framed walls and roof, aluminium windows, and corrugated iron roofing.<sup>110</sup> Its main entrance, on the northern elevation facing the central courtyard, was altered in 2017 to include electronic doors when the chapel was extended to include the resting place. The chapel is clad in brick and vertical painted weatherboards and the resting place is solely red brick. There are two towers: one which houses the chapel bell and another that sits above the entrance, which draws light into the chapel and is topped with a cross.

The chapel has a steep gable roof, and the resting place has a bisected sloping roof that meets at its lowest point in the north-west corner. The northern elevation of the resting place features a cross of protruding red bricks and a row of four small stained-glass windows. The east elevation has a narrow window. The western elevation features a stained-glass window that faces a water feature with a mauri stone from Jerusalem/Hiruhārama. The southern elevation has the largest window and looks out onto a garden of predominantly native plants.



**Figure 21** Chapel entry window above main entrance, interior.



**Figure 22** Eastern elevation of the Chapel of Our Lady of Compassion

<sup>110</sup> Structon Group Limited, Specification, October 1988, in file D11734, New Chapel, 12 January 1989, Wellington City Archives.





**Figure 23** Southern wall of the chapel, with the last seven Stations of the Cross windows on the left

### *Chapel windows*

The entry window, which is above the main entrance, takes the form of a cross (Christ's sacrifice) within a circle (infinity) within a triangle (the Blessed Trinity).<sup>111</sup> The windows of the tower are above the entry window, and they include glass of varied colours in abstract shapes. Behind the altar are three large, clear panel windows in a slight arc, which replaced the original window due to it leaking in about 2017; the central part of this window originally featured a cross in glass bricks. This window provides a view of the complex and Island Bay. Two abstract stained-glass windows sit above the altar window, a triangular one in the apex and a circular one below, the latter referencing rose windows of European cathedrals. On the southern elevation are two rectangular windows that each have six panels in shades of blue glass in an abstract form, suggestive of the sea and sky, which they face. The fourteen windows representing the Stations of the Cross straddle two walls and are not visible from the exterior.

<sup>111</sup> Van Treeck, Carl, and Aloysius Croft, *Symbols in the Church*, The Bruce Publishing Co., Milwaukee, 1936, pp. 8, 22.





**Figure 24** Northern elevation of the Resting Place of Suzanne Aubert, pond and mauri stone on right

### *Resting Place windows*

The largest window is clear glass and faces south, affording a view of the complex's garden and the neighbouring town belt. There are three sets of stained-glass windows. In the eastern elevation are the windows known as Matariki (the Māori New Year and a depiction of the constellation Pleiades), which receive the morning sun. This narrow frame features a depiction of the constellation drawn by Brenda Solon, a senior architect with Tennent Brown; a cross; and a depiction of the landscape around Hiruhārama/Jerusalem based on a work by John Drawbridge.<sup>112</sup> The Matariki and Resurrection windows were made by Olaf Wehr-Candler of Pukerua Art Glass Studio, Pukerua Bay.<sup>113</sup>

The northern wall features tīpuna (ancestral) windows made and designed by Michael Pervan from the John the Baptist Studio in Auckland, showing: Suzanne Aubert with a child; the Curé d'Ars; Peata, who was baptised by Pompallier in 1840 and mentored Suzanne Aubert in rongoā (Māori medicine); St John Vianney, spiritual mentor; and Mother Cecilia Crombie, who succeeded Suzanne Aubert, with Sr Angela Möller, who was Suzanne Aubert's secretary.<sup>114</sup> The final set, in the western wall, shows the rippling of the pool outside and is a single window known

<sup>112</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 79.

<sup>113</sup> *ibid.*

<sup>114</sup> *ibid.*

as the fifteenth Station of the Cross, 'Resurrection', based on a watercolour by John Drawbridge. It was gifted by Drawbridge's family and the John Drawbridge Trust.<sup>115</sup> It is possible to view the fourteenth Station of the Cross in the chapel when standing in front of this window.



**Figures 25 - 26** North (left) and east (right) windows, Resting Place of Suzanne Aubert

### *Interior*

The chapel is entered by way of glass doors through a foyer, to the right of which is a pattern that represents the Whanganui River and is an important motif for the Sisters of Compassion.<sup>116</sup> The key features of its interior are beams of New Zealand Douglas Fir and concrete column supports.<sup>117</sup> A tube draws light to the altar. Two cast iron columns from the original Home of Compassion were included and are visible from the interior and exterior, one in the southern elevation and the other in the western elevation. Further repurposed elements include four wall tiles and candle shelves made of marble from the original altar; these are fixed to the walls within the chapel, along with an additional shelf of marble. There are two preparation rooms, including a sacristy.

The resting place for Suzanne Aubert is entered from the chapel; there is no door, showing the strong connection between these two spaces. It has tinted concrete walls, a curved slatted ceiling with strip lighting around its perimeter, and small spotlights in the shape of the Southern Cross constellation above the stone sarcophagus that holds Aubert's remains. The ceiling height is much lower than that of the chapel, contributing to the intimacy of this space and accentuating the vastness of the chapel.

<sup>115</sup> *ibid.*

<sup>116</sup> Home of Compassion, 'The Chapel of Our Lady of Compassion', no date, p. 1.

<sup>117</sup> Strutron Group Limited, Calculation Sheet, 25 October 1988, in file D11734, New Chapel, 12 January 1989, Wellington City Archives.



A particular feature of the interior is the interaction between the stained-glass windows and light, which brings the interior alive. The windows capture the sun as it tracks across the sky, projecting changing patterns of coloured light into the chapel. Another key feature of the chapel and resting place are curved timber ceilings that resemble a ship or waka.



**Figure 27** Original altar and postulant, Home of Compassion, 14 September 1957. Evening Post Collection, Alexander Turnbull Library, Wellington, New Zealand, EP/1957/3811-F, [/records/23150645](#)

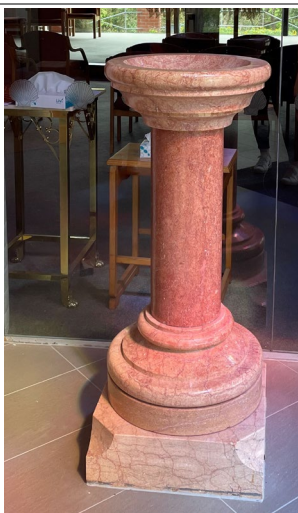


### Chapel bell, wheel and mounts

Originally located in the preceding Home of Compassion chapel; refurbished circa 2017.<sup>118</sup>

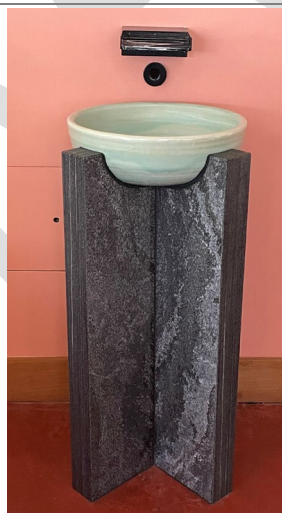
### Columns (southern and western elevations)

Visible from both the interior and exterior, these two cast iron columns were repurposed from the former St Anne's Ward in the original Home of Compassion building.



### Font

The rose-marble holy water font is in the entry to the right of the chapel doors. It is made from one of two pedestals from the Home of Compassion building (1907-1980s), which originally displayed statues of angels on either side of the altar.



### Lavabo

Schist base with light green ceramic bowl, located to the right of the altar on the western wall of the chapel.



### Marble tiles and candle shelves

Four sets of wall tiles and candle shelves made of marble from the original altar. The wall tiles feature gold crosses

<sup>118</sup> Home of Compassion, *The Journey of Compassion Continues*, p. 78.





**Mauri stone**

In pool on the western elevation of the resting place. From Jerusalem /Hiruhārama on the Whanganui River.<sup>119</sup>



**Pietà**

The Pietà is visible through an expansive window in the resting place. It was ordered for Suzanne Aubert by Father Mahoney from an Italian firm based in Chicago and was made from Carrara marble in Italy with an inscription on the pedestal that reads: 'Institute of the Daughters of Our Lady of Compassion, established under the authority and direction of His Grace, Most Reverend Francis Redwood, S.M., D.D., Archbishop of Wellington, Metropolitan of New Zealand'.<sup>120</sup>



**Sacristy wall unit**

Wooden unit with cupboards and drawers and carved cross, mounted on the wall of the sacristy. Previously in the sacristy of the third temporary chapel (1945-1980s), where it was used for storing the vessels used during religious ceremonies.



**Sarcophagus**

Constructed of schist from the Waitaha River, Westland; it bears the inscription 'Suzanne Aubert Meri Hōhepa 19 June 1835-1 October 1926'. A kōwhaiwhai pattern runs along the foot; it is a copy of a carving used in the altarpiece at St Joseph's church in Jerusalem/Hiruhārama and represents the waters of the Whanganui River.<sup>121</sup> At the head is a pikarua (infinity) symbol, which denotes the 'unending inter-woven path of Meri Hōhepa Suzanne Aubert's life of faith and service.'<sup>122</sup>



**Tabernacle**

Marble sacramental house where the Eucharist (consecrated communion hosts) are stored. Fixed to the southern wall of the chapel.

<sup>119</sup> Pers comm Sr Josephine Gorman to Natalie Marshall, 21 October 2024, copy on Heritage New Zealand Central Region file 12004-691.

<sup>120</sup> Home of Compassion, *The Journey of Compassion Continues*, p.53; Home of Compassion, 'The Chapel of Our Lady of Compassion', no date, p. 6.

<sup>121</sup> Home of Compassion, 'The Chapel of Our Lady of Compassion', no date, p. 4.

<sup>122</sup> *ibid.*

### 3.3 Chattels

This List entry includes chattels that contribute to the heritage significance of the place.



**Altar**

Black and natural wooden base with a trapezium-shaped wooden top that is inlaid with marble from the original altar of the Home of Compassion chapel (1907-1980s).



**Candleholder**

Sculptor and silversmith Tanya Ashken was commissioned by the Sisters of Compassion to make this candleholder, which stands near the tabernacle.<sup>123</sup> It features a 'flowing birdlike shape' that mirrors both the natural forms represented in the chapel's stained glass and the natural setting visible through the altar windows.<sup>124</sup> It sits upon a silver rod and a carved base of New Zealand silver beech.<sup>125</sup>



**Two crucifixes (behind altar and northern wall)**

Wooden crosses with plaster representations of Jesus. The one in the top image is displayed to the left of the entrance to the chapel. The one in the bottom image is displayed behind the altar. The latter was originally displayed within one of the previous temporary chapels at the Home of Compassion. Both are inscribed with the abbreviation INRI.



**Lectern**

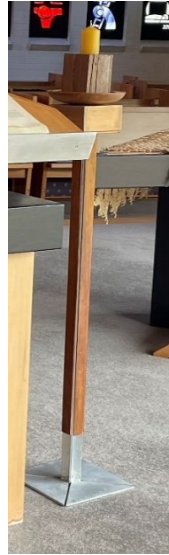
Black and natural wooden pedestal on which sits a slanted top with a metal ledge. Its design has commonalities with that of the altar.

<sup>123</sup> Salinger, Lesleigh, 'A Challenging Commission', *New Zealand Crafts*, Iss. 35, Autumn 1991, pp. 24-27, p. 26.

<sup>124</sup> *ibid.*

<sup>125</sup> *ibid.*





### Two flower stands

The pedestals are wooden newel posts from the staircase of the Home of Compassion building (1907-1980s), topped with black wooden stands. The one in the left image stands between the first set of the Stations of the Cross windows and the main entrance to the chapel. The one in the right image stands in the south-east corner of the chapel.

### Candlestand

Wooden and metal pedestal with a multi-shaped stand for a candle. The candlestand is located between the altar and the lectern. The stand belonged to the Home of Compassion. The stand was made by Gerard Duignan. The candle sits on top of a piece of a 130-year-old Jara post that was carved by Roger Havell; one of its lined sides was cut with a fine saw, representing the heart of Christ, with the smooth side representing the cross of God the Son giving light and life.<sup>126</sup>



### Nativity scene

Eleven-piece painted plaster Christmas crèche depicting the birth of Jesus, comprising: an angel, Jesus, Mary, Joseph, the Magi (the Three Kings or Wise Men), shepherds with a dog and a lamb, a donkey, and an ox. The set was ordered from Italy by Suzanne Aubert circa 1925 and has been repainted in rich, vibrant colours over the years.<sup>128</sup> It is housed in a built-in cupboard with a roller door on the eastern wall of the chapel, which serves as a display space when the door is raised.



### Portrait of Meri Hōhepa Suzanne Aubert<sup>127</sup>

Oil painting of Meri Hōhepa Suzanne Aubert, which was commissioned by the Sisters of Compassion circa 2010s and hangs on the south wall of the chapel. It is the work of the Studio of St John the Baptist, an Auckland-based studio that specialises in sacred art and iconography. The artwork depicts Suzanne Aubert in full habit with a medallion around her neck. She is holding a prayer book and kawakawa leaves, which symbolise her 'vast knowledge of natural health remedies.' The background shows the Whanganui River and Hiruhārama/ Jerusalem.

### 3.4 Comparative Analysis

The form of the Chapel of Our Lady of Compassion is a departure from both its predecessors at the Home of Compassion and most chapels in this country. Chapels that bear similarities with this place are few, but include Futuna (Wellington, List No. 7446) and Bishop Selwyn Chapel in Auckland (2016). Futuna (1961) is an example of the 'creative unity' between architect John Scott and artist Jim Allen, with its stained-glass windows being a particular feature of this significant place. The curved ceiling of Bishop Selwyn Chapel resembles that of the Chapel of Our Lady of Compassion and the Resting Place of Suzanne Aubert, and views of the outdoors afforded by clear windows is a further similarity.

Resting places for significant people in New Zealand history include Michael Joseph Savage's grave site, which is within a gun bunker originally built in 1885 at Bastion Point, Auckland, and includes a garden, reflecting pool, and tall obelisk. The place has a strong connection to its wider landscape; visitors view the monument with the ocean and Rangitoto Island in the background. A further example is the Truby King Mausoleum (Wellington, List No. 4430), which forms part of the Truby King Historic Area (List No. 7040), the site of King's house and the Karitane hospital and factory. It is unusual in this country for a woman to be given a public resting place and for such sites to be places of pilgrimage.

#### Associated List Entries

- St Joseph's Church (Catholic), Jerusalem/Hiruhārama (List No. 161, Category 1 historic place)
- St Joseph's Convent (Catholic), Jerusalem/Hiruhārama (List No. 961, Category 1 historic place)
- Home of Compassion Crèche (Former), Wellington (List No. 3599, Category 1 historic place)
- Church of the Immaculate Conception, Pakipaki (List No. 9955, Category 1 historic place)

<sup>126</sup> Pers comm Sr Josephine Gorman to Natalie Marshall, 21 October 2024, copy on Heritage New Zealand Central Region file 12004-691.

<sup>127</sup> Home of Compassion, *The Story of Venerable Suzanne Aubert Meri Hōhepa*, Sisters of Compassion, Wellington, no date, inside front cover.

<sup>128</sup> Pers comm Sr Josephine Gorman to Natalie Marshall, 23 September 2024, copy on Heritage New Zealand Central Region file 12004-691.

## 4 APPENDICES

### 4.1 Appendix One: Construction and Use Information

#### Key Physical Dates

Construction Type	Date	Description
Designed	1989	Chapel
Original Construction	1989 - 90	Chapel
Designed	2016	Resting Place
Refurbishment/renovation	2016-17	Chapel
Addition	2016-17	Resting Place

#### Construction Materials

Aluminium, brick, cement, glass, marble, concrete, wood (Pinus Radiata, New Zealand Douglas Fir, Rimu, New Guinea Kwilla)

#### Construction Professionals

<b>Architect</b>	Structon Group Limited	Original construction - Chapel
<p>Structon Group Limited developed in 1944 from the merger of two architectural practices: the partnership of John Sydney Swan and William Lavelle, and the firm Muston &amp; Associates. The multi-disciplinary practice had offices in Wellington, Auckland, and Palmerston North, and their work spanned the country, with commissions extending over a wide range of building types. The projects for which the firm received New Zealand Institute of Architects awards include the War Memorial Library and Little Theatre (Lower Hutt, 1956), NZ Racing Conference Building (Wellington, 1961), Physics and Engineering Laboratory (Gracefield, 1983), and the Chapel of Our Lady's Home of Compassion (Wellington, 1991). Significant members of staff included Ron Muston, Keith Cooper, Ross Brown, and Ian Athfield. Despite successes, the financial downturn that followed the 1987 stock market crash brought the practice to an end.</p>		
<b>Artist</b>	John Drawbridge	Stained Glass Windows - Chapel
<p>John Drawbridge (1930-2005) was a Wellington-based artist who studied at Wellington Technical College Art School (1947), Wellington Teachers Training College (1948), Central School of Arts and Crafts in London (1957), and in Paris (1960).<sup>129</sup> He worked as an art advisor to the Education Board in Wellington and an assistant lecturer in art at Wellington Teachers Training College. He completed a mural for New Zealand House (1963) before returning to New Zealand.<sup>130</sup> Further works include a mural for the New Zealand</p>		

<sup>129</sup> Skinner, Damian, 'John Drawbridge', in Skinner, Damian, *John Drawbridge*, Ron Sang Publications, 2008, p. 20-43, p. 24-5; Macdonald, Robert, 'John Drawbridge - the Student Years', in Skinner, Damian, *John Drawbridge*, Ron Sang Publications, 2008, p. 12-19, pp. 15, 18.

<sup>130</sup> Macdonald, Robert, 'John Drawbridge - the Student Years', in Skinner, Damian, *John Drawbridge*, Ron Sang Publications, 2008, p.12-19', p.18; Macdonald, Robert, 'John Drawbridge', *Art New Zealand*, no. 116, Spring 2005, pp. 95-6, p. 96.

pavilion at Expo '70 in Osaka, Japan and a mural for Parliament Buildings in Wellington.<sup>131</sup> In 2002, Wellington City Gallery mounted a retrospective of his work titled *Wide Open Interior*.<sup>132</sup> Drawbridge's funeral service was held at the Chapel of Our Lady of Compassion.<sup>133</sup>

<b>Carpenter</b>	Brian Eadie of R H Freeman Ltd	Lasercutting: Original construction - Chapel
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<b>Sculptor</b>	Tanya Ashken	Sculptor and silversmith: Original construction - Chapel candleholder
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Born in London in 1939, Joan Tanya Handley Drawbridge, known as Tanya Ashken, studied silversmithing in London when she was thirteen years old. She went on to study sculpture in Paris in 1960 and London. Ashken emigrated to New Zealand with her husband, John Drawbridge, in 1963, settling in Island Bay, Wellington. She has produced a diverse body of work as a sculptor, silversmith, and jeweller, including the ferro-cement public sculpture Albatross (1986), which is displayed on Wellington's waterfront, and pieces in silver for New Zealand churches. Her practice 'responds to the energy and rhythms of the world around her.'

<b>Landscape Architect</b>	Studio Pacific Architecture	Original Construction - Resting Place
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<b>Architect</b>	Tennent Brown Architects Ltd	Original construction - Resting place
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<b>Builder</b>	L T McGuinness Limited	Original construction - Resting place
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<b>Engineer</b>	Spencer Holmes Ltd	Original construction - Resting place
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<b>Carpenter</b>	Pukerua Glass Studio (Olaf Wehr-Candler):	Original construction - Resting place
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<b>Artist</b>	John the Baptist Studio, Auckland	Original construction - Resting place
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## Site Usage

General Use Type	Specific Use Type	Status
<b>Commemoration</b>	Memorial - Particular person or group	Current
<b>Funerary Sites</b>	Mausoleum/Tomb/Vault/Ossario	Current
<b>Religion</b>	Chapel	Current

<sup>131</sup> Macdonald, Robert, 'John Drawbridge', *Art New Zealand*, no. 116, Spring 2005, pp. 95-6, p. 95.

<sup>132</sup> *ibid.*

<sup>133</sup> *ibid.*



## 4.2 Appendix Two: Sources

### Sources available and accessed

The Home of Compassion has produced two publications that provide a good summary of the history of the order, as well as their services and facilities, from 1892 to 2017. The order's website and journal articles about the design of the chapel also proved valuable. Damien Skinner's work on John Drawbridge (2008) and Lesleigh Salinger's article in *New Zealand Crafts* (1991) helped place Drawbridge's designs within the broader context of his practice and provided pertinent information about the creation of the chapel windows. Histories of the life of Suzanne Aubert were consulted, including Jessie Munro's 1996 biography and Margaret Tennant's *Dictionary of New Zealand Biography* entry.

Primary documents that have been of particular use include original plans for both the chapel and the resting place and supporting resource consent documents. Historical photographs provided useful information about the preceding chapels and resting places, which helped answer questions about the bold designs of the new structures and the incorporation of historical elements. Due to the recent construction of this place, it was difficult to locate records that documented personal experiences of the chapel and resting place, although the documentary *Gardening With Soul* (2013) sheds light on the Home of Compassion in the early 21st century. Nevertheless, there is sufficient evidence of this place being used and valued by its communities.

### Further reading

*Gardening With Soul*, documentary film, directed by Jess Feast, POP Film Ltd, Wellington, 2013

Home of Compassion, *Audacity of Faith: Centennial of the Sisters of Compassion 1892-1992*, Home of Compassion, Wellington, 1992

Home of Compassion, *The Journey of Compassion Continues: Years 100-125, 1992-2017*, Home of Compassion, Wellington, 2019

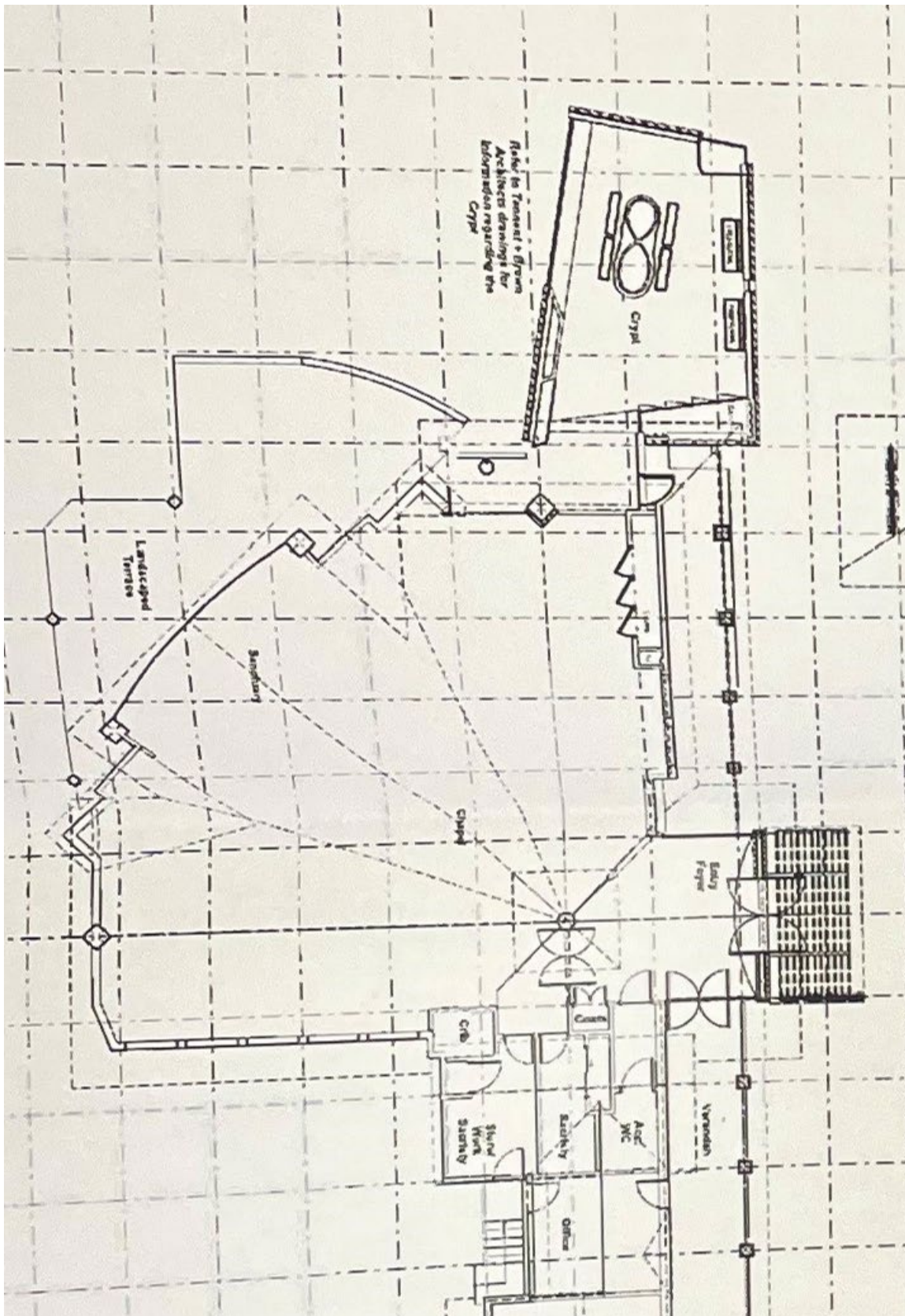
Munro, Jessie, *The Story of Suzanne Aubert*, Auckland University Press with Bridget Williams Books, Wellington, 1996

Skinner, Damian, *John Drawbridge*, Ron Sang Publications, 2008

Tennant, Margaret, 'Aubert, Mary Joseph', *Dictionary of New Zealand Biography*, first published in 1993. Te Ara the Encyclopaedia of New Zealand, <https://teara.govt.nz/en/biographies/2a18/aubert-mary-joseph>

### 4.3 Appendix Three: Visual Aids to Physical Information

#### *Current Plans*

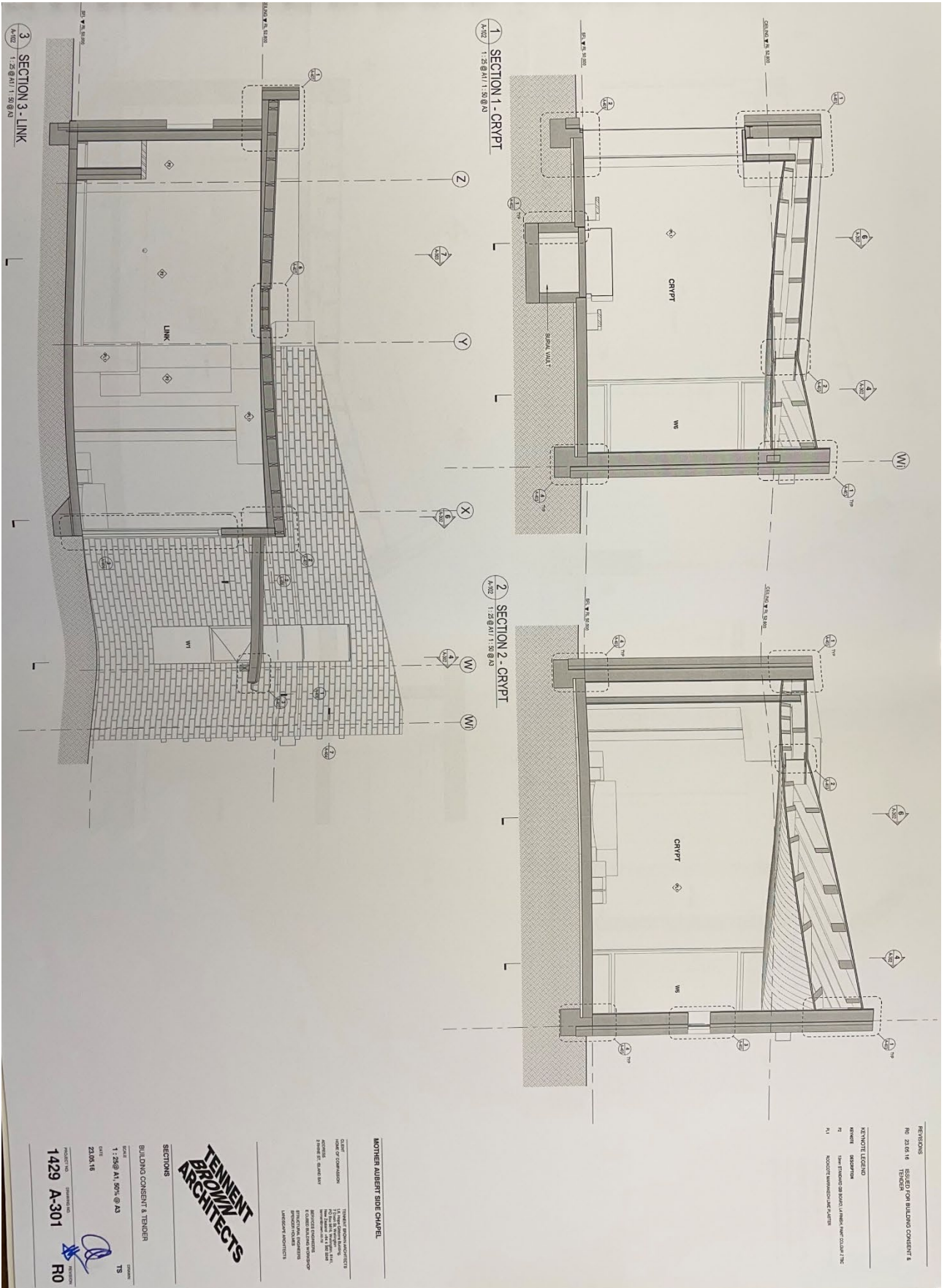


**Figure 28** Detail of plan for proposed alterations to the chapel. Studio Pacific Architecture, Home of Compassion: Refurbishment and New Building, Dec 2015, SK-035, Home of Compassion Archives













Architectural drawing of a building facade. The drawing shows a large window labeled 'W7' and a textured wall section. The drawing includes various annotations such as 'LINK', 'BT', and 'BT' with arrows pointing to specific features. A scale bar at the bottom indicates 0m, 5m, and 10m.

7 SECTION 7 -  
A-102 1:25 @ A1 / 1:50 @ A2

KEYNOTE LEGEND	
KEYNOTE	DESCRIPTION
B1	DATA FROM BUREAU
P1	DATA FROM THE BOARD OF PAPER, PART COLLABORATION
P2	DATA FROM THE BOARD OF PAPER, PART COLLABORATION

CLIENT  
HOME OR COMPANY  
ADDRESS  
2 Irvine St., Island MA

TERRENT BROWN ARCHITECTS  
15, High Gateway Building  
700 Main St., Westport  
New York 10596, (516)  
966-2266, fax (516) 966-0741  
terrent@brown.org

**TENNENT  
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ARCHITECTS**

BUILDING CONSENT &amp; TENDER

1.250 A1.50% @ A3

23.05.16

PROJECT NO. 1429  
DRAWING NO. A-303  
REV. R0