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## ARTICLE

# FAITH AND WORKS, LOVE AND MERCY: ART IN THE SCHOENECKER LAW LIBRARY AND THE COMMUNICATION OF MISSION

MICHAEL J. ROBAK\*

*What good is it, my brothers and sisters, if you say you have faith but do not have works? Can faith save you? If a brother or sister is naked and lacks daily food, and one of you says to them, "Go in peace; keep warm and eat your fill," and yet you do not supply their bodily needs, what is the good of that? So faith by itself, if it has no works, is dead.*

James 2:14–17<sup>1</sup>

### A CATHOLIC LAW SCHOOL AND ITS LAW LIBRARY

The University of St. Thomas announced on May 14, 1999, it would open a law school in September 2001 as part of its downtown Minneapolis campus. "[The new School of Law] would stress ethics and social responsibility in accordance with St. Thomas' Catholic mission."<sup>2</sup> When the University of St. Thomas determined that it would restart a school of law,<sup>3</sup> that also meant it would have a Law Library as required by the American Bar Association accreditation standards. Development of the Law Library began before the entering class arrived.<sup>4</sup> However, the School of Law opened its

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1. Dedication plaque inscription for the Coughlan Reading Room located on the first floor of the University of St. Thomas School of Law's Schoenecker Law Library.

2. Allie Shah, *Expansion Plan Has St. Thomas Taking Up Law*, STAR TRIB., May 15, 1999, at 01A.

3. The University of St. Thomas organized its original law school in April 1923 and operated until 1933. JOSEPH P. CONNORS, JOURNEY TOWARD FULFILLMENT 204, 275 (College of St. Thomas 1986); *Bulletin of the College of St. Thomas, Catalog Number 1932–33 with Announcements for 1933–34*, 48 C. OF ST. THOMAS 1, 119 (1933).

4. Edmund P. Edmonds & Margaret Maes Axtmann, *A Law Library in the New Century: The Creation of the University of St. Thomas Law Library*, 21 LEGAL REFERENCE SERVS. Q. 177, 184 (2002).

doors in a temporary space with a temporary library while planning and building the new law school, which was to open in 2003. The first decisions about the new library's collection development and which information resources to purchase were in part determined by the American Bar Association standards but also from an "understanding of the reasons surrounding the creation of the new host law school."<sup>5</sup> As the library's first director, Edmund P. Edmonds, noted, this required understanding "[t]he University of St. Thomas School of Law was created as part of a faith-based diocesan Catholic University. The mission is focused on making the tradition and heritage central to the formation of lawyers."<sup>6</sup> This meant, too, not only did the Law Library contribute to the development of the new lawyers, it supported the Mission as well.

### THE MISSION

The University of St. Thomas mission and vision statements read as follows:

The University of St. Thomas School of Law, as a Catholic law school, is dedicated to integrating faith and reason in the search for truth through a focus on morality and social justice. The University of St. Thomas School of Law mission urges each member of the community to promote excellence in "Professional Preparation,<sup>7</sup> Scholarly Engagement and Societal Reform,<sup>8</sup> and Service and Community."<sup>9</sup>

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5. *Id.* at 178.

6. *Id.*

7. "By providing, from a faith-based perspective, practical skills and theoretical legal education and mentoring, the law school commits to preparing students to become accomplished servant leaders in the practice of law, in the judiciary, in public and community service, in business and in education. The law school's faculty and curriculum will be distinctive in supporting and encouraging students' integration of their faith and deepest ethical principles into their professional character and identity. Because a legal education is enhanced by a broad understanding of global society's many challenges, the law school will also provide students with opportunities for interdisciplinary study and experiential learning." *About St. Thomas Law*, U. OF ST. THOMAS SCH. OF L., <https://www.stthomas.edu/law/about> (last visited Apr. 24, 2021).

8. "The law school will undertake to expand knowledge about law and society and participate in the improvement of legal institutions and other organizations through recruitment and development of a faculty of outstanding teachers and scholars, sponsorship of academic lectures and interdisciplinary research activity, and establishment of a strong law library collection and staff. As members of a Catholic law school, faculty and students will explore the intellectual integration of faith into the study of law, professional ethics, public policy, and social justice." *Id.*

9. "The law school will work to establish a diverse community of talented students, faculty, and staff dedicated to supporting and serving each other, the law school's mission, and the local, national, and global communities. The law school, inspired by Catholic social teaching, and members of the law school community, drawing on their own faith and values, will promote and participate in service programs designed to address the needs and improve the conditions of the disadvantaged and underserved. The law school will strive to enhance social justice and will assist students in integrating their commitments to serve society into their personal and professional lives." *Id.*

## DEVELOPING THE LIBRARY COLLECTION AND THE PHYSICAL SPACE

The Law Library, in its first years, sought to support the mentoring program, the new first year curriculum, the faculty, and the second- and third-year students. Then, during the next three to five years (2003–2005), the UST Law Library focused on “acquisition of a significant print treatise collection and aggressive pursuit of electronic resources for all other materials.”<sup>10</sup>

The School of Law began operation in the fall of 2001 in temporary space in Terrence Murphy Hall, which is part of the Minneapolis campus. During the first two years of the School of Law’s rebirth, plans were made, and construction began on the new School of Law and its Law Library. The director was guided by “both the spirit and specific requirement contained in standard 601 of the Standards for Approval of Law Schools . . . that the library should be ‘an active and responsive force in the educational life of the law school.’”<sup>11</sup> As design was underway in 2002, he wrote of his desire to provide a library where collaboration played a much larger role and where “a substantially greater percentage of the library’s space will become noisier.”<sup>12</sup> He noted the library would include “a small signature reading room that memorializes the traditional core of the academic library.”<sup>13</sup> This space, he said,

will hopefully provide a quiet location for as many as forty users to pursue their quest for knowledge. Two features of the reading room will be a large bay window providing a view to the outside on one end, and a glass wall at the opposite end providing a glimpse both outward to the 9,000-square-foot, four-story atrium at the center of the new law school and [ ] inward for everyone within the atrium.<sup>14</sup>

The School of Law opened its new building doors in July 2003, with the Dedication Ceremony occurring October 17, 2003. The Schoenecker Law Library<sup>15</sup> did indeed contain the formal reading room which was “located on the first floor . . . a wood-paneled and shelf-lined signature room that is reminiscent of some of the more classic study spaces in American legal education.”<sup>16</sup> The new Library “fulfill[ed] the vision of its planners to

10. Edmonds & Axtmann, *supra* note 4, at 187.

11. Ed Edmonds, *The University of St. Thomas Law Library: A New Library for a New Era in Legal Education*, 13 TRENDS L. LIBR. MGMT. & TECH. 5 (2002).

12. *Id.* at 6.

13. *Id.*

14. *Id.*

15. The Schoenecker Law Library is named in honor of Guy and Barbara Schoenecker in recognition of the first major gift to the School of Law. Guy Schoenecker, a 1949 graduate of the University of St. Thomas, was the founder, chairman, and chief executive officer of BI Worldwide and a longtime trustee of the University of St. Thomas serving from 1978–2008.

16. Ed Edmonds, *Intellectual Hub of a New Law School - The Schoenecker Law Library Designed for Collaborative Learning*, AALL SPECTRUM MAG., May 2004, at 16, 17.

create a new intellectual hub for the new University of St. Thomas School of Law.”<sup>17</sup>

### THE COUGHLAN READING ROOM

Fast forward to July 2017, when I arrived as the successor to Ann Bateson, the second director of the Schoenecker Law Library. While I spent considerable time exploring and understanding the physical space of the library, it wasn't until my second year at St. Thomas School of Law that I fully appreciated the formal reading room. Most importantly, it took me until then to realize there was a dedication plaque that provided a name to the reading room: The Coughlan<sup>18</sup> Reading Room. The inscription on the plaque, which is the introduction to this article, is a passage from James on faith and works. More importantly, the Coughlan Reading Room contained two alcoves with shelving and two additional alcoves that, to me, indicated they were designed for . . . something. By this, I mean the two alcoves with shelving associated with them made no sense in a classic layout of a library and the “run” of a collection. The other two alcoves were imbedded into the main set of shelving lining the room.

I was puzzled.

Why that particular passage on the dedication plaque? What purpose for the alcoves? Why the distinct set of shelving for the two alcoves that were the most visible part of the library through the floor-to-ceiling glass wall that provided the first look into the library from the atrium? Not sure where to turn for answers, I asked faculty member Gregory Sisk<sup>19</sup> to look at the plaque and asked for his insight. Greg responded that I should seek answers to my questions from Father Daniel Griffith.<sup>20</sup> When I brought Father Dan to look at the plaque, his immediate response was that the quotation made perfect sense as it related directly to Catholic social teaching. And, of course, it spoke directly to the mission. And that is when I asked Father Dan whether there was art that could fill the alcoves that would reflect that Scripture's importance to the School of Law's Mission.

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17. *Id.*

18. See Julie C. Lund, *Rock Solid*, UNIV. OF ST. THOMAS NEWSROOM (Jan. 4, 2001), <https://news.stthomas.edu/rock-solid>.

19. Pio Cardinal Laghi Distinguished Chair in Law, Professor and Co-Director of the Terrence J. Murphy Institute for Catholic Thought, Law, and Public Policy.

20. Rev. Daniel Griffith, Pastor, Our Lady of Lourdes, Wenger Family Fellow of Law University of St. Thomas School of Law, Liaison for Restorative Justice and Healing Archdiocese of St. Paul and Minneapolis.



The Coughlan Reading Room



Additional alcove



Additional alcove

LIBRARIES AND ART

“The inclusion of art in libraries is a natural idea and a common practice.”<sup>21</sup> Art in libraries was discussed as far back as 1881,<sup>22</sup> but it was John

21. Jill Cirasella & Miriam B. Deutch, *From Art on the Wall to Something for All: How an Academic Library Turned Its Art Collection Into a Campus Attraction*, 3 J. OF LIBR. INNOVATION 1, 2 (2012).

Cotton Dana's short but highly influential "Print Collections in Small Libraries"<sup>23</sup> that marked the beginning of serious conversation on the topic. The law library, really libraries generally, have always been about more than just the collection, preservation, and dissemination of information.

And, in the last few years, the notion of a traditional academic law library has been disrupted by "[s]hifting accreditation requirements, library collections that are increasingly digital and changes in legal education [which] have coalesced to transform conventional thinking about library design."<sup>24</sup> Beyond this change in thinking about the space as more than just stacks for books and chairs for reading, it has always been the case that "[t]he very space facilitates a sense of belonging to a community. Architecture and furnishings also undoubtedly play a strong role in this."<sup>25</sup> That is why the design of the alcoves and shelving left open possibilities for not just art, but art that could be connected to, and in honor of, the Coughlan Reading Room dedication plaque. And it also seemed worth considering how to connect the School of Law's Mission with art.

#### FAITH AND WORKS

The dedication plaque's inscription is a passage from James. When I asked Father Dan how to interpret it, or really, why this passage,<sup>26</sup> he replied that the passage is very much connected to Catholic social teaching (or thought or theory), and it relates to social justice. I was struck then by the clear relationship of the passage to the School of Law's service and community precept, stating,

The law school, inspired by Catholic social teaching, and members of the law school community, drawing on their own faith and values, will promote and participate in service programs designed to address the needs and improve the conditions of the disadvantaged and underserved. The law school will strive to enhance social justice and will assist students in integrating their commitments to serve society into their personal and professional lives.<sup>27</sup>

Father Dan's immediate reaction to my question of what art might best serve to illustrate these teachings was to identify the iconic image of Our Lady of Guadalupe (Our Lady) who, for a variety of reasons, could serve as

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22. *Id.*

23. John Cotton Dana, *Print-Collections in Small Libraries*, 3 PRINT COLLECTOR'S Q. 61, 61-69 (1913).

24. Lee F. Peoples, *Designing a Law Library to Encourage Learning*, 63 J. LEGAL EDUC. 612, 612 (2014).

25. Stephen E. Young, *Looking Beyond the Stacks: The Law Library as Place*, AALL SPEC-TRUM MAG., July 2010, at 16, 18.

26. Unfortunately, I was not able to track down any information regarding the plaque or why that particular passage had been selected by the donors.

27. *About St. Thomas Law*, *supra* note 7.

the embodiment of both the passage and the mission. Father Dan thought there would be other art that could serve these purposes and that we should find time to visit a local Catholic gifts and religious supplies store called the Leaflet Missal. I discussed the idea of art in the library with Dean Robert K. Vischer<sup>28</sup> (Dean Vischer), and an ad hoc library art committee was spontaneously formed consisting of me, Father Dan, Dean Vischer, and Associate Dean Lisa Montpetit Brabbit. We journeyed to the Leaflet Missal and viewed several potential candidates, including some very fine examples of Our Lady, and we initially settled on a copy of Rembrandt's *The Return of the Prodigal Son*. However, after I discussed the selection with the library team,<sup>29</sup> associate director of technical services Paddy Satzer suggested Delacroix's (or Van Gogh's) *The Good Samaritan*. Father Dan concurred that *The Good Samaritan* would be another excellent homage to the passage from James as well as to Catholic social teaching. With some further discussion, it was decided we would find a suitable portrait of Our Lady and a copy of Delacroix's painting *The Good Samaritan* for the two alcoves.

#### THE CST COLLECTION

But a further issue remained. What to do with the shelving so clearly dedicated to this space and to the plaque? There came an easy answer: build a location for monographs and other print materials that relate to Catholic social teaching (or thought or theory) (CST) and create the CST collection following these ideas:

The basis of Catholic social theory begins with Scripture, where it is found in the Old Testament and is a major theme of the New Testament. Additionally, throughout the centuries since the death of Christ, it has been demonstrated by the actions and writings of a number of saints, and more formally explained by the Church in the encyclicals of the last few centuries. Catholic social teaching (CST) explores the basic social and spiritual position of the Church by converting theory to proposals for action; it moves the living Church to develop practices that put the theory into action; and it ignites in the faithful an understanding of—and desire for—a life based on principles expounded.<sup>30</sup>

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28. Dean and Mengler Chair in Law.

29. The Library Team at the time were myself, Paddy Satzer (Associate Director of Technical Services), Leslie Kiley (Cataloging Assistant), Mary Stade (Serials Assistant and UST alumna), Stefanie Hollmichel (Circulation Assistant), Megan McNevin (Research Librarian), Niki Catlin (Research Librarian and UST alumna), and Wendy Biddle (Research Librarian).

30. Ana M. Novoa, *Finding and Incorporating Spirituality in the Work of the Clinic*, 7 J. OF CATH. SOC. THOUGHT 407, 407 (2012). The principles expounded are: "[The] mission of truth is something that the Church can never renounce. Her social doctrine is a particular dimension of this proclamation: it is a service to the truth which sets us free. Open to the truth, from whichever branch of knowledge it comes, the Church's social doctrine receives it, assembles into a unity the fragments in which it is often found and mediates it within the constantly changing life-patterns of the society of peoples and nations. Catholic social teaching gives us guideposts for the ways in



The next step was to identify materials currently located in the collection that would be appropriate for the CST collection. Although a discussion of the Library of Congress classification system, and how we identified parts of the current library collection that would be appropriate for this new collection, would in itself be worthy of a short paper (as would even a discussion of the idea of the collection's location in an integrated library system (ILS)—the catalog), those topics are really beyond the scope of this article. Suffice to say that there were enough monographs we could identify to begin to fill the space.

We were, however, missing some of the foundational encyclical materials. We purchased *Rerum Novarum: On the Condition of Labor* (Leo XIII, 1891). *Rerum Novarum*

is considered to be the first official document on Catholic Social Teaching. It was prompted by questions in a society that was changing from a rural agricultural society to an urban industrialized society. It discusses the responsibilities of labor, business, and government towards one another and the issue of rights (human dignity). It also discusses the right to private property, the importance of family, and the role of the state.<sup>31</sup>

We also added *Centesimus Annus: One Hundred Years* (John Paul II, 1991). Some of the more notable materials we moved from the third floor to the CST collection are works that were written by, or contain contributions from, our faculty. Examples include: *Peace in a Nuclear Age: The Bishops' Pastoral Letter in Perspective*, edited by Dr. Charles J. Reid, Jr.; *Great Christian Jurists in American History*, with chapters by Dr. Reid<sup>32</sup> and Thomas C. Berg;<sup>33</sup> and *Recovering Self-Evident Truths: Catholic Perspectives on American Law*, which is co-edited by Teresa Stanton Collett<sup>34</sup> with a chapter by Dean Vischer.<sup>35</sup> We will continue to grow this collection.

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which we live our lives, for the ways in which we interact with each other, with society, and government. The encyclicals are particularly directed at the practice of virtue and social justice (which has not changed) within the context of the current global dynamic." *Id.* at 408.

31. *Social Encyclicals and Other Vatican Documents on Social Justice*, RENEWAL OF FAITH, <http://www.renewaloffaith.org/social-encyclicals.html> (last visited Sept. 1, 2020).

32. Dr. Charles J. Reid, Jr., *John T. Noonan Jr.: Catholic Jurist and Judge*, in GREAT CHRISTIAN JURISTS IN AMERICAN HISTORY 208 (Daniel L. Dreisbach & Mark David Hall eds., Cambridge University Press 2019).

33. Thomas C. Berg, *Antonin Scalia: Devout Christian, Worldly Judge?*, in GREAT CHRISTIAN JURISTS IN AMERICAN HISTORY, *supra* note 32, at 245.

34. Professor, University of St. Thomas School of Law.

35. Robert K. Vischer, *Solidarity, Subsidiarity, and the Consumerist Impetus of American Law*, in RECOVERING SELF-EVIDENT TRUTHS: CATHOLIC PERSPECTIVES ON AMERICAN LAW 85 (Michael A. Scaperlanda & Teresa Stanton Collett eds., Catholic University of America Press 2007).

## ART AS “OVERT QUIETNESS”

Recall that the initial desire for the formal reading room was to “provide a quiet location for as many as forty users to pursue their quest for knowledge.”<sup>36</sup> It is also a space for contemplation, and the art both adds a visual cue for that contemplation and provides a warmth that a blank wall doesn’t offer. As Dean Vischer has written, “Catholic social teaching is, by design, ill-suited to abstract formulation.”<sup>37</sup> The art, particularly *The Good Samaritan* and the triptych (an art piece in three pieces) of Our Lady, is meant to help provide an anchor for our students and to provide concrete representations of this foundational material. It is also meant as a link 1) to “focus on morality and social justice,”<sup>38</sup> “supporting and encouraging students’ integration of their faith and deepest ethical principles into their professional character and identity”;<sup>39</sup> 2) to help “explore the intellectual integration of faith into the study of law, professional ethics, public policy, and social justice”;<sup>40</sup> and 3) to foster “the commitment to serve society.”<sup>41</sup> The addition of art to the library adds yet another dimension to St. Thomas School of Law’s “strong law library collection”<sup>42</sup> statement.

For the image of Our Lady, Father Dan identified as appropriate the venerated image of Mary that appeared on Juan Diego’s tilma, or cloak, as it not only symbolizes social justice and CST but also resonates on an international level and crosses into other religious beliefs. When we were searching for an image to obtain, we particularly liked the triptych as it not only beautifully filled the space but also provided an immediate and striking visual from the atrium, because it filled the alcove closest to the floor-to-ceiling glass wall that provides the view into the library from the Schulze Grand Atrium.

The other piece of art, *The Good Samaritan* (1849) by Eugene Delacroix (1798–1863), shows the man from Samaria placing the stranded traveler on his horse. “Other passers-by had let the robbed man lay on the road even though they were supposed to be more pious than the Samaritan.”<sup>43</sup> The provider of help, “the one who showed mercy” (and I would say love for fellow human), is the visual representation of “go and do likewise.”<sup>44</sup>

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36. Edmonds, *supra* note 11, at 6.

37. Vischer, *supra* note 35, at 85.

38. *About St. Thomas Law*, *supra* note 7.

39. *Id.*

40. *Id.*

41. *Id.*

42. *Id.*

43. *The Good Samaritan* (1849), ART AND THE BIBLE, <https://www.artbible.info/art/large/594.html> (last visited Sept. 1, 2020).

44. “Then Jesus told him, ‘Go and do likewise.’” *Luke* 10:37.



The Good Samaritan, Our Lady, and the CST Collection

#### THE OTHER TWO ALCOVES

The day arrived for installing Our Lady and the Good Samaritan. After Brad Moore<sup>45</sup> finished the installation, I mentioned to him that we had two other alcoves that could hold art and pointed them out to him. He looked at the alcoves, paused for just a few seconds and said, “I think I know what would fit perfectly in one of those alcoves.” He said they had just removed from the faculty residence apartments slated for demolition because of the re-development of the St. Paul campus,<sup>46</sup> a wood sculpture depicting the crucifixion that he thought would probably fit perfectly in the space. He said it was sitting in the St. Paul campus Facilities Management office waiting for placement.

I was intrigued.

I already had a meeting set with colleagues at the O’Shaughnessy-Frey Library for mid-morning, so I took the shuttle over to the St. Paul campus to look at the sculpture. I entered the office and was directed to the sculpture, and I was amazed. The piece itself is four distinct carved pieces that fit together to create a powerful and beautiful scene. My first thought was that Brad was correct, it would fit perfectly in one of the alcoves. From there,

45. Carpenter Foreman, University of St. Thomas Facilities Management.

46. Jordan Osterman, *Construction at St.Thomas: 2019 in Images, Video*, ST. THOMAS MAG. (Spring 2019), <https://news.stthomas.edu/publication-article/construction-at-st-thomas-2019-in-images-video>.

the rest of the story is a quick sequence of events that led to our receiving the sculpture with the approval of Dr. Victoria Young,<sup>47</sup> who had claimed the piece but allowed us to host it.

#### THE GEAREN CRUCIFIXION ART

This gorgeous wood (most likely butternut) sculpture is four feet high and three feet across at its base. It consists of the base, which includes a skull to identify it as Golgotha, the site of the crucifixion, along with the cross-holding Jesus, the figure of Mary, and the figure of James. The statue was a gift to the University of St. Thomas. The dedication plaque reads, “This crucifixion is dedicated with gratitude to the University of St. Thomas and the Archdiocese of St. Paul and Minneapolis by the family of John J. Gearen ‘36, in appreciation for the education and spiritual guidance he received at this college, and its positive influence on his life and career.”



The Gearen Crucifixion Scene

#### ST. AUGUSTINE

The last alcove to be filled was done so with a gift from Father Dan. He provided a copy of Philippe de Champaigne’s *Saint Augustine*.

In the painting, Saint Augustine is depicted with a quill in one hand, as if he was writing a book, and a burning heart in the other

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47. University of St. Thomas College of Arts and Sciences, Professor of Modern Architectural History and Chair of the Art History Department.

hand. He looks above where a light flows and says “veritas” which means “truth.” While his heart burns with the love for the God, it also burns with the thirst for the truth. Therefore, he writes only the truth with the love of God in his heart. Besides, Saint Augustine in his one of the most important books called “Confessions” says: “For thou hast created us for thyself, and our heart cannot be quieted till it may find repose in thee” (Saint Augustine). Meaning, the human heart is restless until it unites with the God. That is why the most important aim of the souls is to unite with the God according to Saint Augustine. So the burning heart in the painting shows the divine energy of God that dwells in the humans’ hearts. It leads people’s souls instinctively towards God.<sup>48</sup>

While St. Augustine’s relation to Catholic Social Teaching is “not direct,”<sup>49</sup> Augustine continuously wrote as fundamental about the relationship between God and man which is the starting point for Catholic Social Teaching.<sup>50</sup>

St. Augustine also wrote about Justice. In Judge John T. Noonan, Jr.’s work on jurisprudence, *Persons and Masks of the Law*, Judge Noonan paid particular attention to St. Augustine. “Justice, St. Augustine wrote, is ‘love serving only the one loved.’”<sup>51</sup> Augustine’s influence on this seminal legal work, by one of the most eminent Catholic Jurists, was very strong and is but one demonstration of the impact of his work. Judge Noonan was concerned about the loss of the person in legal education. He wrote “[t]he central problem, I think of the legal enterprise is the relation of love to power. We can often apply force to those we do not see, but we cannot, I think, love them. Only in the response of person to person can Augustine’s sublime fusion be achieved, in which justice is defined as ‘love serving only the one loved.’”<sup>52</sup> Augustine certainly fits comfortably and well in his alcove.

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48. Selen Kaptan, *An Analysis on the “Saint Augustine” Painting of Philippe de Champaigne*, IKUELL, <https://ikuell.com/2018/01/19/an-analysis-on-the-saint-augustine-painting-of-philippe-de-champaigne-by-selen-kaptan> (last visited Sept. 1, 2020).

49. *Augustine, St.*, 1 ENCYCLOPEDIA OF CATHOLIC SOCIAL THOUGHT, SOCIAL SCIENCE, AND SOCIAL POLICY 63 (Michael L. Coulter et al. eds., Scarecrow Press, Inc. 2007).

50. *Id.*

51. Reid, *supra* note 32, at 224.

52. JOHN T. NOONAN, *PERSONS AND MASKS OF THE LAW* 19–20 (University of California Press 1976).



Philippe de Champaigne's St. Augustine

These are the new additions to the Coughlan Reading Room. They are in the form of art which is visible and prominent among the collection of legal tomes. This art is meant to communicate and reinforce the School of Law's Mission by enhancing the space designed for quiet and the quest for "integrating faith and reason in the search for truth through a focus on morality and social justice."<sup>53</sup> The books are the stuff of the law; the art, though, is an "overtly" quiet reminder of what we seek for our graduates to embrace in their careers.

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53. *About St. Thomas Law*, *supra* note 7.