



THE VISITATION

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The Hope of Advent

by Kayla S. Jacobs

“The Word was made flesh and dwelt among us.” (John 1:14) For Christians, in addition to “He has risen,” (Matthew 28:6), no truer or more hopeful words have ever been uttered. While the Nativity of the Lord is one of the most hopeful stories ever told it is a story filled with injustice, instability, and rejection. St. Mary and St. Joseph delivered Jesus in a manger because, “there was no room for them in the inn,” (Luke 2:7). Immediately afterward, they became refugees and had to “flee to Egypt” because Herod was “going to search for the child to destroy Him” (Matthew 2:13). As a reaction, Herod massacred all of the male children in the region, ages two years and younger. Ironically, the most hopeful story in history is so gruesome.

We still see the characteristics of this story being played out today. Bear with me for a brief, yet grim, (personal) analysis of the state of the world.

We’re all being inundated regularly with news of injustices happening all around the world, especially to impoverished and vulnerable people and to the earth. Like the holy innocents in the Nativity story, children’s lives are needlessly being taken by war, hunger, and abortion. According to the United Nations, the world is experiencing the most violent era since World War II and nearly 1 and 5 children are living in a conflict zone.

Injustice to God’s creation is at an all time high. As the Earth’s temperature increases, it impacts all forms of life. It causes animals to suffer, species to become extinct, displacement, and critical sickness due to poor air, water, and soil quality. This past October I was blessed to attend the first address on climate change by Pope Leo XIV at the Raising Hope conference in Castel Gandolfo where he said, “God will ask us if we have cultivated and cared for the world that he created (Gen 2:15), for the benefit of all and for future generations, and if we have taken care of our brothers and sisters (Gen 4:9; Jn 13:34). What will be our answer?” This is a crucial question we should all discern.

Instability abounds, and it has many effects: hunger, sickness, addiction and homelessness, to name a few. In his first Apostolic Exhortation, *Dilexi Te*, Pope Leo XIV calls our attention to those impoverished and says, “The poor are not there by chance or by blind and cruel fate” and “if we remain unresponsive to that cry [of the poor], the poor might well cry out to the Lord against us, and we would incur guilt (Deut 15:9) and turn away from the very heart of God.” (DT 8)

The very people scripture tells us are the most vulnerable, therefore the most worthy of our care, are constantly being rejected. An

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The Church the World Needs Today: Pope Leo’s Call for All-Out Love

by Peter A. Huff

Too often, we file our notion of love in our mental sweetness-and-light drawer. Our operative definition of the virtue veers dangerously close to the phenomenon popularly known as Midwestern Nice. Dorothy Day, who knew something about America’s midsection, consistently labored to correct that tendency. Love has nothing to do with a sentimental pat on the head or a polite kiss on the cheek. Echoing Dostoevsky’s Father Zossima, she famously reminded us that love is a “harsh and dreadful thing.”

Pope Leo XIV, a product of that American middle, agrees. Which means the papal honeymoon is

over. Two hundred days into his pontificate, he has likely said all he is going to say on baseball and pizza. His apostolic exhortation *Dilexi Te*, released on the feast day of the alter Christus Francis of Assisi, shows us the Vicar of Christ getting down to business. And the business, he says, is love—full throttle, unapologetic, and for any of us at ease in Zion, as the prophet said, a bit risky, even discomforting.

The pope takes his title from the Risen Christ’s message to Philadelphia, the sixth of the mysterious seven churches in the book of Revelation: “I know that

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Letter from the Directors

Dear Friends of Nativity House,

I am writing from the airport, as I am en route to Rome. I will be gathering with a delegation of Catholic Workers and academics with the task of introducing Rome to Dorothy Day. Many of our meetings involve prayers for peace in the places where Dorothy Day prayed while she was in Rome on three separate visits. It is a special blessing to be invited to participate in such a delegation. Know that I take the prayers of our Nativity House community and all our readers with me on this pilgrimage of prayer.

As Nativity House enters into the winter season, I find myself looking ahead with great anticipation of all the things that the turning of the seasons will bring. The garden is still holding on. We will likely pull out our last root vegetables the week of Thanksgiving. It is true that if you leave the carrots and the beets until after the first frost that they are sweeter and juicier. This has been a special treat. Our fall garden was bursting with pumpkins and butternut squash. We are excited to serve our butternut squash gnocchi for our upcoming winter events.

We kicked off fall with our annual Farm to Table Celebration. This year's celebration was beautiful with many new and old friends. Fr. John Horan, pastor of St. Mary's of Plainfield, offered Mass for the event. We are grateful for a great gathering of our community over some fabulous fare, conversation, and liturgy.

This fall we have also welcomed many new volunteers to help on the farm from Lewis University. We have welcomed two new part-time staff. John Klisiewicz and Kristle Garrison have gotten a start in helping Krista with further outreach to our local pregnancy resource centers with hopes of new partnerships. They are planning an agency open house on December 5. The next weekend on December 12, we will welcome the community for Mass and carolling. After the new year we are looking forward to roundtables and a kick off to the 2026 CSA season.

We have had many calls and interviews from prospective guest moms. This year we have had many more calls than usual from women seeking a safe place. There is also great fear and distrust of humanity in many of our applicants. It seems the division in our country has caused great fear and trepidation in the poor and vulnerable. We have also had an uptick of families and single mothers with more than one child in her care seeking housing. These times are clearly hard for many. Please offer prayers for those who are struggling to keep a roof over their heads and dinner on the table.

Here at Nativity House, we understand that this work is plentiful and the laborers are few. It is a great privilege to offer community and safe space to those who Jesus uplifted: when you did it for the least of these, you did it for me. This work is not meant to be done alone or in a vacuum. We do it together. And we could not do it without you! Thank you for your continued support and prayers.

Merry Christmas & Happy New Year
Venus & Justin Wozniak
Founders
Nativity House

About The Visitation

This newspaper, The Visitation, is a publication on topics of social justice, spirituality, and theology. It is published four times a year by Nativity House. Submissions are accepted from readers everywhere.

To contact us, email us at:

newspaper@nativity-house.org

Past issues are online at:

<http://www.nativity-house.org>

About Nativity House

Nativity House serves as a house of hospitality for first-time mothers in need of residence in the southwest Chicago suburbs. Nativity House operates an on-site community supported farm (CSA) that provides nourishment for the Nativity House and the greater community. Overall, we envision a healing environment focused on the dignity of each person, the dignity of work, and stewardship of the earth.

Nativity House is administered by a board of directors and an advisory committee of individuals with a broad range of experience. Nativity House has formed positive relationships with relevant local organizations that are extremely helpful in carrying out the mission of the house. Nativity House was recognized as a public charity in August, 2011.

To connect with us, please email Venus Wozniak at:

venusad@nativity-house.org

Postal mail should be addressed to:

Nativity House
17141 W. 143rd St.
Lockport, IL 60441

Donations may be made at [paypal.me/nativityhouse](https://www.paypal.com/paypalme/nativityhouse)

We extend the sincerest thanks to all.

The Hope of Advent

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estimated 1 million people are being aborted, yearly, in the U.S. alone. Globally women, especially women of color, are experiencing discrimination, violence, and inequality of pay, opportunities, and education. Immigrants and refugees are being abused, attacked, and abducted in communities across the U.S., leaving families devastated and people afraid to go to critical places like church, school, the market, and the doctor's office. Murder by the state (the death penalty) is still legal in 27 states. Caring for, and more importantly loving, the most vulnerable isn't an option for a Christian, it is a moral imperative.

Now it is time for hope. Like I said, that was a grim recount of the state of the world. But the strongest tool we have as

Christians, and thus people of hope and love, is our faith, which is defined by the Nativity and the Paschal Mystery. While reflecting on the Nativity, it is a wonder to think that God could have become flesh in any circumstances He so chose. He chose to do it in these specific circumstances. There was a reason, and from that we can derive hope.

The main objectives of Christianity are to: love God, love one another (John 13:34, 13:35, 15:12, 15:17, Rom 12:10, 1 Thess 3:12, 1 Peter 1:22, 1 John 3:11, 1 John 3:23, 1 John 4:7, 1 John 4:11, 1 John 4:12, 2 John 5), and go to heaven. It is impossible to do any without the others. Injustice, instability, and rejection do nothing but divide people who are called to be brothers and sisters. How do we counter this?

A counter to injustice is faith. A counter to instability is hope. A counter to rejection is love. The theological virtues are, and always have been, our way forward.

The Word is still being made flesh and dwelling among us, daily, through the Holy Eucharist. When I was a kid, before I even learned that the Eucharist is the actual body, blood, soul, and divinity of Jesus Christ, I thought it would be a great idea for hungry people to just go to the Church for food because, "at least they could get a piece of bread every day." While it was a childish thought, I realize now that there is truth in it. More than anything, we can rely on the Eucharist to nourish our poverty of spirit. Not only did He come to us once, 2000 years ago in Bethlehem and amid the most precarious circumstances, but he

continues to do so each day, throughout the world and ready to face our evolving challenges. May that truth give us Advent peace and instruct our actions.



Kayla S. Jacobs is a friend of the Nativity House and Catholic Social Teaching advocate.

NATIVITY HOUSE - WINTER EVENTS

Gather Around the Hearth



FRIDAY, DECEMBER 12, 2025

7:00 PM ADVENT MASS, POTLUCK, & CHRISTMAS CAROLLING

FRIDAY, JANUARY 16, 2026

7:00 PM ROUNDTABLE DISCUSSION: DILEXI TE

Potluck dinner followed by a panel discussion: Implications of Dilexi Te for our rugged individualist society

FRIDAY, FEBRUARY 20, 2026

7:00 PM ROUNDTABLE DISCUSSION: COMMUNITY GARDENING AS AN ACT OF RESISTANCE

Potluck dinner followed by a panel discussion

All events are held at
Nativity House
17141 W. 143rd St.
Lockport, IL 60441

for more information follow us at
facebook.com/NativityHouseIL
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RSVP via venus@nativity-house.org
or Facebook Events

Pilgrims of Hope: Jubilee of Youth 2025

by Krista Starasinich

This summer, I had the incredible privilege of traveling to Italy alongside 35 other young adults with the Diocese of Joliet. The majority of us spent a few days exploring Milan, Siena, and Assisi before making our way to Rome to take part in the Jubilee of Youth; one of the many celebrations held in Rome for pilgrims during this Jubilee Year.

Our short time in Milan, Siena, and Assisi was filled with church tours, first tastes of gelato, and getting to know our fellow pilgrims. An absolute highlight and favorite part of the trip for me and many others was our time spent in Assisi. Affectionately referred to as the “city of peace,” Assisi showed me the beauty of God’s providence in a whole new way. Walking in the footsteps of St. Francis, everything we experienced - the kindness of strangers, the moments of prayer, the food, the laughter and inside jokes - were a pure slice of heaven on earth.

One moment in particular that was so special was the opportunity to visit the tomb of newly canonized St. Carlo Acutis and venerate his relics. Carlo was just 15 years old when he died of leukemia and yet in his short life he used his gifts and love for the Lord to evangelize through the media. This teenage boy who lived quite a normal life; someone we can truly see a bit of ourselves in as young people, now recognized as the first millennial saint. You can’t help but feel inspired by his story of faith and an immense sense of hope for heaven.

Our time in Rome was filled with so much truth, beauty, and goodness as you can imagine while visiting the Eternal City. Wandering the streets of Rome, taking in all the historical sites, walking through the Holy Doors of the four major basilicas - all while surrounded by half a million young pilgrims, individually called by God to be here at this exact moment,

together. The universality of the Church was on full display. Being in St. Peter’s Square for the first time, surrounded by the joyful cheering and singing of people from around the world as we got a surprise visit from Pope Leo XIV brought me to tears. There was just this overwhelming sense of home.

The most anticipated grand finale of the Jubilee of Youth was the pilgrimage to Tor Vergata just outside of Rome for an evening prayer vigil with the Holy Father followed by the biggest sleepover ever in a field with over a million pilgrims where we would wake to celebrate Mass with Pope Leo. The night of the vigil, Pope Leo said to us, “As we seek what is good, let us ask Him at every step: stay with us, Lord. Stay with us, because without you we cannot do the good we desire. You want our good; indeed Lord, you are our good. Those who encounter you also want others to encounter you, because your word is a light

brighter than any star, illuminating even the darkest night.”

I’ve come back from this pilgrimage with a renewal in my heart unlike anything I’ve experienced before. When I was in Italy, the Lord spoke very clearly to me that all He wanted from me was to be present to His love. I was constantly reminded that everything is a grace and all is a gift. When we seek out the Lord with a truly open heart, He has so much to give back to us. Graces of healing, freedom, peace, hope, renewal. This is the spirit of jubilee.

My heart is overflowing with joy and gratitude for the gift of this life-changing experience and it wouldn’t have been the same without the amazing, beautiful people I was blessed to journey with. We are made for community and I pray that after this I can continue to invest in relationships and find where God is calling me to love.

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Anne, Krista, Killian, Cassie, & friends taking in the views atop Rocca Maggiore castle in Assisi, Italy.



We met the sweetest shop keeper, Fabrizio, in Assisi. The joy and kindness of the people we met will live in our hearts forever.



Diocese of Joliet young adult pilgrims in St. Peter's Square after the opening Mass for the Jubilee of Youth.

Pilgrims of Hope

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I asked a few friends to share a short reflection of their personal experience on pilgrimage:

How can one begin to describe the experience of being a young pilgrim in Rome for the 2025 Jubilee? From attending Mass in St. Peter's Square and seeing Pope Leo, to wandering the streets of Rome, meeting people from around the world, and sharing unforgettable moments with my brothers, cousins, and new friends — the Jubilee was truly one of the most meaningful experiences of my life. For me, the Jubilee was a wonderful gift from God — one that not only strengthened my faith, but also reignited a flame in my heart for it. Each moment reminded me of God's presence and the beauty of being part of a universal Church united in love and hope. As I return home, I carry with me not only the memories of Rome, but also a renewed sense of purpose and joy in living out my faith each day. The Jubilee reminded me that God is always calling us closer to Him, and that true peace and happiness are found when we answer that call with open hearts.

Anne Starasinich

The pilgrimage to Rome was truly a once-in-a-lifetime experience. Not because I'll never go to Rome again, there's no doubt I will, but because the Jubilee year feels like it cranked everything up to 11. The people, the churches, the landmarks, the POPE! Did I mention it was also a blast? I'll never have anything come close to it, but that's okay. I'm glad I got to be there for it.

Killian Bach

There aren't words to sum up my experience at the Jubilee. Having Mass with millions of young people with Pope Leo was one of my highlights from the trip, it was such a gift! I have come back with a renewed sense of faith and a new fire lit inside me for Jesus. The Lord spoke really clearly to me as I was in Italy that He wanted me to be fully present. To be where my feet are. When we are not being present to where we are we can so often miss the beauty and gifts Jesus is trying to give us. I didn't want to miss the beautiful churches, conversations, the food and overall experience I was having. I was able to disconnect from my phone and truly enter in! Pilgrimage is meant to change you and I have been changed! I will be carrying this pilgrimage with me for the rest of my life. Remember that it's still the Jubilee year and to continue to enter into it. You don't have to go to Italy to experience the graces Jesus wants to give you. "Conversion is a steady pilgrimage, a long trek into the heart of God" -Abigail Favale

Cassie Volpentesta



Krista Starasinich is a live-in intern at Nativity House. She loves spending time with community and finding joy in all the little things in life.

Easy Essays:

by Peter Maurin
(1877-1949)

Honest to God

One of the slogans of the Middle Ages was "Honest to God." We have ceased to be "Honest to God." We think more about ourselves than we do about God.

We have ceased to be God-centered and have become self-centered.



"It is no use to say that we are born two thousand years too late to give room to Christ. Nor will those who live at the end of the world have been born too late. Christ is always with us, always asking for room in our hearts. ... It is with the feet of soldiers and tramps that He walks, and with the heart of anyone in need that He longs for shelter. And giving shelter or food to anyone who asks for it, or needs it, is giving it to Christ. ... We can do now what those who knew Him in the days of His flesh did ... We are not born too late."

— Room for Christ, Dorothy Day

The Church the World Needs Today: Pope Leo's Call for All-Out Love

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you have little power, and yet . . . I have loved you" (Rev. 3:9). This linking of human powerlessness and poverty with an unconditional divine "declaration of love" (2) is the key to Leo's entire document—and perhaps his entire intellectual orientation and papal agenda. Evidently Pope Francis in the last days of his life had planned a text on love for the poor entitled *Dilexi Te*, designed to be a companion piece to his encyclical on the Sacred Heart of Jesus, *Dilexi Nos*. Now, just as Francis completed an encyclical left unfinished by Pope Benedict XVI, Leo begins his pontifical publishing with a similar act of literary collegiality. Francis provided the concept and title, Leo the content and thrust. For the Chicago-born Pope, ancient Philly is the sign of the contemporary Church's countercultural vocation. "I share the desire of my beloved predecessor that all Christians come to appreciate the close connection between Christ's love and his summons to care for the poor" (3).

Leo explores and expands this "close connection" in five chapters exhibiting clean non-nonsense prose. Gone are the thick mystic phrases of John Paul II, the professorial elegance of Benedict, and the homespun idiom of Francis. Leo is his own pope in substance and form. As the first pope from the United States, he brings many new gifts to the office, including rhetorical ones, especially the plain style of the American prairie. When he speaks in first person, it sounds like a real person working his way through a problem: "I often wonder, even though the teaching

of Sacred Scripture is so clear about the poor, why many people continue to think that they can safely disregard the poor" (23).

A striking feature of both the exhortation and the exhorter is breathtaking mastery of Christian history and its relevance. Leo is a big-picture thinker and writer. He argues for the centrality of love of the poor in narrative fashion and against a vast horizon. With Saint Francis and Pope Francis as his points of entry, he backtracks to the Old Testament, where God is advocate of the poor, the widow, the orphan, and the stranger, and then advances through Christian history from the apostolic period to the rise of modern Catholic social teaching. The arc of his thought is sweeping. We encounter one after another of the Church's greatest saints, martyrs, mystics, organizers, and reformers—from Paul, instructed to "remember the poor" (Gal. 2:10), to Lawrence, John Chrysostom, John of God, Camillus de Lellis, Louise de Marillac, John Baptist de La Salle, John Bosco, Frances Xavier Cabrini, Mother Teresa, Brazil's Dulce of the Poor, and many others, including, of course, Leo's beloved Augustine.

Saint Benedict is singled out for his vision of a Church that "welcomes without asking" (55). Most importantly, readers are reintroduced to a figure they may know only in caricature: Jesus the poor craftsman and homeless itinerate rabbi, whose "renunciation of goods, riches and worldly securities" (20) was a visible sign of union with God. Christians who dismiss poverty and ignore the poor, Leo says,

"need to go back and re-read the Gospel" (15).

Driving the document is a fearless determination to articulate a demanding and liberating gospel with unambiguous content. The heart of Christian proclamation and the lifeblood of Christian life are love for the poor and disciplined imitation of the poor Christ: "Caring for the poor is part of the Church's great Tradition" (103). Leo traces this scarlet thread through the many ministries of the Church: charitable service, justice advocacy, healthcare, education, and care for migrants and the incarcerated. Any reader still skittish about "social sin" (93) and "preferential option for the poor" (110) will have to admit that this terminology is the currency of official magisterial teaching. Anyone in doubt about the urgency of Leo's message should note the recurrence of "revolution" (used twice), "renewal" (five times), and "radical" and its variants (seven times).

Our new pope invites us to embrace the beauty and non-negotiable calling of the "harsh and dreadful thing" called love. His conclusion (120) is an inspiring work of art and a daunting call to action. We read at our own risk:

Christian love breaks down every barrier, brings close those who were distant, unites strangers, and reconciles enemies. It spans chasms that are humanly impossible to bridge, and it penetrates to the most hidden crevices of society. By its very

nature, Christian love is prophetic: it works miracles and knows no limits. It makes what was apparently impossible happen. Love is above all a way of looking at life and a way of living it. A Church that sets no limits to love, that knows no enemies to fight but only men and women to love, is the Church that the world needs today.



Peter A. Huff, Chief Mission Officer and Professor of Theology at Benedictine University, is the author of five books, including The Voice of Vatican II (Liguori).

St. John Damascene

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St. John's forceful defense of image veneration enraged the Byzantine emperor, who retaliated by forging a letter in the Damascene's penmanship that insinuated that he was going to betray the caliph. As the wicked emperor had hoped, the caliph believed that the letter was written by St. John, and so he ordered the Saint's hand to be cut off as punishment. After the sentence was carried out, St. John requested to have his severed hand returned to him, which he then took before an icon of the Blessed Virgin Mary and "poured out his soul in supplication" that she would restore it to his mutilated arm. The Damascene woke up the next morning and found that our Lady had heard his prayers—his hand was

miraculously restored. Convinced of his innocence, the caliph would have granted St. John his former position, but the Saint discerned God's call to a higher life. St. John entered the monastery of St. Sabas, about eighteen miles south-east of Jerusalem. It was here that he was schooled in the way of simplicity, humility, and obedience. It was also during his time as a hieromonk that St. John would write theological treatises that, over one thousand years later, would inspire Pope Leo XIII to enroll him among the doctors of the Church. Perhaps the most significant work of his is the Fountain of Wisdom, which many regard as the precursor of the scholastic theology of Peter

Lombard and St. Thomas Aquinas, both of whom drew heavily from it in their own writings.

Despite his continued efforts against the iconoclasts as a hieromonk, St. John would not live to see his vindication at the Seventh Ecumenical Council. This council, which was held in the symbolic city of Nicaea almost forty years after St. John's death (A.D. 787), dogmatically confirmed his teaching that the veneration of holy images not only is not idolatry, but rather it is a proclamation of the fact that creation has been sanctified and transformed by the incarnation of the eternal Son of God. This same teaching was reiterated centuries later by the Council of Trent in

response to the Protestant revolt. Catholics can therefore thank St. John of Damascus anytime we venerate sacred images in honor of Christ and His Saints.



Ben Bollinger holds a degree in Religious Studies from Elmhurst University. His personal blog is <https://benjaminjohn.substack.com>, where he writes about subjects such as Church history, theology, and biblical studies. St. John of Damascus is his patron saint.

Mativity House's 11th Annual
Farm to Table Celebration 2025

Thank you for being a part of our community!



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Nativity House
17141 W. 143rd St.
Lockport, IL 60441



St. John Damascene

Feast Day: December 4th

Patron of Pharmacists, Icon Painters, and Theology Students

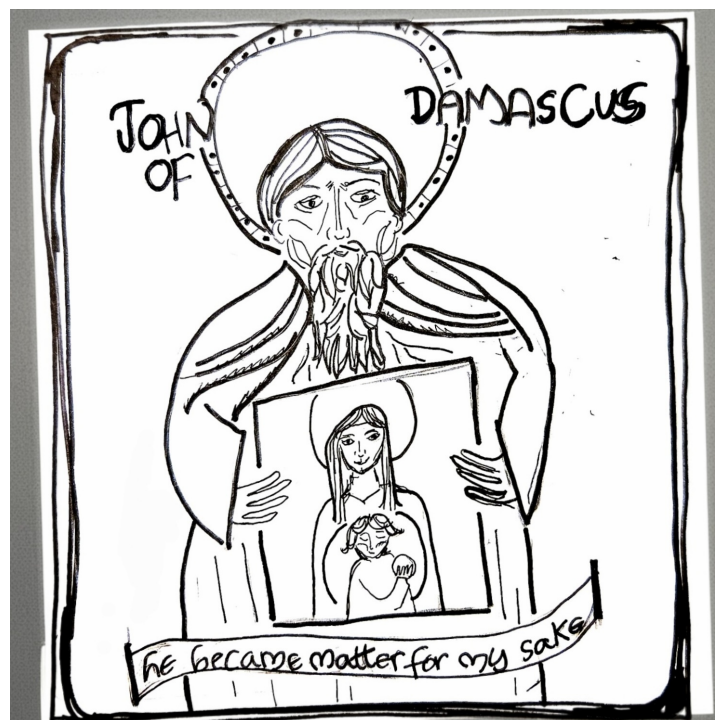
by Ben Bollinger

Iconoclasm. That may be a word with which most Catholics are not familiar. Even among those who have a vague awareness of this term, few will likely know that iconoclasm is a heresy that the Church infallibly condemns.

The year is 726 A.D., and the Byzantine Emperor Leo III issues an edict that shakes the faith of orthodox Catholics living in the Eastern Roman Empire. By decree of the emperor, the veneration of holy icons, i.e. images depicting Jesus, Mary, and the Saints, was completely outlawed. As a consequence, many churches and monasteries had their grounds stormed by soldiers who forcibly removed and sometimes even destroyed the sacred images that aided God's people in worship. Priests and bishops were deposed, monks were exiled, faithful Catholics were violently persecuted—all of this simply because wicked men were appalled by the traditional worship prescribed by Mother Church.

Amidst this iconoclastic chaos, there was a voice crying in the wilderness: St. John of Damascus. Born into a powerful Christian family in seventh century Damascus, St. John received his education from a learned Sicilian monk named Cosmas. After the death of his father, the Damascene assumed a position of power within the occupying caliph's court, which kept him out of reach of the imperial court of Constantinople. It was from here that he would first take up his pen against the heresy of the iconoclasts.

In his monumental three part work, *Apologia Against Those who Decry Holy Images*, St. John took the iconoclasts' theological arguments head on. The passage of Sacred Scripture that the heretics would champion is well known, "You shall not make for yourself a carved image... You shall not bow down to them or serve them" (Ex 20:4-5). Although the second commandment initially appears to



forbid God's people from making and venerating religious images, the Damascene pointed out that Scripture is more nuanced. After all, immediately after forbidding the Israelites from making images in the "likeness of any thing that is in heaven above" (Exodus 20:4), the Lord instructed Moses to make two golden statues of cherubim (Ex 25:18, 22). St. John demonstrated that not even God Himself interpreted the second commandment as an absolute ban on sacred images and their veneration.

"Of old," writes the Damascene, "God the incorporeal and uncircumscribed was never depicted. Now, however, when

God is seen clothed in flesh, and conversing with men, I make an image of the God whom I see. I do not worship matter, I worship the God of matter, who became matter for my sake." St. John taught us the true lesson of the Old Testament, which is that God requires us to worship Him in accordance with His own self-revelation. God did not visually reveal His form to the Israelites and so they could not worship Him with visual images. However, our Lord Jesus declared, "Whoever has seen me has seen the Father" (Jn 14:9). In Christ, we have truly seen God and therefore we ought to depict and venerate His form in images.

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