

ATRIUM TOUR

(19) Our Lady of Guadalupe Stained-Glass Window



The image of Our Lady of Guadalupe depicts the Virgin Mary appearing to an indigenous Mexican man, Juan Diego, in 1531. The image is rich in symbolism, combining European and Indigenous imagery to represent a message of hope, unity, and her role as a maternal, powerful, and unifying symbol for Mexicans and Latinos. The image is currently housed in a golden frame above the main altar of the Basilica of Our Lady of Guadalupe in Mexico City, where it has been since the new basilica was completed in 1976.

The Virgin is depicted with brown skin and dark hair, making her relatable to the indigenous people of Mexico. Her blue-green mantle is adorned with gold stars, which some believe represent the exact position of the constellations at the time of the apparition. The mantle's color was traditionally reserved for Aztec emperors, symbolizing her royalty. She stands on a crescent moon, which was a symbol of the Aztec moon god Quetzalcoatl, signifying that she has defeated evil. The sunburst behind her connects to the significance of the sun in native civilizations. A black maternity band around her waist signifies she is pregnant, a sign of Jesus' coming birth.

She is considered the manifestation of the Virgin Mary and holds immense religious importance for Roman Catholics, representing hope and a connection to the divine. The

Virgin of Guadalupe is a powerful national symbol of Mexico and a symbol of Mexican identity, uniting people across social, cultural, and political divides.

The Franciscan friars of the Province of Our Lady of Guadalupe is a coast-to-coast Catholic brotherhood devoted to living the Gospel in the spirit of St. Francis of Assisi. **Founded in October 2023, the Province of Our Lady of Guadalupe was formed from friars coming together from five provinces that are part of the long history of the Order of Friars Minor in the United States:** Assumption of the Blessed Virgin Mary Province, Holy Name Province, Our Lady of Guadalupe Province, Sacred Heart Province, and St. John the Baptist Province (the founding province of Roger Bacon High School). This stained-glass window honors the work of the friars since the time of St. Francis of Assisi and is a reminder of the Franciscan charism and mission of Roger Bacon High School.

The stained-glass window is dedicated to the friars of **Our Lady of Guadalupe Province, Scott Jacob Fath, the Oldenburg Sisters of St. Francis, the Poor Clares and Mike and Kelly Misleh.**

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Dedications

I. Friars of Our Lady of Guadalupe Province. The Province of Our Lady of Guadalupe is a unified nationwide province of the Order of Friars Minor (OFM), established on October 17, 2023. It was created by merging six legacy American provinces to better serve communities as a single "coast-to-coast fraternity." See Tour Stop #4 – Franciscans in Cincinnati Mural for more information.

II. Scott Jacob Fath

Scott Jacob Fath, a lifelong resident of Cincinnati, Ohio, passed away peacefully on Monday, February 16, 2026, at the age of 50. A cherished member of the Fath family, Scott was known not only for his family's legacy of philanthropy and their work with *Fath Properties*, but more personally for his warmth, humor, and unwavering optimism.



Scott had a gift for lifting others' spirits. His entertaining sense of humor and positive outlook left a lasting impression on everyone fortunate enough to know him. He brought lightness to difficult moments and joy to everyday life, qualities that will be deeply missed and forever remembered.

He is survived by his beloved wife, Sara Elizabeth Fath; his sisters, Heather Lyn Fath and Lindsay Everest (Robbie); his parents, Harry and Linda Fath; and many nieces, nephews, and cousins who held a special place in his heart. He is also remembered with love alongside his late sister, Lisa Fath Ray.

Scott and the Fath family held a deep commitment to giving back, especially through their support of *Mercy Ships*, a faith-based international organization that delivers free, life-changing medical care aboard hospital ships to underserved communities around the world. This mission reflected Scott's compassionate spirit and his belief in helping those in greatest need.

Scott's legacy is one of kindness, laughter, generosity, and faith. His presence will be profoundly missed, but his spirit will live on in the lives he touched and the good he inspired.

III. Oldenburg Sisters of St. Francis. The Sisters of St. Francis in Oldenburg, Indiana, are a religious congregation of the Third Order Regular of St. Francis founded in 1851 by Mother Theresa Hackelmeier. Known locally as the Oldenburg Franciscans, they are women of prayer dedicated to service in education, healthcare, social justice, and parish ministry. See Tour Stop #16 – Our Lady of the Angels Stained-Glass Windows for more information.

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IV. Poor Clares

The community of sisters known as the **Poor Clares** is a contemplative branch of the Franciscan family founded by St. Clare of Assisi in the 13th century. Poor Clares take the vows of poverty, chastity, obedience and enclosure. Their mission is to pray for the needs of the church, the world, and all people.

In 2012, the Poor Clares celebrated their 800th anniversary of the Order of Poor Clare ("OSC") life, and in 2015, they celebrated the 25th anniversary of the day the first Poor Clares took up residence in Cincinnati, at the invitation of the Minister Provincial of St. John the Baptist Province, for the purpose of forming a Poor Clare foundation and bringing the contemplative Franciscan tradition to the area.

Mission Statement

The mission of the Poor Clares is to pray for the needs of the church,
the world, and all people.

Vision Statement

As followers of Clare and Francis, this is what we ardently seek and long for: To live as a loving community the Gospel of Our Lord Jesus Christ in poverty, littleness, simplicity and joy; open and sensitive to the Spirit working within us, among us, and beyond us; lovingly surrendering ourselves to the Lord; witnessing to the primacy of contemplative prayer and trusting in the care of the Lord each day of our lives.

Brief History

- **1212:** On Palm Sunday, March 18, 1212, the young noble woman, Clare di Offreduccio, became the first of St. Francis of Assisi's "Poor Ladies" at Our Lady of the Angels, the Portiuncula. Thousands of pilgrims continue to visit the Portiuncula each year, where the Franciscan movement began.
- **1253:** On August 9, 1253, Clare became the first woman to have the Rule she wrote receive Papal approval. Clare died two days later. Clare had spent 40 years with her sisters at San Damiano living the life of the gospel. Many women wanted to follow Clare's example. During that 40-year period, 147 monasteries had been founded throughout Europe.
- **1255:** Two years after her death, on August 15, 1255, Clare was canonized by Pope Alexander IV
- **1875:** Mother Mary Magdelene Bentivoglio was sent by Pope Pius IX to the United States to found a Poor Clare monastery. Although attempts were made in these early years, Cincinnati would not see a Poor Clare foundation for many years.

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- **1956:** The Poor Clares in Evansville, Indiana requested Archbishop Alter of Cincinnati to permit the sisters to establish a Poor Clare monastery, but Cincinnati would have to wait another 34 years for a Poor Clare foundation.
- **1990:** On June 24, 1990, Sr. Doris Gerke, Huehuetenango, Guatemala, Sr. Anna Marie Covely, Langhorne, PA, and Sr. Dianne Short, Bronx, NY, moved into St. Vivian's Parish Convent in Cincinnati. The Duncan, B.C. monastery became the sponsoring monastery for this Poor Clare Foundation.
- **1991:** On January 2, 1991, Rome approved the establishment of the foundation in Cincinnati.
- **1996:** On September 1, 1996, after many prayers, and generous donations from many benefactors, the sisters celebrated the ground-breaking ceremony and blessing of land by Archbishop Pilarczyk for the new monastery building.
- **1998:** On March 19, 1998, Archbishop Pilarczyk presided at the first Mass in the chapel at the new monastery on Miles Road.
- **2002:** On April 13, 2002, the Poor Clares celebrated the first Solemn Profession of Sr. Ann Bartko. Sr. Ann's brother, Fr. Louis Bartko, a friar with St. John the Baptist Province, was one of the concelebrants.

V. Mike and Kelly Misleh

Mike and Kelly Misleh are a well-known Cincinnati couple whose influence spans business, athletics, and community service. Deeply rooted in the region, they are best recognized for their leadership within the Skyline Chili franchise system and their longstanding connection to Xavier University.

The Misleh family's involvement with Skyline Chili dates back to 1962, making them part of a multi-generational legacy within one of Cincinnati's most iconic brands. Mike Misleh, alongside his siblings, owns and operates several Skyline Chili locations across Cincinnati's east side, including the popular Oakley restaurant. Expanding beyond their home market, Mike recently acquired eight additional Skyline Chili locations in the Greater Columbus area. The family business continues into the next generation, with their son, Michael Misleh, serving as a multi-unit manager within the Misleh Franchise Group.



Education and athletics have also played a central role in the Misleh's story. Mike is a 1983 graduate of Xavier University and previously served on the university's athletic

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board, maintaining an active relationship with the institution. Kelly Misleh holds a master's degree in education administration from Xavier and is celebrated as one of the university's standout basketball players. During the 1987–1988 and 1988–1989 seasons, she led the Xavier Musketeers in scoring, cementing her legacy as a top performer.

Beyond business and athletics, the Misleh family is deeply committed to giving back to the community. Through their Skyline Chili franchises, they actively support local youth programs, health initiatives, and civic organizations. Their restaurants frequently host fundraising events and donate meals to causes throughout the region. Locations such as Oakley and Goshen regularly partner with nonprofits like *Snac Pac*, helping provide essential support to children in need.

Their philanthropic reach extends to major community events as well. Skyline Chili is a returning vendor at the *Fork Cancer 2026* event held at Lunken Airport, contributing food and support to raise funds for cancer research and patient care. Their franchises have also played a consistent role as sponsors for local initiatives, donating hundreds of cheese coney dogs annually to support fundraisers and community gatherings.

The Mislehs prioritize causes that reflect their personal connections, particularly in education and athletics. Their son Michael has extended this commitment through coaching roles at St. Xavier and Turpin High Schools, reinforcing the family's dedication to youth development. Additionally, the family has shown strong support for law enforcement and first responders, organizing fundraisers that have directed significant proceeds toward injured officers and their families. They also support events such as the *Chip Terry Golf Outing*, which provides counseling and financial assistance to first responders and veterans dealing with PTSD.

Through a combination of entrepreneurial success, athletic achievement, and meaningful philanthropy, Mike and Kelly Misleh have built a legacy that reflects both Cincinnati's traditions and its community spirit.

Mike Misleh has also played a significant role in advancing educational initiatives within the Cincinnati community. He was an integral part of the "We Are the God Soil" capital campaign at Roger Bacon High School, which raised funds for the construction of a new atrium. His leadership, guidance, and strong belief in the project's long-term impact were instrumental to the campaign's success. Through his involvement, Mike helped support a space designed to enhance student experience and strengthen the broader Roger Bacon community. His contributions to the initiative are deeply appreciated and reflect his ongoing commitment to education and community development.

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The Image of Our Lady of Guadalupe

The more than 500-year-old Image of Our Lady of Guadalupe is more than simply a picture. It contains symbols - in a sense, hieroglyphics, or a story in pictures - that reveals part of the message of the Blessed Mother brought through St. Juan Diego to the Natives of Mexico and to all the people of the Americas. But the symbols had a special meaning to the Natives, who because of their culture could decipher the code in the Image.

The Eyes. The eyes of the Image are looking down, a position of humility, revealing that, as great as she is, she is not a god. Native gods never looked down; they looked straight ahead.

The Face. The woman's face shows great compassion. The Natives felt that the face was the window of the inner person, a means by which one could read who a person was - the way a person would act. A good woman to the Natives was one whose femininity showed in her face. The head of the woman in the Image shows her with dark skin and dark hair like that of Natives.

The Hands. Her hands are not poised in the traditional Western style of prayer, but in an indigenous manner of listening, indicating that help is being offered, that something is to come from her.

The Maternity Band. The maternity band around the woman's waist is the sign of a pregnant woman, a mother who is about to give birth; it was a sign to the Natives that someone is yet to come.

The Four-Petal Flower. The four-petal flower on her womb is the symbol of a new era; of a new being. This being is Jesus.

The Stars. The position of the stars in the mantle gives the exact time and day of the apparition marked by the constellations above Mexico City's sky on that moment.

The Sun Rays. The rays of the sun in the Image recalled for the Natives that the sun played a key role in their civilization. But the woman in the Image is greater than even the sun. She hides the sun but does not extinguish it.

The Mantle. The predominant color in the Image's mantle is turquoise, the blue-green color reserved for the great god Omecihuatl. Although the Natives had many "intermediary gods," Omecihuatl was considered the supreme god, a mother-father god



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who sometimes was represented as a man and sometimes as a woman. It was a source of unity for everything that exists.

The Moon. The woman is standing on the moon, indicating that she has overcome evil, expressed by a black moon.

The Angel. The "angel" at the bottom of the Image was seen by the Natives as an "intermediary god" carrying in a new era, the beginning of a new civilization. One era was at an end - had died - and a new one was beginning, was being born.

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Fact Sheet: The Image of Our Lady of Guadalupe

- The image is proven to not be painted by human hands.
- The image and fabric have miraculously lasted in the original condition for nearly 500 years.
- The weak cactus fiber, of which the tilma was made, should have decomposed within 15-20 years of being woven.
- No natural or animal mineral colorings, or paint, are found on the image.
- The image itself is iridescent, and cannot be produced by hand.
- Mary stands on a crescent moon, the same crescent moon that was in the sky on the day of her apparition.
- Mary's mantle is a constellation map, the same constellations that were in the sky as on the day of her apparition.
- The constellations tell the story of the Gospel with the arrangement of "Leo" in the womb of "Virgo."
- Our Lady's garment is a topographic map of the geographic location of her apparition.
- On Mary's neck is a small black cross, identifying her with the Catholic missionary priests.
- Over her womb on her dress is a four-petal flower—the Aztec symbol of life and divinity.
- In the image Mary is "clothed with the sun" with "the moon at her feet" as described in Revelation 12:1.
- A doctor once heard a heartbeat coming from the image when he placed a stethoscope over the womb.
- The eyes on the image have the refractory characteristics of human eyes.
- Mary's eyes, when examined through a microscope, reflect the images of the witnesses present at the tilma's unveiling, including Juan Diego and the bishop.