

Windows to Redemption: The Rebbe's Mitzvah Campaign



Installation
at The Peltz
Center for
Jewish Life
in Mequon





The Rebbe, Rabbi Menachem Mendel Schneerson, of righteous memory, the seventh leader of the Chabad Lubavitch dynasty, emphasized the love for a fellow Jew, and the ongoing objective to motivate and inspire every individual to positively transform the world around them. These stained glass windows in the Chamoy Family Sanctuary entitled “Windows to Redemption” represent the Mitzvah Campaigns that The Rebbe initiated to achieve this goal.

The word mitzvah relates to the Aramaic term *tzavsa*, meaning “connection.” Every mitzvah is a bond connecting us to G-d’s essence. When a Jew performs a mitzvah, whoever they are and wherever they are, they are uniting themselves with G-d. The bond achieved at that moment reflects the fundamental purpose of creation; there is nothing higher, nothing more perfect.

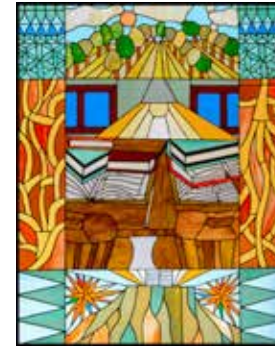
The twelve windows symbolize each of the mitzvahs emphasized by The Rebbe. It is our sincere hope that these works of art become the passageway through which you enter an ongoing commitment to not only perform them with everlasting excitement, but to encourage others to do the same.

*Dedicated by Bernie and Patricia Newman
in loving memory of their parents.*

Jewish Education



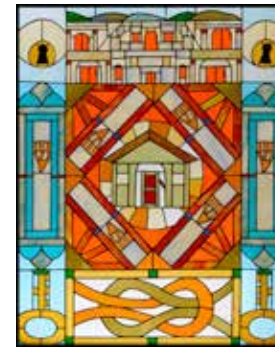
Torah Study



Torah Books in the Home



Mezuzah



Kosher



Shabbos Candles



Moshiach – Live it Now



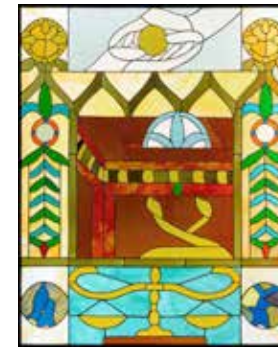
Love Your Fellow Jew



Tefillin



Tzedaka



Sefer Torah



Mikvah





Every Jewish boy and girl should receive a Jewish education. When you teach your children Torah, and provide them with a quality Jewish foundation, you will be ensuring authentic Jewish identity, integrity, and a Jewish future.

The blocks in the center represent the beginning of Jewish education from the earliest age. The letters in the blocks spell out the Torah's instruction "*Veshinantom Levanecha*" – and you shall ceaselessly teach your children.

The bottom corners show a growing seed, symbolizing a young child. To grow strong, there must be deep roots to provide the base and stability; strong roots formed by a solid Jewish education.

Jewish children, our torch bearers, begin with sparks of Jewish learning. As they continue to learn and grow, their light increases as illustrated by the Shabbos candle, the Havdalah candle, and finally to the torches themselves.

The multiple pathways on top and bottom reflect the proper choices a child will make as they journey through life having been empowered with the ability and wisdom to find their way.

Provide your children with a quality Jewish education – you will be ensuring Jewish integrity, Jewish identity and a Jewish future.

Jewish Education



Daily Torah study should be fixed not only in time, but also in one's soul. Torah is the vortex around which the entire spectrum of everyday life revolves.

This window illustrates two people studying Torah late into the night. While their open books may appear disorganized to us, one can only imagine how engrossed their readers must be.

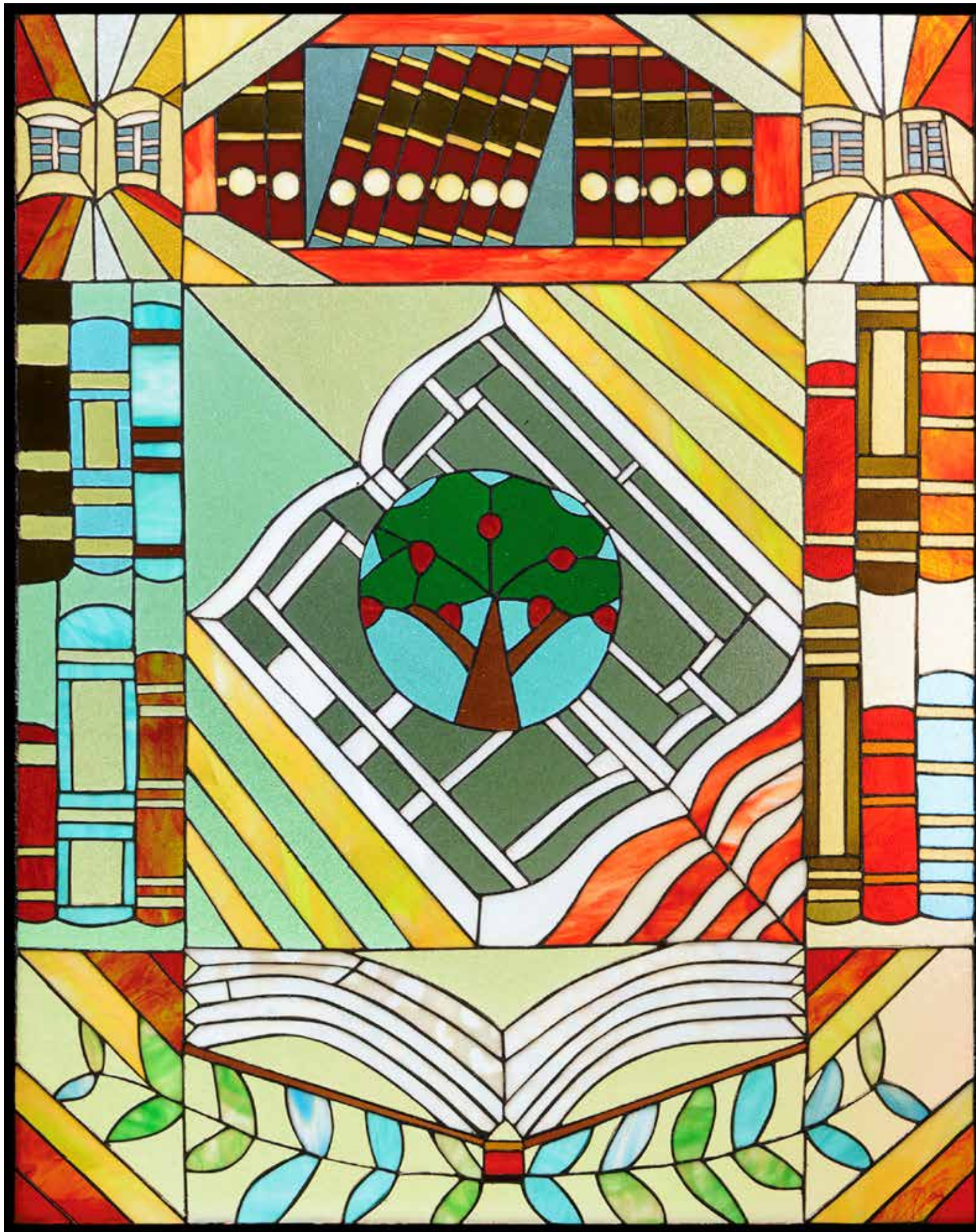
The lower corners reflect the dialogue and interaction amongst these scholars. An essential part of Torah study is dissecting the information and obtaining an understanding on a deeper level.

The top center of this window depicts the four levels of understanding Torah: The simple, literal meaning; the hidden or symbolic; the interpretive meaning and the esoteric or mystical meaning. The layered design in the top corners represent these levels.

The acronym for the Hebrew terms of these four levels is Pardes, or Orchard – a metaphor for Torah. The trees themselves relate back to the roots, and everything is rooted in Torah, the source of which was given at Mount Sinai, as seen at the bottom.

Study a portion of Torah daily, for even a few lines contain the infinite wisdom and will of G-d.

Torah Study



Mitzvah dedication available

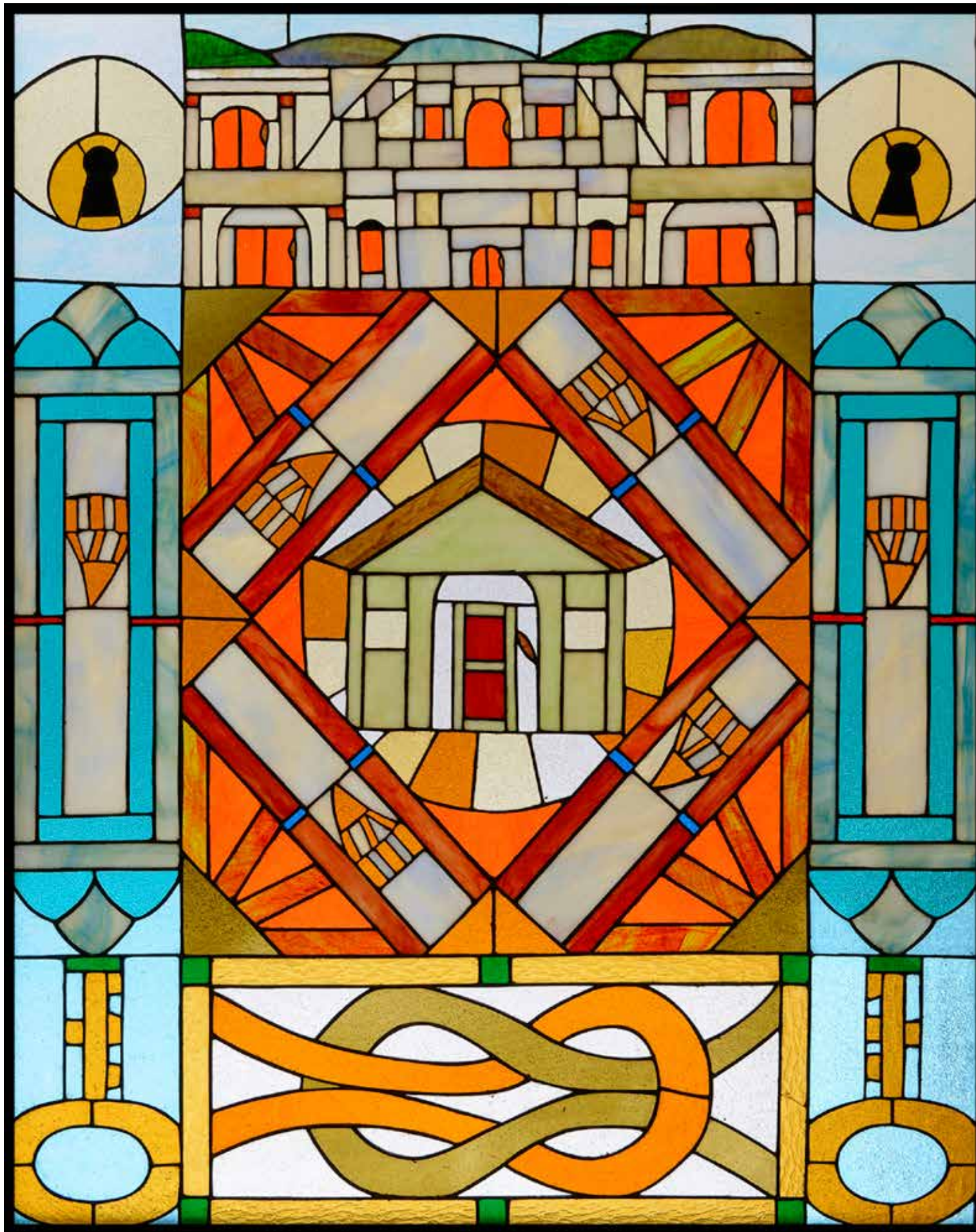
*Furnish your home with
as many holy books as possible.
At the very least, a Chumash
(Bible), Psalms, and a
Prayer Book.*

An environment teaches. Having Jewish Holy Books conspicuously displayed at home encourages their use. Their presence alone is a reminder of the holy content within, and the importance of Torah study.

The more books, the better. This is the essence of the mitzvah – transforming the home environment into one of holiness. The many books in the home will also facilitate Torah study, bringing forth light that will permeate and uplift the entire home life.

The tree in the center represents the Torah knowledge contained in the books; the tree of life for all that hold on to it.

Torah Books In The Home



The ultimate home security device. It is a clear sign of the environment within and signifies that the Al-mighty is “Guardian of the Doorways of Israel.” The Mezuzah protects the home and its occupants.

The home in the center, with the mezuzah on the door post, acknowledges Hashem’s presence which surrounds and protects all those within, as illustrated by the keys and locks.

The knot represents our interconnectedness with G-d. Even when we are not in the home, the connection and protection of the Mezuzah is retained.

On the top in the center the image reflects the phrase from the verse “...the Mezuzah shall be placed on the doorposts of your homes and your gates.” The mezuzahs on the gates and doorways of a Jerusalem neighborhood are illustrated.

On the sides we see the scrolls in the case. While the mezuzah case beautifies the mitzvah and provides protection for the scroll, it is the properly written scroll itself that fulfills this commandment.

Every Jewish home should have a mezuzah on its doorposts. The mezuzah scroll contains the Shema and is a sign that the home is sanctified for G-d and enjoys His protection.

Mezuzah



If Jewish involvement were limited to prayer, study, or even specific ritual acts, there is no “proof” that it has permeated one’s self. When one eats differently, Judaism is not just metaphysical, but a part and parcel of one’s very being.

This mitzvah is observed by adhering to the laws of keeping Kosher (i.e., following the Kosher diet) and knowing the basics of the laws themselves. The Torah details many of the signs that indicate kosher status, such as scales of a fish and the cloven hoof. Further, the bird’s feathers represent those elements of Kosher law that have been transmitted to us by tradition.

We are also reminded of the requirement to separate foods by categories, such as meat and dairy. There are many more intricate laws of Kashrus that affect the kosher preparation of grains, produce and wine, to name a few.

*Practice the laws of
Kashrus; keep a Kosher diet.
You are what you eat.*

Kosher



Light, by nature, is distinct from other material matter and is frequently used to describe spiritual insight. Shabbos, for example, is called a day of light; a day with a different value-orientation. The lighting of the Shabbos Candles ushers in and inspires this realization.

It is primarily the woman's responsibility to light the Shabbos candles and create the change of perspective. It is she who welcomes the Shabbos Queen into the home. Young girls from the age of three are also encouraged to light their own Shabbos candle.

This window also depicts the sunset below and stars above to reflect the time of candlelighting which must be prior to sunset. In the center are candles a mother lit for her family – one for each member, and one lit by her daughter.

When lighting her candles, a woman is not just illuminating her home with the light from the physical candle, but also with her own inner light. Through her the world is made brighter.

Women and girls (age 3 and up) light candles every Friday afternoon, 18 minutes before sunset, in honor of the Shabbos and before Festivals.

Shabbos Candles



Mitzvah dedication available

One of the most fundamental tenets of the Jewish faith is the belief in the ultimate redemption, an awaited era of world peace, prosperity and wisdom. This project - Windows To Redemption – defines our ultimate objective of bringing this to reality. This is achieved by transforming the world through our actions, the fulfillment of mitzvahs to bring Moshiach.

This window contains an element of each of the mitzvah campaigns representing the activities we must do to bring Moshiach and the final redemption. Thus, the outer band represents the actions we should live with every day with the objective of achieving the center's ultimate goal.

The twelve streams of water represent the exiled tribes returning to Jerusalem from the four corners of the universe, all flowing toward the center, to the Third Temple.

May we merit to experience the arrival of Moshiach Now!

Bring Moshiach and the final redemption by living it now and performing the mitzvahs.

Moshiach: Live It Now



Mitzvah dedication available

The Jewish sage Rabbi Akiva said “Love your fellow as yourself;” it is a basic principle in the Torah. Reaching out to your fellow Jew with patience, love and concern is among the greatest mitzvahs a Jew can do.

The top represents the G-dly essence, our source of life. Beneath that are the G-dly sparks representing each and every one of us, all different; yet all of a single source. All Jews are from one heritage.

While we all come from the same place, we function individually. The ropes represent our obligation to encourage others; as explained in the Book of Tanya, “...to draw them with ropes of love back to their heritage.” Though others may be different, reach out to them with love. Love builds bridges.

In the lower corners are hearts, or Lev, in Hebrew. Its numeric value is 32 and the 32nd chapter of the Tanya talks about the interconnectedness of all individual souls coming from one single root soul using the metaphor of sparks.

When the Kohanim bless the Jewish people with love, they are also blessing us to possess the love for one another. We are being blessed with the ability to love, influencing those around us who influence us as well, revealing our oneness. Everything comes full circle.

Reach out to your fellow Jew with patience, love, concern and unity with acts of kindness.

Ahavas Yisroel: Love Your Fellow Jew



By donning Tefillin daily, an individual gives expression to his basic feeling of Jewish identity. Tefillin is a public statement of Jewish involvement.

The Tefillin are placed on the arm facing the heart, and on the head. This signifies the binding of one's emotional and intellectual powers to the service of G-d. The straps, stretching from the arm to the hand and from the head to the legs, signify the transmission of intellectual and emotional energy to the hands and feet, symbolizing deed and action.

The two crowns represent Kesser (crown) and Malchus. Of the 10 faculties of the soul, Malchus is the most earthly, connected to the physical. Kesser represents the beginning of the intellectual process.

The hand-written scrolls contained within the Tefillin boxes are all represented; the larger scroll in the shel yad (hand Tefillin) as well as the four smaller scrolls in the shel rosh (head Tefillin).

Men (age 13 and up) are to wear the Tefillin every morning excluding Shabbat and Festivals.

Tefillin



Though commonly translated as charity, Tzedaka literally means righteousness. Each of us gives (whether money or otherwise), and each of us receives, as represented by the top pane. Everything that we have to give was given to us by G-d himself. We are therefore not actually giving away our own resources, but transferring that resource to its righteous owner – which is the true definition of Tzedaka.

A person should always look at the world as if it is in perfect balance. Every action has great significance. The act of placing even one coin in a charity box can impact the world positively by tipping the scales. The coins illustrated are styled after the historic and modern Shekel.

To fulfill this mitzvah daily, every home and business should have a charity box.

Give charity daily. The home is a classroom, and keeping a “pushkah” nearby will teach your children the noble value of regular giving.

Tzedaka



Every person should have a Torah written for themselves. And because each and every letter within a Torah is necessary for it to be complete, we can participate in this Mitzvah by having even one letter written on our behalf.

The Sefer Torah in the center is protected within the ark, behind the door and the curtain, illuminated by the eternal flame on the top.

The Torah is handwritten by a scribe using the quill and ink which lead down into the open scroll showing its columns of text.

G-d and the Jewish people are united, similar to a marriage, with the Torah as our contract. It binds us and defines us. The Torah is our core; everything radiates out from the center. It is topped with a crown, as something so precious and beautiful is to be adorned. It often wears a breastplate similar to what the high priest wore at the temple.

Participate in the writing of a Sefer Torah by sponsoring at least one letter for each member of your family.

Sefer Torah



Marriage is precious in the Jewish tradition. *Taharas Hamishpocho*, the attitudes and practices for sanctified married life, introduces G-d into the marriage and helps to develop genuine communication and love between husband and wife bringing into the world healthy, loving children.

Immersing in a Mikvah is a physical act, yet it brings the body and soul into harmony, represented by the flowing, living water – and the *beginning of life.

The spiraling steps leading down into the Mikvah depict the circle of life and cycle of purity. The gold wedding ring unites the husband and wife.

The roses budding at the top represent new life growing from the water, enhancing our connections in a beautiful and intimate space. The gems in the corners represent the preciousness of marriage.

Observance of the Jewish marital laws allow you to make the most of your marriage, bringing you and your spouse to new, undiscovered depths of sacredness in your relationship.

Mikvah

The Story Behind The Story

About the Artists

Inbal Newman, Designer/Illustrator

Born in Milwaukee.

Attended school in Mequon and graduated from Homestead High school.

Celebrated her Bat Mitzvah at Chabad of Mequon and attended the Pelz Hebrew School.

Graduated from Parsons New School of Design in New York City with a BFA in Illustration.

Works at the South Street Seaport Museum Print shop in NYC.

Volunteers at the City Reliquary Museum in Brooklyn NY and to serve on the crew of the South Street Seaport Museum's schooner "Pioneer" during the summer.

Resides in Brooklyn, NY

Russell Christiansen, Craftsman

A self-taught artist specializing in Stained Glass.

He was born and raised in Kenosha, Wisconsin and recently retired to Southern Florida.

While working as a Sheet Metal Fabricator he befriended the owner of a local glass shop which enhanced his fascination with glass. He began creating Kaleidoscopes in the mid 1990's and quickly moved into Stained Glass.

Russ has produced numerous windows, Lamp Shades, and Wall sconces and is known for his home designs.

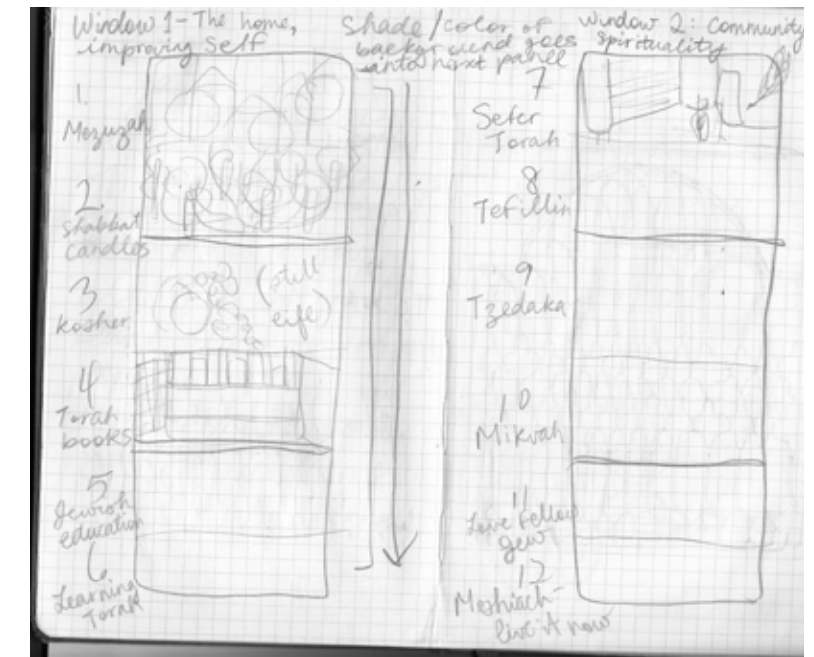


There are 4,866 individual pieces of glass in the windows.



3,421 feet of foil helps them shine.

The glass used is mostly from Kokomo Opalescence in Kokomo, Indiana. The Windows are 3 feet wide by 20 feet tall on each side. The smaller windows are 1 foot wide by 20 feet tall.



58.5 pounds of solder holds it all together.



It took 1,006 hours to craft the final windows.

Get Involved

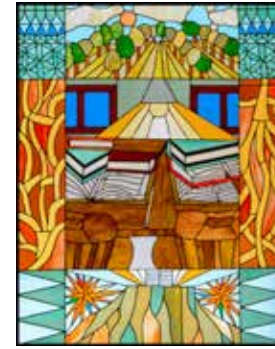
Please contact Rabbi Menachem Rapoport
at the Peltz Center for Jewish Life at
262.242.2235:

- For more information or for assistance
in observing these mitzvahs
- To get involved in reaching out to others
with these campaigns
- To sponsor an ongoing mitzvah fund

Jewish Education



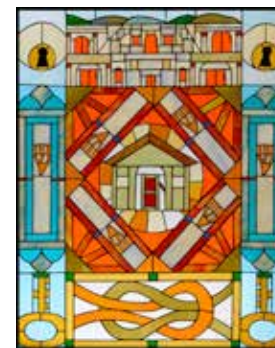
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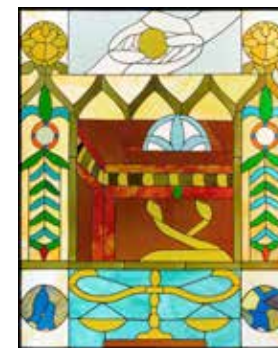
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Sefer Torah



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