

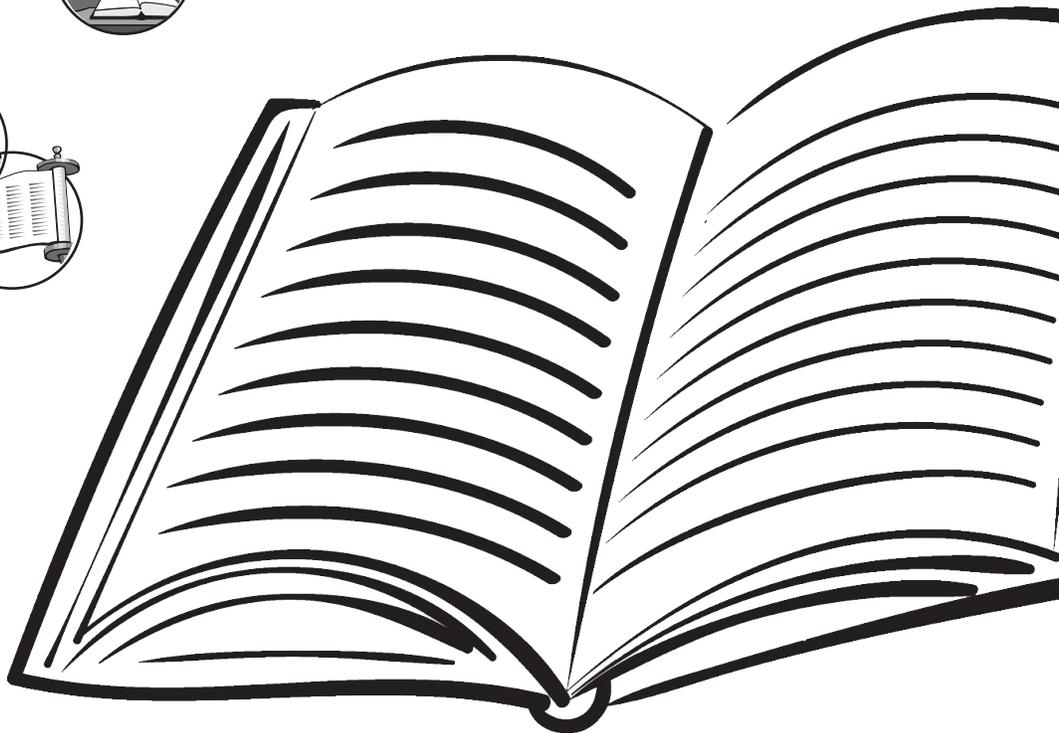


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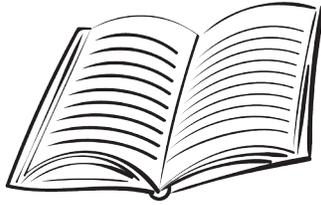
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MIDAH *of the* PARSHA

הדור מצוה

הבל and קין and הוה and אדם blessed 'ה. הבל and קין, the older son was a farmer. The younger son, הבל, was a shepherd. אדם built a מזבח and he wanted his two sons to bring a קרבן. Both קין and הבל brought presents (קרבנות) to 'ה, but 'ה only accepted the קרבן of 'ה. הבל tells us that the reason that 'ה accepted the קרבן of הבל was because his was from the best of his animals; קין brought a קרבן to 'ה from fruits that were not his best. 'ה was happy with the special gift of הבל and sent down a fire to accept it. The only difference between the קרבנות was the type of gifts that each one sent. הבל showed 'ה that he really wanted to do this מצוה in a special way. The fact that he selected the best of his animals for the קרבן showed that הבל had a special love for doing the מצוות of 'ה.



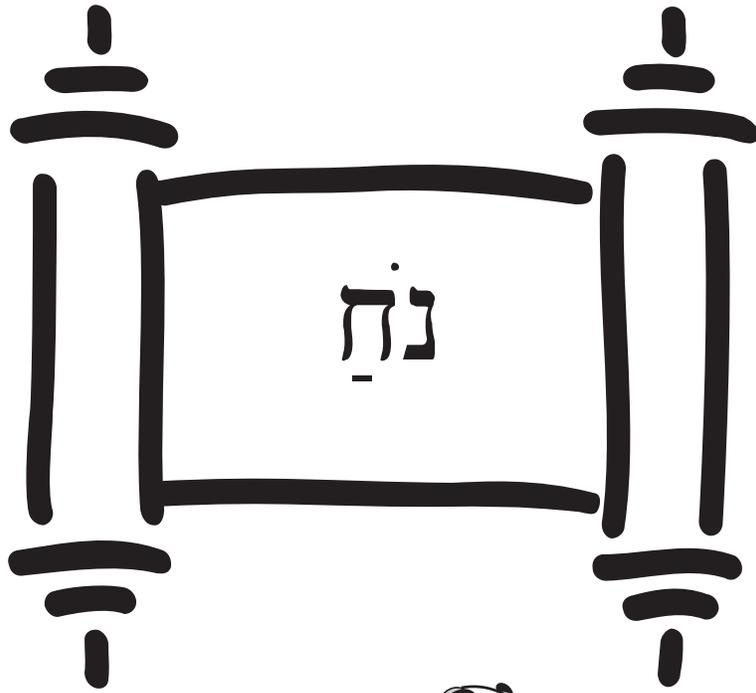
OUR SAGES LEAD THE WAY

Rav Elya Lopian was known to do everything in his life with enthusiasm and emotion. When people would hear him daven, they would tremble; some would come to tears when they heard him say קריאת שמע. Because he was so intense in the way he said the words, it almost seemed that the words came alive. His תלמידים who heard him utter the words, “לא תתורו אחרי לבבכם ואחרי עיניכם” – “do not follow after your heart and after your eyes” would shudder in shock and always remember the way he said the phrase. Rav Lopian got up very early in the morning to prepare for תפילת שחרית. We see the tremendous love and thought that went into his special communication with 'ה.



POINTS ² PONDER

1. When we do a מצוה in a special way it shows 'ה that we really want to do his מצוות.
2. It is important to do מצוות with a smile – in a happy way.
3. We should take our time when doing a מצוה. Do it slowly and carefully.
4. We should try to think of people who do מצוות in a special way.
5. We should look how much you really have to gain by doing a מצוה in a special way.



MIDAH *of the* PARSHA

כבוד הבריות

In the time of נח, 'ה' was not happy with the behavior of the people at the time of נח. He decided to destroy the world with a flood. נח spent 120 years building a תבה. 'ה' commanded נח to bring his wife, 3 sons and their 3 wives. He also commanded him to bring seven pairs of each kosher animal and 2 of each non-kosher animal to the תבה.

נח was given a very important task. He was responsible to feed all the animals in the תבה. Before he actually entered the תבה he had to prepare the exact kinds of foods that each animal, bird and insect required. He was expected to feed them at a specific time. He worked day and night to feed thousands of animals and tend to their needs. Every minute of his day he was busy with this מצוה. By doing this, נח was following the ways of 'ה, because he is the one who feeds the whole world.

We could question why 'ה gave this job to a צדיק like נח. Isn't this a job for a worker in the zoo? 'ה actually gave נח the greatest honor by giving him this job. Our sages teach us that נח served 'ה by serving others, giving each animal, bird and insect exactly what they needed. Through his actions he showed respect for every living creature.



POINTS ² PONDER

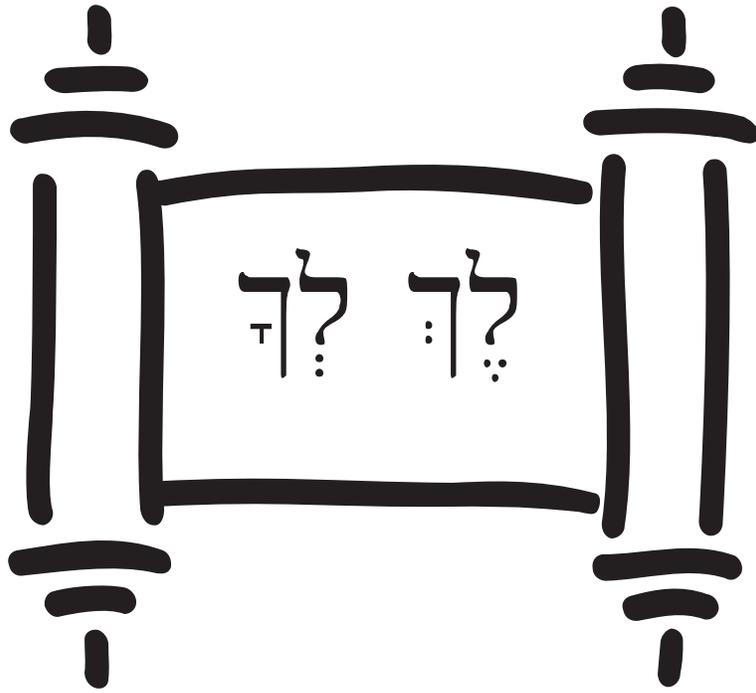
We should:

1. Stop and smile and say hello to others
2. Be careful not to interrupt anyone when they are speaking.
3. Try to respect every person.
4. Try to understand that each person has his or her own needs.



OUR SAGES LEAD THE WAY

Reb Yaakov Kamenetsky was known for the tremendous כבוד הבריות that he showed to everyone. Great and small alike were treated with respect. Gentiles too, were treated with respect and good humor. A member of the Monsey community was surprised to be stopped by the Mother Superior (head nun) who lived across the street from Reb Yaakov's house. She told this person how impressed she was that Reb Yaakov always made it a point to give her a friendly greeting and a warm smile.



MIDAH *of the* PARSHA

אמונה

מידה means putting our trust in 'ה. We see this great מידה from אברם. 'ה appeared to אברם in חוץ and told him to take his whole household – his wife and all his servants, and to leave the place where he was born. אברם traveled to the place that 'ה told him to go. אברם was 75 years old when 'ה told him to leave his home. He did not wait for directions, he quickly listened to the command of 'ה and started on his journey.

אברם traveled from place to place without knowing where he was going. When he finally reached ארץ כנען, 'ה told him “this is the land.” אברם's complete trust allowed him to follow these directions without ever questioning 'ה.

אברם then had to go down to מצרים because there was no food to eat. Here again 'ה tested אברם and אברם did not complain. When he arrived in מצרים his wife, שרי, was taken away. 'ה protected שרי and returned her to אברם. This was the third time that 'ה tested אברם. 'ה tested אברם 10 times during his life. Each time אברם showed complete אמונה. 'ה showed his love for אברם and שרי by adding “ה” to their names, changing them to שרה and אברהם.



POINTS ² PONDER

1. We must always put our trust in 'ה, even when we are going through difficult situations.
2. We should look around our beautiful world and see all 'ה's creations – and realize how well he takes care of us.
3. From the moment we open our eyes in the morning until we go to sleep, we must be aware of all the wonderful things that 'ה does for us.
4. 'ה is like our father who loves us dearly. He takes care of us like a loving father.



OUR SAGES LEAD THE WAY

The story is told about the Brisker Rav, Rabbi Yitzchok Zev Soloveitchik, who had difficulties in obtaining the money that was necessary to pay the married students of his yeshiva. Someone commented to him that it would be so much easier for him if he was able to have a few months wages available ahead of time and this way he wouldn't have to worry how he would pay these students each month. The Brisker Rav answered this person and said that even if a person would offer him a large sum of money to keep in his bank account in order to pay the students he would not be interested. He felt that each month it forced him to fulfill his מצוה of בטחון. He had to turn to 'ה for help. He said that he would not forgo this מצוה for any amount of money in the world.



וירא



MIDAH *of the* PARSHA

זריזות

One of the 10 tests of אברהם was to have a ברית מילה. Why was this considered a great test? Because אברהם did it at 99 years old, an age when a ברית מילה is considered a major operation. We learn from אברהם that the way to do a מצוה is to do it immediately and enthusiastically.

So too, we see the זריזות of אברהם in the way he served the מלאכים (angels). We are told that the most painful day after an operation is the third day. On the third day after the ברית מילה, ה' appeared to אברהם. After ה' appeared, the מלאכים came to visit. The תורה says, "וימהר וירץ," he rushed and he hurried. אברהם made every effort to serve and please his guests quickly. He tried to make them comfortable, giving them the finest food and the best service. We know that אברהם was very wealthy and had many servants to call upon. He, however, chose to serve his guests by himself.



POINTS ² PONDER

1. When trying to do a מצוה, do it with a positive and excited attitude.
2. Be enthusiastic before doing the מצוה and while fulfilling the מצוה.
3. How you do מצוות affect the enthusiasm of others.
4. Think of how much you have to gain by doing a מצוה this way.
5. Seize the opportunity to do the מצוה yourself.



OUR SAGES LEAD THE WAY

Rabbi Eliyahu of Vilna – the Vilna Gaon called together a group of his students for the completion of gemorah (ש"ס), just a few weeks after having celebrated his yearly completion. The group knew of his amazing abilities as a Torah Scholar but there was no way even he could have finished it again so quickly since the last time. When the group asked him about it he replied, "Oh- this is from a different study rotation and this rotation took me much longer to accomplish than all the others. You see as a Rabbi I'm often called to participate in happy occasions such as weddings, בר מצוות, and ברית מילה. Quite often there is a delay, an important guest is late, or a relative did not arrive yet. Instead of wasting precious time I decided 17 years ago that I will begin a special cycle of gemarah during these waiting periods. The other day I was at a שמחה and I finished this separate cycle. Therefore I am celebrating this completion."



MIDAH *of the* PARSHA

חסד

אברהם told his trusted servant אליעזר to find a special wife for his son יצחק. אברהם sent אליעזר back to חרן the place where his family lived. אליעזר davened to 'ה' to help him find that special wife for יצחק. Our sages tell us that אליעזר secretly hoped that his own daughter would merit marrying יצחק, but he accepted אברהם's command. רש"י says that he asked 'ה' for a sign to know who would be the worthy woman to become יצחק's wife. He asked 'ה' to show him a sign if she would be kind to him and his camels.

This is exactly what actually happened. רבקה came out and offered water to אליעזר and then to his camels. Through her מידות and her kindness, אליעזר understood that this was the girl for יצחק. He realized that רבקה would fit into the house of אברהם, who did kindness his whole life and is remembered for this מידה.



POINTS ² PONDER

1. 'ה' chose 3 pillars for the world to stand on – one of them kindness.
2. A person can do חסד many times throughout his day.
3. חסד can be done in many ways for example, by saying a kind word to someone or by holding the door open for someone.
4. 'ה' loves when He sees us do kindness for others.



OUR SAGES LEAD THE WAY

The first Stoliner Rebbe, Reb Yaakov Chaim Perlow, was famous for his kindness and devotion to every Jew. A young man came to him and explained that he was engaged to be married, but he had no money to make a wedding. The rebbe asked, "What do you plan to do?" The young man answered that he would invite a few good friends and serve some cake and herring. The rebbe was shocked. "That's no way to make a wedding," he told the חתן (groom). "Go home and don't worry. Leave everything to me." He instructed the young man to invite all his relatives and friends, being careful not to leave anyone out. The חתן went home happy and relieved.

The Stoliner Rebbe prepared a beautiful wedding for this חתן and כלה. The Rebbe felt exactly like he was marrying off his own son when actually he hardly knew the חתן at all!



MIDAH *of the* PARSHA

כבוד אב ואם

עשו and יעקב were blessed with a set of twin boys. Their names were יעקב and עשו. The two sons were quite different. יעקב, a צדיק, sat and learned Torah all his days. עשו, was a hunter and spent his day in the field. When יצחק realized he was getting older he called עשו, his oldest son, to him and asked him to prepare him a special meal so that he can give him a ברכה. Why did he have to prepare him a special dinner? Our sages tell us that by doing the מצוה of כבוד אב ואם he would deserve this special ברכה.

רבקה overheard what יצחק said and she told יעקב to go and bring his father food before עשו in order that he would get the ברכה. She knew that the Jewish nation will come from יעקב and not from עשו.

עשו was known for his special מצוה of כבוד אב ואם. He honored his father in a very special way. At the end of his life his head rolled into the מערת המכפלה because of his devotion to the מצוה of כבוד אב ואם.



POINTS ² PONDER

Points to ponder:

1. עשרת הדברות כבוד אב ואם is one of the (10 commandments).
2. We must honor our parents both in speech and action.
3. We should stand up for them when they enter a room.
4. We should be careful not to interrupt their conversation and try to attend to their needs.



OUR SAGES LEAD THE WAY

Rabbi Tarfon's mother was very old and weak. One time when she was walking with her son on Shabbos, her sandal ripped. Rabbi Tarfon put his hands under his mother's foot and she returned to her bed by walking on her son's hands. When the Sages heard what Rabbi Tarfon did, they said that even if Rabbi Tarfon had done 1,000 times more, he still didn't give half of the honor one has to give to his parents. Even though we can't compare ourselves to Rabbi Tarfon, we can learn how much a person has to honor their parents, and we can try harder!



MIDAH *of the* PARSHA

– אל תלבין את פני חבירו

DO NOT EMBARRASS YOUR FRIEND

יעקב ran away to the house of לבן. לבן was the brother of his mother רבקה. When he reached לבן he saw רחל לבן's daughter, at the well. יעקב rolled a large rock off the well and helped רחל give water to the sheep. יעקב told לבן that he would work for 7 years in order to marry his daughter רחל. לבן had two daughters רחל the younger one and לאה the older one.

רחל waited anxiously for the time that she would become the wife of יעקב. She hoped that by marrying יעקב, she would become the mother of the Jewish nation – which was her greatest wish.

לאה on the other hand was crying because she heard people saying that she was going to marry יעקב. יעקב set up signs with רחל so that her father לבן would not be able to trick him and change לאה for רחל.

רחל found out that her father planned on tricking יעקב and switching לאה for רחל. She decided that in order not to embarrass her sister she would give her the signs. רחל told לאה the signs that she made up with יעקב in order to save her from a tremendous embarrassment. ה' rewarded רחל for this great thing that she did.



POINTS ² PONDER

1. We must be very careful not to embarrass another human being.
2. Think of the great רחל אמנו to teach you how to treat others which includes your brothers and sisters.
3. רחל was the only one that was able to pray for the בני ישראל on their way to exile because of the great consideration she had for her sister לאה.
4. Don't do anything to anyone else that you don't want done to you. Make sure never to say anything that might cause another person embarrassment.



OUR SAGES LEAD THE WAY

There is a famous story of Rav Moshe Feinstein who got his fingers caught in the door of a car. It happened when a student was giving him a ride home. By accident the תלמיד closed the car door on his fingers. Rav Moshe, was obviously in great pain but he didn't make a sound. He didn't want to embarrass the driver.



MIDAH *of the* PARSHA

תפילה

יעקב spent 20 years in the house of לבן. He was finally ready to return home. He sent messengers to see if עשו still wanted to kill him. The messengers came back and told him that עשו was coming to greet him with 400 men. יעקב then prepared himself in 3 ways: 1. He prepared a large gift of animals for עשו. 2. He divided his camp into 3 groups. 3. He to daven to ה'.

We see that the first thing that יעקב prepared himself was with תפילה. But didn't we learn that ה' promised יעקב that he would protect him and make him into a great nation? Why did he first have to daven? יעקב knew that ה' always keeps his word. Nonetheless, he wanted to make sure that he was still deserving of ה's help. He therefore connected to ה' in תפילה.

In this פרשה we also find the famous incident of יעקב fighting with the מלאך of עשו. The מלאך of עשו gave יעקב a ברכה and changed his name to ישראל. In the morning עשו and יעקב met. They made peace and then left each other. On the way to בית לחם, רחל gave birth to her second son בנימין and she died. יעקב buried her in בית לחם. He then returned to his father's house.



POINTS ² PONDER

1. תפילה is a way to connect to our Creator. He loves to hear our תפילות.
2. Through תפילה we can truly help our fellow Jews.
3. ספר תהלים wrote דוד המלך. This has been a companion for the Jews through good times and bad. People say תהלים when davening for someone hurt, sick or in trouble.
4. Those who daven to ה' always have hope. This should be something we constantly do.



OUR SAGES LEAD THE WAY

The following story was told from the maggid of ירושלים.

Shortly before World War II, a young woman in Jerusalem, the mother of four young children, found herself facing a tremendous problem. Her third child, Chaya, who was already three years old, did not start to walk. The child born after Chaya had already started walking and Chaya showed no signs of mobility. Her family was very worried. The mother had taken Chaya to many doctors but they gave her very little hope for the future. She decided to go speak to a great צדיק who lived at this time. She felt that the Rabbi would surely intervene with ה' on her behalf.

When this woman saw the Rabbi she began to cry. She explained how her 3-year-old daughter was not walking and how the doctors gave up hope for the future. The Rabbi then asked her how he could be of possible help to her. She said that her daughter needs a special blessing from the Rabbi. The Rabbi then explained to this woman how there is a kabbalah if someone goes to daven at the כותל for forty days in a row and davens to ה' that he should help them with their problem, ה' will answer their plea. The woman then begged the rabbi to be her שליח (messenger) being she had little children at home. The rabbi agreed to be her שליח. The women could not thank the Rabbi enough.

She went home and began making calculations of the days. On the fortieth day she was standing in her kitchen when she heard a loud scream coming from her child's room. She ran to the room and was amazed to see that her daughter Chaya Schwadron had taken her first steps. She quickly called her husband Rav Sholom and both of them thanked ה'. Once again we see the power of תפילה.



MIDAH *of the* PARSHA

ה' – השגחה פרטית – Special supervision of 'ה

In this פרשה we find that יוסף has 2 dreams that he tells his brothers. One dream was about 11 bundles of wheat bowing down to one sheaf of wheat. The second dream was about the sun, moon and 11 stars bowing down to יוסף's star. These dreams brought about jealousy among the brothers. Although the brothers were צדיקים there were misunderstandings that took place and they treated יוסף harshly. He was thrown into a pit and sold to merchants. He was eventually sold to a man by the name of פוטיפר in מצרים. The entire story of יוסף brings to mind the idea of השגחה פרטית. השגחה פרטית means the special supervision of 'ה. יוסף had to be a servant in the house of פוטיפר in order to later move up in power and eventually become the second in command to king פרעה.

יוסף had to be thrown into jail in order to meet the royal butler and baker who were also in jail. יוסף's being in מצרים, being sold to פוטיפר and all the things that happened to him were all part of a total picture for the Jewish people. Eventually יעקב and his sons had to also come down to מצרים at the time of a hunger: all that 'ה does is woven into an interlocking picture of events.



OUR SAGES LEAD THE WAY

Rav Yaakov Kaminetzky settled with his wife and 3 children in a small town in Lithuania. Three more children were born during their years in this small town. Eventually poverty made it impossible for them to remain there.

Rav Yaakov applied for three Rabbinic positions in towns with larger Jewish populations. However, other candidates won all three positions. The Kovno Rav had high regard for Rav Yaakov and tried hard to secure a better position for him. When all attempts failed, the Rav told him that there are 300 rabbis in Lithuania, and that he was really needed in America. Despite the fact that the thought of moving to America was a nightmare, Rav Yaakov had no choice but to head for America.

Rav Yaakov's failure to be appointed to a better position in Lithuania was a classic lesson in the hidden ways of 'ה. Those who had been appointed to the positions that he had sought were murdered by the Nazis along with their families. By being forced to leave Lithuania for North America Rav Yaakov and his family were saved. In later years Rav Yaakov would tell people who were undergoing hardships that he had seen first hand how something, which for the moment appears to be the greatest tragedy, might actually be the greatest salvation.



POINTS ² PONDER

1. There is no such thing as a coincidence in our lives. Everything happens for a reason.
2. Everything that happens is controlled by 'ה.
3. We must recognize all the things that happen in our lives and try to understand that they all happen for a reason.
4. The realization of השגחה פרטית brings us closer to 'ה. By realizing that it all happens for a reason. The reason being that 'ה wants it to happen.



מִקֵּץ



MIDAH *of the* PARSHA

אחדות/שלום

In the פרשיות that we read in ספר בראשית we learn about the greatness of our forefathers. In this פרשה we find the greatness of יוסף. יוסף's brothers were sent by their father to get food during the hunger from מצרים. When they came to יוסף, he immediately recognized them. When the brothers bowed down to יוסף he remembered the dream and he knew that it was ה' will that the dreams should be fulfilled. יוסף wanted to bring אחדות – unity – between himself and his brothers, and he wanted his brothers to regret selling יוסף. When the brothers came down to מצרים he had the opportunity to demand whatever he wanted from his brothers. Looking back at what they did יוסף really should not have offered them any sort of pity.

The תורה, however, describes to us how יוסף did treat his brothers. יוסף on one hand had to complete his job to make the dreams come true, but on the other hand he looked for any opportunity to treat his brothers with love. יוסף put שמעון into jail only while his brothers were present. When they left, he took שמעון out and gave him food to eat. יוסף also made sure to give the brothers food for the way home.

After יוסף finally told them his true identity they were truly moved by such devotion that he showed them. This actually brought about a new connection – a unity between them.



POINTS ² PONDER

1. The root of the word אחדות is אחד. We must strive to become “one” nation, one group of people.
2. The way to bring unity and love between people is by giving. When a person gives to someone else it automatically brings a unity between them.
3. ה' seeks to reward us מדה כנגד מדה, measure for measure. ה' wants to see the way we treat other people. This is something very important to keep in mind.
4. The reason that the second בית המקדש was destroyed was because of hatred. The people during that time showed hatred towards each other and therefore ה' had to take away his special place where he rested.



OUR SAGES LEAD THE WAY

For many years the great צדיק Rav Mordechai of Neshchiz desired a טלית קטן made of wool woven in ארץ ישראל. Finally with great effort he obtained the fabric. One of his students begged the rebbe to allow him to cut the טלית קטן from the wool and the Rebbe agreed.

In his excitement and nervousness the well meaning man mistakenly cut two neck holes out of the garment. When the Rebbe saw what had happened he calmly said, “Your work is perfect.” I needed two neck holes. One for the טלית קטן and one to teach me the importance of holding back my temper.



MIDAH *of the* PARSHA

ואהבת לדעך כמוך

This פרשה starts off with יהודה speaking on behalf of בנימין. בנימין took the responsibility of his brother יהודה. He explained to יוסף that if he didn't return with בנימין then it would be "as if I have sinned against my father all the days." Finally יוסף could not control himself anymore and he told his brothers who he is. We see the unbelievable מדות that יוסף had. He reassured them that it was all the will of ה' for him to be in מצרים. He didn't want them to blame themselves. He had such a love for his brothers that he didn't want them to be hurt in any way. From beginning to end he was concerned with the welfare of his brothers. When פרעה asked about the professions of his brothers he made sure to say that they were shepherds. The reason he said this was because he wanted to make sure that פרעה would give them their own city to live in. He didn't want to make them sound important. He didn't want his brothers to have to live amongst the מצרים. פרעה gave them the city of גשן.

It says that יעקב sent יהודה ahead of the rest of his children to prepare גשן for the rest of the people who were coming. It says he actually went to prepare places for learning תורה. יעקב wanted a place of תורה to be prepared in advance. It says that when יעקב came to מצרים with his family יוסף took care of their needs. יוסף looked out for his family like he would look out for himself. We see the tremendous מצוה of מוֹדֵק לְדַעְךָ כְּמוֹךָ from יוסף.



POINTS ² PONDER

1. One of the most difficult מצוות in the תורה is **ואהבת לדעך כמוך** loving someone else like you love yourself. There is no one that you love more than yourself.
2. When you are in a situation and you are about to embarrass someone or insult someone think of **ואהבת לדעך כמוך**. Is this what I would want someone to do or say to me?
3. When you see a person in need, try to help them out. If your friend loses a pencil and the class is about to begin, can you lend her one of yours? Your friend left their lunch at home, can you share some of your lunch with them?



OUR SAGES LEAD THE WAY

In the summer of 1970 Arab terrorists hijacked 3 TWA jets forcing the pilot to land the planes in the Jordanian desert where the passengers were held hostages for some time. Among the hostages was Reb Yitzchok Hutner, one of the generation's leading Torah personalities, and his family. While Jews everywhere prayed for the safe release of all the hostages there was particular concern for Rav Hutner to whom so many turned for guidance. With ה' help Rav Hutner and some others were released. Hundreds of people went to Kennedy Airport to greet Rav Hutner upon his arrival. A popular Jewish band was also on hand and their lively music added to the festive atmosphere as everyone waited for the plane to touch down. Among those present was Reb Moshe Feinstein. Reb Moshe approached the band leaders and said "I'm sorry but you will have to stop the music – you see 6 hostages are still being held by the terrorists. As long as even one hostage is being held we cannot celebrate."



MIDAH *of the* PARSHA

עבודת ה'

In this פרשה we find that יעקב calls his sons together before he dies. He speaks to each one of his 12 sons individually. The words that he gives over to his sons are called “ברכות יעקב”. Our great Rabbis discuss these ברכות and they try to understand the greatness of what יעקב did over here. Our Rabbis answer that by יעקב telling his sons the things that he did he was actually pointing out to each one their strengths. This was a very special thing for each one. He was directing them how to serve ה'. By pointing out their strong qualities he was helping them for the future. He told יהודה that he would become the king. יששכר was told that he would become a great person in תורה. זבולן was told that he would be a partner to יששכר – one would learn and one would earn money and support the other. Each one would gain tremendously from this partnership. Each one of the שבטים were told different things about themselves to help them accomplish the most they could in their lives to serve ה'.



POINTS² PONDER

1. We are all here in the world to serve ה' and do his מצוות.
2. Each person has different talents and strengths.
3. We must use our individual talents to serve ה' in the best way possible.
4. We must appreciate all the strengths that ה' gave us and not look at the strengths and talents of others.



OUR SAGES LEAD THE WAY

The doctor finished his treatment of the Chofetz Chaim and asked him a question. “Tell me Rabbi, what merit do people such as myself have for gaining the world to come.” In his reply the Chofetz Chaim told this story of a famous doctor back in the days of the Gemara.

Abba the doctor had a box that was placed in an unseen corner where patients would place payments for their visits. This was in order that the poor man who could not afford to pay would not be embarrassed. When a yeshiva student came to him he would not only refuse to let him pay but would give him money to buy the food he needed in order to regain his strength. The story of Abba the doctor, concluded the Chofetz Chaim, shows us that there are countless ways a person can reach heaven. A person can just use their own profession and do חסד with others and thus merit the world to come.

Notes:

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For more information call Chai Lifeline: 732-719-1772 | email: kids4chai@chailifeline.org