

Shavuot Times

Download Shavuot Schedule

Download the blessing for *Eruv Tavshilin*, to be made before the Yom Tov begins. For more information on Eruv Tavshilin, see these articles from Chabad.org and Star-K.org.

Thursday, May 28 (Sivan 5) Erev Shavuot

8:00pm - Mincha/ Maariv
8:02pm - Late Candle Lighting
8:20pm - Sunset
9:04pm - Nightfall (preferable not to make Kiddush before this)

Erev Shabbat

Friday, May 29 (Sivan 6) Shavuot I

5:23am - Earliest Tallis (if up all night)
5:30am - Early Shacharit
6:14am - Sunrise (best to say Shacharit Amidah at this time)
9:00am - Late Shacharit
9:45am - Latest Shema
10:56am - Latest Shacharit

6:30pm - Mincha/ Kabbalat Shabbat/ Maariv
6:54pm - Earliest Candle Lighting
8:03pm - Late Candle Lighting
9:04pm - Nightfall

Shabbat

Saturday, May 30 (Sivan 7) Shavuot II

9:00am - Shacharit
9:45am - Latest Shema

7:45pm - Mincha
8:22pm - Sunset
9:05pm - Nightfall/ Maariv/ Havdallah/
Shabbat & Yom Tov End

Sunday, May 31 (Sivan 8)

5:00pm - **Zoom Yizkor Service**
Meeting ID: 823 3699 0928, Password: 104098

Announcements

- > From youth directors around the country, get the [Shavuot Fun Kit](#) - Printable activities for Shavuot! bit.ly/shavuotfun
- > [HaMizrachi](#) is available online! Download the new [Yom Yerushalayim-Shavuot issue](#).
- > View the [NEW letter](#) from the community's Rabbis regarding COVID-19. The re-opening process and timeline for each Shul may not be the same, and we are working on our own appropriate plan. Go to Dortikvah.org/covid19 for updates.

Weekday Services

Mincha/Maariv, Monday & Wednesday 6:35pm

In lieu of Minyan at the synagogue, Rabbi Davies will be sending learning material through the [Minyan What's App Group](#).

Classes

- **Daf Yomi with Rabbi Paul & Yoni Alon**
Sunday-Thursday 8:30pm, **Phone Conference**.
Contact Rabbi Elisha Paul elisha.paul@addlestone.org for details.
- **Torah Study: "The Avraham Stories" with Rabbi Davies**
Sunday 7:30pm, **Available via Zoom** (new link)
 - "Ketuvim with Kenny"
Monday 7:45pm, **Facebook Live & Zoom**
 - "Lunchtime Talmud" with Rabbi Davies
Thursday 12pm, **Facebook Live & Zoom**, Off 5/28
 - "Cholent and Learn" with Kenny Abitbol
New date & time to be determined.

Local Virtual Events

"Taste of Torah" Night of Learning – May 28th, 6pm
In honor of Shavuot, The Charleston Jewish Community presents this one-hour learning session with contributions from leaders throughout our community. Please **register** for Zoom information.

SC Hate Crime Law Discussion – June 3rd, 5:30pm
Join the discussion with David Bakey from ADL to hear about why South Carolina needs a hate crime law, how it works, common misconceptions, and how to get it done. Add to your **Facebook** calendar. Registration required: bit.ly/hatefreesc.

Public Virtual Events

"Sinai at Home" – Available now for download.
From the Orthodox Union, over 70 Shavuot learning packages at ou.org/sinai. It's your Shavuot Beis Midrash to-go!

Refuah Shelema

To add or remove a name, contact charlessteinert@gmail.com.

Yisrael Haynu ben Shimon Avraham
Yisroel Mordechai ben Fradel
Bloom bat Chaya Sara (Bertha Hoffman)
Tova bat Sarah (Katie Bielsky)
Yesuskah Levy ben Shosha Hannah
Refael Aharon ben Devorah
Gershon Ben Sarah (Jerry Polinski)
Arlene Polinski
Michal bat Cayla Mynda (Michele Perrick)
Elijah Myer ben Malkah
Chaiah Leah bat Shier

Simcha ben Etle
Hodel bat Raazel
Miriam bat Mazal
Talia bat Shoshana
Yehudit bat Sarah
Yocheved bat Sarah
Isabella Beaudoin
David ben Malkah
Esther bat Alitza
Yisrael ben Chaya

Life Cycle

Birthday

- > Judy Kramer (5/30)
- > Leah Chase (5/31)

Anniversary

- > David & Esther Beckmann (6/4)

Yahrzeit

- > Yankel Kirshstein, Uncle of Nathan Kirshstein (6/2)



Shavuot

(Book of Ruth)

Ruth: Kindness and Ruthlessness

By Rabbi Dr. Meir Levin Torah.org



When Lot, Abraham's nephew and his faithful companion in Canaan and Egypt, chose to abandon the family of Abraham he left a void that was not filled in for many generations. Abraham was childless and Lot was to be the inheritor. What would his position have been, if he had remained with Abraham? We do not know but likely there would have still been an important role for him to play even after Abraham was miraculously granted children. Surely Hashem would have retained a place of greatness for Lot, the devoted associate, in His plan. Unfortunately, this is not how the things turned out. Lot rejected the Abrahamic covenant and chose for himself the verdant valleys of wicked Sodom. His seed became two great temporal powers of Moab and Ammon, outside of and antagonistic to G-d's people and G-d's plan.

Yet, Hashem never despairs and his thoughts are beyond human reckoning. As the angels were rushing Lot out of Sodom, they said: "Arise, take your wife and two daughters who are found, lest you be caught in the sin of the city (Genesis 19,15)". On this the Sages comment: "Two daughters – this is Ruth, the Moabite and Na'amah, the Ammonite (who married Solomon, King of Israel, Kings 1:14, 21)". Similarly they say in a statement that is surely profound, though open to many interpretations, "I found My servant David (Psalms 89)" – in Sodom (Genesis Rabbah 50, 15)".

This is what Shem Mishmuel (Shevuos 670, for more on him see link) writes about.

"Royalty was not to be found in Israel and had to be imported from Moab...for the shell of Moab is arrogance (that hides within it true royalty of spirit and aristocracy of behavior), as it says, "We heard the pride of Moab, he is exceedingly high...(Isaiah 16,6). This is why the soul of David was caught in captivity within the shell of Moab so as to be able to liberate Royalty from the trappings of arrogance and pride and to join it to the holiness of "authority over others for the sake of heaven."

This suggestion follows kabbalistic worldview that sees history as the process of drawing good out of evil in which it is imprisoned, so that it can join the good that already stands apart and opposes evil. In our world, the good is often intermixed confusingly with bad and it is the task of man to liberate and redeem the good and the holy.

There is another aspect that Moab could contribute to Kingship in Israel. Lot took with him some of the kindness and graciousness of Abraham's house into Sodom. At the same time, he applied it in a deranged and confused manner. He risked his life to protect his guests from the predations of the Sodomites but was willing to deliver his own daughters to their hedonistic designs. His descendants, on the other hand, displayed heartless insensitivity to their cousins passing near their land in their hour of need.

"An Ammonite or a Moabite shall not enter into the assembly of HaShem; even to the tenth generation shall none of them enter into the assembly of HaShem for ever; because they met you not with bread and with water in the way, when ye came forth out of Egypt; and because they hired against thee Balaam the son of Beor from Pethor of Aram-naharaim, to curse thee" (Deuteronomy 23:4,5).

It is difficult for a king to apply mercy and severity in proper measure. A policy that benefits one group or population invariably hurts or takes away from another. What one subject considers good is injurious or harmful in the eyes of another. Saul, the first king of Israel failed on both of these scores – excessive humility, inappropriate for a king, and misapplied kindness. "Why was he punished? Because he forgave an insult to his honor...(Maharsha, Yoma 22b)". His "hiding between the vessels" almost led Israel to destruction (Samuel I, 10). He was merciful to his enemies and merciless to his friends. He spared Agag, the king of Amalek but persecuted his loyal servant David. This inability to combine exercise of power and of kindness, of Justice and Mercy, was his downfall. "He who is merciful when he should be pitiless will end up being cruel when he should be merciful, and falls by the sword (Ecclesiasticus Rabbah 7, 36)".

David's challenges were likewise twofold – to bring aristocratic bearing of Moab into Jewish monarchy and use kingly kindness that he inherited from Ruth in balance with ruthlessness as it is needed. When he failed to keep proper balance between the two, he was punished severely (see Shabbos 56a). That he ultimately succeeded is in great measure in the merit of his illustrious ancestor, Ruth, the Moabite.