

January 2022  
Tevet-Shevat 5782

Happy New Year  
2022

**TEMPLE  
B'NAI  
ISRAEL**

THE SATELL CENTER  
FOR JEWISH LIFE ON  
THE EASTERN SHORE

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[temple18@goeaston.net](mailto:temple18@goeaston.net)

#### RELIGIOUS SERVICES

Saturday, January 1, 10:00 a.m.

Torah Portion: Va'era

Exodus 6:2-9:35

Haftarah: Ezekiel 28:25-29:21

Friday, January 7, 5:30 p.m.

Torah Portion: Bo

Exodus 10:1-13:16

Haftarah: Jeremiah 46:13-28

Saturday, January 15, 10:00 a.m.

Torah Portion: Beshalach

Exodus 13:17-17:16

Haftarah: Judges 4:4-5:31

Friday, January 21, 5:30 p.m.

Torah Portion: Yitro

Exodus 18:1-20:23

Haftarah: Isaiah 6:1-7:6, 9:5-6

Saturday, January 29, 10:00 a.m.

Torah Portion: Mishpatim

Exodus 21:1-24:18

Haftarah: Jeremiah 34:8-22, 33:25-26

#### FROM THE RABBI'S DESK



This is the sermon Rabbi Hyman delivered on Shabbat morning December 18. It was strengthened by the scholarship of Rabbis Herbert Brichto, Jonathan Sacks and Janice Goldstein.

#### JOSEPH AND THE PROBLEM OF POWER

Joseph is a most intriguing character. At the end of almost every encounter between Joseph and his family in Egypt, Joseph weeps. Torah presents us with, as the Rabbis note, seven scenes of tears:

1. When the brothers stand before him in Egypt for the first time: They said to one another, "Surely we are being punished because of our brother. We saw how distressed he was when he pleaded with us for his life, but we would not listen; that's why this distress has come on us". They did not realize that Joseph could understand them, since he was using an interpreter. He turned away from them and began to weep, but then came back and spoke to them again.

2. The second occasion is when they brought Benjamin with them: Deeply moved at the sight of his brother, Joseph hurried out and looked for a place to weep. He went into his private chamber and wept there.

3. When, after Judah's impassioned speech, Joseph is about to disclose his identity: Then Joseph could no longer control himself before all his attendants, and he cried out, "Have everyone leave my presence!" So there was no one with Joseph when he made himself known to his brothers. And he wept so loudly that the Egyptians heard him, and Pharaoh's household heard about it.

4. Immediately after he discloses his identity: Then he threw his arms around his brother Benjamin and wept, and Benjamin embraced him, weeping. And he kissed all his brothers and wept over them.

5. When he meets his father again after their long separation: Joseph went to Goshen to meet his father Israel. As soon as Joseph appeared before him, he embraced his father and wept for a long time.

6. On the death of his father: Joseph threw himself on his father and wept over him and kissed him.

7. After his father's death: The brothers gave this message to Joseph, "Your father left these instructions before he died: 'I ask you to forgive your brothers the sins and the wrongs they committed in treating you so badly.' Now please forgive the sins of the servants of the God of your father." When their message came to him, Joseph wept. No one weeps as much as Joseph. Esau wept when he discovered that Jacob had taken his blessing. Jacob wept when he saw the love of his life, Rachel, for the first time. Both brothers, Jacob and Esau, wept when they met again after their long estrangement. Jacob wept when told that his beloved son Joseph was dead.

But the seven acts of Joseph's weeping have no parallel. They span the full spectrum of emotion, from painful memory to the joy of being reunited, first with his brother Benjamin, then with his father Jacob. There are the complex tears immediately before and after he discloses his identity to his brothers, and there are the tears of bereavement at Jacob's deathbed. But the most intriguing are the last, the tears he sheds when he hears that his brothers fear that he will take revenge on them now that their father is no longer alive.

In an excellent essay entitled, "Yosef's Tears," Rabbi Aaron Lichtenstein suggests that this last act of weeping is an expression of the price Joseph pays for the realization of his dreams and his elevation to a position of power. Joseph has done everything he could for his brothers. He has sustained them during the famine. He has given them not just refuge but a place of honor in Egyptian society. And he has made it as clear as he possibly can that he does not harbor a grudge against them for what they did to him all those many years before. As he said when he disclosed his identity to them: "And now, do not be distressed and do not be angry with yourselves for selling me here. . . God sent me ahead of you to prepare for you. . . and to save your lives by a great deliverance. It was not you who sent me here, but God". What more could he say? Yet still, all these years later, his brothers do not trust him and fear that he may still seek their harm.



This is Rabbi Lichtenstein's comment: "At this moment, Joseph discovers the limits of raw power. He discovers the extent to which the human connection, the personal connection, the family connection, hold far more value and importance than does power – both for the person himself and for all those around him." Joseph "weeps over the weakness inherent in power, over the terrible price that he has paid for it. His dreams have indeed been realized, on some level, but the tragedy remains just as real. The torn shreds of the family have not been made completely whole."

On the surface, Joseph holds all the power. His family is entirely dependent on him. But on a deeper level it is the other way round. He still yearns for their acceptance, their recognition, their closeness. And ultimately he has to depend on them to bring his bones up from Egypt when the time comes for redemption and return. Rabbi Lichtenstein's analysis reminds us of Rashi and Ibn Ezra's commentary to the last verse in the book of Esther. It says that "Mordechai the Jew was second to King Ahasuerus, and was great among the Jews and well received by most of his brethren" – "most" but not all. Rashi says that some members of the Sanhedrin were critical of him because his political involvement (his "closeness to the king") distracted from important religious duties. Ibn Ezra says: "It is impossible to satisfy everyone, because people are envious [of other people's success]." Joseph and Mordechai are supreme examples of Jews who reached positions of influence and power in non-Jewish circles. They were "court Jews," and other Jews often held deeply ambivalent feelings about them.

But at a deeper level, Rabbi Lichtenstein's remarks remind us of Hegel's famous master-slave dialectic, an idea that had huge influence on nineteenth century, especially Marxist, thought. Hegel argued that the early history of humanity was marked by a struggle for power in which some became masters, others slaves. On the face of it, masters rule while slaves obey. But in fact the master is dependent on his slaves – he has leisure only because they do the work, and he is the master only because he is recognized and acknowledged as such by his slaves.

Meanwhile the slave, through his work, acquires his own dignity as a producer. Thus the slave has "inner freedom" while the master has "inner bondage." This tension creates a dialectic – a conflict worked out through history – reaching equilibrium only when there are neither masters nor slaves, but merely human beings who treat one another not as means to an end but as ends in themselves. So, Joseph's tears are a prelude to the master-slave drama about to be enacted in the book of Exodus between Pharaoh and the Israelites.

Rabbi Lichtenstein's profound insight into the text reminds us of the extent to which Torah, Tanakh and Judaism as a whole are a sustained critique of power.

Power alienates. It breeds suspicion and distrust. It diminishes those it is used against, and thus diminishes those who use it. Even Joseph "the righteous" weeps when he sees the extent to which power sets him apart from his brothers. Judaism is about an alternative social order which depends not on power but on Acceptance, loyalty and the mutual responsibility created by the covenant. That is why Nietzsche, who based his philosophy on "the will to power," correctly saw Judaism as the antithesis of all he believed in. Torah's message and an important point emanating from the Joseph narrative is this: Power may be a necessary evil, but it is an evil, and the less we have need of it, the better.

## PRESIDENT'S MESSAGE



I hope all had a Wonderful Holiday Season and are ready to get back to our lovely Eastern Shore winter, as the air becomes filled with the music of geese, ducks and our other regular visitors – and, to some friends, how can I say this? – delicacies as well! Our magnificent Bay goes through its cleaning cycle, with low tides and maybe some freezing this year.

Unfortunately, the Covid pandemic is still with us, now rampant as the Omicron variant. People are thoroughly exhausted with Covid, which will soon mark its second anniversary in our country. We all need to remain especially careful and take the precautions necessary to avoid a positive test. Everyone should be vaccinated and boosted, continue wearing masks and distancing in public spaces. Let's hope and pray the effects will be mild and the pandemic ends ASAP!

Despite all this, Temple B'nai Israel's Shabbat Services and other wonderful doings continue! In December, we joined in a great talk by former White House speechwriter Sarah Hurwitz about the beauty, depth and meaning of being Jewish. Rabbi Hyman's Torah Classes give us a way to keep this amazing conversation going throughout the year. Stay tuned for more great Engage! Series and other Temple programs this winter – especially don't miss the Susan and Barry Koh Concert Series every Thursday in February, this year featuring renowned jazz artists.

Here's to a Happy, Healthy, Safe, and Wonderful Winter and 2022!

*Ben Schlesinger*

## EXECUTIVE DIRECTOR'S MESSAGE



Dear Temple Members,

While we are in the throes of another heightened time of a COVID variant, I am once again hopeful that we will soon be returning to our regular schedule of events. Remember when we lingered after Shabbat Services to enjoy an Oneg or Kiddush with friends or watched a movie matinee in-person with popcorn and soda, or my favorite, the Membership Committee's potlucks that always drew a crowd and a variety of delicious dishes.

It may be a few months before we return to these socially meaningful events. Until then, we invite you to come together on the first Friday morning of each month to make challah in the Temple's kitchen. Please read the article in this month's Shofar for more information.

Also, please mark your calendars for each Thursday in February at 7:00 p.m. for the Susan and Barry Koh February Jazz Concert Series. You won't want to miss highly acclaimed Jazz musicians brought to you from New York, Baltimore, and Washington DC, LIVE at Temple B'nai Israel!

We look forward to welcoming you back to the Temple for these events, and many others, as we all navigate through this difficult time together.

Shalom,

A handwritten signature in cursive script that reads "Lari Ramsey".



## Omicron Variant Compels TBI to Return to a Virtual Environment

Dear Temple B'nai Israel Members,

Due to extremely high COVID-19 numbers in Talbot County (12.92%), we feel compelled to return to a virtual environment for all meetings, activities, and religious services in the month of January. It is hoped that the Omicron variant will have run its course by the end of the month and that we will be able to return to a normal schedule in February.

What does this mean? All programs will revert to Zoom meetings including the following:

- Religious School
- Torah Class
- All Committee Meetings
- Canasta/Mahjong

### Shabbat Services will continue to be shown on Facebook

If you have any questions, please contact us. We hope that you and your families remain healthy and look forward to welcoming you all back to Temple very soon.

Many thanks,

Rabbi Peter E. Hyman

Ben Schlesinger, President

Lori Ramsey, Executive Director

Marcia Shapiro, Chair, Reopening Work Group

# Hanukkah Menorah Lighting



TACL Friends



Mayor and Mrs. Willey



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Principal of Sts. Peter and Paul HS





To Beth and Alan Haber, who celebrated their 50<sup>th</sup> Wedding Anniversary on December 28, 2021

Wishes to all members and friends of the Temple B'nai Israel family for a really good healthy and peaceful New Year and prayers that our democracy may endure! *Ruth and Don Saff*



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## Meet Our New Member Seth Schanwald



Seth joined our congregation in 2021. Having grown up on Long Island, New York, Seth's family moved to Montgomery County Maryland when he was 12, so his decision to come back to Maryland brings back fond memories.

He attended Johns Hopkins Carey Business School, worked and lived in DC, and last resided near Pittsburgh, where he was an active member of Adat Shalom Synagogue and served as their treasurer. His two grown children are Sarah (24, in Pittsburgh doing her graduate work at Carlow University) and Sam (27, in Brooklyn, a filmmaker whose newest Short Film was accepted to the Sundance Festival!).

Seth's home is being built in Easton Village. He works from home as a Relationship Manager at AAFMAA Wealth Management & Trust, serving clients on the Eastern Shore and Virginia. He also has a background in assisting military families in their financial planning during his time in DC.

Choosing Temple B'nai Israel was easy because he loved the town of Easton and had met Rabbi Hyman and some congregants as he was settling in on the Eastern Shore.

He has kept his motorboat in Trappe but will be docking it at a slip in Easton Village next year. Motorcycling, bicycling, running, books, music and cinema are his interests and he hopes to enjoy some of the Eastern Shore's culture and our Temple's offerings in the coming year. And . . . he might return to golf after a 25 year hiatus!

Welcome Seth!

*Dorothy Drazhal*  
*Photo by Alan Mickelson*



## HOLIDAY OF THE MONTH TU B'SHEVAT



Tu B'Shevat, or the "New Year of the Trees", is Jewish Arbor Day, observed on the 15th (tu) of Sh'vat. It was originally an agricultural festival marking the emergence of spring. In the 17th century, Kabbalists created a ritual for Tu B'Shevat similar to a Passover seder. Today, many Jews hold a modern version of the Tu B'Shevat seder each year. The holiday also has become a tree-planting festival in Israel, in which Israelis and Jews around the world plant trees in honor or in memory of loved ones and friends.

Like Hanukkah, Tu B'Shevat is a post-biblical festival, instituted by the Rabbis. However, the holiday has biblical roots. The tithing system upon which it is based dates back to the Torah and its deep concern with trees, harvests, and the natural world, all of which are at the heart of Tu B'Shevat.

The theme most commonly ascribed to the holiday today is the environment. It is considered a festival of nature, full of wonder, joy, and thankfulness for G-d's creation in anticipation of the renewal of the natural world. During this festival, Jews recall the sacred obligation to care for G-d's world, and the responsibility to share the fruits of G-d's earth with all.

Tu B'Shevat falls at the beginning of spring in Israel, when the winter rains subside and the pink and white blossoms of the almond trees begin to bud. It is for this reason that almonds and other fruits and nuts native to the Land of Israel - barley, dates, figs, grapes, pomegranates, olives, and wheat - are commonly eaten during the Tu B'Shevat seder.

The seder, full of imagery and symbolism, is divided into four sections representing the four seasons. The seder evolved to include four cups of wine or grape juice, but in varying shades of red, which represent the seasons: white for the bleak time of winter, white with a bit of red to represent the earth's awakening in early spring, red with a bit of white representing the blossoming of late spring, and dark red to represent the fullness of all the growing plants and vegetation along with the heat of summer.

Many of our contemporary Tu B'Shevat haggadot (texts that set forth the order of the seder) draw on its rituals. Often we group the fruits into three types: fruits with tough outer shells and edible interiors (melons, peanuts, pomegranates, coconuts, citrus, etc.), fruits with edible exteriors and inedible pits (dates, olives, plums, peaches, apples, etc.) and fruits that are entirely edible (berries, figs, grapes, etc.). These are said to represent different seasons and/or ways of being in the world, often following kabbalistic categories.

### **A Yiddish Tu B'Shevat Limerick, by Rachel Kapen**

We plant a *boym*\* on Tu B'Shevat  
*Ein*\*\* *boym* or *tzvay*\*\*\* or quite a lot  
*Mir essen frucht*,\*\*\*\* a *faig* a *floy*m\*\*\*\*\*  
They *alle vaksn oyfn boym*\*\*\*\*\*  
Or, also, carobs and a nut

\**boym*, tree

\*\**ein*, one

\*\*\**tzvay*, two

\*\*\*\**mir essen frucht*, we eat fruit

# Up-Coming Events



**Sunday, January 23, 4:30 p.m.**

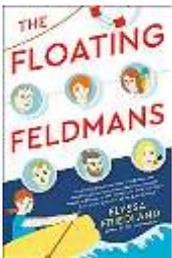
Via Zoom/Register Here: <https://bit.ly/3ezvz09>

Special guest chef and recipe to be announced

## **Book Club - Via Zoom TEMPLE MEMBERS ONLY**

**January 31, 5 p.m.**

**The Floating Feldmans**, by Elyssa Friedland



Sink or swim. At least that's what Annette Feldman tells herself when she books a cruise for her entire family. It's been over a decade since the Feldman clan has spent more than twenty-four hours under the same roof, but Annette is determined to celebrate her seventieth birthday the right way. Just this once, they are going to behave like an actual family.

**Too bad her kids didn't get the memo . . .**

For details, contact Elaine Friedman at [f1027@gmail.com](mailto:f1027@gmail.com)

## Holla for Challah!

Friday, February 4, 9:30 a.m.

What screams comfort food more than fresh baked Challah bread? Well, we can't think of anything...except maybe the French toast that you can make the next morning!

We are excited to be baking challah in our Temple kitchen for the first time starting at 9:30 a.m. on February 4 as part of our "First Fridays" monthly challah bake. Merry Danaceau and Sue Shotel will get us started by leading the first gathering on how to make challah. We will be baking challah for Shabbat Services, local food banks, and you will make one to take home to your family!

So, bring the largest bowl you can find and a cookie sheet to take your braided and rising challah home to bake (can't you smell it now?) and create a new First Friday tradition in your home. We will provide all of the ingredients and measuring tools.

Call Nancy Cummings at the Temple office 410-822-0553 to reserve your space today!

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## Susan and Barry Koh February Concert Series

Featuring Renowned Jazz Artists from New York, Baltimore and Washington DC  
Every Thursday in February at 7:00 p.m.

### Save the Dates

- 2/03 Hannah Gill
- 2/10 The Fred Hughes Trio
- 2/17 Sac au Lait
- 2/24 Paul Carr Band, featuring vocalist Sharón Clark



### TEMPLE B'NAI ISRAEL

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# Engage!

Lifelong Learning



## Programming Calendar 2022 – 2023

***The Diaspora: Jewish Assimilation and its Impact on Literature, Humor, The Arts, Ethics, Religions, History, Cuisine and Other People***

**March 6<sup>th</sup>, 2022: Sunday 7:00 – 8:30 p.m.**

***Reckoning with Charlottesville: Lessons From the Unite the Right Rally***

Presented by Michael Signer (Former Mayor of Charlottesville, VA), Author of CRY HAVOC  
Temple, Friends and Family of all ages

**April 9<sup>th</sup>, 2022: Saturday 6:00 – 9:30 p.m.**

***Spring Into Dance: The Israel Ballet Gives an Archived Performance of Paquita and Serenade***

Intermission: An Interview with Claire Bayliss, Artistic Director, Israel Ballet

Champagne Reception following the performance

Temple, Friends and Family of all ages

Ticket Price TBA

**May 22<sup>nd</sup>, 2022: Sunday 2:00 p.m.**

***What's Going on in That Field? Farming 101 for Non-Farmers***

Ever wonder what those huge machines do, or what's growing in the winter, or how farmers sell their crops, or why only some fields use those giant irrigators? Sign up for a fun visit and program at **Steve Cox's Oxford farm** and get your questions answered.

**Bonus: ShoreRivers scientists** will share highlights of the latest river-friendly farming tactics.

Space limited so sign up early. No charge but registration required.

Temple, Friends and Family of all ages

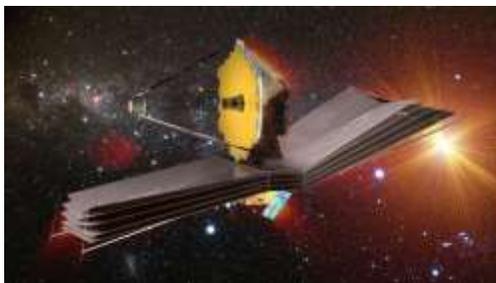
**October 6<sup>th</sup> or 13<sup>th</sup>, 2022: Thursday 7:00 – 8:30p.m. EST**

***The Second World War(s): A Turning Point for America and the Jews?"***

Presented by Dr Michael Soff, Associate Professor of History and UT Regents and University Distinguished Teaching Professor at University of Texas at Austin, Distinguished Lecturer, Organization of American Historians

Temple, Friends and Family of all ages

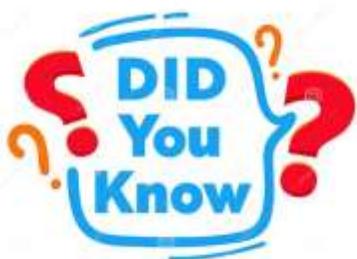
## Webb Space Telescope – Vera Rubin Connection



On Saturday, December 25, after over 20 years planning and a cost of over \$10 billion, the **James Webb Space Telescope** was launched on a mission to see stars and galaxies dating back to the beginning of the universe 13.5 billion years ago. One of the major goals is to investigate “dark matter”, a mysterious, invisible form of matter that is thought to make up about 27% of the known universe. First hypothesized in 1933, it was a **Jewish astronomer, Vera Rubin**, whose work in the 1970’s at the Carnegie Institution provided the first direct evidence for dark matter.

Rubin was an advocate for women in the sciences. She was the only astronomy major to graduate from Vassar College in 1948, but wasn’t allowed to enter Princeton’s graduate astronomy program because it did not accept women. Instead, she earned her Master’s Degree from Cornell and later a Doctorate from Georgetown University, and was the first woman allowed to observe at Caltech’s Palomar Observatory. Her scientific achievements earned her numerous honors, including becoming the second female astronomer elected to the National Academy of Sciences. She also received the National Medal of Science in 1993.

Rubin’s scientific discoveries didn’t change her religious beliefs. In an interview, she said: “In my own life, my science and my religion are separate. I’m Jewish, and so religion to me is a kind of moral code and a kind of history. I try to do my science in a moral way, and, I believe that, ideally, science should be looked upon as something that helps us understand our role in the universe.”



Did you know that the only person to have served as a strike crew member of both the 1945 Hiroshima and Nagasaki atomic bomb missions was **Jewish**? Jacob Beser (1921-1992) grew up in Baltimore, graduating from Baltimore City College in 1938. He then studied mechanical engineering at The Johns Hopkins University, but dropped out the day after the attack on Pearl Harbor to enlist in the Army Air Forces, extremely restless to get into the fight against Hitler. Because of his training and educational background, Beser was sent to Los Alamos to work on the Manhattan Project in the area of weapons firing and fusing.

He was the radar operator and was responsible for insuring that radio broadcasts did not accidentally trigger the fusing devices, as the bomber Enola Gay flew over Hiroshima on Aug. 6, 1945. He filled the same role when a sister plane, Bock's Car, attacked Nagasaki three days later. Beser, who retired in 1985 as an engineer for the Westinghouse Electric Corporation, always defended the Government's decision to drop the bombs, citing the heavy American casualties that had been expected if ground troops were to invade Japan.

# January 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
26	27	28	29	30	31 <b>4:34</b> pm candle lighting  Office closed New Years eve	1 Shabbat Service via Facebook 10:00 am
2 NO Religious School	3	4 Executive Committee Meeting Via Zoom 10:00 am	5 Torah Class via Zoom 12:00 pm	6 Communications Committee Meeting via Zoom 10:00 am	7 <b>4:40</b> pm candle lighting  Shabbat Service via Facebook 5:30 pm	8
9 Religious School 10:00 am  Board meeting via Zoom 10:00 am	10	11	12 Torah Class via Zoom 12:00 pm	13 Membership Committee Meeting via Zoom 10:30 am	14 <b>4:47</b> pm candle lighting	15 Shabbat Service 10:00 am via Facebook
16 Religious School 10:00 am	17 Office closed MLK Day  Tu B'shevat	18	19 Torah Class via Zoom 12:00 pm	20	21 <b>4:55</b> pm candle lighting  Shabbat Service via Facebook 5:30 pm	22
23 NO Religious School	24 Lifelong Learning Committee Meeting via Zoom 10:00 am	25	26 Advancement Committee Meeting via Zoom 10:00 am  Torah Class via Zoom 12:00 pm	27	28 <b>5:03</b> pm candle lighting	29 Shabbat Service 10:00 am via Facebook
30 Religious School 10:00 am	31 Book Club via Zoom 5:00 pm					

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