

March 2022

Adar I-Adar II 5782

**TEMPLE
B'NAI
ISRAEL**

THE SATELL CENTER
FOR JEWISH LIFE ON
THE EASTERN SHORE

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RELIGIOUS SERVICES

Friday, March 4, 6:00 p.m.
Torah Portion: Pekudei
Exodus 38:21-40:38
Haftarah: 1 Kings 7:51-8:21

Saturday, March 12, 10:00 a.m.
Torah Portion: Vayikra
Leviticus 1:1-5:26
Haftarah: 1 Samuel 15:1-34

Wednesday, March 16, 5:30 p.m.
Purim Megillah reading



Friday, March 18, 6:00 p.m.
Torah Portion: Tzav
Leviticus 6:1-8:36
Haftarah: Jeremiah 7:21-8:3, 9:22-23

Saturday, March 26, 10:00 a.m.
Torah Portion: Sh'mini
Leviticus 9:1-11:47
Haftarah: Ezekiel 36:16-38

FROM THE RABBI'S DESK



Shabbat Ki Tissa

[This sermon reflects the scholarship and Rabbinic wisdom of Rabbi Arthur Cohen, Rabbi James Cohen and Rabbi Jonathan Sacks.]

The more I study the Torah, the more conscious I become of the immense mystery of Exodus 33. This is the chapter set in the middle of the Golden Calf narrative, between chapter 32 describing the sin and its consequences, and chapter 34, God's revelation to Moses of the "Thirteen attributes of Mercy," the inscribing of the second set of tablets and the renewal of the covenant. This mystery frames the shape of Jewish spirituality.

The 33rd chapter of Exodus is perplexing. First, it is not clear exactly what Moses is doing? In the previous chapter he had already prayed twice for the people to be forgiven. In chapter 34 he prays for forgiveness again. What then was he trying to achieve in chapter 33?

Second, Moses' requests are strange. He says, "Show me now Your ways" and "Show me now Your glory". These seem more requests for metaphysical understanding or mystical experience than for forgiveness. These have more to do with Moses as an individual, not with the people on whose behalf Moses was praying. Israel was in the midst of a national crisis. God was angry. The people were traumatized. The whole nation was in disarray. This was not the time for Moses to ask for a seminar in theology.

Third, more than once the narrative seems to be going backward in time. In verse 4, for example, it says "No one put on finery," then in the next verse God says, "Now, then, remove your finery." In verse 14, God says, "My presence will go with you." Yet in verse 15, Moses says, "If Your presence does not go with us, do not make us leave this place." In both cases, time seems to be reversed: the second sentence is responded to by the one before. **Torah is clearly drawing our attention to something, but what?**

Add to this the mystery of the calf itself – was it or was it not an idol? The text states that the people said, "This, Israel, is your God who brought you out of Egypt". But Torah also says that they made the calf because they did not know what had happened to Moses. Were they seeking a replacement for Moses or God? What was their sin?

Surrounding it all is the larger mystery of the precise sequence of events involved in the long passages about the *Mishkan*, before and after the Golden Calf. In this parasha, is Torah suggesting a relationship between the *Mishkan* - Sanctuary and the Calf?

At the heart of the mystery is the odd and troubling details of verses 7-11. In

these verses we learn that Moses took his tent and pitched it outside the camp...away from the people. What has this to do with the relationship between God and the people after the Golden Calf? It seems to me that this was the worst thing for Moses to do at that time, **under those circumstances**. God's anger can be felt: "I will not go in your midst" says God. At this, the people were deeply distressed. They "went into mourning". For Moses, to leave the camp at that critical juncture must have been doubly demoralizing. At times of collective distress, a leader has to be close to the people, not distant.



There are many ways of reading this puzzling text, but it seems to me the most powerful interpretation is this. Moses was making his most audacious prayer, so audacious that the Torah does not state it directly and explicitly. We have to reconstruct it from the clues within the text itself.

The previous chapter implied that the people panicked because of the absence of Moses, their leader. God communicates this when God says to Moses, "Go down, because **your** people, whom **you** brought up out of Egypt, have become corrupt". The text here suggests that it was the absence or distance of Moses that was the **cause** of the sin. He should have stayed closer to the people. Moses did go down. He did punish the guilty. He did ask God to forgive the people. That was the theme of chapter 32. But in chapter 33, having restored order to the people, Moses initiates and redefines his relationship with God. Torah makes it clear, Moses was saying to God: what the people need is not for me to be close to them. I am just a human, here today, gone tomorrow. But You are eternal. You are their God. They need You to be close to them.

Moses says, "Until now, they have experienced You as a the ultimate force, bringing plague after plague upon the Egyptians, bringing the world's greatest empire to its knees, dividing the sea, manipulating the very order of nature itself. At Mount Sinai, hearing Your voice, they were so overwhelmed that they said, if we continue to hear this voice, 'we will die' (Ex. 20:16)." Moses is saying, what the people need now is not to experience the greatness of God...No...now they need to feel and perceive the closeness of God, not God heard in thunder and lightning at the top of a mountain but as an intimate perpetual Presence in the valley below.

This is why Moses removed his tent and went outside the camp. Torah is sending a powerful message. Moses is saying, it is not my presence the people need in their midst, but Yours. Torah provides us with real insight into the very nature of God. Is it possible for God to be close to where people are? Can transcendence become immanence? Can the God who is more vast than the universe live within the universe in an intimate and comprehensible way, not just in the form of miraculous intervention?

To this, God replied in a highly structured way, you cannot understand My ways. "I will be gracious to whom I will be gracious and I will show mercy to whom I will show mercy". There is an element of divine justice that must always elude

human comprehension. We cannot fully enter into the mind of another human being, how much less so the mind of God.

Second, God replies, "You cannot see My face, for no one can see Me and live". Humans can at best "See My back." Even when God intervenes in history, we see this only in retrospect, looking back. Steven Hawking was wrong. Even if we decode every scientific mystery, we still will not know the mind of God.

However, "you can see My glory". That is what Moses asked for once he realized that he could never know God's ways or see God face to face. That is what God caused to pass by as Moses stood "in a cleft of the rock". We do not know at this stage exactly what is meant by God's glory, but we discover this at the very end of the book of Exodus. Chapters 35-40 describe how the Israelites built the *Mishkan*. When it is finished and assembled we read this:

"Then the cloud covered the tent of meeting, and God's glory filled the *Mishkan*. Moses could not enter the tent of meeting because the cloud had settled on it, and the glory of God filled the *Mishkan*."

We now can begin to understand the entire drama set in motion by the making of the Golden Calf. Moses pleaded with God to come closer to the people, so that they experience God not only at terrifying moments in the form of miracles but regularly, on a daily basis, and not only as a Presence that threatens to obliterate all it touches but as a Presence that can be sensed in the heart and soul of the people.



That is why God commanded Moses to instruct the people to build the *Mishkan*. This is why God instructed Moses saying: "Let them make Me a sanctuary and I will dwell (*ve-shakhanti b'tocham*) among them". Interestingly enough, it is from the verb *shchan* that we

get the word *Mishkan*, "Tabernacle" and the post-biblical word Shechinah, the Divine presence. A *shachen* is a neighbor, one who lives next door. Applied to God it means "the Presence that is close." If this is so - it is, then Judah HaLevi was correct, the entire institution of the *Mishkan* was a Divine response to the sin of the Golden Calf, and an acceptance by God of Moses' plea for God to come close to the people. We cannot see God's face or understand God's ways; but we can encounter God's glory whenever we build a home, on earth, for God's presence.

That is the ongoing message of Jewish spirituality. No religious belief system prior to Judaism ever envisaged God in such abstract and awe-inspiring ways: God is more distant than the furthest star yet "closer than the air we breathe." In TaNaCh the prophets argue with God. In the book of Psalms King David speaks to God in terms of utmost intimacy. In the Talmud God listens to the debates between the Sages and accepts their rulings even when those rulings go against a heavenly voice. God's relationship with Israel, said the prophets, is like that between a parent and a child, or between a husband and a wife.

Rabbi Jonathan wrote, "That is one of the striking differences between the synagogues and the cathedrals of the Middle Ages. In a cathedral you sense the vastness of God and the smallness of humankind. But in the synagogues we sense the closeness of God and the potential greatness of humankind. Many nations worship God, but we Jews see ourselves as God's closest relatives ("My child, my firstborn, Israel")."

Between the lines of Exodus 33, if we pay attention, we sense the emergence of one of the most distinctive features of Jewish spirituality. No religion has ever held God higher, but none has ever felt God closer. That is what Moses sought and achieved by pitching his tent outside the camp!

Shabbat Shalom

PRESIDENT'S MESSAGE



As I write this, Russian forces are invading Ukraine from three sides – north, east and south – and are entering Kyiv. This is a totally unjustified attack on a neighboring country, a democracy, on the part of a deeply anti-democratic Russia. The war is especially distressing for those of us with deep family geographical ties to that part of the world. In the 18th Century, Czar Catherine banished Jews to the "Pale of Settlement" regions of Ukraine, Belarus and Lithuania and, in more recent times, USSR thugs denied Soviet Jews human rights and denied emigration. As to Ukraine, Babi Yar and so many other horrid sites stand in mute testimony to a history of unspeakable atrocities. We hope and pray this war ends soon to prevent the terrible loss of life in Ukraine that could ensue if it prolongs, including deep risks to Ukraine's Jewish Community of around 100,000 people.

On a more positive note, the Covid pandemic is showing definite signs of winding down, and we're hoping to attend in person many of the Temple events that have been on Zoom for so long. Hopefully, this month, we will move to wearing masks indoors on a voluntary basis, and can finally again enjoy Oneg Shabbat, potluck dinners and more wonderful times together in our Temple!

We are all especially grateful for our beautiful, peaceful home here on the Eastern Shore in times like these.

Ben Schlesinger

EXECUTIVE DIRECTOR'S MESSAGE

Our Executive Director asked that this late-breaking change in Temple policy be placed In lieu of the monthly Executive Director letter.

Dear Temple B'nai Israel Members,

We have long been waiting to return to TBI to meet friends — some of whom we may never have seen without a mask on — and share in a traditional Oneg or Kiddush after services.

Finally, we have good news! In response to the CDC's new recommendation published on Friday, February 25, fully vaccinated individuals are welcome to enter the Temple unmasked and once again enjoy Onegs and Kiddushes, starting on Friday, March 4.

We look forward to welcoming you back and sharing in the celebration of Shabbat.
Shalom,

Rabbi Hyman
Ben Schlesinger, President
Marcia Shapiro, Chair, Reopening Work Group
Lori Ramsey, Executive Director

Up-Coming Events



Purim Megillah Reading
Wednesday, March 16 5:30 pm



THE JEWISH KITCHEN

HOSTED BY RABBI HYMAN

Sunday, March 20, 4:30 p.m. via Zoom

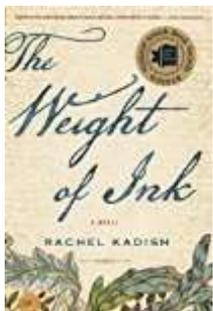
Join us this month as Rabbi Hyman welcomes the head Chef of Piazza, Chris Beasley, to The Jewish Kitchen. Chef Beasley will be preparing "Suppli" - the Roman/Jewish version of the internationally popular croquette.



Registration: <https://bit.ly/33Zbwq6>

TBI Book Club - Via Zoom TEMPLE MEMBERS ONLY

March 28, 5 p.m.



Set in London of the 1660s and of the early twenty-first century, *The Weight of Ink* is the interwoven tale of two women of remarkable intellect: Ester Velasquez, an emigrant from Amsterdam who is permitted to scribe for a blind rabbi, just before the plague hits the city; and Helen Watt, an ailing historian with a love of Jewish history. When Helen is summoned by a former student to view a cache of newly discovered 17th century Jewish documents, she enlists the help of Aaron Levy, an American graduate student as impatient as he is charming, and embarks on one last project: to determine the identity of the documents' scribe, the elusive "Aleph".

For details, contact Elaine Friedman at ejf1027@gmail.com.

Engage!

Reckoning with Charlottesville:

Lessons from the Unite the Right Rally The Legacy of Charlottesville for the Jewish Community

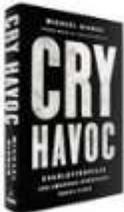
Engage! Lifelong Learning is proud to present our first program for 2022, featuring former Jewish Mayor of Charlottesville and author, Michael Signer. This special evening will be moderated by Dr. Stephen Goldman.

March 6, 7:00 - 8:30 PM, via Zoom

To Register: <https://bit.ly/3A0uJn2>

In the almost five years since the deadly invasion of Charlottesville, Virginia, by white nationalist militias, the repercussions of Charlottesville are only increasing on America's national memory and conscience. In his new book, **CRY HAVOC: Charlottesville and American Democracy Under Siege**, former mayor of Charlottesville Michael Signer delivers a vivid, first person chronicle of the terror and mayhem of the August 2017 "Unite the Right" rally, and in doing so he reveals how violent extremism affected not just one city but the nation itself.

With a refreshing degree of candor, Signer tackles several issues and criticisms that emerged in the aftermath of Charlottesville such as policing, accountability, governance dilemmas, and the gray areas and predicaments of leadership. Connecting Charlottesville to the larger context of a country struggling to find its way through the increasingly divisive climate of the Trump era, CRY HAVOC determinedly confronts some of the country's most pressing questions.



The siege of Charlottesville, along with other extremist and domestic terrorist events, shows how easily our communities can be taken hostage by forces intent on destroying democratic norms and institutions. CRY HAVOC is a timely and evergreen look at America that offers a stirring call for optimism, pointing out—with evidence drawn from Charlottesville and the work it has since spurred—that even tragedy contains an opportunity to bolster democracy from within and defend our very ability to govern.

"Mike Signer had a unique vantage point on one of the inflection points of our time: the white-supremacist rallies and violence in Charlottesville in 2017. In this important new book, he explores where we've been, where we are, and—most important—where we should be headed if we can summon our better angels."

—Jon Meacham, author of *The Soul of America*

"Mike Signer held the front and center seat during Charlottesville's darkest moments when our nation's democracy, values, and rule of law faced the worst of challenges. His brilliant, inspiring, accurate, and timely account is a must-read for every American concerned about the future of democracy, the civility of our discourse, and the harm of extremism."

—Khizr Khan, Gold Star parent



Michael Signer, former mayor of Charlottesville, Virginia, is a public scholar, executive, and practicing attorney. He has served as counsel to governor Mark Warner of Virginia, as the national security director on the 2008 John Edwards presidential campaign, and as the chair of the Emergency Food Network in Virginia. In 2018, he founded and chaired Communities Overcoming Extremism, a bipartisan capacity-building project for leaders in the public and private sectors and the sponsor of the "Overcoming Extremism" podcast. He has received awards from organizations including the Anti-Defamation League, the University of California D.C. Alumni Association, the American Society for Yad Vashem, and the Matthew Shepard Foundation. He was recognized by *The Forward* magazine in its "Forward 50 2018" list of the fifty most influential Jewish leaders in America.

Purim Potpourri

- God's name is not mentioned even once in the entire Book of Esther.
- Queen Esther's Hebrew name was Hadasaah ("Esther" is Persian)
- Mordechai was the first person in history to be called a "Jew". He wasn't the first Jewish person, but he's thought to be the first person to be referred to as a Jew rather than an Israelite or Hebrew.
- According to the Midrash, Vashti (Achashverosh's first queen) was the great-granddaughter of Nebuchadnezzar, the Babylonian emperor who destroyed the first Holy Temple.
- Mordechai, who refused to bow to Haman, was a descendant of Benjamin, the only one of Jacob's sons who didn't bow to Haman's ancestor.
- A traditional Ashkenazic Purim feast begins with a keylitch, a large braided challah, symbolizing the rope on which Haman was hung.
- On Purim it's a man's duty to inebriate himself to the point that he is unable to distinguish between the phrase "cursed be Haman" and "blessed be Mordecai." — Talmud, Megilla (7B)
- In the early 1950s, Joseph Stalin had bloody plans for dealing with the "Jewish problem" in the USSR. **Purim in 1953 fell on March 1.** On that day, Stalin had a massive stroke and died 5 days later.
- In 1990, Saddam Hussein of Iraq invaded nearby Kuwait., launching the Gulf War. After the U.S.-led forces attacked Iraq, they were quickly victorious and the hostilities ended. President Bush declared victory on **February 28, 1991, the 14th of Adar — Purim.**

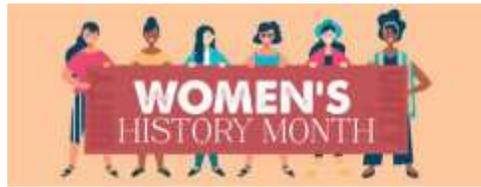
The Shofar editors found this menu from GROSSINGERS - the renowned Borscht Belt resort in the New York Catskills — stuffed inside an old book of nursery rhymes for Jewish children!



Purim at Grossingers

1960





March is Women's History Month, and while such familiar names as Ruth Bader Ginsburg, Anne Frank, and Bella Abzug are celebrated, here's a list of some lesser-known — but equally important — Jewish women deserving of recognition.

Gertrude Elion (1918-1999) – Nobel Prize recipient, biochemist and pharmacologist who helped develop drugs for treating leukemia, malaria, AIDS, and kidney transplant rejection.

Emma Goldman (1869-1940) – An anarchist, Emma Goldman was known for fiery rhetoric and political activism. She is a symbol of the fight for free speech, fiercely advocating absolute freedom and justice.

Bobbie Rosenfeld (1904-1969) – Competed in the 1928 Amsterdam Olympics for Canada and swept the six track events that she took part in. Rosenfeld later coached track and softball and wrote a newspaper sports column, and was voted Canada's Female Athlete of the Half-Century in 1950.

Hannah Szenes (1921-1944) - Served as a volunteer parachutist during WWII and trekked to her home country of Hungary to help other Jewish people escape. She was captured, but refused to give up any intel, and is often viewed as courageous and influential in Jewish efforts for freedom.

Gertrude Weil (1879-1971) – Influenced by Jewish teachings, Weil fought tirelessly for women's suffrage, hosted a biracial council in her home, created parks and schools for underprivileged neighborhoods, and focused her efforts on her community.

Gracia Mendes Nazi (1510-1569) - Developed an escape network that saved hundreds of Conversos — Jews who were forced to convert to Catholicism — from the Inquisition. One of the wealthiest Jewish women in Renaissance Europe, she used that wealth to support Jewish communities around the Mediterranean.

Sarah Schenirer (1833-1935) - A pioneer of Jewish education for girls and began a change in the way women were perceived in Orthodox Judaism. Not only an educator, she was also a spiritual role model for many Jewish women, as she kept her Jewish values as close to her as she did radical change.

Rebecca Gratz (1781-1869) - As founder of Philadelphia's earliest women's philanthropic organizations, she devoted her adult life to providing relief for Philadelphia's underprivileged women and

children and securing religious, moral and material sustenance for all of Philadelphia's Jews.

Justine Wise Polier (1903-1987) - An outspoken activist, she was the first woman Justice in New York, fighting for the rights of the poor and disempowered. She strove to implement juvenile justice law as treatment, not punishment, making her court the center of a community network that encompassed psychiatric services, economic aid, teachers, placement agencies, and families.

Hannah Greenbaum Solomon (1958-1942) - Founder of the National Council of Jewish Women. A superb organizer, Solomon emphasized unity, and orchestrated agreements among Jewish, gentile, and government groups on local, national, and international levels.

Rachel ("Ray") Frank (1861-1948) - In 1890, she became the first Jewish woman to preach formally from a pulpit in the U.S., inaugurating a career as "the Girl Rabbi of the Golden West" that would help to blaze new paths for women in Judaism.

Barbara Myerhoff (1935-1985) - A renowned scholar, she headed the University of Southern California's anthropology department. A creative and extremely popular professor, she urged her students to use the tools of anthropology to question and better understand their own lives and the lives of others.

Henrietta Szold (1860-1945) - Enlisted generations of American Jewish women in the practical work of supporting Jewish settlement in Palestine and Israel. As an essayist, translator, and editor, she became one of the few women to play a foundational role in creating a meaningful American Jewish culture.

March 18 is the 100th-anniversary of the first Bat Mitzvah performed in the U.S. Twelve-year-old Judith Kaplan was the daughter of Rabbi Mordecai Kaplan, the founder of Reconstructionist Judaism. Believing that girls should have the same religious opportunities as their brothers, Rabbi Kaplan arranged for his daughter to read Torah on a Shabbat morning at his New York City synagogue, the Society for the Advancement of Judaism.

In addition to being Women's History Month, March is also the Academy Awards month. Here are Jewish women who have won Oscars.

Simone Signoret for Best Actress
"Room at the Top," 1959



Marlee Matlin for Best Actress
"Children of a Lesser God," 1986



Gwyneth Paltrow for Best Actress
"Shakespeare in Love", 1998



Lee Grant for Best Supporting Actress
"Shampoo," 1975



Elizabeth Taylor for Best Actress
"Who's Afraid of Virginia Woolf?", 1967
"Butterfield 8", 1960



Barbara Streisand for Best Actress
"Funny Girl," 1968



Natalie Portman for Best Actress
"Black Swan," 2010



Goldie Hawn for Best Supporting Actress
"Cactus Flower," 1969



Shelly Winters for Best Supporting Actress
Diary of Anne Frank," 1959; "A Patch of Blue," 1965

Edith Head won 8 Academy Awards for Costume Design. No actors/actresses have won more than her.
"The Heiress" (1949); "Samson and Delilah" (1949); "All About Eve" (1950); "A Place in the Sun" (1951); "Roman Holiday" (1953); "Sabrina" (1954); "The Facts of Life" (1960); "The Sting" (1973)





- **April 9: Israel Ballet** (*attached flyer*)
- **April 19: Congregational Seder** (*details to follow*)
- **May 15: Annual Meeting and Member Appreciation Luncheon**

A HEAD'S UP - At the beginning of April you will be receiving an email from Paperless Post. Please **DO NOT DELETE** it because it is the Invitation and RSVP to our Annual Member Appreciation Luncheon scheduled for Sunday, May 15, right after our Annual Meeting. We hope you all will be able to attend this special celebration.

Recent Events



The February Jewish Kitchen featured Dorothy Drahzal preparing Jewish Moroccan Chicken. Here she is at work and the dish prepared by Ruth Saff.



First Friday Challah Baking



Catherine Barron, Gail Benjamin, Judith Haberman
Merry Danaceau, Sue Shotel



Mid-Shore Community Television (MCTV) provides *Rabbi's Roundtable* — a monthly show hosted by Rabbi Hyman where he interviews community members and engages in compelling conversation through a spiritual lens. The Roundtable is now available on the TBI website under the MEDIA tab.

TEMPLE B'NAI ISRAEL
presents a Virtual Performance



spring into dance

Paquita The Grand Classique

CHOREOGRAPHY
Marius Petipa

MUSIC
Ludwig Minkus

Serenade

CHOREOGRAPHY
George Balanchine

MUSIC
P.I. Tchaikovsky



Date: April 9, 2022 / Time: 7:15 p.m. / Location: Temple B'nai Israel
Price: \$25 Virtual Performance and TBI Reception / \$15 At-Home Streaming
Masks are required at In-Person Virtual Performance, and is limited to those who show proof of full COVID vaccination.

To Register: bit.ly/33IZJfI

March 2022

Sun	Mon	Tue	Wed	Thu	Fri	Sat
		1 Memoir Writers Group 1 Meets in person 3:00 pm	2 Torah Class In person & via Zoom 12:00 pm	3 Communications Committee Meeting In person & via Zoom 10:00 am	4 5:42 pm candle lighting Challah Baking 9:30 am Shabbat Service In person & via Facebook followed by Oneg 5:30 pm	5
6 Religious School In person 10:00 am Engage! Reckoning With Charlottesville 7:00 pm	7	8	9 Torah Class In person & via Zoom 12:00 pm	10 Membership Committee Meeting via Zoom 10:30 am	11 5:49 pm candle lighting	12 Shabbat Service In person & via Facebook Followed by Kiddush lunch 10:00 am
13 DAYLIGHT SAVING TIME—TURN YOUR CLOCKS AHEAD 1 HOUR Religious School In person 10:00 am	14	15 Executive Committee Meeting In person & Via Zoom 10:00 am	16 Torah Class In person & via Zoom 12:00 pm Erev Purim Megillah Reading in person & via Facebook 5:30 pm	17 Purim	18 6:56 pm candle lighting Shabbat Service In person & via Facebook Followed by an Oneg 5:30 pm	19
20 Religious School In person 10:00 am Board meeting In person & via Zoom 10:00 am Jewish Kitchen with guest chef Chris Beasley from Piazza 4:30 pm	21	22	23 Advancement Committee Meeting In person & Via Zoom 10:00 am Torah Class in person & via Zoom 12:00 pm	24	25 7:03 pm candle lighting	26 Shabbat Service In person & via Facebook Followed by Kiddush lunch 10:00 am
27 NO Religious School	28 Lifelong Learning Committee In person & via Zoom 10:00 am Book Club Via zoom 5:00 pm					

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