

# Dominion Club News

APRIL 1, 2018

VOLUME 15, ISSUE 1



## Board Notes

[www.dominionclub.org](http://www.dominionclub.org)

**Eddybrook Tree Farm & Landscaping** and **TruGreen** are providing services to Dominion Club this season.

The basic schedule of services for each contractor follows:

**Eddybrook** will provide lawn mowing, front bed edging, mulching and pruning, and tree ring edging.

**Spring cleanup** and front bed edging was done in March.

**Mowing** is scheduled to begin in April depending upon weather and growth. The target day for mowing is Wednesdays, dependent, of course, on weather.

**Remaining edging**, including tree rings, along with **mulching** is scheduled for April. They will use triple-processed Absolute Black mulch again this year.

Target months for **first pruning** of front bed shrubs and bed maintenance is scheduled for May; **second** in July; **third** in October. The actual pruning dates will depend on weather and plant growth.

**Fall cleanup** is scheduled for November.

**Please contact Doug Easton** at VGL as soon as possible at 614-408-3206 or [deaston@vgltd.com](mailto:deaston@vgltd.com) if you do not want pruning and/or mulching to get on the “**Do Not Prune/Mulch List**”.

Eddybrook offers additional services to homeowners at homeowner expense. Such services include edging, mulching, and pruning side and back beds, tree pruning, new shrubs/shrub replacement,

and lawn repairs/replanting. Contact Brad Eddy at (614) 309-8459 or [brad@eddybrook.com](mailto:brad@eddybrook.com) for quotes and scheduling.

TruGreen will provide lawn care as follows:

**April** – fertilizer, crabgrass control, broadleaf weed control (weather dependent).

**May** - fertilizer, crabgrass control, broadleaf weed control.

**June- July** – fertilizer, broadleaf weed control, grub control

**August** – fertilizer, broadleaf weed control—includes surface feeding insect control, as needed.

**September/October** – fertilizer, broadleaf weed control.

**November** – fertilizer.

They will attempt to avoid applications on Wednesdays (mowing days) and Thursdays (garbage days). All application dates depend on weather and growth conditions.

TruGreen offers additional services to homeowners at homeowner expense, such as tree and shrub care. They offer lawn aeration and over-seeding service—estimated prices are:  
Small lawn size-\$85.00 + tax  
Medium lawn-\$135.00 + tax  
Large lawn-\$189.00 + tax

Contact Walt Morey at 614-207-3486 or [waltermorey@trugreenmail.com](mailto:waltermorey@trugreenmail.com) for quotes and scheduling.

The DCHA Communications Committee will email homeowners throughout the season with specific service dates.

**DCHA Annual Homeowners Meeting—October 17, 2019**  
7pm at the clubhouse



Inside this issue:

<i>Know Your Neighbors</i>	2
<i>History of Easter and Pass-over</i>	3
<i>Community Notes</i>	6

## Know Your Neighbors by John Bradshaw



**Jim and Jeanette Donelson** moved here about a month ago to 6930 New Albany Road East. They lived and raised their children in Gahanna, and after living there 33 years, decided to downsize to a ranch home.

Jeanette retired 7 years ago from Gahanna Lincoln High School. She was a special education teacher. Jim retired from The Ohio State University as a computer programmer, also 7 years ago. He currently works part time for the Hilton Hotel

chain and enjoys being a real bearded Santa during the holidays!

Their son and daughter-in-law, Matt and Holly, live in West Virginia, where their son is the Director of Strength and Conditioning for Olympic sports at Marshall University. They have 2 children, Zoey, 2 1/2 years old and Austin who is 6 months old.



Their daughter and son-in-law, Ashley and Andy, bought their home in Gahanna, and spend much time with the Donelson's in New Albany, as they are completing some remodeling. They have a son, Ryan, who is 10 months old.

Their hobbies include spending as much time as they can with their children and grandchildren, and traveling.

They are looking forward to warm weather and meeting their new neighbors at the pool!



# Welcome

## History of Easter and Passover

On April 21, Christians will be celebrating Easter, the day on which the resurrection of Jesus is said to have taken place. The date of celebration changes from year to year.

The reason for this variation is that Easter always falls on the first Sunday after the first full moon following the spring equinox. So, in 2020, Easter will be celebrated on April 12, and on April 4 in 2021.

I am a religious studies scholar specializing in early Christianity, and my research shows that this dating of Easter goes back to the complicated origins of this holiday and how it has evolved over the centuries.

Easter is quite similar to other major holidays like Christmas and Halloween, which have evolved over the last 200 years or so. In all of these holidays, Christian and non-Christian (pagan) elements have continued to blend together.

### Easter as a rite of spring

Most major holidays have some connection to the changing of seasons. This is especially obvious in the case of Christmas. The New Testament gives no information about what time of year Jesus was born. Many scholars believe, however, that the main reason Jesus' birth came to be celebrated on December 25 is because that was the date of the winter solstice according to the Roman calendar.

Since the days following the winter solstice gradually become longer and less dark, it was ideal symbolism for the birth of "the light of the world" as stated in the New Testament's Gospel of John.

Similar was the case with Easter, which falls in close proximity to another key point in the solar year: the vernal equinox (around March 20), when there are equal periods of light and darkness. For those in

northern latitudes, the coming of spring is often met with excitement, as it means an end to the cold days of winter.

Spring also means the coming back to life of plants and trees that have been dormant for winter, as well as the birth of new life in the animal world. Given the symbolism of new life and rebirth, it was only natural to celebrate the resurrection of Jesus at this time of the year.

The naming of the celebration as "Easter" seems to go back to the name of a pre-Christian goddess in England, Eostre, who was celebrated at the beginning of spring. The only reference to this goddess comes from the writings of the Venerable Bede, a British monk who lived in the late seventh and early eighth century. As religious studies scholar Bruce Forbes summarizes:

*"Bede wrote that the month in which English Christians were celebrating the resurrection of Jesus had been called Eosturmonath in Old English, referring to a goddess named Eostre. And even though Christians had begun affirming the Christian meaning of the celebration, they continued to use the name of the goddess to designate the season."*

Bede was so influential for later Christians that the name stuck, and hence Easter remains the name by which the English, Germans and Americans refer to the festival of Jesus' resurrection.

### The connection with Jewish Passover

It is important to point out that while the name "Easter" is used in the English-speaking world, many more cultures refer to it by terms best translated as "Passover" (for instance, "Pascha" in Greek) – a reference, indeed, to the Jewish festival of Passover.

*(continued on page 4)*





## History of Easter and Passover (continued)

In the Hebrew Bible, Passover is a festival that commemorates the liberation of the Jewish people from slavery in Egypt, as narrated in the Book of Exodus. It was and continues to be the most important Jewish seasonal festival, celebrated on the first full moon after the vernal equinox.

At the time of Jesus, Passover had special significance, as the Jewish people were again under the dominance of foreign powers (namely, the Romans). Jewish pilgrims streamed into Jerusalem every year in the hope that God's chosen people (as they believed themselves to be) would soon be liberated once more.

On one Passover, Jesus traveled to Jerusalem with his disciples to celebrate the festival. He entered Jerusalem in a triumphal procession and created a disturbance in the Jerusalem Temple. It seems that both of these actions attracted the attention of the Romans, and that as a result Jesus was executed around the year A.D. 30.

Some of Jesus' followers, however, believed that they saw him alive after his death, experiences that gave birth to the Christian religion. As Jesus died during the Passover festival and his followers believed he was resurrected from the dead three days later, it was logical to commemorate these events in close proximity.

Some early Christians chose to celebrate the resurrection of Christ on the same date as the Jewish Passover, which fell around day 14 of the month of Nisan, in March or April. These Christians were known as Quartodecimans (the name means "Fourteeners").

By choosing this date, they put the focus on when Jesus died and also emphasized continuity with the Judaism out of which Christianity emerged. Some others in-

stead preferred to hold the festival on a Sunday, since that was when Jesus' tomb was believed to have been found.

In A.D. 325, the Emperor Constantine, who favored Christianity, convened a meeting of Christian leaders to resolve important disputes at the Council of Nicaea. The most fateful of its decisions was about the status of Christ, whom the council recognized as "fully human and fully divine." This council also resolved that Easter should be fixed on a Sunday, not on day 14 of Nisan. As a result, Easter is now celebrated on the first Sunday after the first full moon of the vernal equinox.

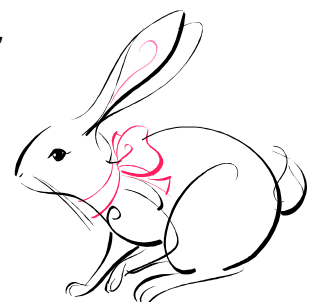
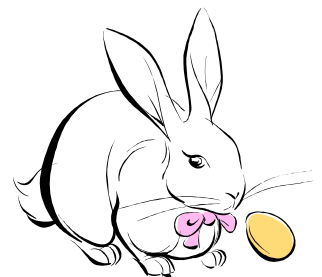
### The Easter bunny and Easter eggs

In early America, the Easter festival was far more popular among Catholics than Protestants. For instance, the New England Puritans regarded both Easter and Christmas as too tainted by non-Christian influences to be appropriate to celebrate. Such festivals also tended to be opportunities for heavy drinking and merrymaking.

The fortunes of both holidays changed in the 19th century, when they became occasions to be spent with one's family. This was done partly out of a desire to make the celebration of these holidays less rowdy.

But Easter and Christmas also became reshaped as domestic holidays because understandings of children were changing. Prior to the 17th century, children were rarely the center of attention. As historian Stephen Nissenbaum writes, *"...children were lumped together with other members of the lower orders in general, especially servants and apprentices – who, not coincidentally, were generally young people themselves."*

(continued on page 5)



## History of Easter and Passover (continued)

From the 17th century onward, there was an increasing recognition of childhood as a time of life that should be joyous, not simply as preparatory for adulthood. This “discovery of childhood” and the doting upon children had profound effects on how Easter was celebrated.

It is at this point in the holiday’s development that Easter eggs and the Easter bunny become especially important. Decorated eggs had been part of the Easter festival at least since medieval times, given the obvious symbolism of new life. A vast amount of folklore surrounds Easter eggs, and in a number of Eastern European countries, the process of decorating them is extremely elaborate. Several Eastern European legends describe eggs turning red (a favorite color for Easter eggs) in connection with the events surrounding Jesus’ death and resurrection.

Yet it was only in the 17th century that a German tradition of an “Easter hare” bringing eggs to good children came to be known. Hares and rabbits had a long association with spring seasonal rituals because of their amazing powers of fertility.

When German immigrants settled in Pennsylvania in the 18th and 19th centuries, they brought this tradition with them. The wild hare also became supplanted by the more docile and domestic rabbit, in another indication of how the focus moved toward children.

As Christians celebrate the festival this spring in commemoration of Jesus’ resurrection, the familiar sights of the Easter bunny and Easter eggs serve as a reminder of the holiday’s very ancient origins outside of the Christian tradition.

—Brent Landau, *Lecturer in Religious Studies, University of Texas at Austin*

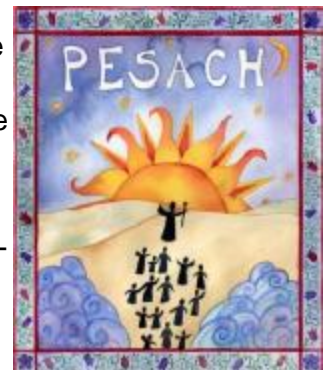
### History of Passover

The holiday of Passover (Pesach in Hebrew) is perhaps one of the most central to Jewish life and history. More widely observed than any other holiday, Passover celebrates the biblical account of the Israelites’ redemption and escape from 400 years of Egyptian slavery. Holiday rituals include a dramatic retelling of the Exodus story and many unique food traditions. It’s a time to come together with friends and family to celebrate the great lessons of the story: the blessing of freedom and the reminder that since they were once slaves and were freed, it is their responsibility to work for freedom for all people, everywhere.

The word “Passover” is derived from the Hebrew word pasach, which means “passed over,” referring to the 10th plague that killed the Egyptian firstborn, but miraculously “passed over” the houses of the Israelites.

The Torah specifies observing Passover for seven days. Many Jews in North America and in Israel follow this injunction, but some outside Israel celebrate for eight days. The additional day was added to Passover and other holidays around 700-600 BC to guard against a possible error because elaborate networks of mountain-top bonfires were used to signal holidays’ beginnings.

Celebrated in various ways throughout history, Passover incorporates remnants of ancient spring harvest festivals. When the Temple existed, the holiday was one of three major festivals that required pilgrimages to Jerusalem to bring sacrifices. After the destruction of the Second Temple, Passover became a more communal, home-centered holiday, with the Haggadah and the seder as we know them mostly finalized around 500-600 AD.



## Board of Trustees

Christine McBride

Chairman

614-656-7142

[christineyanch@yahoo.com](mailto:christineyanch@yahoo.com)

Design Review committee

Bob Mertens

President

795-4056

[bmertens@capital.edu](mailto:bmertens@capital.edu)

Landscaping &amp; Snow Removal

Phyllis Solove

Vice-President

614-309-9022

[Phyllis\\_solove@yahoo.com](mailto:Phyllis_solove@yahoo.com)

Clubhouse &amp; Pool and Social Committees

Rosemary Marlin

Treasurer

989-430-8338

[Ramconsulting2010@gmail.com](mailto:Ramconsulting2010@gmail.com)

Bob Radigan

Secretary

614-855-6926

[bradigan@icloud.com](mailto:bradigan@icloud.com)

Communications Committee

Vaughan Group Ltd

Representative

Doug Easton

614-408-3206

[deaston@vgtltd.com](mailto:deaston@vgtltd.com)

## Community Notes...

**Stitchery**—The DC stitchery group will meet April 8 and 22; May 13, at 7 pm in the clubhouse. Join us!

**Mah-Jongg**—Meets in the clubhouse every Tuesday between 1:00—4:30 pm, new players welcome! For more information contact Deb Butler at 614-933-0923 or [dbutler3@insight.rr.com](mailto:dbutler3@insight.rr.com)

**Drug Drop Box**—permanently installed in the New Albany police station, 50 Village Hall Road, is available to residents to dispose of unused prescription and over-the-counter drugs. Disposing of medications is anonymous. Just empty your pills into a plastic bag and take them to the orange box in the lobby.

by. The box is meant for pills only, **no liquids**, no syringes, and no pill containers. Recycle empty pill containers at home. All meds dropped into the box will be incinerated.

—thanks to Marty Day for the info

**Clubhouse Cleanup Day**

Board member Phyllis Solove is looking for volunteers to give the clubhouse and grounds a spring cleaning on **Saturday, May 18 at 10am**. These kinds of activities help to keep our association fees low. As usual, coffee and doughnuts are on the menu!



**If you have contributions for the newsletter or something to communicate to the Dominion Club community, contact a member of the Communications Committee:**

John Bradshaw

855-7074

[Johnbradshaw1@hotmail.com](mailto:Johnbradshaw1@hotmail.com)

Bob White

775-6044

[jakierob@att.net](mailto:jakierob@att.net)

Bob Radigan

855-6926

[bradigan@icloud.com](mailto:bradigan@icloud.com)

[www.dominionclub.org](http://www.dominionclub.org)