


# FEZANA JOURNAL



VOLUME 11, NO. 2

## IS THE ZOROASTRIAN FAITH TRULY UNIVERSAL?

Rohinton Rivetna, President of FEZANA, in addressing the question of the universality of Zoroastrianism reports to the Journal that "our representation at the Council for a Parliament of World Religions (CPWR) has brought us in contact with ecclesiastics from various other faiths. No ecclesiate from the other faiths feels threatened in the slightest way by our religion. One may discern a reason for this acceptance; the most obvious is the fact that if one looks at any of the major religions one recognizes a certain affinity towards Zoroastrianism. Common threads that link Zoroastrianism with almost every major faith are apparent; perhaps there is no other faith that shares so much in common with so many other faiths." Mr. Rivetna feels strongly that the question of universality is worthy of a detailed study. Furthermore, it must be recognized that answers to this question will have a strong impact on the interaction of non-Zoroastrians with the religion of Zarathosht. It is crucial, therefore, to look for an objective answer to this question.

Rivetna further notes that "recently through the CPWR we have made presentations at various churches in the Chicago area. The Epiphany, celebrated by most Anglican churches on January 6 each year, commemorates the manifestation of Christ as the Son of God to the three Wise Men of the East who came to Bethlehem to pay their homage to the infant Christ. It is generally believed that these 'three royal visitors' from the East were the Magi. 'Magi' in the history of Persia refers to the name of a median tribe of early Babylonia. We are told that this tribe consisted of the most learned people, who were the performers of the sacred rituals of the early organized religion of the time, and were considered as the servants of God. When Zoroastrianism came to Western Iran, the Magi absorbed its basic concepts, took control of its ritualistic acts and became the forerunners of the Zoroastrian priesthood. "As Zoroastrians we are considered to be the descendants of the Magi," Rivetna notes, "and our presence among them (the congregation of churches) brings a special meaning to their services at the time of the Epiphany."

He then addresses the question: "If they (the Magi) were Zoroastrians, where did they come from?" The answer to this question is not quite so simple. One notices in the Encyclopaedia Americana (1956 edition) that the term Magi was also used as a generic term for the astrologers in the eastern parts of the world. This is also noted in the Book Matthew (Ch. 2.1) where it says: "Astrolgers from eastern parts came to Jerusalem saying, 'where is the one born King of the Jews' for we saw his star ...". A program entitled Wonder Star put together by the Chicago Planetarium is always screened over the Christmas season - it speak of a 'Zoroastrian connection', states Rivetna. The astronomer involved in this programme is interested to further explore and learn more about this 'Zoroastrian Connection.'

While we look for the answer to this specific question, the broader question of the universality of Zoroastrianism must not escape our minds and discussions. The Mobeds of North America have an obligation to the Zoroastrian community on this continent to reveal to them a greater understanding of the aspect of the religion. They have to study the universal versus the ethnic religions, and discuss this topic among themselves. An attempt should be made to extract from the Gathas the reasons for the universality of the Message of the Prophet Zarathushtra. This study should be extended to the scriptures of the younger Avesta and to our everyday prayers. It is also important to pose the question in reverse and ask: is there any evidence in the scriptures to support the fact that the religion of Zarathosht is not universal? If the Mobeds of North America have the desire and the aspiration to control the destiny of our religion on this continent, they have to do much more than the performance of rituals. They must find answers to the questions posed by the laity and particularly by the Zoroastrian youth of the emerging generation.

Editor  
FEZANA Journal

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#### GUIDELINES FOR FUNERAL ARRANGEMENTS: A Review

A pamphlet published by the Zoroastrian Society of Ontario (Z.S.O.) under the title "Suggestions and Guidelines for Funeral Arrangements of Zoroastrians" provides adequate information for members of the community to cope with a situation created by the demise of a loved member of the family. The guidelines are sub-divided into seven sections as follows:

- (a) Traditional Zoroastrian Customs and Requirements
- (b) The Attending Physician
- (c) The Director of the Funeral Home
- (d) Funeral Arrangements and Costs
- (e) Arrangements available with Z.S.O.
- (f) Mobeds available for services
- (g) Volunteers available for assistance

Each of the sections deals elaborately with the information needed. For example, section (a) describes in detail how to prepare the body for 'lying in state.' An outstanding omission in section A.1 is the absence of a mention that the Patet prayer should be recited either by the person or by a relative wherever possible. The 'Ashem Vohu' is, however, a logical replacement. Sections (b), (c) and (d) are quite adequate in their description of the items they handle. The information provided in sections (e), (f) and (g) is specific for the residents of Ontario.

An attempt should be made under the auspices of FEZANA to broaden these sections. Contributions from Zoroastrian Anjumans on this continent providing respective information and including this in a second edition can make this type of booklet of greater use across the continent. In an effort to improve the understanding of the community, on the doctrinal implications behind the rituals, this publication should also include some information along those lines.

Earlier three articles were published in Gavashni in which much of this information was included. They were:

1. Traditional rituals for a deceased Zoroastrian (Gavashni, September 1979)
2. Traditional Rituals following the disposal of a deceased (Gavashni, December 1979)
3. Adaptation of traditional rituals for deceased Zoroastrians on this continent (Gavashni, June 1980).

This describes in a stepwise manner which rituals can be adopted in North America.

Copies of this pamphlet are available with the Zoroastrian Society of Ontario (3590 Bayview Avenue, Willowdale, Ontario M2M 3S6) and are priced at \$1.00 each.

Editor  
FEZANA Journal

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#### MR. FARSHID SALAMATI SPEAKS ABOUT THE RESETTLEMENT OF ZOROASTRIANS:

"Finally, after about ten months of active negotiations, we have signed an agreement with the United States State Department which enables us to bring fellow Zoroastrians stranded in India and Pakistan into the U.S.A. Before I tell you of this work, I wish to sincerely thank all of those who laboured together to bring about this agreement.

A spirit of co-operation has brought the programme this far and only mutual helpfulness will carry it further. Perhaps I can claim that this plan, if it achieves its goal, may be the first united effort of our U.S. Zoroastrian community. Having the U.S. Government agree to interview up to 120 of our brethren in India and Pakistan and grant them refuge here if they meet certain conditions is only the first step; we hope their successful resettlement will bring official approval and allow us to request further consideration for those others similarly stranded in other countries.

All of you will share and play a role in this and in future programmes. If you wish to see our community survive, let us join hands, and plan our future together. ... Ten months of intense negotiations with the U.S. Government has led to an official recognition of Zoroastrians as a minority people. The process towards this acknowledgement involved many officials requesting information about Zoroastrian history, creative enterprises in other countries such as India, as well as about individual Zoroastrians' successes in industry and the work place after their migration to the U.S.A. The State Department forwarded all of our documents to a six-member committee whose members represented the Department of Justice, Immigration and Naturalization, Library of Congress and the State Department. These governmental agencies and other offices affiliated with the State Department studied our papers, received petitions from University professors and scholars and from involved Zoroastrians who wrote letters to Senators, contacted Governors, and even at the last stages before the inauguration of President Bush, sent a final appeal to President Reagan requesting him to intercede on our behalf. All this has led to the fact that today we now have a signed agreement in our hands. I request that

you demonstrate support and co-operation in order to show the Government of the U.S.A that we are an active, socially united, and progressive community."

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And on the same subject of the Iranian Zoroastrian Resettlement Programme, Mr. Rohinton Rivetna, President of FEZANA, appeals to the Zoroastrian community of North America to continue to fulfill its commitment in two important areas: sponsorship and funds. "We hope the Zoroastrian spirit will shine through once again, and our community members will come forth in large numbers to support this cause. We, who have settled and prospered in North America can use this opportunity to give back a small fraction of the bounties we enjoy to help other fellow Zoroastrians start a new life. The rewards will far outweigh the small sacrifices on our part."

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#### COUNCIL FOR A PARLIAMENT OF WORLD RELIGIONS:

An earlier issue of the Journal had noticed the 1893 World Parliament of Religions and Zoroastrian participation in it. It was an event in American Religious History, marking the first significant encounter between Christianity and the religions of the East on a common ground. The Council's membership is quite impressive and includes FEZANA, with Rohinton Rivetna as our representative. An Inter-Faith Remembrance Service organized by the Worship Committee of the Council and hosted by the Zoroastrian Association of Metropolitan Chicago, will be held on May 28, 1989, at 3:00 p.m. at the Arbab Rustom Gulv Darbe Mehr, 8615 Meadowbrook Drive, Hinsdale, IL. The programme includes a Zoroastrian Prayer Ceremony, Readings from the Christian Tradition, Hindu Puja Worship, Zen Buddhist Meditation with Flutist, Islamic Readings and Chanting, Readings from the Jewish Tradition, African Drum Service.

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#### AN OMISSION REGRETTED:

The Journal gratefully acknowledges Mrs. Dina McIntrye's efforts with the preparation of the summary of talks given during the Zoroastrian Seminar, conducted under the auspices of the American Academy of Religion, last November, in Chicago, and which was reported in our last issue.

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#### HELPING HANDS NETWORK:

Grateful thanks to Meher Amalsad and the "Helping Hands Network" for raising \$1720.00 in a very short time for their first project - assisting a Chicago Zoroastrian to meet surgery and post-surgery expenses. Donations from the following Zoroastrians are very gratefully acknowledged.

Mrs. Roshan Motiwala	\$ 50.00
Kateyun & Mehr Amalsad	\$ 21.00
Ms. Saghar Javanshir	\$ 30.00
Mr. Farshid Sohrabi	\$ 20.00
Susan & Parviz Varjavand	\$100.00



Azita Yeganegi	\$ 50.00 (Canadian)
R. & P. Zartoshty	\$200.00 (Canadian)
S.J. & Pearlina Collector	\$ 75.00
K.D. & S.K. Mama	\$ 51.00
Maria and Yazdi Rustomji	\$ 10.00
Sanobar and Minoos Baria	\$ 10.00
Yasmin and Noshir Medhora	\$ 11.00
Dr. Janet Allen & Dr. Farrokh Mistree	\$ 25.00
A. R. Desai	\$100.00
Nina & Firoze Jal Meher-Homji	\$ 10.00
Roshan and Rumi Framjee	\$100.00
Roshni & Jamshed Mobed	\$ 15.00
Mr. & Mrs. J.S. Cama	\$ 25.00
Zarine & Jiran Colabawalla	\$ 25.00
Phiroozhy & Aspy Jamshedji	\$ 25.00
Parsi Friends	\$ 32.00
V. & S. Kaikobad	\$ 20.00

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#### THE SEVENTH NORTH AMERICAN ZOROASTRIAN CONGRESS, 1990:

The Zoroastrian Association of Houston has taken up the challenge this time to host the next Congress. A Committee has been set up to work on the details of the Congress. Suggestions have been made at past Congresses that the format of the Congress be made more participatory. The community at large appears to be ready for discussions on issues facing us in North America. Your thoughts and suggestions will be very welcome. Please direct your comments to Mrs. Dhunmai Dalal, Chairperson of the FEZANA Congress Committee, 2906 Elvida Drive, Los Angeles, CA 90049. Telephone: (213) 476-7837.

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#### THE SECOND NORTH AMERICAN YOUTH LEADERSHIP CONFERENCE:

Hosted by the Zoroastrian Youth Group of Houston and FEZANA, the conference is scheduled to be held from June 30- July 4, 1989, at the Catholic Retreat in Dickenson, Texas. The Conference theme is "Zoroastrian Crossroads: Visions and Decisions in the New World," and the agenda includes sessions which will deal with the Basic Philosophy of the Zoroastrian Religion, Facing Evil/Embracing Goodness, Internalizing Zoroastrianism for Daily Life in the New World, and Zoroastrian Family Values and Identification of my Personal Philosophy. Small workshops are also being planned. And the organizer say it is not all work - and no play ... they promise five fun-filled days of Zoroastrian interaction: together with discussions and workshops, there will be beach parties, barbecues, social mixers, games and much more. A registration fee of \$80.00 (US) per person will include boarding, lodging and meals for the four days. More information is available either with your local association or by writing to the Zoroastrian Association of Houston.

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## THE LOVE OF TRUTH IN ANCIENT IRAN

by

Stanley Insler\*

Yale University

Herodotus, the Greek historian who was a contemporary of the great king Darius of ancient Iran, wrote in his remarkable history that the Persians esteemed the truth above all things. He went on to say, speaking with great respect, that the Persians hold it unlawful to speak of anything which is unlawful to do, and according to their thinking, the most disgraceful thing in the world is to tell a lie. This veneration of the truth among the ancient Iranians was indeed their most noteworthy feature, and throughout the history of the land, there was not a single foreigner who came to visit or to live among them who was not strikingly impressed by the love and respect of truth in that country. Through the passage of centuries, in the works of Greeks, Chinese, Indians and Arabs, this love and respect for the truth is mentioned endless times as perhaps the remarkable trait of all Iranians.

What these foreign visitors wrote was no myth, no embroidery upon hearsay, or rumor, no pipe dream of their own arising from the lack of ethic or moral principles in their own countries. Recent evidence has shown us that truth was indeed associated with the spirit and life of the ancient Persians in such an intimate fashion that we ourselves today must take serious note of the honored and important role it played in their world. I am referring here to the archaeological records unearthed during the past few decades in the excavations at Persepolis in Iran.

These records are naturally of great interest to the economic and political scholar because they represent the accounts of the different sorts of wares and products stored at the treasury and fortress of the Achaemenid kings, those royal rulers who founded and maintained a vast and powerful empire throughout the Near East that endured from the 6th through the 4th Century B. C. But, to cultural and religious scholars these records from Persepolis offer equal fascination, chiefly because the tablets containing these economic records are also accompanied by the names of the officials who were in charge of these inventories and their distribution. There are some 1500 such names contained in the tablets – names not of kings or princes, nor priests and judges; simply names of minor officials and clerks who oversaw the wares in the storehouses. Herein lies their importance: they gave us a glimpse into the social constituency of the common people, much as the names contained in the old records of towns and villages allow us to see the composition and character of the society of early

communities.

Remarkably, more than 75 of these names contain the word truth. We encounter men called 'Protector of truth' (*artapāna*), 'Lover of truth' (*artakāma*), 'Truth-minded' (*artamanah*), 'Possessing the splendour of truth' (*artafar-nah*), 'Delighting in truth' (*artazūta*), 'Pillar of truth' (*artasūna*), 'Prospering the truth' (*artafrāda*), 'Having the nobility of truth' (*artahunara*), in addition to a variety of others of similar composition. When we look further and find other fellows are named 'Strong as a horse' (*aspau-gra*), 'Sweet smelling' (*hubaadi*), 'Little hero' (*vīraka*), 'Having good fame' (*uṣavah*), 'Winning a good prize' (*humīda*), and the like, we realize at once how singular are the names containing the word truth.

By this I intend the following. If the majority of other names are built with elements signifying horses, heroes, fame, wealth, prizes, good fortune and all those other desirable things which parents wish for their children when they are born, then the great many truth-names show us that there were many parents who believed it was more important for their children to love the truth, uphold the truth, prosper the truth, delight in the truth, and so forth, rather than to simply seek after material benefits in this world. The name chosen by parents for their children often expresses a wish, and the predominance of truth-names among the Old Persian officials reveals how deep-seated was the wish and respect for truth over all things even among families of humble origins.

But it was not only the common man who so dearly esteemed the truth among the ancient Persians. It was also the great Achaemenid kings themselves who expressed their love and admiration for the truth and their thorough despise of lie and deceit, exactly as Herodotus informs us. On the great inscription of Bisotun, the magnificent King Darius incised the following words with imposing solemnity: 'The Lie made these provinces rebellious, so that they deceived the people. But afterwards Ahura Mazda placed them into my hand ... Thou who shalt be king hereafter, protect thyself vigorously from Deceit. Punish well the man who shall lie and deceive, if thou shalt hope to keep the country secure ... Know that I did this by the favor of Ahura Mazda, who bore me assistance because I was not aggressive, because I was not a follower of deceit, because I was not a doer of wrong – neither I nor my family. I conducted myself as befits the truth. Neither to the weaker

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nor to the powerful did I do wrong ... Thou who shalt be king hereafter, do not be a friend to the follower of deceit nor to the doer of wrong. Punish them well.' Similarly, on another of his inscriptions stand these noble words: 'I do not delight in what is false. It is not my desire that the weak should be mistreated by the mighty, nor that the mighty be treated wrongly by the weak. What is right and truthful is my desire.' Lastly, let us quote the following statement in an inscription of King Xerxes: 'If you wish to be happy when living and blessed when dead, have respect for the law established by Ahura Mazda and worship him and truth reverently. The man who has respect for the law established by Ahura Mazda and worships him and the truth reverently, such a man becomes happy while living and blessed when he is dead.'

These solemn words of the Old Persian kings are but an echo of the teachings of the more ancient prophet Zarathustra. In his stirring works called the Gathas, as you undoubtedly know, we find the important thought that 'If a man be rich or poor, he should be a friend to the truthful person but an enemy to the follower of deceit and lies.' There too we learn that heavenliness and immortality shall be the future possession of those who support the truthful in this world, but that a lifetime of darkness and a woeful existence shall be the final reward of the deceitful person. Further, Zarathustra tells us, that a man who is good to the truthful person and serves the laws of Ahura Mazda shall himself reach the pastures of truth and good thinking, and save his family and his village and his country from destruction. In fact, when we read through the great words of the prophet, we realize that truth lies at the center of his whole moral and ethical system, so it therefore seems necessary to briefly describe the position of truth in Zarathustra's teachings.

First and foremost we see in the prophet's work that there is an intimate relationship between god and truth. Not only does Ahura Mazda dwell in the heights of truth and in the paths which follow the straight ways of truth, but he is also of the same temperament as truth, sharing the same likes and dislikes. But the relationship between god and truth is deeper — so Zarathustra informs us — because Ahura Mazda is both the creator and companion of truth. Further, we are told, that the spirit of god himself, the *spanta mainyu*, became beneficent and virtuous through the effects of truth, and that Ahura Mazda learned to distinguish between what is just and unjust through the help of truth. Truth, then, according to the prophet's view, is the most essential component in the world of god because it motivated him to create what is salutary and good, and it taught him to discern between right and wrong. It is through truth, therefore, that god achieved his nobility and his higher wisdom which characterize his very name, Ahura Mazda, the Wise Lord.

Similarly, truth plays a dominant role in the life of man. It is truth which prospers the creatures and makes the plants and waters increase. It is through the quest for truth that

good understanding arises in the spirit of man, an understanding that teaches him to further the principles of god in good thoughts, in good words and in good actions. It is truth which also teaches man to discern between what is right and wrong. It is man's adherence to truth which gives full meaning to the existence of god and grants strength and enduring life to him as well. Can the ethical principles god created have any life of their own if they find no support in the world of mankind?

Herein lies one of the great contributions of the prophet Zarathustra. By placing truth at the center of existence of both god and man, he taught us that a meaningful life is not possible without truth, because truth is the ultimate source of all good insight, all good action, all good discernment and all good achievement. To know is essential to act correctly and justly, and the origin of all correct knowledge derives from the grasp of truth. This is an astonishing doctrine in terms of the early intellectual history of the world, but it is a doctrine that is so powerful and persuasive, so vigorous and positive, that it became the central idea of all early Iranian thought. It is not possible to think of the history of old Iran without thinking of the veneration of truth among its people, and it is Zarathustra who first conceived and formulated the central role which truth holds in all of existence.

But we may well ask why Zarathustra was so preoccupied with the position of truth in the life of both god and man. He lived in a very remote age, long before there was a settled society in any modern sense of the term, and certainly long before the development of rich and powerful kingdoms where priests or philosophers could gather in peace and quiet in order to discuss the chief questions of existence and the nature of both god and man. To find an answer to this question we must once again look into the works of the prophet and search his own words for clues to the problems Zarathustra himself faced, problems which caused him to meditate upon the nature of human behavior and its results upon the human condition. Once we do this, we find certain disturbing facts about the times in which he lived.

First, let us note, that Zarathustra informs us that some of the nobles have been stealing the possessions of the true inheritors, and that in their greed, some of the priests have assisted them in this deceitful and dishonest activity. He informs us as well that even the old gods have ordained and hence permitted their followers to perform actions that result in dismal consequences for the rest of mankind. They have been destroying the pasture lands of the truthful persons, they have threatened them as well, and there has arisen a rift among the peoples, one which has caused strife and destruction in family, clans and provinces. In short, the world seems to be torn in two by conflicting forces, and deceit and destruction seems rampant.

It is exactly under such troubled circumstances, when the world seems to be caught in the upheaval of contrary forces, when the past seems unfortunate and the future ever

so dim, that a man of great insight like Zarathustra wonders about what is right and wrong, what is just and unjust, and how the way to salvation might occur. It is exactly under such vexing conditions that he saw that the way for mankind to survive and create a good kingdom here on earth was to follow the principles which Ahura Mazda, in his higher wisdom, had created in harmony with truth.

Although millennia separate us today from the time of the prophet Zarathustra, the problems of existence still persist. We are torn each day by conflict, sometimes in our family, sometimes in our profession, sometimes in our country and sometimes in the world at large. We see deception, theft and pointless destruction present all over the face of the globe. Which way should we act? we often ask, looking for the way to resolve the problem, to end the anguish. What should we believe? we also ask, looking for guidance in the face of trouble and woes. Sometimes the answer lies within our power; most often there is no solution available

to us on an individual basis. Nonetheless, we should follow the teachings of Zarathustra and strive after the truth, giving life to it through our good thoughts, our good words and our good actions. Even though immediate solutions may allude us, the force of truth must persist. For one day the truth shall certainly prevail.

Thus, in conclusion, I would like to paraphrase the words of Zarathustra. What the prophet stated some 3000 years ago is equally appropriate for all of us today. "Do persevere, for he shall grant to you the firm foundation of good thinking and the alliance of truth and wisdom. Come to terms with your reason, and bring to realization the most virtuous and blessed acts. If you are truthful to the truthful, the Wise Lord shall grant to you the sun-like gain of good thinking for your whole lifetime. I tell these words to you: bear them in mind. Through the correct conception acquire for yourselves and your people an existence of good thinking. Let each of you try to win the other with truth, for this shall be of good gain for each of you."

## REFLECTIONS ON THE FEZANA SECOND ANNUAL GENERAL MEETING

Rohinton M. Rivetna, President, FEZANA

"It was one of the best meetings I ever attended", "Excellent meeting", "Good that we were able to discuss so many issues in a rational manner", were some of the comments heard after the FEZANA Second Annual General Meeting (AGM), hosted by the Zoroastrian Association of Quebec in Montreal, Mar 24-25, 1989. The attendees - the Officers, representatives of Member Associations, committee members and observers - were rewarded with a pleasant and enriching experience.

It was pleasant because everyone present had made a commitment to make this meeting successful and productive keeping our common goals in mind. Discussions were held at a mature, rational level. Many issues arose, but there was give and take; each point was debated, everyone was heard by their peers, and a mutually acceptable CONSENSUAL decision was reached on each item.

It was an enriching experience, in that the exchange of thoughts and ideas clarified our thinking and made our purpose that much clearer. Through this process, as we come together and deliberate, the mission of FEZANA is emerging clearer and clearer - TO FUNCTION AS A COORDINATING BODY FOR NORTH AMERICAN ZOROASTRIAN ASSOCIATIONS, TO FACILITATE AND PROMOTE ACTIVITIES THAT WILL PERPETUATE THE ZOROASTRIAN FAITH AND COMMUNITIES IN NORTH AMERICA. FEZANA serves as a forum to seek out items that need to be addressed, and then ensure that they are addressed (by either a Member Association, a FEZANA committee, the Mobeds organization, a special task force or any other body). Where direction needs to be set, it is the combined strength of the Member Associations, that will show the way. FEZANA's strength lies in the Associations that make up its Membership. It is not set up to compete with or replace, but rather to promote, coordinate and fortify the work of the Associations. When a project is evident, and if there is doubt about FEZANA's role, we have to ask ourselves "Can a Member Association handle the matter?" and if the answer is "Yes", FEZANA will encourage the Member to handle the matter and lend support only as necessary.

FEZANA and the Member Associations reported significant achievements during the last year, notably: the Iranian Zoroastrian resettlement project; welfare assistance for the needy; youth programs; congresses; publications; and many others (see AGM minutes). At the AGM, all Members welcomed the Helping Hands Youth Network as a new Committee, chaired by Mr. Mehr Amalsad; FEZANA looks forward to a productive liaison, beneficial to all. But there is much more left to do. The FEZANA Coordination and Planning Committee (chairperson Mr. Homi Homji) proposed a long and short term program, based on results of a survey undertaken last year (see next page). This plan could form an excellent starting point for a collaborative effort across the Canadian and USA organizations.

While the AGM was very successful, one of the items that could be improved next time was the attendance. It is imperative that every single Member Association and Committee be represented in person. Those that were absent at this meeting were sorely missed. Sending reports or proxies is not enough - the value of interpersonal dialog and interchange cannot be over-emphasized. For the next AGM, invitations will be extended to all committee members as well, and time will be allowed for each committee to meet and confer, prior to the meeting. Especially missed were members of the Coordination and Planning

Committee, whose membership includes many of the elders of our community. Among them there is a large repository of wisdom, learning and experience. It is my desire that at the next FEZANA meeting, we shall have the benefit of their presence in an advisory role.

The meeting ended with the Navroze function of the Zoroastrian community of Montreal, highlighted by a grand Jashan performed by 16 Mobeds. It was a grand occasion, a chance to make new friends and renew the old. Many thanks to the Zoroastrian Association of Quebec, President Nari Madan, Dolly Dastoor and the Zoroastrians of Montreal for their wonderful hospitality; and to the delegates who traveled long distances, at great personal sacrifice to come and make this a rewarding and productive meeting.

### EXERCISE IN PLANNING LONG & SHORT TERM PROGRAM FOR FEZANA

To assist the AGM in determining the long and short term planning of projects and programs for 1989/1990, the FEZANA Coordination and Planning Committee (chaired by Mr. Homi Homji) presented the following suggestions:

#### LONG TERM (selected from those previously published in the FEZANA JOURNAL)

1. Identify who is a "Zoroastrian". *Discussion at N.A. seminars and congresses. Education Committee to initiate.*
2. Adopt uniform calendar and rituals. *As above but initiated by Mobeds.*
3. Better trained multi-disciplinary Mobeds and para-mobeds (seminary?). *As above.*
4. Parsi-Irani social integration. *Member Associations to initiate.*
5. Marriage between Zoroastrians and higher birth rates. *Youth Committee to initiate, and Associations to assist.*
6. Better and more comprehensive education for children and adults with standardized texts and good balance between philosophy, ethics, rituals, scriptures, mythology and history. *Education Committee to assist Sunday School teachers.*
7. "Acceptance" of mixed marriage spouses and children. *Mobeds and FEZANA seminars and congresses.*
8. Projecting better understanding of Zoroastrianism by participating at all levels of governments and communities. *Information & Education Committees, Associations & FEZANA secretariat.*
9. Brief pamphlets on different rituals and prayer book in English. *Education Committee, Associations and Mobeds.*
10. Demographic studies and N.A.Z. directory comprising ALL Zoroastrians in N.A. *Census Committee.*
11. Central Charity Trust Fund. *FEZANA, Finance and Fundraising Committee.*
12. A composite N.A.Z. center, as supportive infrastructure for FEZANA. *Secretariat, Associations, Finance Comm.*

#### SHORT TERM (Top 12 and the 20th item from the survey)

- A. Better religious teaching for children with judicious balance between disciplines. *See 6 above.*
- B. Better literature for community and religious education for adults. *See 6 above.*
- C. Projecting a positive image to governments and other communities. *See 8 above.*
- D. Get-togethers of all N. A. Z. youth for culture, sports and knowing each other. *Youth and Sports Committees.*
- E. Continuity of trained Mobeds and para-mobeds. *See 3 above.*
- F. Demographic studies and N. A. Z. directory. *See 10 above.*
- G. Better Irani-Parsi social integration. *See 4 above.*
- H. "Acceptance" of children of mixed marriages or adopted. *See 7 above.*
- I. Active promotion of Zoroastrian marriages and higher birth rates. *See 5 above.*
- J. Immigration and welfare assistance to Irani Zoroastrian refugees. *ZSO and FEZANA Welfare Committee.*
- K. Information on youth scholarships. *Associations and Education Committee.*
- L. "Acceptance" by retrieval of ex-Zoroastrians who had left the faith. *Associations and Mobeds.*
- M. Integration of Parsi/Kadimi/Shenshahi ceremonies and dates for celebrating festivals. *See 2 above.*



**A VISION FOR ZOROASTRIANS IN NORTH AMERICA**  
Excerpts from the address of Rohinton M. Rivetna, President, FEZANA at AGM

**OH AHURA MAZDA GRANT US WISDOM:**

- To understand each other Thy children
- To recognize Thy presence among us in each of our faces, and
- To have for each other deep trust and respect.

**OH AHURA MAZDA GRANT US GOOD JUDGEMENT:**

- To be truthful and industrious, those qualities that are the embodiment of our faith, and above all
- To conduct ourselves in the noblest manner befitting this august assembly.

If this is Thy command, Ahura Mazda, grant this assembly that is gathered here today to do Thy bidding, good thinking and the guidance of Vohu Manah, so that we may conduct this meeting with one mind and one spirit.

I see a vision for Zoroastrians in North America. I see a vision of a noble community, with a reputation for truth and integrity. I see a vision of a prosperous community, noted for its enterprise and industry. I see a vision of an erudite community, noted for its learning and scholarship. I see a vision of a caring community, that cares for its own, and those around us. A community that has a deep and abiding respect for others.

In the USA and Canada, Zoroastrians have a glorious future. They have found a true home. On this continent, I see a bastion for the faith; an opportunity to flourish and grow as they have never before done in their history. I tell you, my friends, from my intimate contact with other traditions, Zoroastrians are held in high esteem by the other faiths. Our forefathers have left us that legacy. It is now on our shoulders to maintain that status. In the global religious arena, we have a unique role to play. Zoroastrians can serve as the bonding, uniting force between the faiths. For Zoroastrianism is truly a universal religion, and recognized as such by other religions. Each one of us can become an ambassador of our faith in our corner of the world. Our faith is not only universal, but timeless. It is unique in that we can apply our traditions and values to our daily lives and they are still as fresh and relevant today as they were when they were spoken by our Prophet Zarathushtra, many centuries ago.

My friends we are on a journey. The journey commenced some years ago with the formation of the various associations in the USA and Canada. But now we have come together. With the formation of FEZANA two years ago, we have combined our forces, we have pooled our resources, and together, hand in hand, we support each other as we march forward. This is not a race. This is not a competition to see who gets there first. This is a collaborative effort. We work as a team. There are no individual winners. When we win, we will all win together.

Our destination is the flowering of Zoroastrianism in North America. We have much work to do. We need to set our priorities and coordinate our efforts. There are some projects that are very near and dear to my heart. Some of them are: a Zoroastrian seminary and the higher education of priests; a national center; serving the small pockets of Zoroastrians; preparation of statistics; a unified Zoroastrian calendar; preparation of educational materials, and many many more.

Fellow Zoroastrians, we do have a dream. A dream that you and I share. A dream that our forefathers dreamt. We are now close to fulfilling that dream. At the risk of being repetitious, I say to you that today in North America, Zoroastrians have a people resource that is unparalleled in our history. I beseech you not to lose sight of that fact. There are Zoroastrians waiting in the wings, waiting for the call. Waiting to be lead. When I look around me I see soldiers beside me ready to take up the challenge. When we begin to work together there is no limit to what heights we can soar. With your help, my friends we have sown the seeds. and with your help we shall reap the rewards. In our lifetimes, my fellow Zoroastrians, we shall see the flowering of Zoroastrianism in North America.

**COMPILATION OF RELIGIOUS EDUCATIONAL MATERIALS**

At the AGM, a need was felt for better exchange of information on materials suitable for children's religious education in Canada and the USA. Many good programs are currently in use among the larger Associations, and a compilation would be of benefit to the smaller Associations and pockets of Zoroastrians. To facilitate this exchange, FEZANA will compile a list of all currently available materials. Associations and individuals are requested to forward descriptions of available materials (showing the instructional level, age group, number of pages, cost, contact person for ordering, and a descriptive paragraph) to Dolly Dastoor, Secretary, FEZANA, 3765 Malo Street, Brossard, PQ, J4Y 1B4, Canada.

## A SERVICE TO THE COMMUNITY

It is a fact of life that our microscopic minority is scattered too thinly around the globe of this planet - nay, even on this North American continent. This makes meeting other co-religionists a problem for many Zoroastrians.

At the 2nd Annual General Meeting of FEZANA, the above problem was the subject of intense discussion between the FEZANA executives and the member associations represented at the meeting.

Our youths have already taken a step in this direction by meeting each other at the "Annual Youth Congress" and initiating a "pen-friendship directory". In the interest of a service to the entire community, it was agreed that the FEZANA Journal should play a role in this matter.

Any Zoroastrian individual or a family who wishes to express their desire to meet another Zoroastrian, (boy, girl, man or woman), may do so by sending a short (4-5 line) announcement to the Journal. The Journal will coordinate the reply and mail them to the appropriate person.

We wish to start this service immediately with the next issue. The announcement should be mailed to:

Dr. Jehan Bagli  
Editor, FEZANA Journal  
7 Cleveland Lane, RD # 4  
Princeton, NJ 08540

or

Mrs. Dolly Dastoor  
Secretary, FEZANA  
3765 Malo St.  
Brossard P.Q.  
J4Y1B4 CANADA

The following procedure will be followed:

1. Those wishing to get their information printed will be assigned a Box Number and their individual particulars will be kept confidential under all circumstances.
2. Responses will be kept in sealed envelopes addressed to the Box Number assigned. The responses will be redirected to the assigned Box Number party in the Sealed condition. FEZANA will not be aware of which 2 parties are corresponding. This will maintain confidentiality.
3. Third party involvement will be discouraged.
4. FEZANA will not be held responsible for any consequences arising from any such transaction, in any way. FEZANA will also be held free of any responsibility in lost mail through redirection.

Good luck!

## WORLD ZOROASTRIAN ORGANIZATION'S INTERNATIONAL YOUTH CONGRESS:

The first World Zoroastrian Organization's International Youth Congress is to be held in Bombay on December 28, 29 and 30, 1989, to be followed by the Fifth World Zoroastrian Congress in the first week of January 1990. This should provide an incentive for the youth to accompany their parents, friends or relatives and attend the Youth Congress. The theme of the Congress will be along the following lines:

1. The role of Parsee Youth in National Development.
2. Worldwide Integration.
3. Role of youth in International Integration with reference to Zoroastrianism.
4. Regeneration of community through Entrepreneur Skills.

Workshops and discussion groups on religious, cultural, social and economical aspects of Zoroastrians are also planned; there will be entertainment, games and sightseeing tours as well. If you are interested in attending, the person to contact is Ms. Farzana Bodhanwalla, Secretary, International Youth Congress, 705 Bombay Market Apartments, Tardeo, Bombay 400 034. India. The organizers look forward to welcoming international/national delegates to this world event.

\* \* \* \* \*



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# FEZANA JOURNAL



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Volume 1, No. 2 December 1988

## LONG TERM GOALS OF FEZANA'S SUBCOMMITTEES

### 1. Coordination and Planning Committee (C&PC)

A questionnaire prepared by Homi Homji, Chairman of this Committee is presently being circulated within the community through the auspices of FEZANA's member associations. The questionnaire addresses current issues on religion and culture, social and community development, community welfare and guidance, youth, economics, education and other miscellaneous needs of the community. These needs will be assessed and dealt with according to the priorities specified by this survey. The responses to the questionnaire will be analyzed by Mrs. Dhunmai Dalal and a completed report is tentatively scheduled to be received by October 31, 1988. Meanwhile, Mr. Homji has had a few reactions to this questionnaire from some members of his committee and we share them with you.

Mr. Jamshed Pavri feels that we need most importantly to first define a "Zoroastrian." The need to educate FEZANA's membership of the advantages of a unified calendar, mode of worship and ceremonies, and also to make the North American Zoroastrian community realize that it must have control over its own destiny were next in line of priority.

Mrs. Farangis Shahrokh recommends under the heading of religion and culture two priorities: ways and means of promoting acceptance and the need for trained Mobeds. Under the social aspect of the questionnaire, she feels that promoting Zoroastrian marriages and children, better Parsi-Irani integration, a retirement plan and care of senior citizens were important priorities. She follows this up with the needs of the youth, e.g., scholarships and get-togethers. Economic planning and religious education follows and miscellaneous plans such as the formation of a World Zoroastrian Federation and links with other Federations takes last place among her priorities.

Mr. Mehraban Zarthoshti of Vancouver does not view conversion and acceptance as critical factors. He suggests for the moment that we forget the question of retrieving Zoroastrians who have left the religion.

Mr. Adi Davar, another member of the C&PC from the Washington area expresses his action preferences under the following heads. (a) Unification of Irani and Parsi Zoroastrians into a well-knit North American community; (b) providing better teaching materials for children and adults with a proper balance of religion, philosophy, ethics, practices and history; (c) ways and means of promoting 'acceptance' in North America; (d) projection of better understanding of Zoroastrianism and North American Zoroastrians to Government and other communities on this continent and to Zoroastrians abroad, and (e) intellectual get-togethers and travelling educators (priestly and lay) on religious, cultural and communal aspects of Zoroastrians. In addition, he also commented on some technical aspects of the administration of the Committee's function.

Based on the correspondence and communications he has had with the members of his Committee, the Chairman of the C&PC, Mr. Homji has tentatively arrived at a sequence of his own thoughts. They are as follows:

1. To issue a brief pamphlet for wide circulation on the concept and rituals of (a) navjote, (b) wedding, (c) funeral, (d) essence of basic prayers in dignified language in English and Persian.
2. Step by step programme of acceptance and conversion, based on rational understanding of our scripture and society.
3. Broadly and sociologically trained mobeds and paramobeds.
4. Unification of calendars and rituals.
5. Promotion of Zoroastrian marriages and incentive for more progeny.
6. Demographic studies and all North American Directory covering members and non-members.
7. Utilization of retired personnel.
8. Job and business assistance.
9. A central charity trust fund.
10. Intensive discussion, step by step, of our community's societal problems at all forthcoming North American Seminars.
11. Standardized texts for teaching with judicious balance on philosophy, ethics, rituals and scriptures.
12. Participation at all levels of Government.
13. Assisting in the formation of a World Zoroastrian Federation.

To complete the picture of the long term plans, the President of FEZANA, Mr. Rohinton Rivetna has added some of his own thoughts.

1. Establishment of a Seminary for training priests.
2. Fuller utilization of our existing people resources.
3. Building a National (Zoroastrian) centre.
4. Review and establish a strong infrastructure (for FEZANA as a supportive).

After all this detailed, thought-provoking and intellectual exercise, the C&PC Chairman still awaits action-plans and budget figures from the other sub-committees for the year 1988-89.

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## 2. Information Receiving and Disseminating Committee (IRDC):

This Committee has had its work fully cut out with the rich supply of information provided by other sub-committees. This Committee has, however, put its mandate into action and in collaboration with Rohinton and Roshan Rivetna has worked out a logo for the Journal, a FEZANA seal and the FEZANA letterhead. All this material is presumably available for the perusal of FEZANA's officers.

September 1988 saw the publication of the inaugural issue of FEZANA's Journal. Fifty copies of the Journal were printed and distributed to the member associations and to other Zoroastrian bodies. It is strongly felt that if this Journal information is not efficiently disseminated to the grass root community through photocopy and circulation the entire effort of the publication will be defeated.

The editorial staff, therefore, suggests that in order to achieve the purpose, and to make the work of the Associations a little lighter, we mail at least three copies to each member association - to the President, Secretary and the Treasurer. A mailing list of the FEZANA Journal will be generated in the near future and distributed to the Executives for suggestions.

The Journal takes this opportunity to invite associations and individual members to contribute with 'letters' in order to initiate a 'Letters to the Editor' column. Letters should be addressed to the editor, Dr. Jehan Bagli, 7 Cleveland Lane, R.D. #4, Princeton, N.J. 08540. It must be realized that this is a Journal of the Zoroastrians, by the Zoroastrians, for the Zoroastrians. All your grievances, appreciations and suggestions for alterations, will be duly dealt with and deeply appreciated. Mailing three copies in place of one will triple our costs, but then, what is more important: conserving money or hoarding information that may be advantageously utilised when properly disseminated. We are sure that each one of the grass root member would gladly contribute a dollar per copy to find out what their FEZANA officials are planning for the future of their community. This is the future plan of this Committee, and that is to make available a copy of the Journal to each Zoroastrian on this continent. We cannot do this, if you, the community, do not want it done. It must be done, but with your willingness, your enthusiasm, and your support. The present IRDC sub-committee consists of the following members:

Dr. Jehan Bagli (New Jersey, U.S.A.)  
Ms. Sabar Balsara (Ontario, Canada)  
Ms. Dolly Dastoor (Quebec, Canada)  
Mr. Aspy Deboo (Illinois, U.S.A.)  
Dr. Ali Jafarey (California, U.S.A.)  
Mr. Gev Karkaria (Quebec, Canada)  
Dr. Shavak Katrak (New York, U.S.A.)  
Mrs. Roshan Rivetna (Illinois, U.S.A.)

A financial statement and budget for the coming year will soon be available for the perusal of the C&PC Chairman.

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### 3. Committee to Serve Small Groups of North American Zoroastrians

The chairperson, Mr. Firdosh Mehta of the above committee, reports that letters have been sent out to various isolated groups of Zoroastrians, introducing them to FEZANA and to the function of this sub-committee. He feels that at this point in time it is of utmost importance to publicize the existence of this sub-committee. He urges the readers of this journal to do so by any means of communications they see fit. He also hopes that readers would markedly contribute to the cause of FEZANA by bringing to the attention of this sub-committee any isolated group of Zoroastrians on this continent. A list of such groups of Zoroastrians is presently being compiled. The following are members of the Committee:

Mr. Firdosh Mehta (Alberta, Canada; 403-438-4371)  
Mrs. Freny Ranji (Pennsylvania, New Jersey, U.S.A.;  
609-854-2251)  
Mr. Rohinton Dhondy (Massachusetts, U.S.A.; 617-371-1632)  
Mr. Homi Damkewala (Ontario, Canada; 705-737-1646)  
Mrs. Perin Antia (Ontario, Canada; 416-497-5679)

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### K.R. CAMA ORIENTAL INSTITUTE'S FIRST INTERNATIONAL CONGRESS -- AN UPDATE

#### PROGRAMME:

The Congress begins on Thursday, January 5, 1989, with the registration of delegates between 9 and 10 a.m. This will be followed by the inaugural ceremony (10 to 12 noon), sessions (2-3:40 p.m.), a tea break and discussions (4-5:30 p.m.). A similar schedule will be followed on January 6, 7 and 8. There will be a summation on Sunday, January 8 (2-3:40 p.m.), followed by the closing session of the Congress (4-6:00 p.m.).

## REGISTRATION:

Registration for the Congress falls under the following three categories:

Patron: Rs.10,000 (inclusive of admission with spouse to all sessions, tea, lunch and entertainment)

Delegate: Rs. 250 (inclusive of admission to all sessions, tea, and lunch)

Observer: Rs. 50 (inclusive of admission and tea)

Due to limited accommodation, registration forms for the general public will be issued after invitees have been registered. Invitees are therefore requested to enrol as early as possible.

## TOPICS

A broad spectrum of topics have been selected on which papers will be presented by speakers. They are:

1. Historical, Archeological, Cultural and Numismatic surveys and studies.
2. Comparative studies in mythology, religion and philosophy.
3. Language and literature with special reference to Indo-Iranian languages.
4. Art and Architecture.

Some specific topics for discussion are as follows:

1. Comparative studies of Gathic and Rig Vedic studies.
2. Study of Zoroastrianism during Gathic/Achaemenian/Parthian/Sasanian periods.
3. Comparative studies of Maurya/Gupta (India) and Achaemenian/Parthian Sasanian (Iran), civilizations.
4. Comparative studies of Imperial Systems of ancient Iran and India.
5. Art and aesthetics of Ancient Iran.
6. Factors in the co-existence of Hinduism and Buddhism from the 6th century B.C., to 1000 A.D.
7. Studies in pre and proto history with reference to the Pre-Harappan and Harappan cultures.

For any further information and for application forms, please contact Mrs. Homai N. Modi, Hon. General Secretary, K.R. Cama Oriental Institute - International Congress, 136 Bombay Samachar Marg, Fort, Bombay 400-023, India.

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## DIPLOMA IN ZOROASTRIAN RELIGIOUS STUDIES

The Department of Comparative Religions at the University of Manchester, England, has recently announced a new Diploma Course in Zoroastrian Religious Studies. Manchester is one of the few Universities in the western world equipped with specialist teachers and library facilities for the study of Zoroastrianism. Knowledge and understanding through a study of the past and the present are sure ways of solving the problems and challenges that the future holds for Zoroastrian communities all over the world. A one-year Diploma course will provide an entree into the academic study of the religion and will equip the student with knowledge and training to further his or her future work. Professor John Hinnells and Dr. A.V. Williams will be the principal teachers of this Diploma course. The course is open to graduates of any discipline, but the Department hopes that Zoroastrians in particular will enrol since understanding is a necessary part of preserving the heritage. An overseas student fee is currently 3,900; the figure for British residents is 1,730. Subsistence costs are obviously, in addition.

Professor Hinnells suggests that perhaps four wealthy Zoroastrians will agree to fund a scholarship on a rota basis - once every four years. The scholarship can be named after the donor, restricted to Zoroastrians, and each donor can define the Zoroastrian for the term of his or her scholarship. Such a scheme would certainly afford prospective students of the religion an opportunity to better their knowledge and understanding of Zoroastrianism.

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## THE REFUGEE CONNECTION

The Persian Zoroastrian Organization as a member of FEZANA's Unity and Welfare Committee has set up a Special Task Force to co-ordinate and facilitate the efforts of the various North American Zoroastrian Associations to allow Irani Zoroastrian refugees who are temporarily domiciled in India and Pakistan to be legally transferred to the U.S.A. under the Government's immigration policy. Before the State Department can even consider such requests from us, we need to give proper assurance of our strength and capability in the form of a Memorandum of Understanding. We need to satisfy the State Department of FEZANA's structure, its efficiency and ensure that it is strongly supported by its membership in this project. The State Department's main concern is that the refugees do not prove to be a financial liability to the Government, by applying for any form of Government welfare payments for a minimum of two years after their arrival in this country. FEZANA is, therefore, required to provide assurances that the refugees will be well taken care of

upon their arrival, that food and shelter would be provided by the sponsor, that medical insurance costs would be met and that rehabilitation assistance, viz., language and vocational training and employment, will also be available and provided.

The support of all FEZANA's member associations is earnestly sought to establish that we are a well settled, mature, and large enough community capable of handling such a project. Our task is made all the more difficult as we have first to establish our identity as Zoroastrians since we are little known in the community at large and then to establish our strength in numbers and resources. This is our first venture as a viable community in North America and we ought to put our best foot forward. Successful completion of this project will give us a standing and make us a viable force in community affairs in North America.

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#### THE DADAR ATHORNAN MADRESSA

The Dadar Athornan Madressa has embarked on a major project -the construction of an annexe to its existing building and seeks financial support for this from its well-wishers. The increasing needs and requirements of the Madressa have made it impossible to allow for a full and proper use of its present facilities. The Madressa started out as an educational institution for boys all across the country, providing them not only an academic education but also training to be full-fledged priests, and all this free of any charge. The Madressa continues to do splendid and commendable work and deserves all the financial support it can get.

The proposal to establish a Seminary (Madressa) in North America does not appear to be such a far-fetched idea. It is a well accepted fact that we need a strong, welltrained cadre of priests who can serve our spiritual needs and be spiritual leaders and counsellors to the community.

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#### SECOND NORTH AMERICAN ZOROASTRIAN YOUTH CONGRESS

The Second North American Zoroastrian Youth Congress hosted by the Zoroastrian Association of Metropolitan Chicago and held at the Arbab Rustom Guiv Darbe Mehr, Zoroastrian Centre of Chicago, over the Labour Day weekend (September 3-5, 1988) was a tremendous success. Over 250 youth were registered: from 22 States in the U.S.A. and from the various Provinces of Canada, with a couple of persons from India and West Germany.

The three day program started with the "Jasa Mey Avanghey Mazda" pledge by the ZAC priests. Participation from youth members was overwhelming, with speakers ranging from 14 years of

age and above. All the papers presented to the Congress were by members of the youth, and all sessions/workshops were chaired by them. Among those who presented papers to the Congress were Anahita Antia, Ervad Mazda Antia, Neville Billimoria, Shireen Daboo and Roxana Mehta - all from Chicago, IL., Shernaz Ghandhi (Grosse Pointe Woods, MI); Armaity Homavazir (Thornhill, Ontario); Shahriar Shahriari (Vancouver, B.C.); and Roxana Irani (Poona, India).

Another day's program was devoted to a "Point-Counterpoint" interview on questions of Zoroastrian youth by Shara Godiwalla, Dilnavaz Gazder and Aaron Rustom of Houston, TX, and a very lively panel discussion on the expectations of Zoroastrian youth. The panelists were Darius Captain (Newark, CA), Jeroo Chinoy (Flint, MI), Mr. Bozorgmehr (Rezida, CA), Zubin Panthaki (Montreal, P.Q.), Ervad Behram Daboo and Bachi Damkevala of Chicago, IL.

Over 450 Zoroastrians, young and old, attended the Banquet arranged as part of the Congress program. A sumptuous dinner, and a very lively entertainment program was enjoyed by all.

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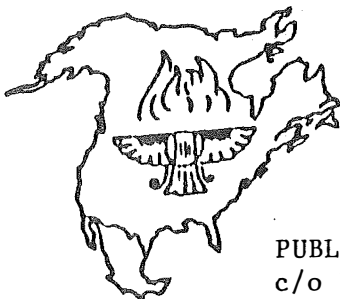
#### SOME REMINDERS

Newsletters: Member associations were requested earlier to send copies of their Newsletters to Sabar Balsara (Apt. 615, 43 Thorncliffe Park Drive, Toronto, Ontario M4H 1J4) to help her compile an item of "News" for the FEZANA Journal.

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Mobeds of North America: Members associations were requested earlier to forward the names and addresses of Mobeds in their area to Sabar Balsara. Since these have not yet been received, you are hereby reminded to do so at your earliest.

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# Z-SKI '88

THE GREAT ZOROASTRIAN YOUTH SKI ADVENTURE - DEC 28 to JAN 1, 1989

COME JOIN THE Z-SKI BUNCH AT THE NEW YEAR'S SKI BASH! MAKE NEW FRIENDS AND RENEW THE OLD. ALL FELLOW ZOROASTRIAN SKI BUMS INVITED, AS WE SLIP, SLIDE AND AWAY ON THE SLOPES OF THE BEAUTIFUL WHITE MOUNTAINS OF NEW HAMPSHIRE.



SO YOU CAN'T SKI? BE HAPPY, DON'T WORRY! SKI LESSONS ARE AVAILABLE. OR JUST ENJOY HOT COCOA BY THE FIREPLACE IN THE LODGE, OR FLOAT YOUR CARES AWAY IN THE HOT-TUB, OR GO ICE-SKATING, OR GO FOR A SLEIGH RIDE, OR JUST GO CRUISING AROUND TOWN.

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**COST \$255 will include:**

- 5 days/4 nights lodging in deluxe condo resort with kitchen, jacuzzi, pools, sauna, ice skating rink, game room..... restaurants and shops nearby. Free shuttle to slopes at Loon (1 mile).
- 3 days lift tickets (beginners, intermediate and advanced slopes) at Loon, Waterville Valley or Cannon.
- Bus/van from Boston.
- Overnite stay will be arranged for Dec 27 with Zoroastrian host families if necessary.

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*the great white mountain*  
**LOON**

**LIMITED NUMBER OF SEATS AVAILABLE. REGISTER NOW  
(WITH \$75 DEPOSIT) TO AVOID DISAPPOINTMENT.**

WE WOULD PREFER YOU TO BE OVER 18, BUT YOUNGER TEENS WILL BE WELCOME IF ACCOMPANIED BY AN OLDER RESPONSIBLE PARTICIPANT.

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