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NORTH AMERICAN MOBED COUNCIL (NAMC)

The third Annual General Body Meeting of the NAMC was held at the Arbab Guiv Darbe Mehr at New Rochelle, New York, on April 13-14, 1990. Fifteen Mobeds from Toronto, Quebec, New York, New Jersey, Connecticut, Pennsylvania, and California attended.

During this two-day meeting, the Constitution of the North American Mobeds Council was forged and finalised. It was also established, by a majority vote, that membership to the Council would be open to all Mobeds of North America. Furthermore, a Mobed for the purpose of the body is defined as an individual who is duly ordained through the traditional ceremony of Navar. This definition, it was discussed, may have to be modified to accommodate membership to the Council of an Iranian Mobed, as the ceremony practiced in Iran today is a modified version of the traditional Navar ritual.

In a brisk election machinery put together towards the end of the meeting, the first Executive Committee of the NAMC was elected. The office bearers are as follows:

President:	Kobad Zarolia (Canada)
Vice-President:	Jal Birdy (USA)
Secretary:	Jal Panthaky (Canada)
Treasurer:	Nozer Kotwal (Canada)
Executive-at-Large:	Cawas Desai (USA)

Let us all join in wishing the Council the best of wisdom and ability to evolve a harmonious organization directed towards unity among Zoroastrians, and perpetuation of their glorious Faith.

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ZOROASTRIAN SPORTS COMMITTEE

The Zoroastrian Sports Committee of FEZANA has now been formed under the leadership of Mr. Bijan Khosraviani of San Jose, California. Mr. Khosraviani, formerly of the Fravahar Zoroastrian Club of Tehran, is presently an official basketball referee for Fermar Corporation. He has now formulated a slate of executives to serve on this Committee. The purpose and objective of the group is to foster and '... promote unity among fellow Zoroastrians by encouraging and expanding sports among them, especially among Zoroastrian youth.' All Zoroastrians wish them success in their new venture.

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FOURTH NORTH AMERICAN ZOROASTRIAN YOUTH CONGRESS: A REPORT: The Congress held at McLaughlin College, York University, Toronto, Ontario, from June 30 to July 2 was attended by nearly 200 youth from all across North America, participating in a weekend of educational and social interaction. Numerous comments received from participants and guests have described the Congress and the pertinent events as a major success.

The atmosphere was one of vibrant young minds engaged in enlightening discussion and debate. With all the differences in views and ideas, the youth displayed unity and tolerance. They exchanged, respected and weighed alternate varied opinions.

The theme of the Congress was "A DISCOVERY OF THE PAST: IN SEARCH OF THE FUTURE" and was highlighted by the illuminating words of Professor Kaikhosrov Irani and Dr. Ali Jafarey. The youth explored the past, the present and the future by looking at the words of Zarathushtra himself, via the Gathas, by discussing present practices and rituals and by voicing concerns and finding possible solutions with regards to the continuity of our religion here in North America.

The following range of topics were discussed by the youth:

1. Zoroastrian philosophy and ethics.
2. Zoroastrian tradition and customs.
3. The significance of prayers and the importance of knowing their translations.
4. Navjote or Seorehpooshi of children of mixed parents.
5. Conversion of non-Zoroastrians into the religion.
6. Family size in North America.
7. Patriarchal misconception.
8. Priesthood and the participation of women.

The youth co-ordinators of this Congress, who have worked together for the past two years holding various youth functions were delighted that their efforts had such fruitful results. Although the stress of organizing such a big event may have given vent to occasional differences, the spirit of unity and co-operation prevailed.

The youth co-ordinators would like to extend their gratitude and appreciation to all the many people who helped make this Congress a success. Special thanks go to Jim Mistry for his relentless dedication and his efforts for keeping to the budget; to Yezdi Antia for inspiring the youth on the theme of the Congress; to Zavar Byramjee for the time spent in providing the youth with the complementary artistic Congress folders; to the many parents and volunteers who cooked the delicious Parsi and Persian dishes for the dinner/dance night at the Darbe Mehr; to the many financial contributors and sponsors who enabled all enthusiastic youth to attend the Congress, and finally a big applause and thanks to all the hardworking youth volunteers (especially the ones who provided transportation for the participants), without whose assistance this Congress would not have been possible.

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INTER-FAITH ACTIVITIES OF ZOROASTRIANS OF MONTREAL

At the initiative of the Canadian Centre of Ecumenism a new Inter-faith Council of Montreal was established recently, says the Montreal Gazette of May 12, 1990.

Sister Katherine MacDonald, Associate Director of the Council commented that the aim of the Council was to "foster awareness, understanding, and respect for the peoples of different faiths of the city." The Council has acknowledged representation from the Baha'i faith, Christian churches, Buddhism, Hinduism, Islam, Sikhism, Zoroastrianism and North American native tradition.

The Council made its maiden public debut at a meeting held on May 13, 1990 at the Congregation of Notre Dame building. The theme of the meeting was 'Sacred Music and Dances.' The Zoroastrian Association of Quebec was represented at this meeting by Ervads Gev Karkaria and Jal Panthaky. The Inter-faith assembly was treated to the recitation of the Avestas Scripture of the Good and Righteous religion of Ahura Mazda.

The programme described the establishment of this Council 'to correspond to the will of the partner religions to move forward together on a path of greater unity, harmony, and mutual respect in the Canadian society. The Council wishes to seek ways which will enable people to be committed to their own religion and to achieve knowledge, understanding, and appreciation of other faiths'.

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THE ZOROASTRIAN RELIGIOUS TRUST FOR UDVADA MOBEDS

There are many reasons why the noble vocation of the performing mobeds in India has dropped 'to the level of unskilled labour' says Mobed Paurusasp D. Magol of Karachi. Mobed Magol has been instrumental in the enactment of the 'Mobed Welfare Trust' founded in Karachi on January 22, 1981. It is generally accepted that 1) the piece-rate payment, 2) lack of guaranteed fixed income, 3) no medical coverage and 4) absence of old age security benefits are among the main reasons that has led to the deterioration of the professional status of MOBEDI.

The Karachi Welfare Trust provides guaranteed monthly income to full time and part-time mobeds based on the work performed. In addition, it also provides old age benefits, temporary disability allowance, and interest-free loans. As an extension of the successful institution of this idea of communal trust in Karachi, plans are being made to create a similar Trust fund to safeguard and improve the status of the Zoroastrian priesthood in Udvada, Navsari, Surat, Bombay and other areas.

The Zoroastrian Religious Trust for Udvada Mobeds has now been registered. The organisers announce that this trust is a communal and NOT A COSMOPOLITAN TRUST. They are unable to claim tax exemption under section 80-G; however, the income of the trust is exempt from being taxed. The objectives of this Trust are:

- * To provide a fixed guaranteed monthly stipend to all Udvada Mobeds depending upon their involvement in the ceremonial structure.
- * To provide medical coverage.
- * To provide old age security benefits.
- * To provide accommodation for out-of-station Mobeds, to enable them to come for short visits to perform ceremonies.
- * To create congenial, and tranquil work conditions conducive to the overall intellectual and spiritual growth of Mobeds - benefiting the entire Zoroastrian community.

It is the earnest hope of the organisers that the Zoroastrian community at large will consider these objectives worthy of support and assistance. These lofty goals cannot be met without the benevolence and magnanimous backing of the world Zoroastrian community. It is only through a consolidated effort that we can improve the quality of life of Mobeds in India. Donations for this worthy cause may be sent to the registered office of the Zoroastrian Religious Trust for Udvada Mobeds, Coachman House, 12 Karelwadi, 2nd floor, Thakurdwar, Bombay 400002, India.

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A ZOROASTRIAN YACHTSMAN OF RENOWN

Cyrus Cama, a keen and accomplished yachtman, has won several medals at a national level, and participated in world events in Australia and Wales at the age of 14 and 16 respectively. At the age of 17, Cyrus became world champion in the Cadet-class by winning the Gold Medal in that class. Presently Cyrus is practising with India's foremost yachtman, Lt. Farrokh Tarapore, for the Asian Games to be held in China in September, 1990. They have won a Silver medal in the Asian Regatta and are selected to represent India in the Asian Games. As a part of the strategy to reach for the highest honours in this sport, they plan to go to Europe to compete with the European teams. The individual expense over a period of four months (March-July, 1990) for their European training is well over \$57000.00 (Rs. 97,000.00). In early March, the family was able to raise Rs. 30,000.00. Any individual wishing to support the training programme of this ambitious young yachtman, may send his/her contributions to: Cyrus Cama, c/o Mrs. Aloo Cama, 42 Ocean Crest, Warden Road, Bombay 26, India.

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AN APPEAL FOR THE NEEDY ZOROASTRIANS OF GUJARAT

The office of the Federation of Parsi Zoroastrian Anjumans of India appeals through FEZANA to the Zoroastrian community of North America for donations for the uplift and welfare of the languishing Zoroastrians of Gujarat. The major sector of the Parsis in rural Gujarat have suffered a great setback in their agriculture, liquor (toddy) and transportation businesses. This has resulted from the enactment of certain land-legislations, prohibition, and nationalisation of public transport respectively, at the local level.

TWIN CITIES' ZOROASTRIAN YOUTH LEAGUE

The Twin Cities' Zoroastrian Youth League is pleased to announce that it is organising the Fourth All India Zoroastrian Youth Festival from October 26-28, 1990, at Secunderabad, to coincide with the 400th anniversary celebration of Hyderabad.

The aim of this Youth Festival is to give our youth an opportunity to meet young men and women of our community from different parts of the country, interact with them and discuss matters of mutual interest. Each delegate will get a mix of serious discussions and entertainment. The League hopes that publicizing this event will attract youth from all over the world to attend, and FEZANA is extending this invitation to the North American youth through its Journal.

Hosting a Youth Festival of such dimensions requires finances and estimating that about 200 delegates from India and abroad will attend, the sponsors think the total cost would be nearly Rs. 1.2 lakhs. No delegate fee will be charged, and all the delegates will receive the traditional Hyderabad hospitality. Speakers of the highest calibre are being invited to attend and participate in panel discussions.

Since the Youth League at present is solely dependent on funds from outside sources, hence it appeals to your generosity for a handsome donation in order to help fulfil the aims of this ambitious Zoroastrian Youth Festival.

Kindly make your cheques/bank drafts payable to "Twin Cities' Zoroastrian Youth League" and forward in care of Mr. Jehangir Bisney, 46 Shama Apartments, 138/1 Prenderghast Road, Secunderabad 500-003, India.

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COUNCIL FOR A PARLIAMENT OF THE WORLD'S RELIGIONS

A recent release from the Programme Committee of the Parliament informs us that the 1993 Centennial will not be simply a repetition of the 1883 Parliament. At that time members of religions from around the world came to Chicago and told the audiences about their religious traditions. The release reads:

"The 1993 Centennial is being planned along other lines. Four great series are envisioned. The first is devoted to congresses bringing together religious leaders, spiritual teachers and specialists in the areas considered so that, all together we can move ahead towards the new century in those areas which vitally concern the survival and happiness of human beings and, indeed, all creatures. In the second great series of presentations, we wish to invite the religions of Chicago to present liturgies, worship services, rites and rituals so that their faiths may be experienced in their living expressions. In the third, it is hoped to present in co-operation with the cultural institutions of our city exhibits of religious art, dance and music. For the fourth series, we want to ask the contemplatives of Chicago to invite their members from around the world to come to Chicago and to unite in a prayerful, silent vigil from the beginning of the Parliament to its end."

The release continues to outline the topics to be considered:

1. Earth and Environment: conservation, depletion of resources, care of the earth.
2. The Human Community: relations between races; between women and men; the family.
3. Economic Justice: the rich and the poor: people and peoples; consumerism; the measures of development.
4. Science and Technology.
5. Power, Politics, and Liberation.

The organizers also envision a Congress in 1993 devoted to The Next Generation - for children and young adults - and a congress treating Religious Pluralism.

"In the years leading up to the 1993 centennial, we propose to organize a biannual series of 'Conferences on Critical Issues' beginning in the fall of 1990. In these conferences we wish to explore the various themes we have set forth above. They will be our chance to hear anew what scholars, journalists, commentators, religious leaders, church assemblies and spiritual teachers have been saying these last decades about these themes. They are our chance to involve larger and larger populations in Chicago, the Midwest, and beyond, in these discussions. They are our chance to come to know the teachers and commentators whose teaching is most vital and whose thinking propels the discussion forward. As the Conferences move on, we hope to assemble people from many, many religious traditions who will be more and more ready to take the next major step forward in religious understanding and resolve during the congresses of 1993.

Recommendations of persons in your community and congregation, persons who are wise commentators, whether they are academics, journalists, poets, activists, religious officials and/or spiritual teachers who would be interested in shaping the semiannual conferences and the 1993 congresses in the areas outlined above are welcome. Please write to Jim Kenney, Chairman of the Programme Committee, Council for a Parliament of the World's Religions, 407 South Dearborn, Suite 600, Chicago, IL 60605 with your recommendations.

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ZOROASTRIAN TUTORIALS

FEZANA in collaboration with various member associations has initiated a programme to increase the awareness of Zoroastrians towards the history, philosophy and scriptures of our priceless heritage.

To this end, seminars were organized by various anjumans in Edmonton, Calgary, and Vancouver in Canada, and in Seattle and Washington, D.C., in the States. The meetings in Canada and in Seattle were all half-day symposia, where the speakers, the two roving Ambassadors and scholars of Zoroastrianism in their own right, were Professor Kaikhosrov Irani and Dr. Ali Jafarey. The symposium organized by the Zoroastrian Association of Metropolitan Washington was a one-and-a-half day meeting. In addition to the above two speakers, Dr. Jehan Bagli, Mrs. Dina McIntyre and Mr. Adi Davar also participated.

The topics covered were the history and development of religion and

religious doctrines, the scriptures and religious literature, universality of religion, and the history of the Zoroastrian calendar.

An account of the symposia conducted in western Canada is provided by Mr. Firdosh Mehta of Edmonton and is given below.

During the month of May 1990, FEZANA sponsored Religious Education Symposiums were held in Calgary, Edmonton and Vancouver in western Canada.

The Calgary and Edmonton Symposiums were held by the Zoroastrian Association of Alberta and were co-ordinated with FEZANA and the Zoroastrian Society of British Columbia by Firdosh Mehta of Edmonton.

The symposium had similar formats in Edmonton and Calgary and were held at the Universities in both cities. The programme lasted approximately four hours and was open to the general public. There was no admission charged and was attended by approximately 70 and 50 individuals in Calgary and Edmonton respectively.

Dr. Jafarey introduced the Zoroastrian scriptures from a linguistic, historic and religious point of view, while Professor Irani continued to explain the nature and content of each religious text describing the essence of various aspects covered in each scripture.

After a short coffee break, Dr. Jafarey in his soft spoken and detailed style with scriptural references, elaborated on the dualism in the Gathas and explained the concepts of Good and Evil.

Professor Irani then continued to present the historical interaction of Zoroastrian faith with other faiths and subsequent effect of other faiths upon Zoroastrian traditions, customs and social mosaic, with the flair of a seasoned lecturer and a touch of his unique sense of humour.

A Question and Answer period followed every presentation. The blending and complimentary nature of the presentations by the two speakers was much appreciated by the audience.

The speakers along with their wives were hosted to community dinners in both cities and discussions regarding topics that related more closely to community affairs such as calendars, etc. were discussed.

The Zoroastrian Association of Alberta thanks FEZANA for providing the logistical and monetary support for making this event possible. The programme was supported by all members of the Zoroastrian Association of Alberta, particularly by Perin Mathur, Farokh and Yasmin Khory, Zarrin Bharucha, Pervin Mandviwala and Rashna Mehta.

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۱۵ ز گفتار دهقان یکی داستان
 پیوندم از گفته باستان
 ز موبد برین گونه برداشت یاد
 که رستم یکی روز از بامداد
 غمی بد دلش ساز نخچیر کرد
 کمر بست و ترکش بر از تیر کرد
 سوی مرز توران جو بنهاد روی
 جو شیر دز آگاه نخچیر جوی
 جو نزدیکی مرز توران رسید
 بیابان سراسر بر از گور دید
 ۲۰ بر افروخت چون گل رخ تاج بخش
 بخندید و ز جای بر کند رخش
 بنیر و کمان و بگرز و کند
 یفگند بر دشت نخچیر چند
 زخاشاک و ز خار و شاخ درخت
 یکی آتشی بر فروزد سخت
 جو آتش براگنده شد پلتن
 درختی بخت از در باب زن
 یکی نره گوری بزد بردرخت
 که در چنگ او پز مرغی نخت
 ۲۵ جو بریان شد از هم بکند و بخورد
 ز مغز استخوانش برآورد گرد
 بخفت و برآسود از روزگار
 چمان و چران رخش در مرغزار
 سواران ترکان تنی هفت و هشت
 بران دشت نخچیر گه بر گذشت
 یکی اسب دیدند در مرغزار
 بگشتند گرد لب جویبار
 جو بر دشت مر رخش را یافتند
 سوی بند کردندش بشافتند

15 In the *dehqáns'* accounts there is a tale,
 To which I've added from old narratives.
 The *mobád* starts his recollections thus—¹
 Rostám one day just as the sun rose up,
 Was sad at heart, and so prepared to hunt.
 He armed himself, put arrows in their sheaf.
 Then like a fearsome lion on the chase,
 He galloped toward the borders of Turán.
 As he approached the Turkish borderlands,
 He saw the plain was filled with onagers.²
 20 The Giver of the Crown glowed like a rose.³
 He laughed aloud and spurred Rakhsh from his place.⁴
 With bow and arrow, and with mace and rope,
 He brought down many onagers upon
 The plain. Then from dead branches, brush, and thorns.
 Rostám built up a fiercely blazing fire.
 And when the fire had spread, he wrenched a tree
 Out of the ground to serve him as a spit.
 He placed a heavy stallion on that tree,
 That was a feather in his palm, no more.
 25 When it was done he tore its limbs apart
 And wolfed it down, the marrow bones and all.
 Rostám then slept and rested from the hunt.
 Nearby Rakhsh wandered, grazing in a meadow.
 Turkish horsemen, some seven or eight, passed by
 That plain and hunting ground, and as they did
 They spied a horse's tracks and turned aside
 To follow them along the river's bank.
 When they saw Rakhsh upon the plain,
 They raced ahead to snare him with their ropes.

آگاهی خوش Good News

برابر دو هفته که انجمن زرتشتیان استان واخنگین (فرغت تاجی) ز نوپسند، بمیل آوردند و روز ۱۶ اسفند ماه در
گرد هم آیی که اکثریت همکیشان اعم از بهاری و ایرانی ساکن استان واخنگین حضور داشتند شرکت نمودیم
نخست فرزانه بهرام دبو که

یکی از بهاریان روشن فکر و بهیشت کویت میباید سخنانی بر حسب گزرتشتیان بویژه زرتشتیان استان خود بهمان داشت
آنگاه برای رسمیت گرد هم آیی برای بحث و شور و فرزانة الهی بهار دبستان بیست و شش جلسه انتخاب گردید و اظهار نظر ها و
بحثها آغاز گشت. برای این جواز آیی از ما بحثها مذاکره و نفرین برح زیر، سرکار بهریدخت خانم فرزند فرزانه گاه بهرام دبو
الهی بهار دبستان بدکتر سهریان سهر فرهادنا مداران و جها نگر بلزاده برای آماده کردن اساسنامه موسسه و آیین نامه
داخلی انتخاب گردیدند و سهریان پذیرایی گوی از همه عزیزین بهیشت آمد.

یکی از فرزانه گان بهرام دبو و الهی بهار دبستان در چندین دور همی و انجمن زرتشتیان بی میبودند و خدمات آنها در
این انجمن قابل ستایش میباید از بهرام در گذشته نعمندان دور چند نوشته در یک مهر بر نامه آنها بی داشتیم و اقداس
نیک او را نمکس کردیم، ضمناً نوشتیم که امیدواریم روزی در همین برگها تکمیل انجمن زرتشتیان استان واخنگین را
مژده هم ما نیک بسی خادمین مشتم که این روز فرا رسیده و آن مژده بحقیقت بهیشت و ما هدند تکمیل انجمن این استان
میباغیم ما این گام قشنگ و ضروری همکیشان در استان واخنگین را در این روز و سال نوبت نیک گرفته و بهیشتگان بویژه
زرتشتیان ساکن آن استان عادیما میگویم و آلمان دار پسند هدیکر بهیشتها ی آنها در آن استان و همه استانها ی
آمریکا ی فعالیباغیم.

A short summary of the first formal meeting held on Feb. 25, 1990 at the residence of Dabestani to discuss the formation of a Zoroastrian society in the State of Washington.

The meeting was opened for discussion after reciting a prayer and observing a one-minute silence in honor of late Mr. Jamshedji Pavri. Mr. Dabestani thanked all who came to give a propitious support to such an undertaking.

Since this was a formal meeting, Mr. Dabestani was selected as a chairperson to conduct this meeting.

Behram Deboo summarized his activities as a Zoroastrian in the Seattle area and his participation in the Interfaith Council representing Zoroastrianism. He further stated that he was looking forward to take part into the future activities to be sponsored by the Interfaith Council. He also emphasized that it's an honor to be a member of the Interfaith Council as most faiths are represented there. Through such an organization we will be able to depict a positive image of our religion in the community we live.

Alayar and Behram explained the primary objectives of such an association or society. They are too numerous to write down in this letter. A list of objectives will be available to all on a later date after revision by the members. We must bear in mind that the prime objective is to form a religious, cultural, social, and educational organization for the advancement, appreciation, and preservation of the religion of Zarathushtra.

Behram outlined the steps in forming an organization and with consensus of those present it was unanimously decided to call this organization. "The Zoroastrian Society of the State of Washington." It was gratifying to see an elation among members when this name was agreed upon.

All those who were present became the founding members, a token sum of \$1,400.00 was collected as "seed money" through voluntary donations.

Our most heart-felt thanks to you all for your generous contributions. May the blessings of Ahura Mazda be upon you.

زرتشتی‌یاری ؟ زرتشتی ایرانی ؟

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در سفر اخیرم به کالیفرنیا در خانه یکی از سروران که میسرید، میسر را بدید، با حضور ۱۰-۱۱ تن از همکیشان ساکن در آنجا، به بحث و گفتگو پرداختم. بیشتر آمده، میری بزرگوار، دانا و بینا، و با خرد و با نبوغ، که من و دو یا شخصیت که در آن جمع حضور داشتند، به گونه‌ای حدی از ما خواستند تا برای این دیدار، خوار و خواسته‌ای تحمیل شده به ما در این حلقه، آنرا در یک میزبان دیگر را نه جماعت منع کرده و از حدگان چه ساری وجه ایرانی که، بخوایم. اینک این دیگر در دلد خیمه‌بیک، میرونیق از آن همکیشان (پارسی و ایرانی) میباید، از خوانندگان ارجمند در خواست دارد که برای این د خوار که مسئله‌ای شده و در طریق است و عده‌ای را نگران کرده و نگرانی کنند و چاره جویی شود. دیگر عنوان کردن این د خوار در اینحات: که اندر میسرید بر خیمه نباید که اعتقاد دارند به ترات اینگونه، مایل میرونیده بماند و در حالیکه این را بر برخی دیگر از دلسوزان نگران است، و گران آن اینک که در برخی شهرها، زرتشتی‌نظمی که همایون و ایرانی در نزدیکی میسر را بدید، با هم بیگانگی اند و هر یک را از دیگری جدا گمانه می‌بینند و در حالیکه رد و بیر و آیین برحق زرتشت هستیم و بشریت و دین خود عشق میور و میسر و میسران و آیینها ترا دوست داریم. پس، نه و نه و چرا میباید پارسی و ایرانی این - نین بوده و به همدلی نیرویم، به ویژه که در این زمان برخی شخصیتها و پارسی مثل دکتر جهان بیگی سردبیر دانشمند مجله گوشتی و روشتی تن ریونتا ریاست فزانا و کیومرث مهتاریاست از من - زرتشتیان شیکاگو و وعده دیگر در آمریکا و حتی دکتر آجی گل و ریاست پارسی پنجاهیت و جهانگیر می‌یانتل - سردبیر جوان و ویرکار مجله مشهور پارسیانا (در لندن) می‌باشند این موضوع برده و جوی مساعد در جهان وجود دارد. بهر حال ما بروایند ما به نوعا تمیز این بر - را نیتیم تا اگر کسی و گروهی با ما جنتن می‌آیند و شوند، ما را از راه سر پیشا خندیده و ما را یاری فرمایند، - گزایم. بدون باد

LETTER TO THE EDITOR

Dear Sir,

Parsee Zoroastrian? Iranian Zoroastrian?

During my recent trip to California I was at a friend's house, who is a good supporter of PAKE MEHR, along with about fifteen other fellow Zoroastrian guests when a hot topic started being discussed.

A respected, wise old gentleman and a concerned, interested lady who were in that crowd asked me rather seriously to reflect on a growing problem of our society and write about it, with the hope that a cure would be found.

The problem is indifference, intolerance, impatience, lack of interest, lack of good will, and compassion towards one another between Iranian and Parsees in most major centers. Unfortunately, even though we both follow the teachings of the same prophet, read from the same book, and are recipients of the same precious kept religious customs and culture that our forefathers fought for, we are becoming strangers drifting further apart.

Are we all allowing this to happen? Are we all guilty of this disassociation to a certain degree? Why? Or, are there individuals, groups, or elements to be blamed for the segmentation of our Zoroastrian communities?

Even if there are those who want to see the two groups separated and benefit from that act, can we not stop them? to prove to them that we can all be one strong Zoroastrian community? Let us think about the reasons we should stand united. All readers, Parsees or Iranian, should feel responsible and help solve this problem. It is PAKE MEHR's journalistic obligation to the community to report such important concerns and problems, so that those who have answers can step forward and help the community.

Signed: Dr. M. Sharvini