



MOVING TOWARDS A UNIFIED ZOROASTRIAN CALENDAR A WINDOW OF OPPORTUNITY IN 1992

Yair yanm hushitim yazmaide, saredha ashavana ashahe ratavo yazmaide.
[*Yasna Haptanhaiti* — 8]

Haurvato rathvo yair yayao hushitoish saredheibyou.
[c.f. *Yasht* — IV, *Khordad Yasht*]

We revere the seasons which come at the proper time. We also revere the correct and right solar year.
[Free English rendering by Pallan Ichaporia]

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EDITORIAL — THE WAY AHEAD

In September, Zoroastrians will converge on Vancouver to attend the N.A. Congress. The theme, "Looking Ahead to the 21st Century" could not be more timely. Of all the topics on the agenda, though, only two relate to the youth. For three days, attendees will participate in discussions, workshops and meetings, and with their spiritual batteries recharged, return home to resume their daily routine.

Zoroastrians living in the mainstream of N.A. life, march 'in sync' with the N.A. heartbeat, sharing the same dreams, goals, hardships, and concerns. Life in the 'fast lane' has produced an American younger generation, whose attention has not been held by any organized religion. As the pace of life quickens, it can profoundly dislocate family relationships in both personal and religious spheres. Since we are everywhere surrounded by the mainstream, the same social forces are bound to affect us. In fact, they affect the younger generation even more so. The North American-born generation of Zoroastrians is our primary concern, since they do not have the same exposure to old-world religious values that we, their parents brought with us from India and Iran in the sixties and seventies. Armed with these values, we got ourselves educated, settled down and have families. Today, with the graying of the first generation, it is time to pause and take stock of our future. We ask ourselves: Who are we? What is our heritage? Are there any lessons from our past history that can benefit and guide us?

If we fast-forward a mere seven years, we step into the 21st century. Many of today's familiar faces of young Zoroastrians will be married and have families. My son Jamshed will be thirty years old. . . . Enter the second generation of North American-born Zoroastrians! . . . How will members of this generation cope with life in their fast lane? Will they resonate with their elders? Will they possess the cultural and religious values needed to survive as a community? Will they serve as torch bearers to perpetuate the Zoroastrian faith on this continent?

The answers to many of these questions can be found in how we prepare today's youth to face tomorrow's challenges. Through the millennia, Zoroastrian identity and religious culture have been our ANCHOR TO THE PAST, OUR

COMPASS TO THE FUTURE. As Farhang Mehr in his excellent book *The Zoroastrian Tradition*, [see Book Review] explains, the dwindling of the world Zoroastrian population is related to the low fertility rate, great mobility, and non-admission of outsiders. These characteristics combined with alienation from their traditional culture and lack of a native religious context in their new hometowns, have created many concerns. Herein Dr. Mehr has given us the answers. Our religious culture must be an integral, inseparable part of our daily lives and we must know and practice the basic tenets of our great faith. We must be united in our resolve to establish a strong foundation for our community to grow and prosper in the future.

We must open at an accelerated pace, a dialog with our youth who will soon be our replacers, our community's leaders of tomorrow. We must address their fears, concerns and show them the way ahead. In this context, we need to develop a plan to have an ongoing dialog with the youth of today to get their feedback and their greater involvement in community affairs. The important thing is to make a meaningful start — to take the first step — at the Congress. Refinements to the plan can then follow at the various Youth Congresses.

As we approach the 21st Century, a future of accelerating change awaits us. We have only a brief period to devise a roadmap for the community, to instill in our youth traditional Zoroastrian values and to unite them as a community. I feel certain, that given an opportunity and proper guidance, the youth will respond to the challenge!

Adel Engineer

Editor, Articles and Letters

NEWS FROM THE SECRETARY

The 1992 FEZANA annual general meeting will be held on September 3 and 4, 1992, preceding the Eighth N.A. Zoroastrian Congress in Vancouver, B.C. It will be at the Arbab Rustam Guiv Darbe Mehr, on September 3, from 9.00 am to 6.00 pm, and will continue at the Vancouver Trade and Convention Center on September 4, from 9:00 am to noon. Associations may send one or more delegates to the AGM; others may attend as observers.

Associations are reminded to follow up on the action items following the last AGM:

- Verify that 1992 annual dues are paid up.
- Submit nominations for the offices of President, Treasurer and Assistant Secretary.
- Submit names of 5 nominees for the process for resolution of substantive religious issues.
- Collect census forms from individuals in your area and submit the package to FEZANA.
- Distribute ZYNA Youth Directory forms to youth in your area.

Dolly Dastoor
Secretary, FEZANA

ON THE NORTH AMERICAN SCENE

Shaping Our Future in North America

Of the total population of 280,000,000 in USA and Canada, we estimate 10,000 are Zoroastrians. This translates to one Zoroastrian in 28,000 — a mere drop in the ocean, and very alarming! We ask ourselves: How do we ensure our survival, and the survival of our children as Zoroastrians? In this milieu, are our communities going to last? Do we have a short and long term plan? Do we realize that living in N.A. at this point in time presents us with unique opportunities, not only for ourselves, but also for fellow Zoroastrians in Iran, India and Pakistan.

Are the local associations able to respond to the needs of their community? How about those Zoroastrians in remote areas, where there is no association or place of worship? Are we doing enough to assure an adequate number of enlightened and knowledgeable religious leaders (Mobeds)? Have we planned for an International Center? Have we thought of resolving the acceptance/conversion question?

Five years ago, you created FEZANA as an umbrella organization to help resolve some of these questions. To achieve this goal, FEZANA has to be given the authority to act. Most of all, it needs our continued, undivided spiritual and financial support. It is time for all of us to come together to make this a reality. If you have an idea or plan to accomplish this worthy task, please let us know, because we all share the

same noble goal — survival and a bright future for all Zoroastrians, which in turn would lead to a better world for all mankind.

Keikhosrow Harvesf, M.D.
Chairperson, FEZANA Finance and Fund Raising

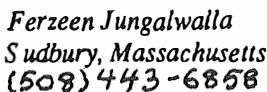
Settling in the USA

It is September 1989, and we are anxiously waiting at San Francisco airport for the arrival of the first group of our fellow Zoroastrians, who are to be resettled in the USA. The pilot program, PS4000, started 18 months earlier with the US State Department, was finally bearing fruit. A few weeks later, at the Rustam Guiv Darbe Mehr in Los Angeles, it was one of the most beautiful moments of our lives to see the happiness and hope in the faces of these newest N.A. Zoroastrians. They tell us their memories about their trip to the USA. They talk about the hard times and all the help they received from fellow Zoroastrians. They talk of their hopes and aspirations for their future. And we tell them of the good and bad they can expect in this big, beautiful, democratic country that is now our home.

That day, and many others have passed. PS4000 was successfully completed in September 1991 to the full satisfaction of the State Department. We can all be proud that every individual is now well settled and a productive member of the society. Each was privately sponsored without any financial support from the government.

Through the successful implementation of this program we have introduced our community in a very positive way to the US government. Our heartfelt gratitude and appreciation to all those who made this entire process so successful, especially Dr. A. Adler and Mr. Joseph Coleman of the State Department, who spent 18 months with us day and night, to bring this program to life. We hope to continue this effort not only for future resettlement but also to get recognition and help for the newest community of Zoroastrians recently discovered in Tajikistan.

Farshid Salamati
Vice President, FEZANA
Chairperson, Special Task Committee, FEZANA



Futurevision, Prophecies and Predictions

India's star astrologer and member of the Zoroastrian Association of Metropolitan Washington, Bejan Daruwalla was the main speaker at the conference on "Futurevision, Prophecies and Predictions of the 1990s and Beyond", sponsored by the Association for Research and Enlightenment, (which was founded by the famed American psychic Edgar Cayce).

Daruwalla's predictions on world events appear in astrology columns in newspapers in India, the Middle-East and the USA. His recent predictions about the release of Nelson Mandela, Mrs. Thatcher's downfall, and the victory in the Persian Gulf have all proven accurate. His latest book *Star Signs, Numerology, and Chinese Astrology*, includes material on world events, numerology, annual forecasts, and star signs.

[From Zoroastrian News, Zoroastrian Association of Metropolitan Washington, December 1991]

PASS IT ON ...

To help reach a wider readership to this Journal, after you read it PLEASE PASS IT ON TO A FRIEND

ZYNA Youth Directory

A 1992 youth directory "Zoroastrian Youth of North America" is being compiled. All youth are invited to submit their entries in the format shown below. To help defray publication costs advertisements and donations (suggested \$10 per youth) will be appreciated. Send to: Jehangir Shroff, Helping Hands Zoroastrian Youth Communication Network, 1201 Demaret, Houston, TX 77055, tel: (713) 461-7140.

**ZOROASTRIAN YOUTH OF NORTH AMERICA
DIRECTORY ENTRY FORM**

NAME: _____

ADDRESS: _____

PHONE NO: (____) _____

EDUCATION: _____

MARRIED/SINGLE: _____

BIRTH DATE: _____

PROFESSION/HOBBIES/INTERESTS: _____

Youth's
Photograph

Size
(WALLET)

Dar-ni-Pori Anyone?

Chicago area ladies once again gathered at the Arbab Rustam Guiv Darbe Mehr for the annual Dar-ni-Pori making session for the Ava-Ardisur Parab. Several hundred poris were made, with proceeds going to the Zoroastrian Association of Metropolitan Chicago. To place your order (\$5 per pori) call Mrs. Freny Mehta (708) 974-1238.

North American Census

I am very disturbed at the lack of cooperation from some Associations in the census effort. For too long, we have bluffed our way without proper facts and figures. Having lived in the West for over a quarter of a century, I am truly convinced that the West has progressed mainly because it has gathered factual information and marshalled it towards future goals. To survive and flourish here, we need to be better informed. Rather than make an emotional appeal, I appeal to your intellect to promptly forward the requested data, instead of questioning its usefulness. Census forms have been distributed to each Association. Associations are urged to collect data from their geographical area and make a special effort to count those in remote places. Individuals who have not received the form are requested to contact their nearest Association or Minoo Patel, FEZANA Census Committee, 138 LeMoyne, Oak Park, Illinois, 60302, tel: (708) 383-8985.

The "Father of Arizona" — a Parsi Initiate?

Charles Poston, born on April 20, 1825, was a man whose vision and enterprise earned him recognition as the "Father of Arizona." By turns, he was a lawyer, explorer, miner, author, and politician. In between, he was an authority on

desert reclamation, a gunslinger (enough to be included in a list of the southwest's classic pistoleers), and a student of Oriental religions. As a young man, Poston went West to seek his fortune, and found a country that would inspire him for the rest of his life.

In 1869, Poston, as commissioner of the US in Asia, traveled to China and India. In Bombay he became absorbed in the tenets of the Parsi community, and "became a Parsi initiate under the sponsorship of the son of an Oriental philanthropist". In 1871 he traveled to France, where he wintered in the old royal suburb of Versailles. It was probably then, that he prepared a volume called *The Parsis*. This dissertation was published in London in 1872, and reissued later as *The Sun Worshipers of Asia*.

By 1877, Poston was back in Arizona. "Seeing a chance to propagate the Parsi religion, he published an American edition of *The Sun Worshipers of Asia* and even went to the extent of selecting a nearby butte as the site for a Zoroastrian temple. His own resources did not enable him to do more than start a road up to the chosen location. He did however, write to the Shah of Persia requesting funds in the name of Zoroaster. This was yet one more of Poston's grandiose schemes that never came to fruition.

From "Charles Poston, Father of Arizona" by John Myers, Arizona Highways Magazine, August 1988. Submitted by Mehr Soroushian, Howell, New Jersey.

New Weapon Against Job Discrimination

The US Congress this fall enacted the Civil Rights Act of 1991, a major bill designed to combat discrimination. This Act strengthens protections against sexual harassment and other discrimination against women, people of different religions, and people with disabilities. In case of litigation, plaintiffs will have the right to have juries hear their case and receive compensatory and punitive damages for intentional discrimination. However, businesses with fewer than 15 employees will remain exempt from the measure. Complaints may be filed with the EEO Commission, 2401 E Street, NW, Washington, DC 20506.

COMING EVENTS

Eighth North American Congress Program

[Other Congress Information next page.]

The Congress program will be on the theme: "Looking Ahead to the 21st Century":

Session 1: "Zarathushtra's Message — Relevance to the Present, Significance for the Future"—*K. Zarolia, F. Mehr, F. Mistree.*

Session 2: "Adopting a Unified Calendar"—*P. Ichaporia, J. Bagli.*

Session 3: "Future Directions for the Zoroastrian Community in N.A., a Public 'Speak Out' Session"—*H. Homji, R. Rivetna, F. Salamati, D. Dastur, F. Patel.*

Session 4: "Zarathushtra and the New World"; "Worldwide Dispersion of Iranian Zoroastrians" (in Farsi)—*I. Pourkarimi, F. Shahrokh, M. Shahrvini.*

Banquet Keynote Speaker: "The Heritage and the Vision of the Future"—*K. Irani.*

Session 5: "Focus on Education"—*S. Engineer, M. Khodavandi, F. Shahzadi, E. Eduljee.*

Session 7: "World Zoroastrian Organization"—*S. Captain, D. Tamboli.*

Session 8: "Concerns, Queries and Viewpoints"—*J. Mavalwala, L. Cama, P. Mistry, K. Antia.*

Session 9: "Change"—*Youth Team(s)*

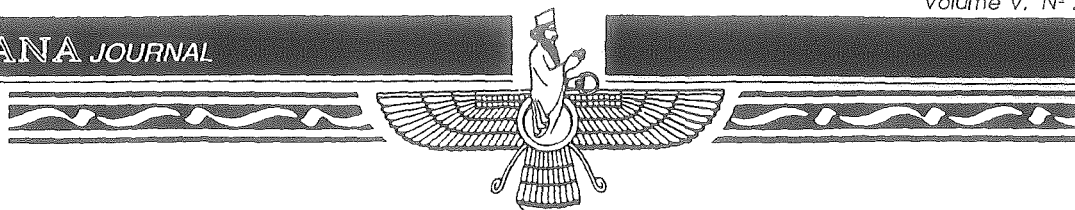
Session 10: "Reports from Workshop Chairpersons"—*B. Deboo, D. Captain, M. Amalsad, C. Shahrokh, M. Boyce, R. Irani, D. Dastur, F. Mehta, K. Nanavaty, P. Amrolia, S. Petigara.*

Session 11: "Vision of Zoroastrians in the West in the 21st Century"—*M. Boyce, s. Heifetz.*

Children's Art Competition

A children's art competition will be held in conjunction with the Eighth N.A. Zoroastrian Congress in Vancouver, 1992. Children up to 16 years are invited to submit paintings, drawings, etchings and collages on the following themes: (a) Looking ahead to the 21st century; (b) Most memorable Zoroastrian event in my life; or (c) Family or community life.

Upto three pieces of artwork may be submitted, not to exceed 24" X 24". There will be two prizes in each of three age categories. Submit entries by June 30, 1992 to: Bella Tata, #401 - 840 Broughton Street, Vancouver, B.C. V6G 2A1.



THE EIGHTH NORTH AMERICAN ZOROASTRIAN CONGRESS

Mailing Address:

#401 - 840 Broughton Street, Vancouver, British Columbia V6G 2A 1, Canada

"LOOKING AHEAD TO THE 21ST CENTURY"

September 4 - 6, 1992

Vancouver Trade and Convention Center
Vancouver, British Columbia

Program

Thursday Sep 3:

9:00 - 6:00 FEZANA Annual General Meeting — Day 1 (at the Darbe Mehr)

Friday Sep 4:

8:00 Registration
9:00 — 12:00 FEZANA Annual General Meeting — Day 2
2:00 — 4:30 Workshops (Youth, Business, Women, Education, Canadian Zoroastrians)

Saturday Sep 5:

7:30 Registration
8:55 — 4:30 Opening Ceremony, Congress Sessions 1 — 4
6:00 Banquet

Sunday Sep 6:

8:55 - 7:05 Congress Sessions 5 — 11, Closing Ceremony

Registration Fee

(Canadian Dollars)

	Full Package*	Full-time Student	Congress Only	Banquet Only
Early Registration (before Jul 15)	\$125	\$105	\$85	\$60
Late Registration (Jul 16 - Sep 2)	\$150	\$120	\$95	\$65
On Sep 3, 4, 5 subject to availability	\$170			

* Includes all workshops/sessions; buffet lunch Sep 5 and 6; coffee/tea; and banquet.

Souvenir Booklet Advertisement Rates

Business card	\$ 50	Double page	\$ 750
Patron	\$100	Back inside cover	\$3,000
Quarter page	\$150	Front inside cover	\$4,000
Half page	\$250	Back outside cover	\$5,000
Full page	\$400	(Canadian Dollars)	

Travel and Hotel Arrangements

For hotel, fares and tours, including cruise to Alaska, contact Vancouver travel agents:

R.Daroowala (604)980-0531; F.Amrolia (604)584-1411; S.Mehrabani (604)984-7122; M.Deboo (206)353-3438.

Children's Art Competition

(See FEZANA Journal this issue for details).

Community Awards

Deadline for nominations was March 21, 1992. Awards will be presented at the Banquet.

Registration packages are available from your local Association, or call: (Vancouver area code is 604):

Chairperson: Bella Tata, 681-5250	Vice-Chair: Mehraban Zartoshty, 988-1839
Awards: Bella Tata, 681-5250	Finance: Farrokh Namdaran, 926-7300
Hospitality: Perviz Madan, 980-3402	Program: Soonoo Engineer, 324-9365
Public Relns: Kashmira Dastur, 524-4343	Secretariat: Shirin Sethna, 421-7591

Mazdayasnie Connection Camp

Ervad K. N. Dastur will conduct a religious camp, May 2 - 9, 1992 in Oceanside/Carlsbad, California. Participants will learn about the religion — tenets, truths, meaning of life, ceremonies, traditions, history and culture; and how to integrate religion into their complicated daily lives. Fees are \$225 (adults) and \$135 (children under 12). Contact Siloo Mehta, Mazdayasnie Connection, 9528 Walker, #5, Cypress, CA 90630.

1993 Parliament of World's Religions

Held in Chicago in 1893, as part of the World Columbian Exposition, the "1893 Parliament of World Religions" marked the beginning of interfaith dialog in the modern world. In the words of a contemporary observer, it was "perhaps the most important religious gathering ever assembled."

A hundred years later, this event will be celebrated with the "1993 Parliament of the World's Religions" in Chicago, August 27 — September 5, 1993. The Parliament will be an assembly of religious and spiritual leaders, exhibits, concerts, performances, workshops, interfaith discussions, worship services at local temples, mosques, churches, synagogues, and shrines.

Special interest group sessions will be held on: prayer, sacred music and art, traditional values, history of religions, women in religion, theology and pluralism. Conferences on Critical Issues will include: the earth (environment and conservation); the human community; economics and justice; science and technology; and power, politics and liberation.

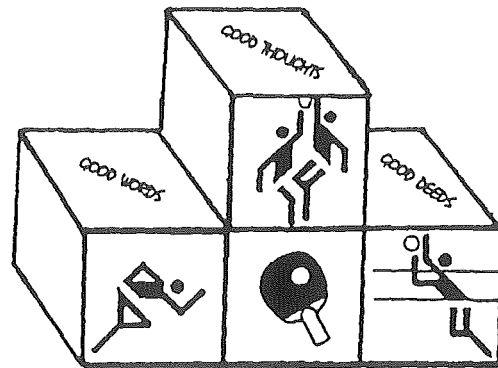
Call for Papers

The global Zoroastrian community needs to present its very best for this event. Zoroastrians interested in presenting a paper contact: Rohinton Rivetna, 626 West 56th Street, Hinsdale, Illinois 60521, (708) 325-5383.

Zoroastrian Olympics

Los Angeles will be the host for the Zoroastrian Olympics, July 3 - 6, 1992. The program will include team games and individual competitions as well as social activities, tours and sightseeing, a beach party, dinner cruise, dancing and more. Youth and adults alike are invited to participate or just come and enjoy the fellowship and fun. Contact: Bijan Khosraviani (408) 972-0509.

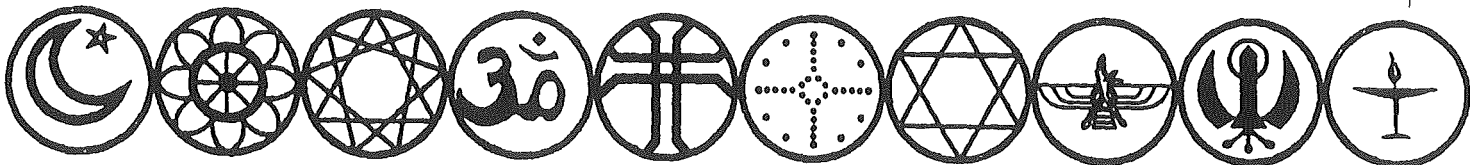
4TH ZOROASTRIAN OLYMPICS



1992 LOS ANGELES

Surti James Bond

The popularity of the natak (comedy) presented by the Zoroastrian Association of California in 1991, has prompted them to sponsor the murder mystery and comedy "Surti James Bond", by Diniar Contractor and troupe, at the Aviation Auditorium, Redondo Beach, California, on May 30, 1992. Tickets from \$10 to \$40. Contact: Aban Commissariat, (310) 475-5624.



Council for a Parliament of the World's Religions

ZOROASTRIAN ENTERPRISE

As a service to readers, Zoroastrian businesses are listed in this section. Please support our Zoroastrian entrepreneurs.

Rusi Gandhi Realty.

Rusi Gandhi, 6051 North Lincoln Avenue Chicago, Illinois 60659, tel: (312) 973-7714.

Specializing in real estate sales, Florida properties and hotel/motel investment.

RV and Associates.

Rusi Vaghaiwalla of the Chicago area, has started his own Financial Consultancy, Income Tax and Accounting business. He will welcome your business. Call: (708) 759-2637.

Sudrehs and Kustis

Sudrehs and kustis, hand-made by Parsi Zarthushti ladies in Gujerat according to Zoroastrian rites, are available in various sizes and fineness from: Jer Daboo, Sorab Manor, 6 Walton Road, Colaba, Bombay 400 039, India.

Investments for Not-For-Profit Organizations and Individuals Approaching Retirement

Erosion of a not-for-profit organization's capital due to inflationary environment is a big risk. These organizations have a fiduciary duty to their members to preserve the capital risk-free and at the same time enhance the growth capital. Search for investment instruments that fulfill these objectives is difficult with low yielding CDs and Treasury Bonds. The elderly during, or approaching retirement are faced with a similar dilemma.

A viable alternate that has been successfully used for decades by Corporate Pension Funds, Retirement Trust Funds of Government, Public and Private Corporations, and Profit Sharing Plans, is investments in Mutual Funds.

The basic concept of Mutual Funds is: "A group of organizations or individuals" with "common goals and objectives" in financial gains, form a pool of their financial resources, and invest in a group of companies. They offer: (a) Liquidity, (b) Flexibility, and most important of all (c) Security, by virtue of diversification.

Mutual Funds offer a variety of objectives and goals ranging from "Aggressive Growth", to "Growth and Income", to "Income" only. They

may be invested in local (USA) or foreign markets. Their investment modes may be equities, bonds, convertible securities, real estate or treasury instruments. Some Mutual Funds may specialize in certain sectors of the economy, such as financial, transportation, communications, health care, technology or utilities. Others may specialize in certain geographical sectors.

Based on their mode of operation they may be classified as open-end (sold only through the fund companies that operate them), or closed-end (sold in the open market similar to stocks, through brokers). Open-end Mutual Funds are further classified as No-Load, Low-Load (charging between 2 to 4.5% brokerage fees), and Load (charging between 5 to 8.5% brokerage fees).

The most important factor in selecting a Mutual Fund is to set an objective and a Goal, then find a matching fund. For organizations and individuals near retirement, the obvious objective is preservation of capital, and the goal would be growth of capital, in excess of the rate of inflation, with minimum investment risk. The most suitable type of fund for these principles would be Growth and Income type of fund; or if current income is secondary, then Growth type of fund. For stable long term investment approach, investment in Equity Mutual Funds is most appropriate. The cumulative return on various investment vehicles over the decade of the 1980s is shown:

Stocks (S&P 500)	403%
Corporate Bonds	240%
Treasury Bonds	227%
Treasury Bills	134%
INFLATION	65%

Financial rewards are always in proportion to the risk. An educated risk is healthy in the process of growth of the individual and the community. Questions and comments, contact: Jehangir K. Shroff, 1201 Demaret, Houston, TX 77055, tel: (713) 461-7140.

With Compliments From:
HOMI DAVIER AND RUSTOM ENGINEER



Travel \$aver\$, Inc.

3935 Westheimer, Suite 222
Houston, Texas 77027

Tel: (713) 850-0808




Interface for NRI Scientists and Technologists

The Government of India has established a new program called INRIST (Interface for Non-Resident Indian Scientists and Technologists), which acts as a point of contact between NRIs and organizations in India. The goal is to mobilize expertise of NRI professionals and entrepreneurs to set up collaborative projects and joint ventures in India. NRI experts wishing to consult in India under this program please send bio-data and proposals to: INRIST Center, CSIR Complex, NPL Campus, Pusa, New Delhi 110 012.

Pegasus Products, Inc. — a Success Story

Started by Farrokh Patel in a rented 800 sq. ft. warehouse in 1980, with one part time helper, Pegasus Products today occupies a 13,000 sq ft building in an industrial complex in New Jersey, and employs a staff of 40 people. Products include vinyl swimming pool liners, pool safety covers, hazardous chemical bags, tarpaulins, environmental control liners, and much more.

Having built this manufacturing facility single-handed, 'from scratch', Farrokh says it has not always been smooth sailing; in fact at times, it has been very very tough. But today, Pegasus Products, Inc. (34 Columbus Road, Somerville, NJ 08876) is doing a brisk business. Farrokh lives with his wife Gool and three teenage daughters in Millington, New Jersey.

Zoroastrians in the Armed Forces

DR. (MRS) SILLOO KAPADIA is in the US Navy for the last three years in the Medical Corps, and holds the rank of Commander. Having completed her medical studies in India, she was until recently a pathologist in a Pittsburgh hospital. She is at present stationed in Washington D.C.

Daughter of Silloo and Behram, SHERNAAZ KAPADIA is an ensign in the US Navy, studying for a medical degree at Temple University, Philadelphia. When she was accepted into the Navy, Shernaaz was given the Oath of Allegiance by none other than her mother!

KURUSH MORRIS, son of Fred and Zahver Morris of New Jersey, lieutenant in the US Navy for the last three years, is currently serving on the USS Stark. Before joining the Navy, Kurush

received his B.A. from the New York Maritime college. He is an Eagle Scout and a recipient of the Good Faith Emblem in Zoroastrianism.

AROUND THE WORLD**Association of Inter-Married Zoroastrians**

A group of Parsi Zoroastrians married to non-Parsi's have formed the Association of Inter-Married Zoroastrians, the main object being "To assert, establish, agitate for, protect and safeguard the rights, privileges, benefits available to Zoroastrians married to non-Zoroastrians..." All Zoroastrians married to non-Zoroastrians are eligible to become Members. Others who sympathize with the aims and objects may become Associate Members. There is a one-time life membership fee of Rs. 1,000 for Members and Rs. 300 for Associate Members. Contact: M/s. Desai, Berjis & Chinoy, 143, Sir P. M. Road, Fort, Bombay 400 001, tel: 2862434.

THE HELPING HANDS ZOROASTRIAN YOUTH
COMMUNICATION NETWORK COMMITTEE
OF NORTH AMERICA

PRESENTS

NAVZOTE MASTER

A COMPOSITION OF SELECTED
AVESTA PRAYERS WITH THEIR MEANINGS
BY
MEHER DADABHOY AMALSAD



"A Unique Approach for Infants and Toddlers"

NAVZOTE MASTER IS RECORDED ON INVISIBLE SPEAKER SYSTEM "SOUND RETRIEVAL SYSTEM", WHICH ENHANCES THE LEARNING POTENTIAL OF THE CHILD BY MANY FOLDS. THIS TECHNIQUE HAS BEEN TIME TESTED ON AN INFANT, AND HAS PRODUCED EXCEPTIONAL RESULTS, WHICH ARE DEMONSTRATED INSIDE THIS PACKAGE FOR YOUR REVIEW.

PLEASE CONTACT YOUR COMMITTEE OR GROUP FOR OBTAINING A COMPLETE PACKAGE OF NAVZOTE MASTER FOR YOUR FAMILY.

A minimum suggested donation of \$ 15.00 (US or Canadian) is recommended for NAVZOTE MASTER. The proceeds from this donation will be used directly BY ZOROASTRIANS TO SERVE ZOROASTRIANS for educational, medical, and Youth Leadership Development PROGRAMS.

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MEMO : NAVZOTE MASTER, ZYNA FUNDS.

Send to: 15842 Villa Nova Circle, Westminster, CA 92683, tel: (714) 895-3097

GIVE YOUR CHILD A GIFT OF PRAYER

FASLI CALENDAR 1992 (1361 YZ)
 Compliments of
FEDERATION OF ZOROASTRIAN ASSOCIATIONS OF NORTH AMERICA

	DAYE	BAHMAN	ASPANDARMAD	FRAVARDIN	ARDIBEHEST	KHORDAD	TIR	AMARDAD	SHEHREVAR	MEHER	AVAN	ADAR
HORMAZD	16	15	14	21	20	20	19	19	18	17	17	16
BAHMAN	17	16	15	22	21	21	20	20	19	18	18	17
ARDIBEHESHT	18	17	16	23	22	22	21	21	20	19	19	18
SHEHREVAR	19	18	17	24	23	23	22	22	21	20	20	19
ASFANDARMAD	20	19	18	25	24	24	23	23	22	21	21	20
KHORDAD	21	20	19	26	25	25	24	24	23	22	22	21
AMARDAD	22	21	20	27	26	26	25	25	24	23	23	22
DAEPADAR	23	22	21	28	27	27	26	26	25	24	24	23
ADAR	24	23	22	29	28	28	27	27	26	25	25	24
AVA	25	24	23	30	29	29	28	28	27	26	26	25
KHORSHEH	26	25	24	31	30	30	29	29	28	27	27	26
MOHOR	27	26	25	1	2	2	1	1	31	30	29	28
TIR	28	27	26	2	3	3	2	2	31	30	29	28
GOSH	29	28	27	3	4	4	3	3	2	2	2	29
DAEPMEHER	30	29	28	4	5	5	4	4	3	2	2	30
MEHER	31	30	29	5	6	6	5	5	4	3	2	31
SAROSH	1992 Jan1	31	30	6	7	7	6	6	5	4	3	2
RASHNE	2	Feb1	2	7	8	8	7	7	6	5	4	3
FRAVARDIN	3	2	3	8	9	9	8	8	7	6	5	4
BEHRAM	4	3	4	9	10	10	9	9	8	7	6	5
RAM	5	4	5	10	11	11	10	10	9	8	7	6
GOVAD	6	5	6	11	12	12	11	11	10	9	8	7
DAEPDIN	7	6	7	12	13	13	12	12	11	10	9	8
DIN	8	7	8	13	14	14	13	13	12	11	10	9
ASHISVANGH	9	8	9	14	15	15	14	14	13	12	11	10
ASHTAD	10	9	10	15	16	16	15	15	14	13	12	11
ASMAN	11	10	11	16	17	17	16	16	15	14	13	12
ZAMYAD	12	11	12	17	18	18	17	17	16	15	14	13
MARESPAND	13	12	13	18	19	19	18	18	17	16	15	14
ANERAN	14	13	14	19	20	20	19	19	18	17	16	15

Jashan Sadeh	(Behman-Mehr)	Jan 30	Jashan Tirgan	(Tir-Tir)	Jul 1
Fravardagan	(Mar 15 - 20)		Paitishahem Gahambar	(Shehrevar-Ashtad)	Sep 12
Norooz	(Fravardin-Hormazd)	Mar 21	Meherangan Jashan	(Meher-Meher)	Oct 2
Khordad Sal	(Fravardin-Khordad)	Mar 26	Ayathrem Gahambar	(Meher-Ashtad)	Oct 12
Fravardian	(Fravardin-Fravardin)	Apr 8	Avan Ardavisoor	(Avan-Avan)	Oct 26
Maidyozarem Gahambar	(Ardibehast-Khorshed)	Apr 30	Adar Mah	(Adar-Adar)	Nov 24
Maidyoshem Gahambar	(Tir-Khorshed)	Jun 29	Zartosht Diso	(Daye-Khorshed)	Dec 26
			Maidhyarem Gahambar	(Daye-Meher)	Dec 31

SHENSHAHI CALENDAR 1992 (1361 YZ)
 Compliments of
FEDERATION OF ZOROASTRIAN ASSOCIATIONS OF NORTH AMERICA

	AMARDAD	SHEHREVAR	MEHER	AVAN	ADAR	DAYE	BAHMAN	ASPANDARMAD	FRAVARDIN	ARDIBEHEST	KHORDAD	TIR
HORMAZD	22	21	20	21	20	20	19	19	23	22	22	21
BAHMAN	23	22	21	22	21	21	20	20	24	23	23	22
ARDIBEHESHT	24	23	22	23	22	22	21	21	25	24	24	23
SHEHREVAR	25	24	23	24	23	23	22	22	26	25	25	24
ASFANDARMAD	26	25	24	25	24	24	23	23	27	26	26	25
KHORDAD	27	26	25	26	25	25	24	24	28	27	27	26
AMARDAD	28	27	26	27	26	26	25	25	29	28	28	27
DAEPADAR	29	28	27	28	27	27	26	26	30	29	29	28
ADAR	30	29	28	29	28	28	27	27	31	30	30	29
AVA	31	30	29	30	29	29	28	28	Sep1	Oct1	31	30
KHORSHEH	1992 Jan1	31	30	31	30	30	29	29	2	2	Nov1	Dec1
MOHOR	2	Feb1	2	3	2	2	1	1	3	3	2	2
TIR	3	2	3	2	2	2	1	1	4	4	3	3
GOSH	4	3	4	3	3	3	2	2	5	5	4	4
DAEPMEHER	5	4	5	4	4	4	3	3	6	6	5	5
MEHER	6	5	6	5	5	5	4	4	7	7	6	6
SAROSH	7	6	7	6	6	6	5	5	8	8	7	7
RASHNE	8	7	8	7	7	7	6	6	9	9	8	8
FRAVARDIN	9	8	9	8	8	8	7	7	10	10	9	9
BEHRAM	10	9	10	9	9	9	8	8	11	11	10	10
RAM	11	10	11	10	10	10	9	9	12	12	11	11
GOVAD	12	11	12	11	11	11	10	10	13	13	12	12
DAEPDIN	13	12	13	12	12	12	11	11	14	14	13	13
DIN	14	13	14	13	13	13	12	12	15	15	14	14
ASHISVANGH	15	14	15	14	14	14	13	13	16	16	15	15
ASHTAD	16	15	16	15	15	15	14	14	17	17	16	16
ASMAN	17	16	17	16	16	16	15	15	18	18	17	17
ZAMYAD	18	17	18	17	17	17	16	16	19	19	18	18
MARESPAND	19	18	19	18	18	18	17	17	20	20	19	19
ANERAN	20	19	20	19	19	19	18	18	21	21	20	20

Paitishahem Gahambar	(Shehrevar-Ashtad)	Feb 15	Maidhyarem Gahambar	(Daye-Meher)	Jun 4
Meherangan Jashan	(Meher-Meher)	Mar 6	Fravardagan Muktad	(Aug 18 - Aug 22)	
Ayathrem Gahambar	(Meher-Ashtad)	Mar 16	Pateti-Navroze	(Fravardin-Hormazd)	Aug 23
Jamshedi Navroze		Mar 21	Khordad Sal	(Fravardin-Khordad)	Aug 28
Avan Ardavisoor	(Avan-Avan)	Mar 30	Fravardian	(Fravardin-Fravardin)	Sep 10
Adar Mah	(Adar-Adar)	Apr 28	Maidyozarem Gahambar	(Ardibehast-Khorshed)	Oct 2
Zartoshtino Diso	(Daye-Khorshed)	May 30	Maidyoshem Gahambar	(Tir-Khorshed)	Dec 1

MOVING TOWARDS A UNIFIED ZOROASTRIAN CALENDAR A WINDOW OF OPPORTUNITY IN 1992

Perhaps the only religious community that embraces three separate calendars, Zoroastrians in 1992 will be presented with an opportunity to move towards a "unified" calendar. In the articles that follow, the authors explore various facets of this issue, from historical, religious and communal perspectives.

Compiled by Roshan Rivetna

EVALUATING THE NEED

Throughout Zoroastrian history, attempts have been made to intercalate the Zoroastrian calendar to synchronize it with the solar year. The ancient Zoroastrians, in their wisdom, recognized the difference (of about 5 hours and 45 minutes between the 365 day calendar and the solar year) and over the centuries, made various attempts to intercalate. Dr. Bagli [*FEZANA Journal*, March 1991] and Dr. Vafadari [*this issue*] trace instances in history when corrections were made, and describe the genesis of the various calendar systems. We are now close to the twenty-first century, and our miniscule community embraces three different calendars:

Shenshahi: Has 12 months of 30 days, plus 5 extra Gatha days. It gets out of step with the solar year by about 1 day every four years.

Kadmi: Identical to the Shenshahi, except it is exactly 30 days (one month) ahead.

Fasli (or seasonal): Intercalates by adding one day (Avardad-Salgah) every fourth year, and keeps in step with the earth year, as well as with the Gregorian calendar. Almost all Irani Zoroastrians follow this calendar.

In the year 1992 and for the four years following, the days of the month for all three calendars will coincide, though the months will be different. This happens only once every 120 years. From 1992 to 1995 we will be presented with an opportunity that will not recur in our lifetimes. On this continent, Zoroastrians are making a new beginning. Whatever we do, or fail to do, will have a lasting effect on future generations.

Over the next few months we need to explore this matter in depth within the Associations and in the Mobed Councils. A session on the calendar has been planned for the upcoming Vancouver Congress and the FEZANA AGM. The questions

we need to address are:

- Should we move towards a unified calendar? Or should we maintain the status quo?
- If there is a need to unify, which calendar should be selected?
- What are the impacts of such a move?
- How should such a transition be effected?

There are two approaches to this issue. One approach is to promote the adoption of the selected calendar (the Fasli being the rational choice) as the official calendar for FEZANA, and encourage Associations and individuals to move towards the same. However, the final choice is up to each Association and each individual. An alternative approach, as proposed by Dr. Bagli below, is to 'unify' the three calendars, by making a collective decision to apply a one-time 'correction' to bring all three Navroze Days (Roz Hormuzd and Mah Fravardin) to March 21, and then apply periodic intercalations, to maintain them 'in synch'. This approach would need consensual agreement from the Mobed Councils, Associations and individuals.

Let us look carefully at all sides, and collectively choose a direction that has the blessings of the entire community.

*Rohinton Rivetna
President, FEZANA*

1992 SUBSCRIPTIONS DUE, PLEASE

Though the Journal is produced by volunteer staff, it depends on your subscriptions and donations to cover the cost of printing and mailing. Please send your 1992 donations today.

THE WHY, WHAT AND HOW ABOUT A UNIFIED CALENDAR

Zoroastrianism, a religion that is so devoutly dedicated to the creations of nature has many of its prayers directed towards the praise of and tribute to the elements of nature — the sun, moon, fire and water. The religion enjoins that all these elements be represented when rituals such as *Afringan*, *Baj* and *Jashans* are performed. *The Law of Asha* — the perfect immutable order or righteousness is the very basis of the functioning cosmos.

It is therefore not surprising to note that the days for observances of the cycling seasons in nature through the year, are held in utmost reverence and dedicated to the creator. To keep the adherents constantly aware, these days are incorporated into the religious calendar. The celebrations of these high feasts, *Gahambars* dedicated to *Ahura Mazda* and the *Amesha Spentas* was a strict obligation believed to have been laid down by Prophet Zarathushtra. The pastoral community of early Zoroastrians depended on these seasonal changes for their very life, and devoutly celebrated these festivals with religious services at the proper time of the year as changes of the seasons set in, and always initiated their new year with the beginning of spring on the day of the spring equinox.

Why the Need for a Unified Calendar

Today there are three *NoRuz* (New Year) days within a year due to three different calendars, and because of the constant backdrift in two calendars, the days of *gahambars* are in disarray with natural order, their importance is totally lost, and the understanding of our religious calendar is in complete shambles. This is a strong enough reason why the community should seriously consider the question of a unified calendar. Clearing up this confusion for an orderly understanding should be an important rationale for a religion that is based on the principle of fundamental truth and righteousness.

The perpetuation of three calendars in theory demands performances of religious rituals in triplicate through the year. The limited resources of the priesthood on this continent, simply cannot fulfill such a task. Consequently, having three systems of computation is often a deterrent to the celebration of some of the important observances.

Shenshahi and *Qadimi* calendars are largely followed by the Zoroastrians from India. In contrast Iranian Zoroastrians follow the seasonal *Fasli*

reckoning. This difference is one of the major barriers to the unification of the two communal groups. A unified calendar will go a long way to improve the situation. Harmonizing the rituals with the introduction of a unified calendar, will result in more synergy between the two groups, leading to a better understanding of the cultural differences. It can also open the door to a dialog between the priesthood of the two groups to understand the differences in the performance of rituals and promote the development of synchronous ritual practice. Conformity in ritual performances of Iranian and Parsi mobeds, and improved understanding of the two cultures can potentially enhance the possibility of a merger of the two Mobed Councils and generate a strong and unified communal base.

A single unified calendar will provide a rational explanation of the doctrinal concepts embodied in the calendar, to the inquiring youths. Understanding the implications in the organization of the calendar can stimulate the perception of the younger generation towards the religious importance of the computational system.

Finally, it is vital that dates of important events in the history of Zoroastrianism on this continent be recorded for posterity in terms of the Zoroastrian day, month and year. For example, critical dates of the formative events in the growth of FEZANA should be recorded in our *Roz* and *Mah*, and *Yazdegardi* year. With the practice of three calendars, such record is scrupulously avoided, thus losing the spiritual, religious and cultural fringe of these occasions.

The Proper Choice

The next obvious question is which of the three calendars is most suited for adoption on this continent? It is sufficiently clear that in an effort to revive our primal religious tradition, our new year must inaugurate on the day of the vernal equinox. Only then will all the high devotional festivals of *Gahambars* recur in their proper locations. The chosen calendar should also mark the period of the observance of *Gah Rapithwan* as prescribed in our tradition, from spring to autumn, from *Mah Fravardin* to *Meher*. Finally all these must be prevented from drifting backwards with the help of a firm and practical intercalation needed for a solar year. Of the three — *Shenshahi*, *Qadimi* and *Fasli* — reckonings, the first two have no practical mode of intercalation. These calendars do not maintain the days of *Gahambars*, or the periods of observance of *Rapithwan* in correct location. Because of consistent drift backward,

the new year day cannot be held constant on the day of the vernal equinox.

The calendar of *Fasal* or seasons, is the only one that fulfills all the above requirements. Fasli is the only calendar that has built within it a mode of intercalation that can firmly hold the day of NoRuz, and the days of Gahambars, in their proper locations and also define the correct period for the observance of Gah Rapithwan. In principle, the Fasli calendar is no different from the other two, except for the addition of one extra day, AVARDADSALGAH, every four years. Our ancestors did just that by intercalating their lunar calendar with the addition of a month every six years, before the erroneous confusion set in after the change to the solar year in Sassanian times. Finally, the roz of the Fasli calendar always overlaps with the same day of the Gregorian calendar year after year. Thus Roz Hormuzd of Mah Fravardin always coincides with 21st March.

How Can We Transition?

The mode of transition to a unified calendar should be considered as an "adjustment" rather than a "change". It must be realised that all the three calendars are identical in their content of 365 days, 12 months of 30 days, and the five *Gatha* days at the end. On March 21, 1992 Roz Hormuzd of all the three calendars will overlap. That day will initiate Mah Aban, Adar and Fravardin of the Shenshahi, Qadimi and Fasli calendars respectively. This overlap of the first roz occurs only once every 120 years. For those who understand the importance of this adjustment, it is a relatively simple matter to start observing Mah Fravardin (Fasli) in place of Aban (Shenshahi). This would involve passing over the Shenshahi months Aban to Spendarmad. A similar adjustment was made by the Qadimi mobeds when they passed over Mah Adar of the year 1114 Y.Z. (1745 A.D.) to initiate the Qadimi calendar (*Dastur Hoshang Memorial Volume, 1918, pg. 143*).

This proposed adjustment of five months will correct and improve the overall understanding of the religiosity of the calendar, and thereby promote unification. It will make a monumental contribution to revive a tradition and eliminate the confusion, that has our revered festive days including NoRuz day, totally out of tune with nature for centuries.

This important adjustment must be so organized that it presents a unified effort of FEZANA, all associations of N.A. and the Mobed Councils. Knowledgeable individuals, through their

associations should convene efforts to arouse and cultivate the importance of the religiosity of the calendar among the grass roots community, and motivate the respective organizations to make the move towards adaptation. Now is the time to pave the way for future generations through reformation of our religious calendar, to establish UNITY of the Zoroastrian community on this continent.

Dr. Jehan Bagli
Princeton, New Jersey

GENESIS OF THE THREE CALENDARS— A HISTORICAL REVIEW

The ancient Iranians, like other agrarian civilizations, based their system of counting days on the relationship between the sun and the earth. This is the foundation of the 'solar calendar'. The solar calendar following the seasons is today called the Fasli system. On the other hand, some communities such as the early Jews and Arabs based their calendar on the rotation of the moon around the earth, creating the 'lunar calendar'. With 12 lunations in a year, (the lunar cycle being about 29 and a half days), this calendar drifts 11 days each year.

Like the Egyptians, the ancient Iranians had 12 months of 30 days each. This system was an improvement over the lunar, but still drifted 5 to 6 days every year. So an extra 5 days were added to make the year 365 days. During the early Achaemenian rule (550 - 330 B.C.), both Babylon and Egypt were incorporated into the Persian Empire. The Babylonians used a 'lunisolar' calendar system. The 12 lunations formed the basis for the 12 months, but were increased every so often to bring the first day of the New Year to fall in the spring. This intercalation to correct the drift was performed in various ways. One method was to intercalate seven months ($7 \times 30 = 210$ days) every 19 years to correct for the 11 days per year drift ($19 \times 11 = 209$ days) of the lunar calendar. The Achaemenians saw fit to follow the solar calendar ($30 \times 12 = 360$ days) and apply an intercalation of one 30 day month every 6 years.

In the 4th century B.C. Alexander marched over the lands of the Achaemenians. The Greeks had a great respect for the 'wisdom of the East' and borrowed many local customs. These were passed on to the Romans and formed the ingredients of early European civilizations. Following in the footsteps of the Achaemenians, after

the victories in Egypt, the Roman Emperor Julius Caesar, in 46 B.C. introduced a 365 day calendar for the Romans embedding his own name in the seventh month (July). This is known to us as the Julian calendar.

Significance of the Months

Under Parthian rule the calendar was basically Achaemenian, but was continually under political and local transformations. In 230 A.D. Ardeshir Babak, founder of the Sassanian Empire made the 365 day year the official state calendar. Reverting back to the pre-Alexander Zoroastrian tradition, the 5 extra days were named after each holy section of the Gathas. Every one of the 30 days was given a religious name. Of the 30 names, 12 were also the names of the 12 months. When the name of the month and day coincided, that day was celebrated with a feast and Jashn. Some of the Jashns celebrated by the Achaemenians are mentioned in the Old Testament, and were officially declared as State holidays by the Sassanians. These 12 Jashns become even more significant if they coincide with the seasons. The month was split into 4 parts — a close parallel to the Semitic system of 'weeks'. The first seven days were named after the Amesha Spentas. The 8th, 15th and 23rd days are Daepadar, Daepmeher and Daepdin; they precede Adar, Meher and Din respectively. The vernal equinox, the first day of spring, was taken to be the first day of the year, and was called Nou Rooz (New Day).

Introduction of the 'Leap' Year

The early Sassanians applied an intercalation of one month every 120 years to their 365 day calendar. Subsequently, it was found that this system was impractical — a drift of 30 days was too long a dislocation from the seasons. In about 510 A.D. the Sassanians introduced the simple 'leap year'. Their method was to add one extra day after the five Gatha days once every 4 years. The extra day was named Avardad Salgah, literally meaning 'extra given by God'. This created the Fasli, or seasonal system. The group who adhered to the old one month intercalation every 120 years, are what we know today as the followers of the Qadimi (old) calendar.

In Europe in 1582 under Pope Gregory XIII the accumulated difference between the Julian and the true solar calendar amounting to about 10 days, was corrected, giving birth to the Gregorian calendar, in common use today. After the fall of the Sassanians in the 7th century A.D., the

Moslem lunar system took a footing in Iran. Finding the large drift of the lunar calendar unacceptable, eminent astronomers were commissioned by the Moslems to produce a practical calendar. In the 11th century, Khayyam, a professional mathematician, astronomer and poet produced the Jalali calendar, which was a total reversion to the pre-Moslem Fasli system.

The Parsis, who migrated to India about 1000 years ago must have followed the Qadimi system. Unfortunately the intercalation was overlooked and during their long sojourn in India they intercalated only once. This system came to be known as the Shenshahi (Royal) calendar.

After centuries of neglect, the Nou-Rooz has now drifted behind by 7 months, and comes in August instead of March 21. The followers of the Qadimi system in Iran have also neglected the intercalation for about 1000 years, and they are eight months behind. A complete drift of one solar year takes approximately 1500 years.

Uniting in 1992

In 1992 March 21st, the first day of spring will be Hormazd Roz in all the three systems. Why not take this opportunity to call that day the unified Nou Rooz for all Zoroastrians. There are about 50 million Moslems in Iran who celebrate this day as their official start of the year and they are proud of this unique Zoroastrian heritage. All the Bahai's use the first day of spring as the beginning of their new year, again derived from the ancient Zoroastrian calendar. Time has come for Zoroastrians to unite and put past errors behind them. In 1992 (1361 Y.D.) Mazdeans all over the world could unite and live in harmony once again for the first time since the coronation of Yazdegard III in 631 A.D., by adopting a unified system.

[Excerpted from "The Fasli Calendar", by Shahrokh R. Vafadari, Payk-E-Kankash, Summer 1991.]

COUNCIL OF IRANIAN MOBEDS VIEW

The Kankash-e-Mobedan (Council of Iranian Mobeds) agrees with Mr. Vafadari on uniting to have the FASLI calendar instituted in 1992. We are ready to work with any organization to facilitate the adoption of the Fasli calendar. We do not want to wait another 600 years to unite.

On behalf of the Council, I sincerely thank Dr. Jehan Bagli for his efforts in providing articles, comments and authentic evidence regarding the

three calendars. By shedding light on the calendars and their historical background, he once more proves that the Fasli system is the most precise and accurate. Unifying into one Fasli calendar is the most plausible, sensible and meaningful way to put order into the confusion that has been generated over the past 800 years. It is not only desirable, but necessary in the interest of perpetuation of the religion of Asho Zarthosht, that we make this change, which will surely bring about more harmony, unity and cooperation among the Zoroastrian community.

As this is an important issue, it is suggested that Zoroastrian Associations world-wide unify their calendar. FEZANA can provide informative materials, in order to be able to choose and make possible the transition to the Fasli calendar.

*Mobed Bahram Shahzadi
for Council of Iranian Mobeds of N.A.*

CALCULATIONS AND INTERCALATIONS

Do you know ...

- That January 1, 0001 was a Saturday?
- That September 2, 1752 was Wednesday? The next day was Thursday, September 17, 1752, by a Decree of Declaration by Pope Gregory XIII. This correction was made in order to bring the calendar in line with the solar seasons. This is the current world calendar, also known as the Gregorian calendar.
- That the century year ending in double zeros, although divisible by 4 is not a leap year unless it is also divisible by 400? Hence the years 1800 and 1900 were not leap years, but the year 2000 will be.
- That the Gregorian intercalation and correction was necessary because all years ending in double zeros in the year 1700 and before, were celebrated as leap years?
- That the revolution of the earth around the sun completes in 365 days, 5 hours, 48 minutes and 46 seconds?
- That the spring equinox (Jamshedi Navroze) falls on March 21 in the Eastern Hemisphere, but on March 20 in the Western Hemisphere, except in every leap year when it falls on March 21. In the year 1752, the spring equinox was on March 10.

- That computer technology has made it possible to create contemporary Gregorian, Fasli and Shenshahi calendars from the year 0001 to 9999. A copy of any one year of the three calendars may be ordered, with a \$2.00 donation payable to FEZANA from Minu Patel, 138 Le Moyne, Oak Park, Illinois 60302, tel: (708) 383-8985.

Can you help? Did the year 0001 B.C. precede the year 0001 A.C., or was there an intervening year 0000?

*Minu Patel
Oak Park, Illinois*

OF MONTHS, YASHTS AND THE SEASONS

Although the most microscopic community, Parsis have the dubious distinction of having three calendars: Shenshahi, followed by 81%; Kadmi, followed by 6%; and Fasli, followed by 10% (based on a survey of delegates at the Fifth World Zoroastrian Congress, reported in *"The Number One Problem", Parsiana, August 1991*).

Which is the correct calendar to follow? About a decade ago, this author while translating some difficult portions of the Gathas, some Yashts and Niyahses for Mr. T. R. Sethna's books, also translated the names of the present Parsi calendar months, keeping in mind the Yashts dedicated to each of these so called archangels and angels, and compared them to appropriate Christian months, corresponding to the Fasli Sal Calendar which starts from March 21st each year. Remarks are based on events observed in lands once parts of the Zoroastrian Empire, as also what individual Yashts have to say. These findings are summarized in the table:

IN COMING ISSUES ...

The themes for future issues of the Journal are:

August 1, 1992: "Ecology and the Environment";

November 1, 1992: "Looking Ahead to the 21st Century"

February 1, 1993: "Zoroastrian Religious Education"

Letters and articles are invited. Submission deadline is two months prior to the issue date.

Month	Avestan Meanings Related to Yashts	Christian Months	Remarks & Events
Fravardin	Farohars of departed	Mar21-Apr19	Vernal Equinox
Ardibehesht	Asa-Vahista Archangel over fire and light	Apr20-May19	Heat, less sickness, wheat harvest
Khordad	Haurvatat Archangel over water and winds	May20-Jun18	Cloudy, rainy, windy
Tir	Tistrya, angel over rain	Jun19-Jul18	Rain, sowing millet
Amardad	Ameratat Archangel over vegetation	Jul19-Aug17	Meadows turn green
Shehrevan	Xsathra Vairya Archangel over metals	Aug18-Sep16	Metals, tools for harvesting
Meher	Mithra Angel over light	Sep17-Oct16	Autumn Equinox Daylight starts decreasing
Avan	Aredvi Sur Angel over water, floods	Oct17-Nov15	Clearing canals after floods
Adar	Atat Angel over fire	Nov16-Dec15	Colder days Hearth fires burning
Daye	Dedication to Ahura Mazda	Dec16-Jan14	For prayers in Ahriman who created winter
Bahman	Vohu Manah Archangel over animal kingdom (cattle)	Jan15-Feb13	Feed cattle Due to snow cold, animals can't be grazed
Aspandarmand	Spenta Armaiti Angel over earth	Feb14-Mar15	Earth revives after cold/snow Five days for prayers for dead

A similar comparison of the Christian months with the Shenshahi and Kadmi calendars makes no sense. Besides, if one compares the dates fixed in Afringan-e-Gahambar, only the Fasli calendar turns out to be correct. The word 'Fasal' means a crop and also a season, and Gahambars are seasonal agricultural festivals occurring in Iranian lands.

The Pahlavi *Bundahishn*, XXV-20 states: "The auspicious month Farvartin, the month Artavahist and the month Horvatat are spring; Tir, Amerodat, and Satvarori are summer; Mitro, Avan and Ataro are autumn; Dae, Vohuman and Spendarmad are winter", which agrees with the Fasli calendar and also with the above table.

The present observance of Rapithvan Gah from Shenshahi calendar is from September 1st to June 27th, but the days during this period are never larger than nights, and praying for Rapithvan (heat, summer) seems to

be at the wrong time. If one compares this to the Fasli calendar, the praying of Afringan Rapithvan makes sense as one sees that the length of the day starts increasing.

Prayers prayed at false times and days may not be in proper perspective of Asho Zarathushtra's teachings, but each has his or her choice to select according to their own unbiased illumined mind. Is that not what the Gathas (*Ys* 30.2) tell us?

Pallan Ichaporia
Wolmensdorf, Pennsylvania

[For details interested readers may read Appendix I developed with my late co-worker Mr. T. R. Sethna, in his book "Teachings of Zarathushtra", Karachi, 1975.]

CALENDAR FOR NORTH AMERICA

The question of Zoroastrians following one calendar, instead of the three currently used, has surfaced from time to time for almost a century. Opinions on the subject of reconciling this issue are quite often diametrically opposed, probably because they involve matters of faith and tradition besides mere logic.

Historical Practices

There are diverse views as to whether the Sassanians ever used the practice of intercalating every four years and if so, how the intercalary day (the so-called *Avardad Salgah*) was treated [*Dastur*, 447; *Doctor*, 10]. We are told the four-year practice fell into disuse since it was found to be extremely difficult to reconsecrate all the implements used in the rituals every four years. So before the last 150 years of the Sassanian rule, the 120-year intercalation rule was implemented.

With the Arab overthrow of the Sassanian Empire in 641 A.D., the practice of intercalation was more or less forgotten until the year 1006 A.D., when Roz Hormuzd and Mah Farvardin coincided with the vernal equinox and four 120-year intercalations became due. At that time it was decided to make the change and the five Gatha days which were at the end of Mah Ava were shifted to the end of Mah Asfandarmad [*Mirza*, 443]. It was then realized that it would become virtually impossible to continue this practice in the future because of the stringest ritual demands, which could not be practiced in the prevailing political climates both in Iran and in India.

For this reason, a special ceremony, known as the *Sandad*, was performed to 'seal' the then seasonally correct calendar. We are told that the *Sandad* ritual lasted for a month after which the Fasli religious calendar ceased to exist and became the Shenshahi calendar which carries on to this day [*Doctor*, 8]. Around 1125 - 1131 A.D., however, the Parsis in India managed to perform a further 120-year intercalation, while the Iranian Zoroastrians did not, thus throwing their calendars off by one month. This difference was noticed, almost by accident, six centuries later, bringing about the existence of the Shenshahi and Kadmi calendars in India.

Question of Priorities

At a time in N.A., when due to various pressures our very survival is threatened, the question of calendars fades into the background. Also, the day-to-day priorities of our community here are different from those that our Parsi ancestors experienced when they landed in India. The main reason for our recent migration is economic betterment, while that for our ancestors was the preservation of their religious and social culture. Religion to us has almost become a weekend activity. With relatively few exceptions, we are unaware of the day or the month of our own calendar, leave alone the question of arguing about what should or should not be the correct day. The question of performing elaborate rituals, whether it be every four years or 120 years, does not really arise. The only driving force for this debate seems to be a unified Zoroastrian image which we can present to our upcoming generations and to the rest of the country. If these reasons are considered worthwhile by an overwhelming majority of our community members for giving prominence to the Fasli calendar and if this move will strengthen our chances of safeguarding our faith and identity on this continent, then we would be justified in going ahead.

Transitioning Without Polarization

The main question then arises as to how we can transition without causing resentment or polarization among community members. There are staunch adherents of the Shenshahi and Kadmi calendars in this country and it will not be possible for FEZANA or any other such body to make them change by decree. The most that FEZANA could expect to do is to start giving more prominence to the Fasli calendar in its own affairs while still recognizing the other two. If FEZANA can be seen to be working towards unity among ourselves and preservation of our faith and identity, then people would, of their own accord, want to gradually fall into line with its direction. If FEZANA decides to dictate to the individual Associations, then there is a real risk of fragmenting the community at the Association levels.

By the same token, while many Shenshahi and Kadmi mobeds may not object to participating in religious ceremonies held on days according to the Fasli calendar, as is commonly done in India, they are not obliged to

pray in the Fasli Roj-Mah if they do not wish to. Some of them may feel they are being disloyal to the Agiary or Atash Behrams where they were ordained. Their wishes must be respected.

Preserving Our Faith and Identity

The preservation of community fellowship should be of primary importance. The basic point about the calendars is a religious one, that we remember with devotion all seasons and all watches of the day. The seasons are not uniform across the world, nor are the days and nights. What is important is not that we are all observing the same ceremony at the same time everywhere in the world, but that we share the same religious convictions and commemorate the spiritual significance of each season, month and hour [Kotwal, 158]. Let us not forget that the vast majority of our community members in India follow the Shenshahi and Kadmi calendars. Let us not appear to be driving a wedge between our two communities. If we must make a change in this country because we feel it will improve our chances of preserving our faith and our identity, then let us do our best to explain this to all concerned and seek their blessings. We wish FEZANA luck in this undertaking.

Jal N. Birdy
Corona, California

1. Mirza, Dastur Hormazdyar, and Dastur Kayoji, *Outlines of Parsi History*, Bombay, 1987.
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THE CALENDAR — A GATHIC VIEW

To a Zoroastrian, the calendar is a very integral and intimate part of the religion. It is our religious compass — if you take it away, you are lost at sea, ritually speaking.

Sacred Implements — the Alat

We do not know what Asho Zarathushtra wanted as the basis of our calendar. In His Gathas, He does not give any significance to *Alat* (sacred implements used by a priest

after appropriate consecration based on the Roj or day, and Mah or month). The only thing that matters to Him is to become God-like through actions, words and worship. This being so, the importance of *Alat* is not in consonance with His Gathic emphasis on human endeavor to realize the divine in us. He even denounces priests who would teach otherwise.

The issue is more complex for those Zoroastrians in India who are strict traditionalists, and for those Mobeds who perform the *Alat Kriya* (prayers), because Mobeds belonging to different *Panths* (sects) follow different *Alats*. While each sect followed its own *Alat*, and Mobeds of one sect did not collaborate with those of another, how do we know which sect and its *Alat* was the true one? And what should we make of the Mobeds of different sects merging together nowadays, even in Bombay?

On this continent we have no Mobeds who perform the *Alat Kriya*, nor does it seem feasible in the foreseeable future to have such Mobeds here, unless we establish an Agiary or Atashbehram. Dasturji Kotwal clearly advised us (Chicago, 1980) that we cannot establish them here because *Alat* can only be transported by land; and therefore on this continent we have to be satisfied with the establishment of only Dar-e-Mehrs. If we cannot have *Alat* here, at least we are fortunate in having the Gathas as our guide, and we can rediscover the real message of Zarathushtra — working on our inner being so that it reflects God's as much as is humanly possible.

Fasli Calendar Reflects Gathic Teachings

The Fasli calendar reflects Gathic teachings and is in agreement with various natural phenomena that inspire us to fulfill our obligations to God and His universe.

Emphasis on living in ecological harmony with the universe is clearly deducible from the Gathas. *Fravardin Yasht* maintains that Zarathushtra was born in the early spring, if not on Navroze. Zarathushtra, being the world's first environmentalist, clearly perceived the danger of Man working against God and His creation, if we did not live in harmony with nature. He enjoins us to be a positive agent for the environment and bring it to perfection — *Frashokereti*. To follow a

calendar that works against His exhortations is to follow later priests but not Zarathushtra. Our children wonder why we celebrate our New Year months later when we know it falls on the vernal equinox, which signifies a renewal in mother nature. And they wonder why we celebrate the different Gahambars (eg. for planting and harvesting) when it is not that time of year. Irani Zoroastrians have turned Fasli since 1920. As they are such a large portion of our population here, it would be so nice if we all celebrated Gahambars, etc. together on the same day.

Zadsparam, Bundahishn [Ch. 25] and Dadestane Dini mention two calendars, one revolving and the other fixed, and clearly advise that we follow the fixed, which is the Fasli calendar. The revolving calendar is the one that unfortunately came into being after we forgot the practice of intercalation, or insertion of one extra month every 120 years. It should be emphasized that the moment we forgot the intercalation, all the Alats in use then became ineffective as they were no longer synchronized with the calendar.

Making an Enlightened Choice

Any calendar requires willing adherence, especially in the case of an ancient people with such long standing traditions as the Zoroastrians. People should not be forced into following a particular calendar. Rather they should be thoroughly educated on this issue and encouraged to make their own enlightened choice. Albeit, even the wrong calendar can still lead to right practice, if one follows the essential Gathic philosophy, which is far more pivotal to our religious being, than any calendar. For instance, even if no calendar other than Fasli ever existed, it would still not be applicable south of the equator. But the Gathic teachings are universal.

An enlightened choice would point to the Fasli calendar as the true calendar for N.A. Our situation here is not at all governed by the issue of Alat. Our Mobeds essentially perform ceremonies that do not require Alat, and could even be performed by *Behdins* (laypersons), especially in the absence of priests. Even if we ever establish Alat here in one location, the same scenario would still apply to all other locations.

Since even the strict traditionalists agree that Behdins could follow the Fasli calendar if they so wish, there is no reason why Mobeds cannot also do so here, as they cannot perform the Alat Kriya here anyway. Nor can they maintain all the requirements for such ceremonies as covering

their head with a white turban or cap at all times, not eating or drinking out at all, not traveling by train or plane, staying away from contact with non-Zoroastrians or menstruating women, using *nirang* or *gomez*, and other such observances. Even in Bombay, which is the heart of orthodoxy, such strict observances are not maintained. Dasturji Kotwal himself has granted more and more latitude to Yozdathregar priests (those who perform Alat Kriya) under his own jurisdiction.

For these reasons, it will be perfectly appropriate for our Mobeds to study the issue and make their own enlightened choice and feel free to pray in the Fasli Roj-Mah if their conscience so dictates, provided they respect others' right to make their own independent choice. Regardless of what calendar we choose, we must strive to be worthy adherents of Asho Zarathushtra and His unparalleled emphasis on our environment as embodied by our calendar. Amen!

*Dr. Kersey Antia
Orland Park, Illinois*

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READERS' FORUM

Unified Zoroastrian Calendar

I agree with Dr. Jehan Bagli's article ("*Choosing a Unified Calendar — a Timely Concern*", *FEZANA Journal*, March 1991). There are many like minded individuals on this issue. Further discussion will be of no avail. I propose ACTION, to form a common platform for the like minded to get together.

Prepare a Fasli calendar commencing on March 21, 1992 in English with Zoroastrian Roz and Mah. It should be of good quality, free of advertisements. Distribute these calendars free to the entire community of N.A., with a strong message suggesting that all Zoroastrians unite under a common flag. Business houses and philanthropists should be approached for donations. I would be prepared to donate \$100. The need for a calendar exists. Why not a Fasli calendar?

Noshir R. Sidhwa
Houston, Texas

Darb-e-Mehr or Atashkada?

Darb-e-Mehr (Portal to Mehr) should be used instead of Atashkada (Fire Temple or the Abode of Fire). Mehr implies good values that may originate from the sun, enlightenment, light, truth, clarity, virtue, knowledge and wisdom, rather than the disk of the sun. In Yazd, Zoroastrians always used the term Darb-e Mehr or Dar-e Mehr or Bar-e Mehr, but never Atashkada.

The problem with Atashkada arises because the meaning of Atash (Fire), as a symbol, metaphor and a philosophical idea are usually forgotten. Instead something new, that is the 'worship of fire' is introduced. Ancient Zoroastrians held fire: (a) as a metaphor and symbol of many meanings synonymous with the above-stated meanings of Mehr; and (b) analogous to the metaphoric symbolism of the cross or the stone of Kaaba for Christians and Moslems. Therefore saying Zoroastrians are fire-worshippers is analogous to saying Christians are cross-worshippers or Moslems are stone-worshippers!

Rostam Keyan
Rosemont, Pennsylvania

Zoroastrians in China ...

Zoroastrianism, the official religion of the Sassanian Empire, seems to have arrived in China early in the 6th century, probably as a result of diplomatic contacts with Persia. There are known to have been four temples in Ch'ang-an, two in Lo-yang, and others in K'ai-feng and in cities along the Silk Road. There are a few references to Zoroastrian temples as late as the 12th century.

More intimate relations between China and the Persian kings came about in the early years of the T'ang dynasty (618 - 907 A.D.). The last Sassanian ruler, Yazdegard III, who was hard-pressed first by the western Turks, and then by the Arabs, sent an embassy to China asking for assistance. After he was killed, his son Peroz took refuge in Tokarestan, where he obtained the support of the local Turkish ruler. After the Chinese defeat of the western Turks in 659 A.D., when a short-lived administration was set up in the conquered territory, Peroz was recognized as governor of Po-ssu, on the eastern borders of Afghanistan. He was unable to hold out against the advancing Arabs, and took refuge at the T'ang court around 670 A.D.

There is evidence that descendants of refugees from the Sassanian Empire were still serving as soldiers at Ch'ang-an, the Chinese capital, in the 9th century. The large quantities of Sassanian coins discovered in Chinese territory are evidence of the continued importance of Iran in China's western trade after the Sassanians had supplanted the Parthians in Persia. The coins of 12 different rulers, from Shapur II to Yazdegard III have been recovered, some along the Silk Road to Sinkiang, and others at Hsi-an, Lo-yang and many other places in China.

[Excerpted from "Fascicle 4, Volume 4, *Encyclopedia Iranica*", Mazda Publishers, 1991. Submitted by Dr. Pallan Ichaporla, Womelsdorf, Pennsylvania.]

Zarathushtra or Zoroaster?

I have some observations about the use of the words Zoroaster, Zoroastrian and Zoroastrianism in the Journal. At this time, when we are trying to make ourselves visible to the rest of the world, we should use the authentic names — Zarathushtra, Zarathushti and Zarathushti Din.

Zara-thush-tra translates to Golden Shining Star. The Greeks abbreviated it to Zoro-aster or

Golden Star in the Greek language ("*Zarathushtra and His Teachings*", *Dastur Khurshed S. Dabu*). The followers of the religion are known as Zarathushtis, and the religion that Zarathushtra spread is the Zarathushti Din, and not Zoroastrianism, which is essentially a Western nickname.

If we are to maintain our cultural heritage, it is important that we maintain the original form. There are many instances of Parsis changing their names, eg. from Phiroze to Phil, Jehanbux to John, and so on. This will obliterate our ancestry. Had our ancestors adopted Hindu names when they came to India, we might not have preserved our identity as a Zarathushti community, which seems to be one of your objectives.

Jamshed Udvadia
Lansing, Michigan

Zoroastrianism and Christian Origins

I am a Roman Catholic priest of the Diocese of Dallas, and have been involved in the educational ministry for most of my twenty-eight years in the priesthood. My first encounter with Zoroastrianism was during my years of graduate studies in theology at the Pontifical Gregorian University in Rome. There had been occasional references to it in various courses in scripture and church history, but when I began my thesis on the origins of messianism, I was led directly to the Zoroastrian doctrine of the saoshyants. After ordination, I was called upon to explain to various groups the changes that were then transpiring in Catholicism following Vatican II. Because of the very conservative outlook of many local Catholics, I decided to do presentations solidly grounded in history to demonstrate that the changes being made were well-founded rather than capricious.

Understandably, the area of greatest interest to all was that of Christian origins. As I prepared my courses, it became obvious to me that I would need to approach the Zoroastrian elements in a much more direct and systematic way. Much to my surprise, this proved to be all but impossible! No local universities offered course on the subject, and every bibliographical reference was either out of print or otherwise unobtainable. But I persevered, and have now acquired some volumes, mostly historical, literary or theological in character.

Considering the enormous impact of Zoroastrianism on world history and the development of most of the major religions, I have been increasingly interested in learning of its contemporary situation and practice. It seems particularly tragic to me that in these times, when regard for truth in public life, a crisis in education, concern for the environment, a search for a world-affirming faith, and an eroding work ethic, that a religion which has had them all for 3,500 years should be so unknown to the world at large and so reduced in numbers.

Richard C. Weaver
Dallas, Texas

Roots of Iran

I would like to quote some facts from the very recent history of the Zoroastrians of Iran, as presented in "*The Zoroastrians of Iran — Conversion, Assimilation or Persistence*," by Janet Amighi [AMS Press, New York 1990, ISBN 0404626033, \$75].

Ms. Amighi writes [p. 229]: "When rioters attempted to destroy symbols of pre-Islamic Iran, such as Persepolis and Pasargade, they were contained by Moslem leaders, Ayatollah Mahallati and others [Beeman W., "*The Religion and Politics in Iran*", Yale University Press, 1983]. In 1979, Ayatollah Sadughi, speaking in Yazd, proclaimed: "Zoroastrians are the roots of Iran. We, Moslems, are like the branches of a tree. If our roots are cut off, we shall shrivel up and die." In the same year the nationalist leader, Bachtiar held a meeting in Los Angeles on the day of the fall festival, Mehrgan, in tribute to the true nationalism. Thus all major factions, though opposed to each other, either enthusiastically or reluctantly, accept Zoroastrians as a symbol of Persian nationalism [Kestenberg-Amighi, *American Anthropological Society*, Washington 1980].

In 1975, [p. 230] forty Moslems in Abadan, primarily employees of the Iranian Oil Company, wishing to convert to Zoroastrianism, had Mobed Shahmardan from India, perform the initiation rite for them. They called themselves Mazdiyasna (an ancient term for Zoroastrians, not well known among Moslems). Ms. Amighi speaks of her meeting with one of these converts, who said: "We are Iranians, not Arabs. Why should we accept the religion which was forced upon our ancestors?"

In the epilogue [p. 363], Ms. Amighi says: "Zoroastrians, like other Iranians, were affected by the spirit of religiosity. Three thousand Zoroastrians attended the 1979 Jashne Mehergan fall festival, a record number. Close to 200 students enrolled in Fravahar religious classes. In 1979, 80 Zoroastrians underwent the Sudreh Pushi initiation rite ... these are all record numbers. By 1984 [p. 366] ... the concept of Zoroastrians being 'najes' has been ignored and once again Zoroastrians command respect." She writes [p. 229], the "representation of Zoroastrians as loyal and honest people spread throughout North Tehran" and [p. 228] the "association of Zoroastrianism with pure Persian nationalism was accepted by many Iranians."

As can be seen from the few quotations I have given (although there are many more) even the leading Ayatollahs have spoken favorably for the Iranian roots of Zoroastrianism.

Pallan Ichaporia
Womelsdorf, Pennsylvania

Who Is a Zoroastrian?

In historical retrospect, when Zarathushtra proclaimed his vision of a perfecting world, he did not pick and choose his followers on the basis of their current faith, or caste, or color or racial descent. He accepted universally whoever was intelligently and individually ready by choice, to pursue his vision of one God, Ahura Mazda, and the path of Asha, and was willing to discard his/her existing beliefs and faith. Thus he accepted Iranians of all shades and even Turanians, the traditional enemies of Iran, and to some extent even Brahmins from India (Chandra Gachha).

This broad outlook, often tinged by subsequent political exigencies and recurrent forays from other concurrent faiths, as well as a strong ecclesiastical reversion towards indulging in pre-Zoroastrian ritualism, and new ceremonial impositions, continued through Achaemenian and Sassanian dynasties — sometimes heavily theocratic with the connivance of royalty, but it never stopped the inclusion within the religion of numerous subjugated races of a variety of faiths; nor did it stop the royalty marrying princesses of different races. In fact we even sent missionaries abroad, to spread our religion in China and other states. On their return we honored these missionaries as heroes and even today continue to

pray: *Daad deen beh Mazdayasnan aghahi ravai goafaranghani baad; hafta keshvar zamin, aidoon baad; man ano avaid shudan ...* "May the knowledge, extent and fame of the commandments of the excellent Mazda worshipping religion ever increase over the world, over the seven regions (continents); may it be so ..."

However, things changed when the Parsis left Iran for India and found themselves no longer within a Zoroastrian milieu. So they started building social walls of separation from the overwhelming Hindu and Muslim masses, for good reason, lest they be absorbed and lose their identity in the continental culture. With partition of India and a general acceptance of secularity and freedom of religious practices for minorities, this fear is now extinct; yet we keep our guard up, allow no 'acceptance' within the religion but continue to pray for its spread 'over the seven regions'! We are always slow to comprehend and to change.

Strangely, despite the social walls still standing, young Parsis are marrying out at a prolific rate. We are fast losing our demographic count, since conversely we will not accept spouses from other religions. With the shift of Parsi population to the West, intermarriages have become even more frequent. Will that jolt our orthodox community into bringing in new reforms and stop the drain? Chances are that orthodoxy is so sanguine and well entrenched in India, that as usual with Parsis, it will not change until it is too late. They have the backing of the priestly class, which survives on orthodoxy and practice of rituals, ignoring the pure ethical message of the Prophet.

In answering the question "Who is a Zoroastrian?" the orthodox will continue to state "born of both Zoroastrian parents and Navjote in traditional sense", never mind the many initiates who flout all Zoroastrian principles in life and revere Sadhus, saints and shrines, some even encouraging practice of black magic.

The enlightened liberals will accept children born of mixed marriage where one parent is a Zoroastrian (preferably father) and followed by a regular Navjote; but will not accept the non-Zoroastrian spouse. That can only generate dissension within the family.

The Iranian Zoroastrians have already advanced to the stage of accepting those historically pedigreed Zoroastrians who wish to revert to our

faith, based on certain guidelines, selective rules and requirement of ethical standards in line with Zarathushtra's prescriptions. This method is good and creditable and saves us from a drastic demographic reduction ad absurdum.

But to really save ourselves from this predicament, we have to take bolder measures and drastic reforms, NOW, before it is too late. That is the function of the radical reformist, to whom a Zoroastrian is an individual who:

- Believes in one God Ahura Mazda;
- Intelligently and by choice accepts the religion propounded by Prophet Zarathushtra and enshrined in the Gathas;
- Renounces all other religions and beliefs;
- Undergoes the Sudreh-Pushin ceremony to publicly announce his acceptance of, and obligations to, the Zoroastrian religion;
- Throughout his life follows the principles of Asha;
- Works towards perfecting the Universal Society by actively advancing Good Thoughts, Words and Deeds and actively resisting all forms of evil; and
- Believes in Divine Judgement of one's actions in this life, which will guide his/her destiny in life thereafter.

Homi B. Minocher Homji
Weston, Ontario

Help for the Tajiks

This is to inform you of the very exciting visit I had this year to Tajikistan. In this newly independent republic, out of 5 million, 2 to 3 million are of original ancient Zoroastrian ethnic stock. They have been suppressed during the communist regime, but now the country is independent and they want to re-establish the Zoroastrian religion with official State backing. They are very proud of their Shahnamah history and culture.

The Tajiks seek the support of Zoroastrians around the world to help develop their country. One such project is to produce a film in Persian/English on Zarathushtra. They are requesting a donation of equipment — Betacam Sony Model No. BVW-400P and 50 Betacam model cassettes. In exchange they will give

Zoroastrian College the rights to distribute their Shahnamah films around the world. They have made movies, including one in Persian called "Homage Unto Ahura Mazda." May I request your support for this project. The WZO has agreed to contribute part of the cost.

They would also like to arrange exchange visits between families N.A. and Tajikistan — and they do give right royal hospitality! They also want to export cotton and silk garments and cloth to USA and Europe. and are looking for Zoroastrians interested in bringing readymade garments from Tajikistan and distributing in USA under the Tajik label.

In March 1992, an official goodwill delegation of the Tajikistan Friendship Society, of about 20 scholars, historians, archeologists, TV and Film Studio persons, is visiting India to celebrate NoRuz. They have invited Zoroastrian priests to Tajikistan to do mass Navjotes to restore their old faith to the Tajiks.

Dr. Meher Master-Moos
President, Zoroastrian College, Bombay, India

Study Center in North America

The migration in large numbers of Zoroastrians has added yet another aromatic ingredient to this potpourri of rich cultures and heritages. In the early years after immigration, our apprehensions and priorities revolved around acclimation and survival. Immigrants of the fifties, sixties and seventies, having successfully achieved this, are now turning their focus to progress, prosperity and propagation! The multicultural, multi-ethnic milieu is aptly suited to this goal; the only requirement being our own zeal, diligence and industry.

We have already experienced a religious and cultural awakening with the formation of twenty-some Associations and the umbrella organization, FEZANA. Free interchange of thought (Humata) and words (Hukhta) are taking place among the various communities in N.A. and world wide. Interfaith and intercultural activities are creating awareness of contemporary Zoroastrianism among our host communities who once had resigned Zoroastrians to encyclopedias, museums and research libraries.

The crowning of this Zoroastrian renaissance, with the creation of a Chair of Zoroastrian Studies in Universities, is the next step forward. Let

us concentrate our energies towards the first one, in the Midwest which, hopefully, will blossom into many more. Time is now ripe to bring this Humata to Huvereshta, before we enter the 21st century.

Two major resources are needed to achieve this goal: finances and expertise. Financial commitment of about a million dollars can be pooled together from various sources within the community. I am convinced sufficient scholarship and expertise also exists amongst us. Our first step is to bring both these resources to the drawing board. Hence I am requesting all interested persons to communicate with FEZANA leadership and commence this dialog (Hukhta).

Minu Patel
Oak Park, Illinois

PLEASE GIVE FROM THE HEART ...

How are They Doing Now?

BURZIN SHROFF, 24, victim of the tragic accident that left him paralyzed from the waist down, is undergoing a rigorous six-month rehabilitation program, learning to adjust to his new life in a wheel chair. Being alone, and away from family and friends, he will welcome visitors and letters. Contact him at: Midbucks Medical Center, International Spinal Injuries Rehab Center, 119/121 Wendover Road, Aylesbury, Bucks HP21 7LW, tel: Wendover (0296) 21719.

KHUSHNUM KHAMBATTA, 12, who won our hearts last year as she underwent a long series of surgeries for osteo-sarcoma, at the Sloan Kettering Institute, NY, is undergoing follow up chemo therapy at the Hindujah Hospital, Bombay. The high doses have been an ordeal and caused violent reactions, but the spots on her lungs appear to be dissipating, the prosthesis is holding, and Khushnum is now walking with crutches. The family remembers all the hundreds of Zoroastrians that cared and helped; to all of them they send their deepest gratitude.

HORMUZD NOWROJEE, the four-year old who came to Miami Children's Hospital for surgery to correct congenital heart malformation, is now back in Bombay. In January, he underwent the first stage of "Fontan" surgery, — the superior vena cava was diverted directly to the lungs,

bypassing the heart. This has increased his oxygen supply, he is not as "blue", not panting as much, and his chances of cardiac failure have been reduced. Due to the high risk involved, doctors have advised that the second stage of surgery, where the remaining blood supply, is diverted to the lungs, be attempted a year or two later. The trust fund is still open for his second surgery. Feroza, Hormuzd's mother thanks all the well-wishers who made the surgery possible.

Tajik Fund

As a result of a series of lectures in the US by Tajik professors, Parvonah Jamshedi and Akbar Tursunzad, the Tajik Fund has been established by the Foundation for Iranian Studies to promote the Persian script in Tajekistan. They need compatible computers, printers and software that can function and be serviced in Tajekistan. If you have expertise in this area, or to make a financial contribution, please contact: Mahnaz Afkhami, 4343 Montgomery Avenue, Suite 200, Bethesda, MD 20814, USA.

Airline Ticket Available

Zoroastrian wishes to donate one airline ticket, for travel anywhere in the world, for genuine medical need. Contact: Zoroastrian Association of North Texas, 7516 Kingsmill Terrace, Fort Worth, Texas 76112, tel: (817)457-3264.

Student Aid Fund

The erosion of the value of the rupee has left several students in American universities in urgent need of financial help. FEZANA has received appeals from four students. One of them is a 'straight-A' graduate student in Electrical Engineering, at the University of Texas. Being a foreign student, he is not allowed to work off-campus, and has to compete for the limited number of on-campus jobs. Donations will be gratefully accepted. Please send checks payable to FEZANA marked "Student Aid" to: Dinshaw Joshi, Welfare Committee, 4515 Willard Ave, #1609-S, Chevy Chase, MD 20815.



Behran Deboo (left), Manijeh Deboo, Cooverbal Deboo, Afatoon Ashoolian, Behram Mehr, Shahriar Zohrab, Parvin Dinari, Mehraban Mehr, Al Dabestani and Jehan Dehmri display offerings to celebrate the recent solar new year.

The Herald/JAY DOTSON

Zoroastrians keep ancient flame alive

By SCOTT GORMAN
Herald Writer

When Behram Deboo discusses Zoroastrianism, he wants people to know he and his fellow believers do not worship fire.

Instead, it is a symbol of faith. "It is not idol worship," says Deboo, a local Zoroastrian leader. "We have to have some kind of symbol. Fire is the universal energy; the being of Ahura Mazda (the supreme being) is light, the glow of the human heart."

"What could be a better symbol for life? But fire worshiper is a misnomer. We don't call Christians cross worshipers."

There are only 20 or so Zoroastrians in Snohomish County, Deboo figures, adding them up in his mind and on his fingers.

"Let's see, there's myself, my wife, my mother . . ." he begins.

They have no formal place to worship, and are just now making plans as a community to establish one.

If you conclude Zoroastrianism is one of those new Eastern religions born the day before yesterday, you'd be off by a

bit; say, anywhere from 2,600 to 8,600 years, depending on the source. Many think it the world's oldest organized religion.

Zoroaster is the Greek name for the prophet Zarathustra, who is believed by most scholars to have been born between 1400 and 1000 B.C. in or near Persia. In present day Iran. But some Zoroastrians believe that he lived between 600 and 500 B.C.

"This is the biggest problem we have," says Deboo, of Everett. "We know something about Jesus Christ, Mohammed, even about the Buddha, but unfortunately, we don't know much about Zarathustra and his life. Who is right and who is wrong? Take your pick."

There are approximately 150,000 Zoroastrians around the world, primarily in India, Iran, Canada, England and the United States. They practice a religion that had its golden age in Persia from about 550 B.C. to 330 B.C. and has endured ever since, despite centuries of persecution. But many Zoroastrians believe that similar beliefs were held by many as far back as 6000 B.C., Deboo says.

"The wise ones selected the spirit of life, the way of Zarathustra. Others followed darkness and evil. It shows us there has to be some opposite way. There can't be love without hate. But some misunderstand this. It is the spirit you choose."

Whatever the time frame, it is an accepted fact that Zoroastrianism predates Christianity by many centuries. Similar to Christianity, Zoroastrianism teaches a belief in one God (Ahura Mazda), believes life is a struggle between good and evil, and mandates adherence to good thoughts, good words and good deeds.

According to the Indian-born Deboo, many of the elements of Christianity found their antecedents in Zoroastrianism.

"The idea of a messiah, the virgin birth, resurrection of the dead, the idea of hell and heaven; all can be found in Zoroastrianism," he says.

Many scholars also see traces of the

Christian concept of Satan in certain Zoroastrian teachings, where the spirit of good, Spenta Mainyu, does battle with his opposite, Angra Mainyu, for the souls of man. The Zurvanist sect went even further, exonerating Ahura Mazda of all responsibility for the world's evils by their belief in Ahriman, the personification of evil.

In all of this is the underlying theme of opposites colliding to create a new reality, Deboo said.

"In the gathas (the hymns set down by Zoroaster in the Avesta, the sacred book), there are two spirits that came together and created life and non-life," Deboo says.

"The wise ones selected the spirit of life, the way of Zarathustra. Others followed darkness and evil. It shows us there has to be some opposite way. There can't be love without hate. But some misunderstand this. It is the spirit you choose."

Among those who misunderstood, Deboo says, was the German philosopher Friedrich Nietzsche (1844-1900) who in his "Thus Spake Zarathustra" wrote that "God is dead" and argued that religion

could no longer serve as the foundation for human moral conduct.

"That is a disservice to Zoroastrians," Deboo says.

Seeking to preserve their heritage and safeguard it from that sort of misunderstanding, local Zoroastrians met recently in the Marysville home of Al and Gitty Dabestani to organize their community and perhaps establish a place of worship.

Many exist in Vancouver, B.C., home of the largest Zoroastrian community in the region. But even there, no Fire Temple, or primary place of worship, exists. Temples in North America are lesser temples called Houses of Light.

"But you can light the oil lamp and pray anywhere," Deboo says, a characteristic Zoroastrianism shares with other diasporic religions such as Judaism.

Although she is a Christian, Marysville's Gitty Dabestani thinks it is important that her children learn the religion and culture of their father, Al.

"They need to know so they can pass it on to their children," Dabestani says. "Otherwise, it could die. This is the oldest religion in the world."

Parsi General Hospital

After some bureaucratic delays, two machines have now been installed at the Parsi General Hospital, Bombay. Dr. Ruby Malva (8-01 115th Street, College Point, NY 11356) thanks the fifty families across the US who raised about \$21,000 to make this possible.

Acknowledgements

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For Welfare (Medical Aid - Hormuzd Nowrojee):

Tahamtan & Gordafid Aresh, CA (\$1,000), California Zoroastrian Center, CA (\$100), J. S. Cama, TX (\$25), Farhad & Huty Contractor, PA (\$50), Naju Sorabi Daruwalla, CA (\$25 + \$21), Behli Hansotia, TX (\$10), V. S. Kaikobad, TX (\$15), Viraf Karai, VA (\$25), Dhun May (\$100), Mehli & Tehmina Mehta, CA (\$25), Burjor & Erika Nargolwala, MD (\$20), Phiroze & Kathleen Rivetna, AZ (\$51), Ratansha Vakil, MD (\$101), Adi & Arnavaz Vakharia, LA (\$25), Verson & Prochee Wheeler, CA (\$21).

For Welfare (Medical Aid - Burzin Shroff):

Bahram Atashband, CA (\$20), Sam & Pourichisty Bhathena, MD (\$101), Farokh & Maneck Contractor, LA (\$100), Kaemarz & Havovi Dotiwala, TX (\$25), Zoroastrian Association of North Texas (\$1,000).

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For Helping Hands (ZYNA)

Farhad & Huty Contractor, PA in loving memory of their father Darashah S. Randeria (\$501).

For Student Aid:***For General Fund:***

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BOOKS, TAPES AND OTHER MATERIALS***Avesta Dictionary***

The Parsi Panchayet of Bombay and Dr. Purviz Kolsawalla have prepared the first computerized Avesta-English and English-Avesta dictionaries. They are available on three 5 1/4" high density diskettes, can be downloaded on an IBM PC and printed using a laser printer. To order send \$10 US to Dr. Purviz Kolsawalla, 16 Tension Avenue, Cambridge Park, NSW 2747, Australia.

Songs and Prayers — ZS Cassettes

Zoroastrian Studies, Bombay has launched two cassettes. "Khushali Na Geet Ne Garba — Songs for Festive Occasions" (Rs. 55) brings you the joyous melodies of traditional Parsi music.

"It's Navjote Time — Songs 'n Prayers" (Rs. 95) is a two volume cassette to teach children kusti prayers for the Navjote ceremony, with simple translation of the prayers, special newly composed Navjote songs, as well as step-by-step audio-commentary on the Navjote ceremony itself. Contact: Zoroastrian Studies, K. R. Cama Oriental Institute, 136 Bombay Samachar Marg, Bombay 400 023.

MANNA OF THE ANGELS: TRADITIONAL PARSİ RECIPES

by The Karachi Zarthosti Banu Mandal, Karachi, Pakistan, 1991, 214 pp., Rs. 400 (\$25 US)

If you're naive enough to believe that Parsi cooking is restricted to endless variations on the

dhansakh theme, an attractive new recipe book should shatter your illusions. *MANNA* is an attractive new cookbook presented by the Karachi Zarhosti Banu Mandal, that opens up a whole new world of culinary delights for the food buff. With over 150 recipes, from the intriguing Eggs on Mangoes (*Keri per eenda*) through all kinds of seafood (*Patra ne Machchi and Prawn Patia*), meat (*three versions of Dhansakh*) and sweet dishes (*Dal ni Pori, Badam Pak and Popatji*), the book takes you on a culinary tour of traditional Parsi cuisine.

Handsomely produced and well illustrated with ancient Achaemenian motifs — from the grand staircase at Persepolis, *MANNA* is a timely compilation of recipes collected from Pakistan's dwindling but enterprising Parsi community.

[Excerpted from *The Herald and Newline, Pakistan, July 1991*]

**THE ZOROASTRIAN TRADITION -
AN INTRODUCTION TO THE ANCIENT WISDOM
OF ZARATHUSTRA**

by Farhang Mehr, 138 pp, © 1991, \$13.95
Element Inc., 42 Broadway, Rockport, MA 01966, tel:
(508) 546-1040

Dr. Mehr outlines the living spirituality of Zarathustra using doctrinal beliefs as propounded in the Gathas and presently revered by Zoroastrians worldwide.

Doctrinal divergencies, ambiguities and misinterpretations abound in any revealed religion due to a multiplicity of factors and the Gathas are no exception. Over time, the Gathic principles have been reinterpreted, modified and distorted in the Avestan and Pahlavi writings giving rise to three phases in the history of the Zoroastrian tradition. First is Gathic Mazdaism, second Magian Mazdaism (or Younger Avestan tradition) and the third politicized or Sassanian Zoroastrianism. This volume focuses on the doctrinal beliefs of practicing Zoroastrians with reference to Gathic Mazdaism. Identifying his method of investigation, Dr. Mehr examines the seven revolutionary concepts that constitute the core of the Zoroastrian doctrine. These concepts have, over millennia, affected man's philosophy of creation and mode of life.

The first two chapters discuss the concept of Ahura Mazda, monotheism, the principles of

prophethood and the method of revelation. Chapter three investigates the principle of Asha - eternal divine law - the foundation of Mazdaism. The principle of moral dualism and the nature of *Spenta Mainyu* (augmentive and creative spirit) are then explained. This is followed by the law of consequences - reward and punishment - a concept that later appeared in Judaism and other revealed religions. The final chapter explains the principle of *Frash-Kreti*. (final triumph of good over evil), the refreshment of the world towards perfection.

As a succinct treatise on Zoroastrian philosophy, this book deserves a place on every Zoroastrian bookshelf. As a reflection of our religious heritage, it is commendable that the work is authored by one of our very own Zoroastrian scholars.

Adel Engineer
Editor, Articles and Letters

JOBS

Submissions and inquiries for this column may be made to: Dr. Rustom Kevala, Chairperson, FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road, Dickerson, MD 20842.

Jobs Wanted

Recent graduate with Master's degree in Electrical Engineering from California State University, B.S. from Karachi. Concentration in solid state electronics and computer engineering. Interested in design engineering (CMOS, VLSI, circuit design). Willing to relocate. [J92-1]

MATRIMONIALS

The FEZANA Welfare Committee maintains a file of matrimonials and will coordinate the initial contacts between interested parties. Contact: Roshan Rivetna, FEZANA Welfare Committee, 626 West 56th Street, Hinsdale, Illinois 60521, (708) 325-5383.

Parsi lady, 27, 5' 0", MBA student in USA since 1991; artistic and creative; hobbies include reading, embroidery and cooking. Interested in meeting well-educated Zoroastrian gentleman with sober habits. [M92-3]

Zoroastrian gentleman, 34, 6' 0", computer programmer analyst, settled in Canada for over 25 years. Interested in cross-country skiing, swimming, bicycling, photography, chess. [M92-4]

Professional Zoroastrian male, 37, 5' 6", working in the computer field in the US, is interested in corresponding with a suitable Zoroastrian female, with a view to matrimony. Please send photograph and full biodata. [M92-5]

MILESTONES

FEZANA Information Receiving and Dissemination Committee maintains records of births, navjotes (sudreh-pushis), weddings, deaths, and other major events such as graduations, navar and martab ceremonies, and other honors, since the days of the earliest known Zoroastrian settlers on this continent. Please send information (see Journal, May 1991 for details) to: Dr. Rustom Kevala, Chairperson, FEZANA Information Receiving and Dissemination Committee, 16525 Comus Road, Dickerson, MD 20842, tel: (301) 972-7295.

Organizations and individuals publishing newsletters, compilations or commentaries are requested to send one copy regularly to the above address.

The following notices are provided from recent publications of Zoroastrian Associations:

Births

Grant Cyrus, a son, to Ann and Faroukh Arjani of California, on August 29, 1991.

Bahram, a boy, to Delaram and Rostam Kavoosi of Vancouver, B.C. on October 20, 1991.

Nadia, a girl, to Shahrzad and Sorab Irani, in Ontario, on September 5, 1991.

Izad Mehr, a boy, to Gulnaz and Shahjehan Sootoodian, in Montreal, in September 1991.

Sabrina, a girl, to Phiroze and Mehrshid Irani of Vancouver, B.C. on November 13, 1991.

Bahram, a boy, to Mahnaz and Farrokh Firozgari of Houston, Texas, on December 2, 1991.

Tina, a girl, to Munira and Farrokh Siganporia of Chicago, sister to Farrah, on February 7, 1992.

Justin, a boy, to Patty and Farahmand Kadkhodaian, brother to Armand, in Chicago on February 8, 1992.

Navjote (Sudreh-Pushi) Ceremonies

Laila, daughter of Kersy and Delna Dastur, at their home in McLean, Virginia, on October 5, 1991. The Navjote was performed by Dastoor Unwala and Karanjia of New Jersey.

Firoza, daughter of Ruby and Pilsum Master, in Calgary, Canada, in August 1991.

Jamshed, son of Dina and Sheriar Khory of Alberta, Canada, on August 11, 1991.

Dilshad and Urvaksh Patel of the metropolitan Chicago area, in Bombay, on December 20, 1991.

Vinifer, daughter of Nergish Pardiwalla, at the Arbab Rustam Guiv Darbe Mehr in Chicago, on August 24, 1991.

Shera, daughter of Vera and Sarosh Bharucha, in Ontario, on July 6, 1991.

Ramin, son of Tehmasb and Manijeh Mandigarian, in Ontario, on November 23, 1991.

Sheroy and Shahzad, son of Hoshi and Kim Mehta, at the Arbab Rustam Guiv Darbe Mehr, in Chicago, on November 30, 1991.

Weddings

Armin, daughter of Piruja and Faredoon Amrolia, to Michael Kale, in Vancouver, B.C. on August 31, 1991.

Zubin Amrolia to Nancy Lee, in British Columbia, on January 4, 1992.

Shaheen Kamran, daughter of Khodamorad and Banoo Kamran of Potomac, Maryland, to Jamshid Foroutan of Gaithersburg, Maryland, on September 1, 1991. A party was held at the Moustache Cafe in McLean, Virginia, to celebrate the event.

Yezdi Antia of Germantown, Maryland, was married to Pervin Dholoo of Bombay, in Rockville, Maryland, on September 26, 1991.

Ardeshtir, son of Rustam and Gohar Banoo Keypour, to Gita, daughter of Shahriar and Shirin Sotoudehnia, of Toronto, on October 24, 1991.

Nergish Wadia and Jehangir Austin of Alberta, Canada, in London, England, on May 26, 1991. The couple will make their home in Alberta.

Dinaz, daughter of Sheroo and Minoo Bhathena, to Khushroo, son of Banoo and Adi Kanga of Bombay, on September 28, 1991.

Khorshed, daughter of Moti and Russi Bulsara, to Dar-in, son of Shirley and Clifford Tooth, in Toronto, on October 19, 1991.

Jemi Nusserwanji Anklesaria to Veera Behram Khajotia, in Mississauga, Ontario, on November 17, 1991.

Kourosh, son of Rustam and Parveneh Keykhosravani, to Shahnaz, daughter of Rustam and Roshan Fouladian, in Toronto, on August 10, 1991.

Rayomand Bhada and Bakhtawar Elavia were married in Canyon Country on December 28, 1991.

Deaths

Khorshidbanoo Mobedshahi, mother of Meherbai Kaboly-Zadeh and mother-in-law of Aflatoon Kaboly-Zadeh, of Vancouver, B.C.

Sarvar Bavafa, in California. Condolences to the Mavanadadi family.

Rustomji Bhungara, father of Soli and Hushtasp of Winnipeg and Binaifer Patel of Mississauga, Ontario, in Winnipeg, Canada, on January 18, 1992.

Nariman N. Guzdar, of Seattle, on December 17, 1991. He is survived by his wife Perin and his three sons Rohinton, Parvez and Yezdi and their families.

Naoroji D. Kooka, husband of Jini, father of Nergis, Rashna Charania of Victoria, Yezdee and Farrokh of Ontario, in Victoria, B.C., on September 20, 1991.

Roshan Umrigar, wife of Pirojshaw (Pitoo) Umrigar, mother of Farida Shroff of Chicago and Arnaz Bharucha of Canyon, California, in Chicago on November 28, 1991.

Pesi Sukhia, father of Sarosh (and Nancy) Sukhia of the New York area, in Karachi, Pakistan, on September 18, 1991.

Edulji Madon, father of Hutoxi (and Dinshaw) Bardiwalla of the New York area, in Bombay, India, on January 5, 1991.

IN MEMORIAM

John Engineer

John Engineer, 25, of Vancouver, B.C. was killed in a tragic accident while piloting a twin engine Aztec airplane, in December 1991. A licensed pilot, John was preparing for a career as a commercial pilot, when the tragedy struck. Condolences to his wife Patricia, his uncle Aspy Engineer of California, former Indian Chief of Air Staff, and to his uncle Homi Gilan of Vancouver.

Robert Baird McClure, 1900 — 1991

Medical missionary Dr. Robert McClure, was a long time, true friend of the Zoroastrian community in Ontario. During his colorful life span, he spent many long years as a missionary doctor in China, worked with lepers in India, and assisted volunteer relief efforts in Burma, the Gaza Strip, Borneo, Peru, Zaire and the Amazon River. Always forthright, he never failed to impress on the Canadian public, the honesty and integrity of the Zoroastrians, and always gave them a reference we would be proud to live up to. Deepest condolences to his wife, Amy, and family.

[Excerpted from ZSO Newsletter, December 1991]

EVENTS AND HONORS

GODREJ MANDVIWALA, son of Pervin and Aspi of Edmonton, Alberta, was awarded the basketball championship of Eilerslie Jr. High School and an All Star Medal at the University of Alberta Basketball Camp in August 1991.

MINOO DUTIA of Zoroastrian Association of New York received the 1991 Scientific Achievement

Award of the American Cyanamid Corporation. Minoo has used his chemical synthesis skills to identify potential new drugs in two main disease areas: atherosclerosis and diabetes. *[ZAGNY Newsletter, January 1992]*

The Zoroastrian Society of Ontario recently honored: ERVAD KOBAD ZAROLIA, for many years of outstanding services to the community; NILUFER MAMA, for her work towards refugee resettlement; and NAJU HOMAVAZIR, for her dedicated and quiet service for many years to the community.

SHEHRIYAR ANTIA was selected as one of ten recipients of the Cornell Tradition Outstanding Senior Recognition Award, based on work ethic, service to community and leadership qualities. Shehriyar donated \$1,250 of his award to the ZAGNY Scholarship Fund. *[ZAGNY Youth Newsletter, September 1991]*

ASHTAD KOTWAL of Ontario obtained a Boy Scout merit badge for First Level Religion-in-Life.

DINA DADABHOY, daughter of Porus and Zerin Dadabhoy, was named National Semifinalists for 1991. The Westmont (Illinois) Progress writes: "Dadabhoy is a member of the national Honor Society, president of Key Club, vice-president of Future Business Leaders of America, member of her class board, and member of Peer Helpers. Dadabhoy plans to attend Northwestern University and major in pre-medicine."

NATASHA DASTOOR, daughter of Dolly and Pheroz Dastoor of Brossard, Quebec, was one of four young women awarded scholarships of \$750 by the South Shore branch of the University Women's Club in 1991. Natasha is pursuing pre-medical studies at McGill University.

EDDY SHROFF received Precinct 3 Star Award from Harris County (Texas) Commissioner Steve Raddick for Good Citizenship. *[Manashni, Houston, January 1992]*

DR. NOWSHIR JUNGALWALLA of New Delhi was chosen as a "hero of public health" by the Johns Hopkins University School of Hygiene and Public Health. The announcement reads: "Thank you for your years of service with the World Health Organization, the Indian Health Ministry and to public health. Our list of heroes would not have been complete without acknowledging you and the contributions you have made."