

FEZ ANA

JOURNAL

SPRING, 2006, TABESTAN 1370 YZ

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Generation



**ALSO
INSIDE**
"Coming
Together"
in a World
Body
In the Wake
of Katrina
Arkaim--
City of Yima
Arts and
Entertainment

PUBLICATION OF THE FEDERATION OF ZOROASTRIAN ASSOCIATIONS OF NORTH AMERICA

FEZANA JOURNAL

PUBLICATION OF THE FEDERATION
OF ZOROASTRIAN ASSOCIATIONS
OF NORTH AMERICA
<http://www.fezana.org>

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*Published at Regal Press,
Mississauga, Ontario, Canada*

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FEZANA Journal Vo 19 No1 ISBN 1068-2376

(USPS 021-495) published quarterly by FEZANA 5750
Jackson St Hinsdale IL 60521-5109. Periodical postage
rate is paid at Oakbrook, IL 60523 and at additional
mailing offices. Annual subscription \$15 (US) ; \$20
(Canada); \$30 (surface) and \$50 (air) for other countries;
details on subscription Form. POSTMASTER: send
changes to Fezana Journal, 8787 W. Airport Blvd.
Houston, TX 77071

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I am proud and excited to welcome you to the premier issue of the FEZANA Journal with a new team. I am pleased to be taking over as the editor-in-chief, from Roshan Rivetna who has nurtured the journal, massaged and developed it into a well respected voice in the Zarathushti world.

But we are living in challenging and changing times from when the Journal started. We are bombarded with information from cyberspace almost every hour from all over the world. What is news today is history tomorrow. So the challenge for the print media, like the Journal, is how to present information and news which is not already known, and at the same time sustain the interest of the reader. You have spoken in the survey which was circulated and we have listened. Future issues will reflect the changes you have suggested as to the frequency of publication and content. We will continue to keep the widespread Zarathushti community of North America connected, propelling it to grow as a vibrant but reflective voice of the diaspora.

The core team will now consist of Lylah Alphonse, of Boston Globe as consulting editor, Shahrokh Khanizadeh, for graphic design and layout, and Feroza Fitch, for the design of the covers. We have added five columnists Hoshang Shroff, for "Between the Covers", Homi Davier "Business", Behram Pastakia for "Interfaith Activities", Shazneen Rabadi Gandhi for the "children's section" and Dilnavaz Shroff for "special interest" section. Nikan Khatibi will continue as the columnist for the "Youth" section and Fereshteh Khatibi for the "Farsi" Section. Starting with this issue every effort will be made to broaden our pool of contributors, and a whole new generation has stepped forward, as

scholarship winners, and as contributors to the featured articles of Generation Why.

The Zarathushtis of North America are creating history. and as we forge along on this adopted continent of ours, we hope the journal will record this history by providing a crucible for different historians to present their points of view of the history in the making. We invite you to share our excitement, become a regular reader, and send us your comments and opinions on issues which concern you. Voices of all pitch and frequency need to be heard in the Reader's Forum. Sharing of ideas however diverse, leads to action and provides an opportunity to build communities and as Zarathushtis acting together we can make a difference in North America. The survival of the Zarathushti deen rests with us on this continent.

Hama zor baad, Hama zor hama asho baad

May we be united, to be one with all Righteous

IN COMING ISSUES OF FEZANA JOURNAL

Summer 2006: EXCAVATION AND OUR HISTORY

Guest Editor: Homi Dhalla

Fall 2006: PRESERVATION OF MANUSCRIPTS

Guest Editor: Nawaz Modi

Winter 2006: SOCIAL JUSTICE ISSUES

Guest Editors: Shirin Cama and Vishtasp Soroushian

**DEADLINE FOR SUMMER ISSUE
2006 SUBMISSION**

MAY 15 2006

Khhorshed Feroz Jungalwala
The chair of the Publications committee



*I dedicate this First Issue of the Journal to
My friend and mentor whose calm demeanor, positive spirit
and strength of character
has been an inspiration and anchor in
my journey in Fezana
Khorshed's faith and belief in the intrinsic capacity of every
human being has motivated each of us to
produce our best.*

*The next chapter of the Journal's evolution begins with a
fresh look at life by "Generation Why", a generation dear to
Khorshed's heart.*

Dolly

UPDATE



President's Message

Jasame Avanghahe Mazda! **(O Wise Lord, come to our guidance!)**

In keeping with this Journal's theme, I would like to present some thoughts on

Nurturing a Caring, Compassionate, Supportive Community

by Firdosh Mehta
President, FEZANA

The North American Zarathushti Youth Congress in Miami which ended with a New Year's Eve Party; was full of fun and frolic for those who attended. I have heard comments from youngsters like, "It was one BIG party"... "the BEST time I have ever had in my life" etc. We are now setting our sights to the next WORLD YOUTH CONGRESS in BALLARAT, AUSTRALIA.

The upcoming Zarathushti Games with track and field, as well as on and off court events, seems more promising than ever before. Perhaps the next North American Youth Congress and the Z Games could combine forces in July 2008. That would indeed be a sight to behold. A first in North America.

With the completion of the first year of the Performing & Creative Arts scholarships, we are now poised to kick off the Excellence in Sports Scholarship in this coming year. The Academic Education Scholarship engine has picked up its own speed and is chugging along magnificently, increasing our awards year after year. Religious Education scholarship for Higher Learning is encouraging

many of our young scholars, as they pursue their studies in internationally renowned institutions.

The social interactive activities continue with ski trips, cruises, rafting, hiking, camps, workshops and dance parties. All designed to keep our youth interconnected. In our increasingly fast paced world, even a two-minute speed dating session at the Congress, can bring many of our youngsters in touch with one another!!

It is our vision that in future FEZANA will provide both financial as well as information dissemination support to young Zarathushtis from North America to participate in many international "Peace Corp" type programs. Undertaken over the summer months, this will enable our youth to travel to other countries and help the people there,; providing education, medical assistance and community service. This will truly impart the value of service to humanity beyond the limits of our community. Perhaps we will call them, "Zarathushtis Beyond Borders". FEZANA's UN-NGO Committee is gearing up to participate in this.

If our young Zarathushtis do not excel at what they do, far more than what we did, then we have failed them. If they don't do better than us, we have not done our job right. This is the task of my generation to utilize the avenues of community organizations like FEZANA, to make this happen. This is the need that FEZANA must fulfill.

I would like to reiterate my vision for the FEZANA leadership on the future of our Youth.

**'WE CANNOT ALWAYS
BUILD THE FUTURE
FOR OUR YOUTH,
BUT WE CAN ALWAYS
BUILD OUR YOUTH FOR
THE FUTURE'**

So let us concentrate on building our youth by creating the opportunities and infrastructure facilities and then encourage them to build their future by themselves.

We wish our next generation, a world of opportunities.

Live long and prosper!

FEZANA

Secretary of FEZANA

The year 2005 has been a year of many disasters and as we sail into 2006, we can look back with pride at the role FEZANA played in disaster relief efforts. Through all calamities, FEZANA has risen to the occasion. Leveraging a powerful network of Z's in USA, Canada and the rest of the world, FEZANA has been able to provide its assistance to all those in need. Whether financial, material, medical or through scholarships, etc., FEZANA has boldly ventured and reached out to make an indelible mark on the global Zarathushti tapestry.



Rita Engineer

FEZANA ELECTIONS AND AGM

Now in 2006, FEZANA looks forward to elections to three Executive positions, that of President, Treasurer and Assistant Secretary. Each of the people holding these positions plays an important role. None of the current incumbents are eligible for re-election.

The 2006 FEZANA AGM, scheduled for the Memorial Weekend, May, 27th & 28th in Atlanta, Georgia, will once again see a change of guards as the baton will be handed over to the newly elected executives. Why not get involved in this marked event and take charge of getting the best candidates to serve in these posts?

It could be you!

Hotel Wingates Inn, Atlanta-Buckhead, 3600 Piedmont Rd. NE, Atlanta, Georgia, 30305, WWW.wingateinmatlantabuckhead.com, contact NARIKA CORNETT, Narika@bellsouth.net

SEE YOU IN ATLANTA

Over-all PROGRAM

FRIDAY 26th MAY 2006 -

6.00 PM to 9.00 PM

OPEN FORUM

SATURDAY 27th MAY 2006 ---

8.00 AM to 5.00 PM.

ANNUAL GENERAL MEETING

7.00 P.M.

DINNER WITH ATLANTA COMMUNITY.

SUNDAY 28th MAY 2006 ---

8.00 AM to 1.00 PM.

ANNUAL GENERAL MEETING (CONT)

POST FEZANA AGM

ATLANTA WZCC

1.00 PM to 5:00 PM

OR CITY TOURS

OR SEMINAR MAY BE HELD

IRAN ZAMIN coming issues

Shahnameh - Gathas - Holocaust of Zarathushties (2 issues)

Part 1 Genocide committed by the Arabs on Iranians

Part 2 Oral history from Zarathushtis who have personal memories or heard of atrocities from parents and grandparents

Present day conditions with actual documents and pictures which perpetuate inequalities based on religion.

Articles can be in English or Persian and anonymity will be respected , if so desired

Source Fariborz Rahnamoon, www.ancientiran.com

Financial Progress Report

“FEZANA has done some impressive degree of disbursements of funds in many areas of our community activity all over the globe.” - FEZANA president Firdosh Mehta

Financial Progress Report - 2005 showed an outpouring of donations for victims of natural disasters around the world. The Zarathushti spirit of caring for the world community was no exception. Donations poured in for the relief efforts for the Tsunami victims, the Katrina hurricane victims and the Pakistan earthquake victims. It is wonderful to see how our small community can have a big impact on the world.

It is the time of the year when we are all celebrating the holiday season and we would like to express our thanks to our Zarathushti community for all the generous donations toward the various calamities we have had over the past two years. To recapitulate, after the Gujarat earthquake came the Bam earthquake; then came the disastrous tsunami, followed by one of the worst hurricane seasons in the last two decades bringing untold devastation to Gulf states, only to be followed by the unbelievable disaster caused by the Pakistan earthquake. FEZANA has been very fortunate in receiving generous donations from our community for all these natural disasters especially the latest one in Pakistan.



Dr. Jerry M. Kheradi

When I became chairperson for the funds and finance committee, it was my goal to establish a strong financial foundation for the FEZANA funds through the establishment of endowment funds within each of the FEZANA funds. At this time we would like to express our sincere thanks to Yasmin & Bill Cummings and Drs. Behram and Sillo Kapadia for their generosity in creating endowment funds in their family names. Yasmin and Bill Cummings have transferred appreciated securities valued at \$54,220 to the Damkevala Endowment Fund. Dr. & Mrs. Behram and Siloo Kapadia have created a new endowment fund with the generous donation of \$25,000 in appreciated securities. I am very happy to announce that through the generosity of various families within the Z community, FEZANA now has three endowment funds -

- 1. Damkevala (Santa Rosa, CA) fund for the Welfare Fund,**
- 2. Kapadia (Pittsburgh, PA) fund for the Academic Scholarship for the undergraduate students**
- 3. Kheradi (Providence, RI) fund for the Academic Scholarship for graduate students - The FEZANA Scholar.**

A minimum of \$25,000 is needed to establish an endowment in your family name. Kindly email me at JerryKheradi@aol.com if you would like more information on establishing an endowment fund and the tax benefits of charitable donations. Thank you for your continued support to all the FEZANA Funds and the special appeals within our community and throughout the world. May Ahura Mazda bless you and your family for a healthy, happy and prosperous New Year.

Jerry Kheradi, MD, FACG, chairperson, FEZANA Funds and Finance Committee.

Committee members: Rashid Mehin (Treasurer), Rustom Kevala, PhD, Celeste Kheradi.

Mail donations to: Rashid Mehin, Treasurer, FEZANA, 583 Beverly Place, San Marcos, CA 92078.

APPEALS FOR AID

PLEASE GIVE FROM YOUR HEART

Donations. Unless specified otherwise, please send all donations to: **Rashid Mehin, FEZANA Treasurer, 583 Beverly Place, San Marcos, California 92078, tel: (760)**

891-0699, Email: rmehin@yahoo.com. Make checks payable to “FEZANA,” specifying the fund (General, Welfare, Critical Assistance, Religious Education, Academic Scholarship, Creative/Performing Arts Scholarship and FEZANA Journal). All charitable donations to FEZANA are tax deductible in USA. Donors of \$250 or more will receive a confirmation letter for tax records. For donations under \$250, use your canceled check as a receipt.

Appeals. All appeals for community welfare, medical, social and critical assistance should be sent to the FEZANA Welfare Committee: Chair – **Houtoxi F. Contractor, 2301 Colony Court, Pittsburgh, PA 15237, tel: (412) 367-2948; HFMC31@aol.com.** For information, visit: **www.fezana.org.**



speaking

What does it mean to live with faith? To me, faith is the inherent belief that there is purpose for all things good and bad that enter and exit our lives and for each event we graciously receive into our hearts and as part of our experiences our souls grow. Each life experience is unique to each one of us and the challenges we each face impact us in different ways. FEZANA's Welfare Committee and its representatives have been available on many fronts over the last quarter to assist many members of our community across the globe with the more challenging moments of their lives.

Over the last 4 months or so we have assisted families affected by domestic violence. Our assistance came via finances that were used to provide anything from medical needs and transportation to counseling and schooling. Assistance was provided to parents unable to afford schooling and school supplies for their children. There is also ongoing work done to assist the victims of Hurricane Katrina. We continue to be in touch with each family affected by the hurricane and are working with each one to help them bring their families and lives back together. In addition to allowing for schooling for young widows raising their families alone; we have also assisted single parents with unique needs that range from caring for children with disabilities to assisting their elderly parents.

More recently we have been in communication with those in India working to secure the stability of a health care facility that has over the years become a part of our history. Although primarily a facility used to care for Zarathushtis of all ages and income, in recent times it has opened its doors to all those in need. However, counterparts in India feel it imperative to open a section that may still be able to care for Zarathushtis who are unable to afford any health care. The communication lines for now have been opened; the progress of this remains, at the present moment, unknown.

As always our work is ongoing and our presence is far-reaching. However, all that we do continues to remain confidential. We would like to mention that although we have had a toll free line in place for over a year our community members feel more comfortable calling us directly; therefore, we have discontinued the toll free line. We invite you to continue calling us 24 hours a day, 7 days a week. We welcome you to call collect should you be unable to call us directly. Our hearts are open to receive you and we hope that you trust us enough to enter your lives. Until next time. With Much Love,

Houtoxi Contractor -- 412-367-2948 or HPMC31@aol.com

Hosi Mehta -- 630-833-6923 or hosimehta@aol.com - Freyaz Shroff -- 843-283-4676 or freyaz@aol.com

"Believe in the strength that comes from one hand holding another through times of trouble.", -Anonymous

FEZANA DISASTER RELIEF FUND

Please send your valuable support by making your checks payable to: "FEZANA" with a foot note "Disaster Relief" and mail to: Rashid Mehin, FEZANA treasurer, 583 Beverly Place, San Marcos, CA 92078

All donations to FEZANA for Disaster Relief are tax deductible towards US income. All proceeds will be forwarded to authentic relief agencies or recipients, as per the established need or priority. We will be coordinating our relief effort via WZO UK/India/Pakistan offices. If you wish to send them your contributions directly, then we appreciate that as well.

We appeal to every member association to collect from their own membership as much as they can, to express our legendary generosity. We urge that our associations have their own fund raisers, go out to the Zarathushtis, the community-at-large, the corporations you work for, and let's get relief for the unfortunate humanity, who gave us so much, when we lived amongst them.

For information and suggestions for opportunities to extend our support, contact FEZANA Welfare Committee co-chairs Houtoxi Contractor HPMC31@aol.com (412) 367-2948 and Hosi Mehta, HosiMehta@aol.com.

We thank you for your contributions and effort..

Firdosh Mehta, FEZANA president, on behalf of the executive officers.

Mar - Sep

Fravardegan/Panjeh/Hamaspathmedayem Gahambar		
<i>Five Gatha days</i>	Thur Mar 16 - Mon Mar 20	(F)
Char-Shanbe-Soori (Heralding the New Year)		
<i>Tuesday prior to Nouruz</i>	Tue Mar 14	(F)
Nouruz or Jamshedi Navroz (New Year)		
<i>Mah Fravardin, Roz Hormazd</i>	Tue Mar 21	(F)
Khordad Sal (Birthday of Zarathushtra)		
<i>Mah Fravardin, Roz Khordad</i>	San Mar 26	(F)
Pir e Herisht Festival		
<i>Mah Fravardin, Roz Amardad-Khorshed</i>	Mon Mar 27 - 31	(F)
Ava Ardavisoor nu Parab		
<i>Mah Avan, Roz Avan</i>	Sat Feb 25	(K)
	Mon Mar 27	(S)
Fravardegan (Remembrance of the departed)		
<i>Mah Fravardin, Roz Fravardin</i>	Sat Apr 8	(F)
Jashne Ardibeheshtgan		
<i>Mah Ardibehesht, Roz Ardibehesht</i>	Sat Apr 22	(F)
Atash-nu-Parab		
<i>Mah Adar, Roz Adar</i>	Sat Mar 26	(K)
	Tue Apr 25	(S)
Maidyozarem Gahambar		
<i>Mah Ardibehesht, Roz Khorshed - Daepmeher</i>	Sat Apr 30 - Thur May 4	(F)
Zarathusht-no-Diso (Death anniversary of Zarathushtra)		
<i>Mah Daye, Roz Khorshed</i>	Thu Apr 27	(K)
	Sat May 27	(S)
Daye Mah nu Jashan		
<i>Mah Daye, Roz Fravardin</i>	Fri May 5	(K)
	Sun Jun 4	(S)
Maidhyarem Gahambar		
<i>Mah Daye, Roz Meher-Behram</i>	Tue May 2 - Sat May 6	(K)
	Thu Jun 1 - Mon Jun 5	(S)
Pir-e Sabz Festival		
<i>Mah Khordad, Roz Ashtad-Aneran</i>	Wed Jun 14 - Jun 18	(F)
Pir-e Banu Festival		
<i>Mah Tir, Roz Meher-Behram</i>	Tue Jul 4 - Jul 8	(F)
Maidyoshem Gahambar		
<i>Mah Tir, Roz Khorshed-Daepmeher</i>	Thu Jun 29 - Jul 3	(F)
Jashne Tirgan		
<i>Mah Tir, Roz Tir</i>	Sat Jul 1	(F)
Fravardegan/Mukhtad/Hamaspathmedayem Gahambar		
<i>Five Gatha Days</i>	Sun Jul 16 - Jul 20	(K)
	Tue Aug 15 - Aug 19	(S)
(Pateti) Navroz		
<i>Mah Fravardin, Roz Hormazd</i>	Fri Jul 21	(K)
	Sun Aug 20	(S)
Khordad Sal (Birthday of Zarathushtra)		
<i>Mah Fravardin, Roz Khordad</i>	Wed Jul 26	(K)
	Fri Aug 25	(S)
Fravardian Jashan		
<i>Mah Fravardin, Roz Fravardin</i>	Tue Aug 8	(K)
	Thu Sep 7	(S)

(S=Shenshai, K=Kadmi and F=Farli.)

UN/NGO Events

Zarathushtis are invited to participate on the FEZANA Team in Future UN/NGO activities.

Interested individuals may send CV to Homi Gandhi
Homi_Gandhi@usa.net
or

Behram Pastakia
bpastakia@aol.com



Kayhan Irani of New York climbs to greater heights

Kayhan Irani who many have seen in one-woman shows on social issues of our times, has been awarded a 6 week Asia-Pacific Performance Exchange (APPEX) Fellowship at UCLA this summer. In this program she gets to learn from and collaborate with talented and accomplished performers from all over South and Southeast Asia, the Pacific Islands, and the U.S. To read about the program click <http://www.wac.ucla.edu/cip/appex/2006/index.html>.

On March 28th Kayhan performed "We've Come Undone" at York College sponsored by the Women's Studies Program.

On May 11-13 she will be performing "Jackie n' the Beanstalk", an updated version of the classic children's tale with a social justice spin, at the Point in the South Bronx

Visit www.artivista.org

COMING EVENTS

YEAR OF ARYAN CIVILIZATION, TAJIKISTAN, 2006

President Rahmonov of Tajikistan has declared year 2006 as "The Year of Aryan Civilization" to further protect and value the intellectual treasures of our ancestorsand strength national identity of the future Tajik generation" (FEZANA Journal, Winter 2003, page 37)

INTERNATIONAL CONFERENCE ON FAITH AND SERVICE, MARCH, 2006

International Conference on Faith and Service, "Building Bridges through Inter religious Dialogue and Youth Civic Engagement, March 22, Omni Shoreham Hotel, Washington, DC.

www.faithandserviceconference.com

Z-YOUTH SPRING SKI TRIP, UTAH, APRIL, 2006

Z youth spring ski trip, is organized for April 6-9 2006 at Park City Utah, (www.pski.com) Contact Navroz *Gandhi ngandhi@mba2001.hbs.edu*

NAMC AGM, MONTREAL, APRIL, 2006

The North American Mobed Council AGM will be held in Montreal, April 14-15, 2006

Contact Ervad Jehan Bagli, *jbagli@rogers.com*

COUNCIL ON PERSIAN CULTURE 9th CONFERENCE, MAY 2006

"Inter-cultural Exchange and Global Cooperation", May 13, 2005, organized under the auspices of California Zoroastrian Centre Contact Khosro E. Mehrfar www.czc.org

FEZANA AGM, MAY 2006

The 19TH FEZANA AGM will be held May 27-28 2006 in Atlanta, Georgia hosted by Atlanta Zoroastrian Association (AZA). Venue Wingate Inn Atlanta/BuckHead, All member Association representatives and committee chairs are encouraged to attend. Contact Rita Engineer, Secretary, *ritaengineer@yahoo.com* Tel 561-487-4343

WORLD ENVIRONMENT DAY, JUNE, 2006

Celebrate World Environment Day, June 5th, and give an human face to environmental issues, and be pivotal to changing attitudes.

www.unep.org/wed/2006/english/index.asp

TENTH ZARATHUSHTI GAMES JULY, 2006

The Tenth Zarathushti Games will be held July1-4 2006, Los Angeles, CA, Marymount University

For more information Zoroastrian Sports Committee Niaz Kasravi <http://zathletics.com> www.fezana.org.csc

CONFERENCE AT OXFORD 2006

The Centenary Conference on Iranian Constitutional Revolution will be held July 30-August 2, 2006 at Oxford University. Contact Heritage Foundation, London, Tel 44-20-7499 9293, *info@iranheritage.org*

CONFERENCE AT SOAS, AUGUST, 2006

The Sixth Biennial Conference on Iranian Studies, organized by the International Society for Iranian Studies, Iran Heritage Foundation and London Middle East Institute, Will be held SOAS, London, August 3-5 2006 . Tel 44 20 7499 9293, *info@iranheritage.org*, www.iranheritge.org/sixthbiennial

CONFERENCE IN KYOTO, AUGUST 2006

Religions for Peace will be hosting the VIII World Assembly in Kyoto, Japan, August 26-29, 2006, "Confronting Violence & Advancing Shared Security," preceded by a Youth Assembly and a Women's Assembly, with over 500 senior religious leaders from across the globe and all faith traditions. Contact Ms. Donika Dimovska assembly@wcrp.org.

CONFERENCE ON WORLD'S RELIGIONS, MONTREAL, SEPTEMBER 2006

Global Conference on World's Religions after 911 will be held in Montreal, Palais du Congrès. September 11-15 2006

www.WorldsReligionsAfter911.com

GLOBAL CONFERENCE ON RELIGIONS, ALBERTA, OCTOBER 2006

Global Conference on Building World peace: The Role of Religions and Human Rights" will be held at the University of Alberta , October 20-22 2006.

www.Canada.com/edmontonjournal/news/story

WZCC AGM, JANUARY 2007

WZCC AGM will be held January 5-7 2007 in Khandala or Lonawala, India Contact www.wzcc.net

NORTH AMERICAN CONGRESS, TORONTO, JULY 2007

The XIV North American Zoroastrian Congress will be held in Toronto, July 1-4 2007, hosted by the Zoroastrian Society of Ontario. Contact *sam.vesuna@sympatico.ca*

FIFTH ZARATHUSHTI UNITY CUP SOCCER, SEPTEMBER 2007

The Fifth Soccer Tournament will be held on Labor Day weekend 2007. Contact *zsc@fezana.org*

WORLD YOUTH CONGRESS, AUSTRALIA, DECEMBER 2007

The Fourth World Zoroastrian Youth Congress "Back to the Future" will be held at the University of Ballarat, Victoria, Australia, December 27, 2007 to January 3, 2008 Contact Shiraz Mistry, at *Smileysjm@optusnet.com.au*

WORLD CONGRESS, DUBAI 2009

9th World Zoroastrian Congress "Unity through the sands of times" to be held in Dubai, Decmber 28-31 2009. Contact *meher_bhesania@hotmail.com*



Zarathushti Youth Scholars of 2005

By Dolly Dastoor, Ph.D

Chair, FEZANA Academic Scholarship Program

What advances a community is not so much to prop up its weakest and most helpless members,
but to lift up the best and most gifted, so as to make them of greatest service to the community

J.N. Tata

The vitality of a nation depends upon a well-educated citizenry. Recognizing that education is a personal achievement gained through opportunity and an individual's desire to succeed, and keeping in mind that an investment in our youth is an investment in the future Zarathushti community, FEZANA started the Academic Scholarship Fund in 1999. The FEZANA Academic Scholarship Program is committed to providing financial resources to its young citizens, offering several scholarships, including those endowed by Dr. Jerry and Celeste Kheradi and from Dr. Behram and Silloo Kapadia, both in memory of their parents.

Since 1999, the program has received 120 applications and awarded 38 scholarships. The demand for scholarships and need for assistance has grown exponentially since the fund was established. Reading through the biodata of the scholarship winners, one realizes that these students are not only gifted academically, but display a social conscience espousing different and difficult issues of social justice and a spirit of volunteerism as well -- all ingredients for making great leaders for tomorrow.

MEHRABAN AND MORVORID KHERADI ENDOWMENT SCHOLARSHIP THE FEZANA SCHOLAR 2005-2006



presenting the Fezana Scholar
Award to Shirin Cama

The Kheradi Endowment Scholarship for graduate students based on
**ACADEMIC EXCELLENCE AND OVERALL CONTRIBUTION TO THE ZARATHUSHTI AND
NON-ZARATHUSHTI COMMUNITY**

Shireen Cama, Harvard Medical School, Harvard University, Cambridge, Mass. (M.D. and a Master's in Public Health). Born in Pittsburgh, Pa., Shireen was valedictorian of her high school class and graduated with honors from Yale University in 2004 with a degree in economics. At Yale, Shireen spent much of her



time working in New Haven public schools as an elementary school tutor and a community health educator, as well as serving on the boards of both the South Asian Students Association and the Persian Students Association. Shireen has spent time developing health education and HIV/AIDS prevention curriculum for a women's cooperative in rural India, and has written material on disaster relief strategies in rural communities for the World Bank on behalf of the Self Employed Women's Association (SEWA). She was chosen for the Emerson National Hunger Fellowship, a highly selective program that trains future leaders in the fight against hunger, and worked at anti-hunger community based and policy based

organizations in New York City and Washington, D.C. Shireen organized the Zarathushti youth team for the Annual Interfaith Days of Service and is a member of FEZANA's UN-NGO delegation.

Well grounded in health economics and health policy, Shireen will make a fine physician and advocate for her patients, as she is "dedicated to working with disadvantaged and disease burdened communities both in the U.S. and in the developing world."

Vision for the Z community:

"As Zarathushtis, we are free to think for ourselves, shape our own identities, and then bear the consequences (good and bad) of what may follow. Regardless of how we chose to exercise this right, the Zarathushti faith clearly and uniquely emphasizes a spiritual, moral, and active commitment to justice and bestows upon us a responsibility to uphold this ideal. This scholarship will help fund a medical education that will help me explore and shape both my professional identity and my spiritual duty, by enabling me to care for the sick and empower the impoverished. I feel blessed to have the support of the Zarathushti community as I work toward this goal".

FEZANA SCHOLARS

The FEZANA scholarships are awarded to graduate and undergraduate students judged with their peers based on a combination of merit, need, extracurricular activities, and community service



Jamsheed Desai , Queen's University, Ontario, Canada (Doctor of Medicine). Born on July 28, 1980, Bombay, India, to Pils and Ardehvira Desai , Jamsheed attended St. Mary's High school from 1985 to 1995. He immigrated to Vancouver in 1997, and earned a Bachelors of Science degree in Cell Biology and Genetics from the University of British Columbia in 2003, where he was on the Dean's list for all three years. He is the recipient of the Entrance Scholarship for Medicine and the Dr. M. Gerald Lynch Award in Medicine 2004-05. from Queen's University

In preparation for his medical career, Jamsheed volunteered for a leprosy clinic in Bombay, now called Mumbai, and at the Ruby Hall Hospital in Pune. In Canada, he has been working on a testing device for patients with myasthenia gravis, which will serve as a marker for clinical deterioration in patients. Jamsheed plays intramural volleyball,

sings with a band, and acts in medical class skits. He is the director and founder of the Cancer Association for Research and Education (CARE), which raises awareness of cancer-related issues among young people in Canada.

Vision for the community: "As we move forward in this new millennium, we must ensure that we do not lose sight of what has made our community strong: our philanthropic nature and our sense of a united community. Education provides the youth with an opportunity to succeed in life; as a community, we must ensure that we devote significant funds and efforts towards securing a strong education for Zarathushti children from all backgrounds. I would like to see the creation of an endowment fund accessible to all Zarathushtis worldwide that would help to offset the rising costs of education. Providing one Zarathushti from an impoverished background access to a western education could mean the betterment of an entire lineage of Zarathushtis and ultimately strengthen our community. I encourage all Zarathushtis to contribute generously to the best of their abilities to organizations like FEZANA that enable students like me to better our lives and become contributing members of not only our faith, but society as well.



Zenobia Homavazir, University of Toronto, Toronto, Canada (Master of Social Work). Born in Toronto, Zenobia graduated in 2001 from York University with an Honors Degree in Environmental Studies. She later earned a post-graduate Certificate in International Project Management from Humber College, Toronto. During the summers, Zenobia had the opportunity to work and volunteer in Costa Rica, Guyana, and India, which provided her with a little taste of overseas work and tempted her for more.

After graduation, she worked for 6 months in the Maldives, as an intern with the United Nations Development Program, and then went to Nicaragua for two years as a "cooperant" with CUSO, a Canadian social justice organization. She was partnered with a human rights organization and worked with street children, youth gangs, and "garbage pickers" in the municipal garbage dump. These experiences have strengthened her passion and desire to help others and work in the social services sector.

Zenobia has received many awards in recognition of her academic and extra-curricular achievements, including a Governor's Award of Distinction Merit Scholarship, Dean's Honor Roll at her university for three years in a row, the Ralph Fisher Award, the Shastri Indo-Canadian Institute Award, and the Humber College World Vision Award for Humanitarian Assistance. She currently volunteers at a 24-hour crisis line, works part time at a Meals on Wheels program for isolated and home-bound seniors, and is a member of a women's pottery cooperative. Zenobia enjoys many different sports.

Vision for the community: "My vision is based on unity and inclusion, understanding and respect. Our religion and culture is so rich, and yet sometimes we lose the broader vision within all the smaller controversies. In North America, we live in an environment where adaptation and a strong sense of identity are essential to a thriving culture and religion. As a community, we need to be more responsive to change and be innovative as a religious community.

I am extremely grateful and honored to be awarded both the FEZANA scholarship and Fali Chothia Trust Scholarship. I thank the community for the support and encouragement they provide to students through these programs. As a future social worker, I hope to give back to the Zoroastrian community".



Farhad Ardeshirpour-Zartoshti, University of North Carolina at Chapel Hill School of Medicine, Chapel Hill, N.C., (M.D.) Born and raised in New York until age 13, when the family relocated to Raleigh, N.C., Farhad earned his Bachelors degree in biology from University of North Carolina at Chapel Hill. He is a recipient of a NIH Research Training Grant in Otolaryngology/Head and Neck, an American Heart Association Student Research Award, and has published several academic presentations and journal articles in otolaryngology, cardiac surgery, and cardiology. As an undergraduate, he volunteered at an outdoors activity camp for young burn survivors and earned a service grant to start an organization that teaches heart disease prevention to high school students. In 2002, Farhad spent the summer working on a rural Peruvian health care delivery project, which he says changed his perspective on life. The experience of poverty, cultural difference and public health made him aware of human crisis and health disparities.

Farhad has attended several Zoroastrian Congresses and presented at the 7th World Congress in 2000. He plays tennis, racquetball, soccer, table tennis, and backgammon. He is co-president of his medical school class and volunteers at many free medical clinics sponsored by his school.

Vision for the community: "The next decade will be an exciting time in creating new leaders in the Zarathushti community, and I hope to be one of those leaders. I would like to see adult youth directors forming strong relationships with the youth and talking about sensitive matters. We need to apply the use of modern technology to stay in close contact with one another and have Ghambars and other events broadcasted over the internet, allowing those living in areas without Zarathushti services to participate. Our gatherings should go beyond social functions and the routine reciting of prayers. It is more important to learn what the prayers mean and how they apply to everyday life, not just to memorize them. I would like to see energetic Zarathushtis tell stories from their lives, almost sermon-like, which will help illustrate how the teachings of Zarathushtra can guide us in our lives."

Farzad Damania, Oklahoma State University, Oklahoma. (Master of Science, Electrical Engineering). Born in Bombay Farzad graduated from St. Teresa's High School, standing second among the Zoroastrian Community in High School Certificate. He graduated with first class distinction in Electronics and



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Telecommunications from K.J. Somaiya College of Engineering, Mumbai, and was awarded the Ratan Tata, JRD Tata, and FKS Foundations scholarships. On completion of his Masters, he plans to work as a network systems engineer.

Farzad enjoys reading, surfing the internet, cooking, and gardening. In India he was involved in volunteer work with the Navsari Home for the Aged, and the Parekh Dharmasala, both in Mumbai.

Farzad is the recipient of the FEZANA Academic Scholarship, Fali Chothia Charitable Trust Scholarship, and ZAGNY Academic Scholarship plus Loan for the 2005-2006 academic year. These scholarships have given him financial, moral, and mental support to strive hard and achieve his ambition.

Vision for the community: "I see myself in a good position in society. My education in India and USA should make me achieve my goal in life. My community has given a lot to me and, hence, after a decade I should be in a good state to help my community and country in all possible ways that I can. My parents have put in all their efforts to make their only child go abroad and be successful. I hope to make their life better and make them feel proud of their son



Cyrus Havewala, University of Maryland, College Park, Md. (Master of Science, Telecommunications). Born in Bombay, Cyrus graduated with a B.E. in Telecommunications from Mumbai University with a first class distinction, and was the recipient of the Ratan Tata Scholarship. A good public speaker and the chair of the Debating Society, he was involved in the newsletter "Youth Vision" of the Zoroastrian Youth Association of Thane. He has volunteered as fundraiser for the Blind Association, Literacy, and Blood Donation campaigns, and Environment Protection Program

Vision for the community:

"The Zarathushti youth have the zeal and the drive to become successful people and at the same time nurture a strong sense of belonging to the community. There are quite a few religious issues that need to be resolved in the near future and I believe that the youth today have the understanding and the education to make the right choices for the community for the future."

Natasha Singh. Cornell University, Ithaca, N.Y. (Electrical Engineering). Born in Charleston, S.C., Natasha grew up in Pennsylvania, where she received many scholarships and awards, including the Pennsylvania Governor's School of Excellence Award and the Society of Women Engineers High Honors Award. While in high school established the Computer and Internet Technology Club. She is a musician who plays the piano and violin, performing in her high school's orchestra and for senior citizens. She is very involved with ZAPANJ activities, doing 50 hours of community service for the Good Life Emblem (service award) and organizing other activities for the youth. She presented a research paper on Zoroastrian fire temples with colorful posters to the community.



An adventurous person who loves to design and create things, Natasha chose to work toward a degree in electrical engineering, as she is interested in the research and application of virtual reality in the entertainment industry as well as in our daily lives. Computer graphics, animation, and video editing are her passion.

To further explore her interests in electrical engineering via the FSAE (Formula One Society of Automotive Engineers) Cornell Racing team, she and her twin sister (who is also in the same degree program; see below) joined the electrical engineering sub-team to build a special dashboard. The dashboard will serve as an interface to relay maintenance information to the driver and the team. This team of 50 highly motivated undergraduate and graduate engineering students and business students come together to design and build a Formula One-style racecar and compete annually each year in May, in a worldwide competition against 144 other universities.

Vision for the community: "To focus on our younger generations we need to place greater importance and effort into strengthening the foundation of our religion by organizing and conducting frequent nationwide and worldwide youth events. Besides the Zarathushti Olympics, there should also be leadership conferences, community-building workshops, and team-building gatherings. These activities will not only encourage the youth to get involved, but also to build a strong network of Zoroastrians. After finishing my education in engineering, I would like to focus my energy on imparting technology awareness among the youth groups, because technology is the future. As Zoroastrians, we should be the leaders in the technology revolution that is sweeping the world today."



Ninoshka Singh, Cornell University, Ithaca, N.Y. (Electrical and Computer Engineering). Born in Charleston, S.C., Ninoshka attended school in Pennsylvania where she won several awards, including the Pennsylvania Governor's School of Excellence Award, the Society of Women Engineers Recognition Award, the Union League of Philadelphia Good Citizenship Award, and the Good Life Emblem Award from ZAPANJ.

She was a member of the girls soccer and basketball teams in high school, and also participated in Student Council. She played violin and piano for the school orchestra and for seniors groups. She created the ZAPANJ 25th anniversary logo. Ninoshka loves winter sports and creating computer graphics and animation.

At Cornell University, she is a member and one of the Publicity Chairs of the Society of Women Engineers (SWE) in charge of showcasing Corporate Information Sessions, Professional Networking Dinners, Hurricane Katrina Relief Fund effort, Diversity Mentoring, and SWE intramurals, among other things. Like her twin sister, Natasha, who is also at Cornell, Ninoshka is also a member of the Formula One Society of Automotive Engineers (FSAE) Cornell Racing Team.

Vision for the community: My vision for the Zarathushti community is that the younger generations, the new gardeners, must continue to water the seeds of our faith. We must strengthen the roots of the Zarathushti Din because we are rapidly declining in numbers. As Roshan Rivetna noted in her editorial in the FEZANA Journal Winter 2004, "the key is Coming Together....to be connected in the homelands...globally at conferences, across all ages and interests." Currently, my Zarathushti community in Pennsylvania, New Jersey, and Delaware is desperately trying to raise funds to build a prayer hall through ZACUCE (Zoroastrian Cultural Center). I believe a prayer hall would serve as a great place of union for all Zoroastrians in the community. After finishing my education -- or earlier, if time allows -- I would like to dedicate myself to raising funds for this cause.

Behzad Dabu, Columbia College, Chicago, Ill. (Bachelor of Fine Arts, Acting). Born in Fitchburg, Mass., Behzad grew up in Liverpool, N.Y., in an artistic family - father Navroz is an architect in Central New York, mother Benaifer performs in community theatre and workshops, and brother Navzad is an avid artist and performer.

A member of National Honors Society, Behzad went to Liverpool High School, where he was an Advanced Honors Student recognized for distinction in music, acting, and academic scholarship. He is a professional actor in Syracuse, N.Y., performing in over 40 productions; he went to Chicago to study acting and theatre on a Presidential Award. A percussionist, holder of a 2nd-degree black belt, Behzad enjoys basketball and weight-training. He would like to become a member of Actor's Equity Association and work as a freelance stage actor across the United States and beyond.



Vision for the community: "I see the future Zarathushti community as the one that recognized our weaknesses and problems, understood the difference between religious principles and mere rituals, embraced the changes, adapted to them and motivated our youth with optimistic outlook and open minded attitudes, encouraging them to achieve excellence to their fullest potentials. We have talent and ambition,

knowledge and academic prowess, and we have the potential to make the Zarathushti faith known as a major world religion".

Kamran Afshari, University of California, Los Angeles, Calif., (Electrical Engineering). Born in Tehran, Iran, Kamran was educated at Firoz Bahram High school in Tehran and then in Vienna, Austria, before coming to California in 2003. He is an active member of the Persian Student Society, and has volunteered as a senior tutor for Math, Physics and Computer Sciences.



Vision for the community: "Being a Zarathushti and having learned about three simple-but deep- concepts of "Good thoughts, Good words, and Good deeds" is what keeps me alive in this aliveness game. Religion for me is just like a lesson and an inspiration, but a lesson is learned only when it's applied. Knowing this fact, I can no longer choose small problems in my life, I should be someone who makes a difference. Being a part of an acknowledged group of students of a Zoroastrian community makes me even more proud of my being, and I would like to appreciate the fact that we are such an empowered unity- a unity that looks at

beings only as beings, without making it mean something. So let's expand on this concept and let's all distinguish the fact that we are who we are, and that's who we choose to be at any moment in life. Receiving this scholarship brings me a sense of unity which accentuates the present day knowledge in our community; and this contributes to my empowerment in this aliveness game of life"

Porus Antia: LEED AP, Arizona State University, College of Architecture and Landscape Architecture (Master of Science in Building Design - Energy Performance and Climate Responsive Architecture). Born in Malaysia, Porus graduated from Birla Institute of Technology, Mesra, in India with a Bachelor of Architecture degree. Porus has represented his university for Swimming in competitions in India and Arizona, winning gold medals for 50 meter and 100 meter freestyle races. He has volunteered his services cleaning prayer hall and agiaris in Jamshedpur.



Vision for the Community: As a Zarathushti, and one who has seen both the Indian and the American Zarathushti communities, I hope to be able to play an active role in the building of a unifying community that crosses all geographic boundaries. A larger, more educated, and more wide-spread Zarathushti faith would be better recognized and at the forefront of change and progress. I also hope to be able to do for the youth of our communities what the elders have done for us".

Freya Motafram, University of Michigan (undergraduate Business) Freya 19, is currently a freshman at the University of Michigan, where she serves as president of her residence hall. She hopes to gain admittance to the University's School of Business and pursue a career in finance, consulting, or law. Freya graduated with honors in the top 3 percent of her class from Brookfield Central High School in Brookfield, Wisconsin, and had the distinction of addressing her graduating class at Senior Honors Night. Freya founded the Political Society at her school, and served on the Executive Board of the Student Council. She was an award-winning member of the dance team, and played the clarinet for the school's Wind Ensemble. In 2004 and 2005 she served as an intern in the office of United States Senator Russ Feingold.



Vision for the community: "Our religion has had such a major impact on my life. I truly believe that it has strengthened my conscience and helped me to appreciate diversity. In the decade to come, I want nothing more than to see the Zarathushti Deen thrive, just as it did centuries ago. However, we cannot move towards the future if we ignore our identity and numbers. Thus, to get to this point, the community must develop self-awareness and acceptance. And, when we develop these two qualities, we have nothing to lose and the world to gain."

FALI CHOTHIA CHARITABLE TRUST

The Fali Chothia Charitable Trust was established in 1988 by the Zoroastrian Association of Metropolitan Washington, Inc. (ZAMWI), and provides scholarships and no-interest loans annually to Zoroastrian students in the United States and Canada, usually at the graduate level, based on financial need, educational level, achievements, and participation in Zarathushti/community service. A committee of three members designated by the ZAMWI Board of Trustees administers the Trust.

Mr Fali Chothia was born in Bombay in 1917. He studied at the graduate level at the University of London, Harvard University in Cambridge, Massachusetts, and The University of Queensland, Australia. On his return to India, he established the first vocational guidance bureau in Maharashtra State; he later worked for U.N.E.S.C.O in Nigeria and for the I.L.O in Malaysia. He died in 1987.

Mr. Chothia took keen interest in the well being of the Zoroastrian community and the education of its youth. This Trust was established to reflect that interest. Originally, the Trust was supported entirely by donations from North American Zarathushtis. In 2002, to demonstrate solidarity and trust between organizations while serving community causes, the United States US Chapter of the World Zoroastrian Organization joined the Scholarship Program by adding a 50 percent bonus to every scholarship awarded by the Trust.

Applications are accepted during the summer months, and forms are available for download at <http://www.zamwi.org/About/2001FCCT.pdf>.



CHOTHIA Scholars



Tara Master, (University of Illinois in Rockford, (Doctor of Medicine). Born in Atkinson, New Hampshire, Tara has an undergraduate degree in Business Administration and Finance from Boston University in Massachusetts, where she was a member of the Golden Key National Honor Society and the Beta Gamma Sigma Business Honor Society. She chose to study medicine because she wanted a career that would allow her to work with people, as opposed to numbers. In her first year of studying medicine, she was the recipient of the Andrew and Hortense Call Barr Award for Women in Medicine. She is a member of the Pediatrics Interest Group, OB/GYN interest group, and Student Physicians for Social Responsibility, and participates in University Student Government.

Vision for the Community: "Although I am not positive what specialty I will choose, I hope to move back to the East Coast and practice in an Urban community. I

greatly appreciate the assistance from this scholarship, and will use it to continue my medical education."

Amy Suntoke. Carnegie Mellon University, Pittsburgh, Pennsylvania in Ethics, History, and Public Policy). Born in California, Amy completed her high school education in Guilford, Connecticut. Her main hobby is playing the cello, and she performs with several orchestras. She has won several awards for her music, as well as an academic scholarship from the town of Guilford. She was on the high honor roll in high school, and was heavily involved in Ineract, a club that focuses on volunteer work such food drives, fixing houses for the less fortunate, and organizing senior citizen events.

Vision for the community: "Having this scholarship has been very important to me because I think it represents a validation of my efforts and attainments to date. When such validation comes from people experienced in judging the potential of young students, it is particularly gratifying. Arriving at my choice of a



major was a long drawn-out and difficult decision. Some may argue that one humble individual cannot change the world. But we have only to look at people like Rosa Parks or Thurgood Marshall to realize how great an impact an individual driven by a mighty purpose can make. In my own humble sphere, beginning with the small town I live in, I think I can do something meaningful. A journey of a thousand miles begins with a single step and if we all took just one step, the world would be a significantly better place."



Arnaz Sigantporia, De Paul University, Chicago (Masters in International Studies, Economic Development and Policy). Arnaz intends to work with international organizations on human rights issues and on projects focused towards social and economic transformation. She has gained much practical experience through internships with nonprofits, social service organizations, as well as labor unions. Born in Bombay, Arnaz graduated from Government Law College. She went on to earn her Bachelor's degree from Beloit College in Wisconsin, receiving scholarships for Academic excellence as well as Honors in International Relations and as the best speaker in the National Moot Court Competition. While still in school, she conducted workshops on effective communication, theatre, and elocution for the Dadar Parsi Youth Organization (DPY) in Mumbai, and participated in the panel at Beloit College on diasporas

of the world and spoke about the Zarathushti religion.

Vision for the community: "In the next decade, I envision the Zarathushti community being an integral part of the society. With so many youths attaining diverse professions such as web designers, investment analysts, and consultants, the role of the Zarathushti community would be much stronger beyond the bounds of just successful doctors or lawyers. The Fali Chothia scholarship isn't just a financial contribution to my education but also an indication of a firm belief in my abilities and success by the community".

Natasha Driver, University of Toronto, Canada, (Master in Epidemiology). Natasha was born and raised Toronto, Canada. Her hobbies include learning new languages, creating natural cosmetics, vegan cooking and baking, weight-lifting, socio-cultural anthropology, and volunteer work. Currently, Natasha is a volunteer at a community health center and, in the past, she has volunteered at hospitals and , senior citizen homes and co-founded an international, social-justice group while still an undergraduate at the University of Toronto. After earning her Bachelor's degree in life physical and social sciences, for which she was invited to become be a member of the International Golden Key Honours society, she decided to compliment her formal education with *real word* experiences by volunteering in Vietnam for various health and social service agencies. These experiences led to an interest in research, which already has been published, dealing with marginalized people and the impact public policies have on their health. With a master degree in epidemiology she hopes to assess the community health status and the appropriate delivery of services especially in international refugee camps.



Vision for the community. Natasha's vision for the Zarathushti community is to improve social interaction between members who have different cultural and ideological practices about the Zarathushti Din. Such interaction would better foster understanding and respect for any differences which produce divisiveness and, more importantly, highlight the common threads between different approaches to Zarathushti deen which could be used to improve the strength of the community. More important than financial support, this scholarship represents to her an opportunity to be recognized by the Zarathushti community. Natasha hopes that the community will continue to be successful in inculcating its youth with Zarathushti values so that they will not only be able to deal with the adversity of the world but be able to improve the lives of others.

Sherzade Khambatta, Des Moines Univesity, Iowa, (Osteopathic Medicine). Born in Bombay, Sherzade earned a Bachelor's degree in Alternative Medicine from Mumbai, and a Masters in Healthcare Administration from the



University of North Carolina at Chapel Hill. After she earns her medical degree, she hopes to complete a residency in Internal Medicine and a fellowship in Cardiology. This year she received a Scholarship Award from her university for Outstanding Student Achievement, as well as a research scholarship; she has also received scholarships from the World Zoroastrian Organization and the Bombay Parsi Panchayat.

In addition to being active in several organizations on campus serving as secretary to the Internal Medicine club, and being a member of the Oncology honor society and the American College of Osteopathic Family Physicians, Sherezade enjoys reading and cooking, experimenting with Paris recipes passed down to her by her grandmother and mother.

Vision for the community: "The dynamics of the Zarathushti community are changing, and our numbers are now dispersed all over the world. I believe that if our children are taught how privileged we are to be born Zarathushtis and learn the true meaning of actually practicing the religion, we will maintain our identity and enrich the land we have chosen to live in".

An Annual Lecture to honor the legacy of Mahatma Gandhi and Dr Martin Luther King Jr will be sponsored by the Indian Council for Cultural Relations, and will be delivered by prominent people alternatively from India and the United States.

This was announced on January 14, 2006 by **Ronen Sen, Ambassador of India** to the United States, at the reception to commemorate the 77th birth anniversary and legacy of Dr Martin Luther King Jr. He drew attention to the role played by Mahatma Gandhi, the father of the Indian Nation in inspiring the life and works of Dr King.

Source; www.indianembassy.org

Moobed Faridoon Zardoshty Religion Education Scholarship

FEZANA has established a Religion Education Scholarship fund in memory of Late Moobed Faridoon Zardoshty. We are grateful for the munificence of Zardoshty sisters, Pari, Homayoun, Iran and Farangis and their families for their generous donation to FEZANA in memory of their beloved father to set up this scholarship fund.

The Moobed Faridoon Zardoshty Scholarship(s) is to be awarded to selected Zarathushti individual(s) for higher studies and research in Zarathushti religion at a recognized institution of higher education **anywhere in the world**. Current plans are to award these annual scholarships for a period of five years starting in 2003. An amount has been budgeted for each academic year and may be divided amongst one or more selected individuals. The Religion Education Committee of FEZANA will manage the eligibility and selection of awards. Awardees will be required to agree to allow FEZANA and/or the Zarathushti community to receive a tangible benefit from their study and/or research.

All interested Zarathushti individuals can request an application for scholarship from:

Chair of FEZANA Religion Education Committee, Kayomars P. Mehta, 6943 Fieldstone Drive, Burr Ridge, IL 60527, USA. Email: kayomehta@aol.com, Tel: 630-654-8828.

Deadline for receiving the completed applications with all attachments is **March 31, 2006**.

For further information, visit FEZANA website www.fezana.org

FEZANA ACADEMIC SCHOLARSHIPS (2006-2007)

FEZANA ACADEMIC SCHOLARSHIPS (2006-2007)

Applications are invited for the

FEZANA ACADEMIC SCHOLARSHIPS

MEHRABAN AND MORVORID KHERADI (MMK) ENDOWMENT SCHOLARSHIP

FOR ACADEMIC EXCELLENCE - THE FEZANA SCHOLAR

BANOOBAI AND MANECKSHAW KAPADIA (BMK) ENDOWMENT SCHOLARSHIP

All scholarships are open to Zarathushti applicants who have obtained admission for attendance at institutions of higher learning (accredited degree-granting colleges or universities) in USA or Canada.

Scholarships: Scholarships for the academic year 2006-2007 will be awarded in September 2006.

Eligibility: Applicants must complete the application form and provide documentation for: (1) proof of USA or Canada citizenship. (For non-citizens a minimum of one year or two semesters residency in USA or Canadian academic institution is required), (2) past academic records and accomplishments (attach documentation of the past four years only), (3) program of study, (4) annual financial need including assistance already pledged by other funds, charitable institutions or the institution of choice; (5) other financial assistance available from family and friends, (6) community service including contributions to Zarathushti functions and organization, (7) three reference letters

Award Criteria: Applicants will be evaluated and judged on academic accomplishments, financial need, answers to essay questions, extra-curricular activities, community service and general impression from the application form

The Mehraban and Morvorid Kheradi Endowment Scholarship of \$5000 will be awarded to a post graduate student (masters degree and above) for academic excellence

The Banoobai and Maneckshaw Kapadia Endowment Scholarship of \$1000 will be awarded for undergraduate studies to a student with good academic standing who demonstrates financial need.

Application: Application forms are available from the FEZANA website at www.fezana.org or from (dollydastoor@sympatico.ca) Completed forms should be post-marked **August 1, 2006 to**

**DOLLY DASTOOR Ph.D, Chair, FEZANA Academic Scholarship Program,
3765, Malo, Brossard, Quebec Canada J4Y 1B4**

Rustam Guiv Foundation

announces a writing contest on

“What I have learned from the Gathas”

Rules: Participant's age should be between 15 - 30 years; Essays should not exceed two pages; Essays can be in English or Persian; Enclose a brief biography of the writer, not to exceed half a page.

Deadline: September 1, 2006.

Prize: The participant who receives the highest score from the judges, will be awarded \$1,000.

Mail the essays to: Rustam Guiv Foundation, c/o Daryoush Jahanian, MD, 1835 N. 78th Place
Kansas City, Kansas 66112

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Keyannejad-Kapadia Zoroastrian Scholarship Fund

The Triangle Education Foundation is pleased to announce it is receiving applications for the Keyannejad-Kapadia Zoroastrian Scholarship Fund (endowed by Mr. Homi Kapadia and his sister Mrs. Mahrokh Keyannejad) . The scholarships generated by this fund may be used for undergraduate or graduate study in an accredited university in the USA.

To qualify for an award, the applicant **must be a member of Triangle Fraternity**, have at least a 3.0 cumulative grade point average (out of 4.0) and be enrolled in an engineering curriculum. Additionally, priority will be given to candidates who are:

- 1 Enrolled at Michigan State University.
- 1 Not citizens or Permanent Residents (Green Card) of the USA. However, applications from US citizens will also be entertained.
- 1 Of the Zoroastrian religion.

Triangle Fraternity was founded at the University of Illinois in 1907 and is recognized as the social fraternity for students majoring in engineering, architecture or the sciences. Triangle Fraternity is:

Serious About Scholarship | Sets and Demonstrates High Standards | Celebrates Achievement

For information about the scholarships and the application process, please contact:

Triangle Fraternity National Headquarters, 120 S. Center Street, Plainfield, IN 46168

Tel: (317) 837-9641 | fax: (317) 837-9642 | www.Triangle.org/TEF

FEZANA

EXCELLENCE IN SPORTS SCHOLARSHIP

**FEZANA HAS LAUNCHED THE SPORTS
SPONSORSHIP FUND TO SUPPORT
ZARATHUSHTIS OF NORTH AMERICA WHO
SHOW EXCELLENCE IN SPORTS.**

Please lend your valuable support by making your
check payable to

FEZANA

(with a footnote- Sports Scholarship Fund)

Mail to:

Mr Rashid Mehin, FEZANA Treasurer

583, Beverly Place, San Marcos ,
CA 92078, USA

Performing & Creative Arts Scholarship

The FEZANA-ZYNA **Performing & Creative Arts Scholarship (P&CAS) Committee** is pleased to announce the P&CAS scholarship. It provides financial support for performing art forms like music, drama, dance, etc. or creative art forms like literature, poetry, fine arts, sculpture and painting.

Application form for 2006, is available at www.fezana.org, or from your local association.

Deadline. Send completed applications by **March 31, 2006** to: Sherazade Mehta, 5400 Preston Oaks Road, Apt. 3048, Dallas, TX 75254, tel: 972-385-4847.

Donations towards this fund are welcome. Please make checks payable to FEZANA, with a footnote "For P&CAS Fund."

P&CAS Committee: Anahita Sidhwa (afsidhwa@dcccd.edu), Sherazade Mehta (sherazadem@yahoo.com) and Negin Sharyari (nsharyari@aol.com).

The ZAC Student Scholarship

The Zoroastrian Association of Metropolitan Chicago is proud to announce a call for applications for their yearly scholarship. All full-time, Zarathusti students who are currently studying or planning to study at institutions of higher learning are encouraged to apply. Applicants will be evaluated on merit, community involvement and financial need.

Applications must be received by July 1, 2006.

Please visit the ZAC website at "zac-chicago.org" for more information or e-mail us at crivetna@hotmail.com.

A NEW SCHOLARSHIP IS BORN

At the 2005 FEZANA AGM an appeal was made for additional funding from the community. To provide stability of funding independent of the approval of budget at the AGM, the Academic Scholarship Program Committee proposed that if 100 people made a one time donation of \$1000 then we can have a corpus of \$100,000. This \$100,000 will allow FEZANA to award scholarships worth \$20,000 each year for the next 5 years.

In response to our appeal Drs Behram and Silloo Kapadia of Pittsburgh have endowed a \$25,000 scholarship for undergraduate students based on academic standing and need. The first scholarship will be awarded in September 2006.

Behram Kapadia Family Profile

Behram was born and raised in Mumbai, and completed his undergraduate education in Mechanical Engineering with Honours at the University of Mumbai. He came to the U.S. in 1958 for graduate studies at MIT, where he received his MS and ScD degrees in Metallurgy. After a productive career in research in the steel industry, he has served for the last 15 years as a metallurgical consultant to several industrial organizations and as an expert witness in legal cases dealing with product liability. He and his wife Silloo reside in Franklin Park near Pittsburgh. Silloo has had a distinguished career in the medical profession, and recently retired as Professor of Pathology and Director of Surgical Pathology from the Hershey Medical Center in Hershey, PA. They have three grown-up children. Maneck, the eldest is a software engineer, Shernaaz is doing a Fellowship in Immunology/Allergy at the Children's Hospital of Pittsburgh, and Homi is practicing Emergency Medicine in Denver, Colorado (a location he chose for its natural scenic beauty). Behram and Silloo are active in the Zoroastrian Association of Pennsylvania (ZAPA), of which Behram was the President from 1995 through 1998.



The Banoobai and Maneckshaw Kapadia Endowment Scholarship

It gives the Kapadia family great joy and satisfaction to create an endowment fund for a new academic scholarship to be offered annually by FEZANA starting this year. The scholarship will be awarded for undergraduate studies in USA or Canada to a Zarathushti student with good academic standing who demonstrates financial need. The endowment fund is a gift to the Zarathushti community in the loving memory of Banoobai and Maneckshaw Kapadia from their four children and their families. Education is of vital importance in today's world and we consider ourselves fortunate to be able to contribute in a modest way to this worthy cause.

Both our parents had limited opportunities for education in their own lives and, as a consequence, they were not able to achieve the full potential

of their natural talents and abilities. Partly because of that, they strived to provide the fullest education opportunities for their children, and instilled in us an awareness of the value and benefits of a good education. They achieved that goal by hard work in managing a family business and endured countless personal sacrifices. Our parents also had a firm belief in helping others in need and we have been blessed with the same sense of generosity and goodwill. The scholarship fund is a collective expression of our gratitude to our parents in a way that would perpetuate their vision and generosity.



The scholarship amount of \$1000 will be provided annually from the interest generated from the endowment fund. It is our hope that additional contributions will increase the amount of the endowment so that larger scholarship grants can be awarded in future years. Charity for the promotion of education is one of the fundamental precepts of the Zarathushti faith.

On behalf of the Kapadia family,

Silloo and Behram Kapadia

SCHOLARSHIPS AVAILABLE

A list of miscellaneous scholarships is given below:

● **FEZANA Scholarships** and **Mehraban & Morvord Kheradi Endowment Scholarship – FEZANA Scholar, and Bannobai and Maneckshaw Kapadia Edowment Scholarship** for students at institutions of higher learning in USA/Canada. Dr. Dolly Dastoor, dollydastoor@sympatico.ca, tel: 450-656-2036, www.fezana.org.

● **Moobed Faridoon Zardoshty Religion Education Scholarships** for higher studies/research in Zarathushti religion at an institution of higher education anywhere in the world. Kayomarsh P. Mehta, kayomehta@aol.com, tel: 630-654-8828, www.fezana.org.

● **Fali Chothia Charitable Trust** scholarships for students in NA universities. ferozafitch@lexicongraphics.net, tel: 301-564-3726, www.zamwi.org/about/2001FCCT.pdf

● **ZAC (Zoroastrian Association of Metropolitan Chicago) loans/scholarships** for study in USA & Canada. ZACscholarships@yahoo.com, www.zac-chicago.org.

● **ZSBC (Zoroastrian Society of British Columbia)** awards scholarships to its members seeking admission to a university. Homi Italia, (604) 438-2076, www.zsbc.org.

● **Performing & Creative Arts Scholarship** offered by FEZANA/ZYNA. Application form is on www.fezana.org. Anahita Sidhwa, afsidhwa@dccc.edu.

● **Paul and Daisy Soros Fellowships** support graduate education for immigrants and children of immigrants. www.pdsoros.org.

● **Houtan Scholarship Foundation** offers a scholarship of \$2,500 per semester for studies in Iranian language and culture. Visit www.houtan.org.

● **Indo American Community Foundation** offers scholarships of \$3,000 per year to Indian Americans. Visit www.upakar.org.

● **Individual Advanced Research Opportunities (IARO)** scholarships, for research in Eastern Europe and Central Asia (Tajikistan). www.irex.org/programs/iaro. Also visit www.irex.org/programs/roberts for study grants in Iran.

● **Institute of International Education's** Scholar Rescue Fund offers fellowships to scholars from any country and in any discipline, whose life, security or work is threatened in their home regions. Visit www.iie.org/SRF. Email: SRF@iie.org.

● **Harvard's Pluralism Project** offers research grants. staff@pluralism.org, or www.pluralism.org/research/student_grant.php. For summer internships, visit www.pluralism.org/resources/calendar/summer_internships.php

● **National Science Foundation** offers grants for documenting endangered languages. Visit www.fedgrants.gov/Applicants/NSF/OIRM/HQ/04-605/Grant.html.

● **Gates Millenium Scholars Program** offers awards for science studies. Visit www.gatesfoundation.org/Education/Scholarships/Announcements/Announce-040607.htm.

● Global Environment Facility of the **World Bank** and **YES**, offers fellowships for entrepreneurs in field of renewable energy. Visit http://www.projects.takingitglobal.org/

● Scholarships for **Commonwealth citizens**. www.csfponline.org/hostcountries/uk/

● **Royal Society scholarships** in science. www.royalsoc.ac.uk/funding/

● **Marshall scholarships** for Americans in UK. www.marshallscholarship.org.

● **Fulbright exchange programs**. Visit www.fulbrightexchanges.org/base/grant.asp.

● **UNESCO** 'Information for All,' an international information society initiative offers funding for information literacy projects. www.portal.unesco.org/ci/en/

● **Indicorps fellowships** for a one-year public service program in India. www.indicorps.org. Email: info@indicorps.org, or contact 2004 Indicorps scholar roshnikasad@yahoo.com.

● **Canadian Subsidy Directory** contains 3100 listings of government grants and loans, including foundations and associations. \$69.95. Call 450-224-9275.

● **Boren Scholarships** and **Graduate Fellowships**. http://nsep.aed.org.

● **Jacob E. Javits Fellowships**. Undergrads or first year of graduate study. Includes social sciences, arts, humanities. www.ed.gov/programs/jacobjavits/index.html.

● **Gates Cambridge Scholarship**. All countries (except UK) eligible. www.gates.scholarships.cam.ac.uk.

● **Harry S. Truman Scholarship** Foundation. Graduate funding for career in government or public service. www.truman.gov.

Keyannejad-Kapadia Zoroastrian Scholarship Fund (endowed by Homi Kapadia and Mahkrokh Keyannejad) for a member of Triangle Fraternity. www.Triangle.org/TEF. [See ad in this section].

● **Rotary Scholarships**, to citizens of all countries where there are Rotary Clubs. Rotary ambassadorial Scholarships are at: www.rotary.org/foundation/educational/amb_scho/rotarian/award/avail.html.

● **Goldwater Scholarships** for sophomores and juniors, for mathematics, natural science, engineering. www.act.org/goldwater.

● A list of **trusts/organizations in India**, which support postgraduate studies abroad is given in Parsiana, December 2001. Contact Parsiana@vsnl.net.

● Scholarships **mainly for students in India**. http://educationsupport.nic.in/allscholarship.asp?allsch=Yes.

● **Engineering Scholarship by Northrop Grumman of \$10,000 to student in Maryland, Baltimore and Illinois**. www.es.northropgrumman.com

**Harvard University joins Princeton University
in eliminating tuition fees for honour students
that have a family income below \$40,000.**

No tuition and no student loans.

Visit Harvard's Financial Aid Website
www.fao.fas.harvard.edu

Tel (617) 495-1581

North American Zarathushti Youth Congresses

It is a NEXUS that keep our young generation in tune with each other building a common bond that provides for a stronger worldwide community

Sherazade Mistry

I have been very fortunate to attend many Zarathushti Congresses around the globe, since my teenage years due greatly to the encouragement and support of my parents.

The article focuses on Youth Congresses and what they have meant to me personally. The Congresses I have had the opportunity to attend were held in: Vancouver, 1991; Chicago 1993; Stanford (San Francisco) 1995; Montreal 1999; Toronto 2003; Miami 2005; and the World: Los Angeles 1992 and Pune, India 2003.

As the name implies, Congresses are occasions that enable us to congregate. We come together from many parts of the world to express solidarity, connectedness, mutual understanding, friendship and togetherness; what we otherwise refer to as ... HAMAZORI.

This coming together of young individuals has a common thread that binds us to our Zarathushti religion. This is our opportunity to gain insight into our ancient

Youth Congresses of North America

Vancouver	1991
Chicago	1993
Stanford	1995
Montreal	1999
Toronto	2003
Miami	2005

World Youth Congress

Los Angeles	1992
London	1997
Pune	2003

and glorious faith that brings about the religious perspective of Congresses, necessitating the lectures, workshops, panel discussions etc. on some aspect or topic of our faith. This also flows into the realm of history, culture, and tradition including our unique way of life, based upon the spiritual and ethical structure of our religion.

The important task for the young generation participating is to achieve all this in the company of those from the same generation. This minimizes our inhibitions, enabling us to be more open for candid and forthright discussions. This also helps new participants to feel comfortable to get involved in the company of those more or less from the same age group.

Since most of our parents were brought up in the company of many Zarathushtis around them, my generation in the diaspora may not have had such opportunity. Some of us were not fortunate enough to grow up around a few or even any contemporary Zarathushtis around where we live. Hence, these

Sherazade Firdosh Mehta born in North York, Ontario, but grew up in Edmonton, Alberta. She has BA from University of British Columbia and a BA in Elementary Education from University of Alberta. In 1998 she earned her Association Montessori Internationale (AMI) Elementary Diploma from the Washington Montessori Institute and since then has been teaching Montessori Elementary school in Langley, BC, Boston and Dallas.



Sherazade was a 3 year President of ZAGBA, one of the three co-chairs of ZYNA and presently is co-chair of FEZANA's Performing and Creative Arts Scholarship committee. She initiated and taught religious classes to children in ZAGBA and will teach religions classes for ZANT in Dallas.

Sherazade is the recipient of the 2002 FEZANA Outstanding Young Zarathushti Award and has received trophies for her work in ZYNA.



Group in traditional dress

Congresses play a vital role in our lives to keep us exposed to other members of our community who are in our age group. This at times lead to lasting bonds of friendship, and in some cases, even matrimony. This brings about the need for Congresses to include social activities that enable the youth to participate in music, dance, discussion, cuisine and merriment in an environment conducive to the needs of our own generation.

I have also had the opportunity to participate in organizing Congresses, at various levels, national and international. This has contributed to my development as an individual, made me aware and cognizant of the needs of the community and my overall outlook as a Zarathushti. In my experience I have noticed that at the North American gatherings the organizers have paid attention to the participation of youth as organizers, speakers, session chairs, and moderators at a Congress; but this has not been my observation at the international level. It would be important for planners of future World Youth Congresses to encourage and utilize the talents and skills of young Zarathushtis with minimal inclusion of those above the specified age for attendance at the Youth Congress.

To sum it up, I feel a Youth Congress is neither a social gathering for fun and frolic, nor a serious course in comparative religion, or for that matter just a gathering of minds for idle discussions and arguments. It is much more than that. It is a NEXUS that keep our young generation in tune with each other building a common bond that provides for a stronger worldwide community.



Hopes run high for a New Centre In Dallas The community is excited and optimistic to have a Dar-e-Mehr

The Zoroastrian Association of North Texas (ZANT), established in 1989, has an offer of a 12,000 square feet two storey structure on 2 acres of land of a church facility in Dallas, Texas, under a 45-day non-binding contract for \$975,000 subject to due diligence adjustments. It is centrally located and suitable for a community center and a Dar-e-Mehr for the growing Zarathushti community in the North Texas area of about 150 families, 120 of which are children and youth

Currently the association has total available funds of \$505,000 for the center, and the capital campaign is in progress. "We are very encouraged by the results of our campaign so far, and feel optimistic about raising a majority of the required amount from community members in our area. As we continue to solicit funds from families in our area, we are taking the liberty of simultaneously presenting our situation to you with a request for your support to help us raise sufficient funds to purchase this facility

Our Board, Building and Fund Raising committees and community members are working diligently to make this center a reality".

Please contact Behram Irani (972) 867-0509, Jamshed Rivetna (214) 316-9677, or Kali Buhariwalla (972) 691- 5327. Visit www.zant.org for pictures of the facility and other information.

Zoroastrian Association of Northern Texas, would like to welcome and host the 2007 Fezana AGM in their new ZANT home in Dallas.



BACK TO THE FUTURE

Learning today from yesterday to make a better tomorrow

Join the Aussie Experience!

In keeping with our theme, "Back to the Future", I fell back on the knowledge and experiences of three previous World Zoroastrian Congresses that I had the good fortune to attend, making me at present the only Australian Zoroastrian Youth to have done so. These events are a combination of like-minded people coming together from around the globe to learn from fellow Zarathushtis as well as to socialise and have fun with them.

Our motto of **Preserve, Practice, Perpetuate** emphasizes our intention to excel by "going for the gold" in every way. This gives our tentative timetable a happy blend of promoting unity within the community and providing exemplary leadership of taking us onward to a grand tomorrow.

The 2nd World Zarathushti Youth Congress held in July 1997, in London was a great event. It was my first look at how a Zarathushti Congress could attract so many people from around the World. I had a wonderful time as the organisers worked extremely hard to create a good mix of social outings around London and allow us time for many religious lectures and workshops. When I called my parents I recall being excited seeing so many Zarathushti youth under one roof before! I was extremely well received by all. During my stage debut, I spoke about how easy it was to be a "Zarathushti Down Under" that made me a lot of friends and I am happy to say that those friendships are still continuing to this day! We wish to provide a similar positive experience of making friends forever for all our far-flung Zarathushti youth via "The Aussie Experience" at the 4th World Zarathushti Youth Congress in December 2007.

The 3rd World Zarathushti Youth Congress was held in December 2003 in Pune, India. The organisers worked tirelessly within a short amount of time to showcase what the Indian Sub-Continent had to offer the Zarathushti youth. I was very impressed by their generosity having the

Shiraz Jimmy Mistry, Chairman, Fourth WZYC2007 young and the old, coming together to promote Zarathushti values and beliefs. The most outstanding event was the fabulous night at the Poonawalla Stud Farm!

In attempts to make these Youth Congresses a truly global affair, the powers that be chose Australia, the land down under as their next venue for the World Zarathushti Youth Congress. And I was delegated the responsibility to lead the team.

The 4TH WORLD ZARATHUSHTI YOUTH CONGRESS will be held in BALLARAT, VICTORIA, AUSTRALIA in December 2007

I had the good fortune to attend the 8th World Zarathushti Congress in London, June 2005, along with two other 4WZYC Executive Team members. Before that in January

2004, I was cordially invited by one of the London Co-Chairs to speak about the upcoming youth Congress in Australia. These two occasions and the help many individuals provided were a perfect opportunity to inform and promote our 4th WZYC 2007.

Initiatives undertaken

Creation of a Yahoo group - Yahoo! Groups website: a global e-mail forum

<http://groups.yahoo.com/group/4wzyc/>

Official 4WZYC website - <http://www.4wzyc.org>

Since the very start, I have been working with my Executive Team to inform as many people about the event as possible. The creation of a Yahoo! Group is one such example to get Zarathushti youth talking about what they want to see, hear and do at 'their' Congress. This global email forum is geared to encourage as many youth across the globe to participate. Program and activity for this event are currently being discussed and debated on the Yahoo! Group and have lead to good ideas to be implemented in the Tentative Timetable for the Congress. This healthy banter and discussion is certainly encouraging and is a precursor of things to come in December 2007.

Another initiative undertaken by the executive is the creation of



an official website, informing prospective delegates of all things related to the Congress. A most recent venture has been the creation of a FAQ (Frequently Asked Questions) guide. This too can be found on the website mentioned above. The FAQ hopes to answer many of the diverse questions about the Congress by trying to cover various aspects of it. We are glad to inform you that wherever we go, people are very enthusiastic about the Congress and are giving us assistance and support for our cause. A most recent example being Sherazade Mehta of Dallas, Texas whose first question to me was "How can I help?" This makes our task an absolute pleasure to perform as people from around the world are instantly volunteering their help even before we ask.

Would you like to help at the next World Zoroastrian Youth Congress?

To make the next Congress the best Congress ever, we seek worldwide volunteers to assist with various tasks and shoulder various responsibilities. Write to me at chairman@4wzyc.org and let me know your strengths (and weaknesses) and the Executive Team will do their very best to put your talents and skills to great use. All Volunteers/Conscripts, Delegates, Patrons, Youngsters, Donors/Sponsors will be welcomed heartily and treated uniformly, for as the saying goes, "There is no such thing as a free lunch!" this also applies quite aptly to those thinking of volunteering their services to the Cause, but maybe expecting a free ride!

How else can you get involved before the Congress commences?

Please join the Yahoo! Mailing List. The application form is available on the website, (<http://members.optusnet.com.au/smileycam/4wzycmembership.html>) If you would like contribute to the Zarathushti youth discussions, this is one terrific way to do so. Zarathushti youth from around the world write at this Yahoo! Group, so you can join together with them and make new friends with like-minded individuals even before you meet them in December 2007.

Another way to be involved is by spreading the word about the Congress to your local organizations and associations. We have regular flyers full of information being sent out to all. If you would like to help with this please e-mail the secretary - secretary@4wzyc.org

Finally, one can always volunteer to help on a Sub-Committee. At present, the Executive team is systematically working through names and adding them to the lists. If you are interested in volunteering as a helper during the Congress itself please e-mail secretary@4wzyc.org.

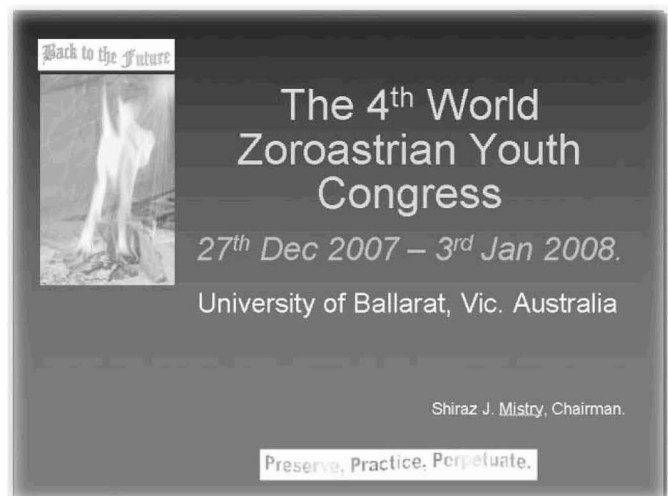
We hope to see all Zarathushti youth have a fun filled "Down Under Aussie Experience" in December 2007.



A computer trainer by profession residing in Melbourne, Australia.

Currently delegated as the Chairman of the 4th World Zoroastrian Youth Congress, December 2007 to be held in Ballarat, Victoria, Australia. Also the owner and moderator of the 4wzyc Yahoo! Groups mailing list.

For several years Shiraz enjoyed teaching Sunday school lessons for many of today's Youth here in Melbourne. He is also involved with our Zoroastrian community here having held various positions on different committees in the past as a Youth Representative, Committee Member, Editor of the newsmagazine - "Rathaeshtar", right through to Vice-President (2003-2004) of the Zoroastrian Association of Victoria Inc.; he is one of their are founding members. Since inception his family and Shiraz have been variously engaged in the affairs of their Association.



ZEESTAN.....Living

the Zarathushti Life
MIAMI ZYNA CONGRESS
December 29-31 2005



ZYNA



Negin-Freyaz-Sherazade

Bienvenido a Miami, is how the ZYNA angels Afreed Mistry, Negin Sharyari and Freyaz Shroff welcomed the 200 registrants to the 11th North American Zoroastrian Youth Congress 2005 at Miami Hilton at the Airport. The delegates 16-35 years in age came from all over North America to "help define what living a Zarathushti Life means to you,and make friendships that will last a lifetime".

FEZANA gave 10 subsidies of \$250.00 to the Registrants. The following articles are written by the recipients:

OPENING CEREMONY HAMMA ANJUMAN JASHAN

A highly participatory ceremony was led by respected Ervad Soli Dastur and it involved the participation of more than 20 Behdin and Athornas from the congregation. This was to ensure that our younger generation would not only understand the meaning but also experience the various aspects of a Jashan ceremony.

In light of the fire marshals regulations at the venue, a sukhad / lobaan - atash in a fire urn, was replaced by seven traditional divas invoking the luminance and blessings of Ahura Mazda and the six Amshaspands. The ceremonial recital began with the Hamazor greeting performed by the entire congregation, followed



Ervad Soli Dastur performing the Hamma Anjuman Jashan



by "Hamma Asho Bade" signifying our desire to be united in righteousness.

This ancient greeting was to cement the bond of the physical and spiritual togetherness amongst all the participants. This thanksgiving public Jashan was celebrated by the attendees in homage and praise of Ahura Mazda and the bountiful creations that sustain

and promote life. The ceremony continued with **Humbandagi** of two Ahunavars and one Ashem with all of us joining hands in a big chain praying together, bringing the blessing of the collective force of Good towards a successful congress.

The recitation of Avesta prayers during the ceremony was followed by translations in English; thereby ensuring participation and attention of all present, so as to develop an inner consciousness. The ceremony included **Pazand** prayers of **Dibaache or introduction**, and continued with the invoking of the names of the dear departed ones, beginning with Asho Zarathushtra, and all the pious and righteous fravahars from Gayomard to present times. Since this Jashan was at the behest of the **Hamma Anjuman**, the whole congregation and community was invoked giving all of us the feeling of being spiritually present and involved.

The ceremony continued with the **Kardaas (stanzas)** with the affirmation of **Zaotar, the officiating priest**, and the **Raathwi, as the assisting priest**, exchanging the call of the ahunavar. The Avesta prayer of **Taao Ahmi Nmaane**,

popularly known as Dua Tandoorasti, was recited by Ervad Dastur and its translation in parts was rendered by the group, invoking the blessings of Ahura Mazda.

The next recital was the awe inspiring liturgy of **Humatanaam, Hukhtanaam, and Hvrashtanaam** in praise of Good Thoughts, Good Words and Good Deeds, ascribing all that is Good to Ahura Mazda, which led to the conclusion of the second part of the Jashan with another **Hamazor/Hamma Asho Bade** exchange. **The Afreens of Ardafravash, the Bozorgs (religious stalwarts), and Dahman (seven Amshaspands and their Humkaaraas)** were offered, concluding the prayers of the Jashaan.

The ceremony came to a beautiful ending with the **Dua Tandoorasti in Pazand** with blessings of the holy departed fravahars to all the participants, wishing them peace, generosity, reverence, prosperity, health, happiness, long life and the very best that life has to offer.

Joanne Dastur, supported this presentation with the set up and as the official photographer of the session.



"I have witnessed many Jashans in my life. However, this was the first time I participated and came away with the feeling of spiritual understanding. I would like to incorporate this experience in the future with the Sunday school class of my anjuman. I would recommend all others to follow this lead presented by Ervad Soli Dastur." **Sherazade Mehta**

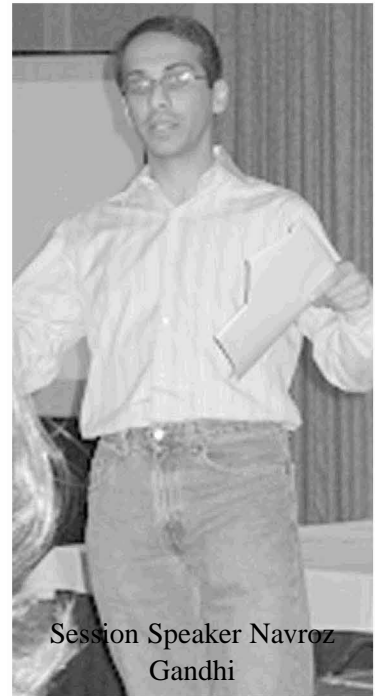
OPEN SESSIONS

Reported by Zarin Behramsha

The theme of the 2005 North American Zoroastrian Youth Congress, **"Living a Zarathushti life"** was effectively incorporated into our first & opening session. This was not your ordinary activity of 'speaker enlightens the listeners'.

Our very own youth facilitators, **Meher Bharucha & Dustyn Shroff**, constructed an interactive session in which the audience shared their views on what it means to live a Zarathushti life. We gradually got into detail about the philosophy of our religion, the belief in the concept of heaven & hell, heard the voices of both younger and older youth and became aware of the many differing opinions that existed among just a mere 100 people in a small room. Realizing that with so few of us we had many perspectives on the meaning of a Zarathushti life, it is obvious that there is no one right answer. However, it was enriching to hear fellow youth give their take on incorporating Zoroastrian values into the daily lifestyle.

"Being Globally Z-Aware" was one of the topics brought into play at the Youth Congress. This session, led by **Navroz Gandhi**, allowed the youth to learn more about various Zoroastrian rituals and holidays in addition to the discussion of celebrating other religions' holidays as well. It appears that many of our youth today differentiate between celebrating and recognizing other religions' traditions. The issue of understanding the meaning of our rituals was a main concern for the audience and reason for which young individuals possibly do not have an interest in events that go on in their local community. Another issue at heart was whether faith should adjust with time, or if we should adjust to maintain our traditions. Finally, a heated debate of whether an Atash Behram should be built in North America concluded our session.



Session Speaker Navroz Gandhi

Ride the Z-Wave

Reported by Jasmine Behramsha

"Ride the Z-Wave" provided us with an opportunity to learn more about FEZANA and what it offers Zarathushtis across North America. **Sherazade Metha** discussed the role FEZANA plays in our communities and how it is organized. This non-governmental organization consists of 24 member associations which take the role of the decision-making body. Ms. Metha also spoke to us about youth involvement with FEZANA and how important it is to participate in youth events and interact with each other and outside our community. The Zarathushti games have allowed youth and adults to demonstrate their talents and passion for sports. FEZANA also provides scholarships to award individuals who have succeeded in school, arts and served their community. **Natasha Bhesania** and her friends mentioned a service in Toronto called **Out of the Cold** which aimed

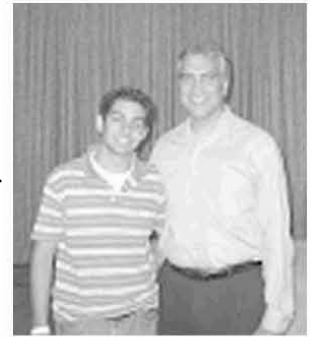
at helping the homeless by providing sleeping bags, food and other necessities. When posed the question, "why do we feel it is important to give?" Parizad Hathidaru put the answer in simple terms, "It's a good deed."

The One Minute Millionaire

Reported by Armeen Bhesania

Zarathushti Millionaire." Some may have found it difficult to rise for the morning session, as they had stayed up quite late the night before (reading the dictionary and tidying up their hotel rooms, no doubt). However, attendees were not disappointed, as Perry spoke of fundamental money managing skills, the virtues of compounding interest, and methods of wealth-building via leveraging.

On December 30, a large group of congress attendees, intrigued by the title of the seminar, attended **Perry Unwalla's**, "The One-Minute



Perry Unwalla (right),
and assistant Dustyn
Shroff (left)

Interest Rate	Number of Years to Grow Into a Million Dollars
3%	147 Years
5%	100 Years
10%	56 Years
15%	40 Years
20%	32 Years

**HOW THE
INVESTMENT OF
ONLY ONE DOLLAR
PER DAY GROWS
INTO \$1,000,000**

His seminar was a Zarathushti twist on the book "The One-Minute Millionaire" by Mark Victor Hansen and Robert Allen. For example, the book refers to the Enlightened Millionaire: someone who uses their wealth to increase the standard of living on the planet. This concept ties in nicely with Fresho - Kereti (literally "making wonderful"), where one is working towards perfection and rehabilitation of the world. As well, many appreciated that Perry tailored his speech to the youth demographic by emphasizing the importance of mentors, investing, and taking advantage of wealth-building vehicles such as IRA's (USA) or RRSP's (Canada). Attendees finished off the seminar by discussing the charitable activities in which individuals and their respective Zoroastrian association are participating.

At the end of the session, attendees were pleasantly surprised when Perry offered everyone a copy of the book mentioned above. Thanks Perry!

Networking is meeting people, making contacts, sharing ideas, and interacting. Z-Networking was a very worthwhile session led by **Sharookh K. Sidhwa** from Chicago, Illinois. Sharookh began this session with an anecdote about his own work experiences and the ups and downs in the working world. Youth were broken up into groups of similar career interests such as Business,

Z-Networking

Reported by Kashmira Behramsha

Engineering, Medicine, Law, and a variety of other fields. Each group shared their perspectives on what their goals and interests were, discussed career potentials, and gave advice to the younger members. This session was especially beneficial to the younger youth because it provided them an opportunity to understand the real working world through the eyes of those who were actually experiencing it.



From Left to Right: (the Engineering group) Burjis Sidhwa,
Cyrus Dina, Karl Masani, Neville Dastoor, Cyrus Hirjibehedin

The Social Happenings of Modern Day Zarathushtis

Reported by Taronish M. Pithawala

A week of sun, sand, and surf was all it took for the attendees of the 2005 ZYNA Congress in Miami, Florida to let it all hang out. Days



were spent at the beach or by the poolside (between listening to keynote speakers of course), with nights spent schmoozing at local clubs or hotel hotspots; the last week of December was, for the most part about meeting new people.

From left: Avan and Bergez Mistry, Roxanna Mirza, Farzana Panthaky, Nazneen Talati, Roxanne Mistry, Zubin Panthaky

Some met with the intent of having a good time and making friends to keep in touch with until the next congress, some were looking for something more, and some had their significant others tag along with them. For most of us the week long soir  e set the tone for introductions over drinks and late nights on the strip, and for two, a very one-on-one game of late night basketball. The organizers helped move along the meet and greet with the much talked about **Speed Dating** session. Based on the premise of good humour and meeting a fresh face; the session was conducted in two age groups, one for those under 25 and one for those 25 and over. The participants were divided by sex and paired up with their partner for 3 minutes, during which time those who wished took notes on an interesting partner.



Dancing at Mango's

Once the 3 minutes were up (which often wasn't enough time), the guys moved to their right and the session continued. While no comments can be made on the group involving the 25 plus participants, rumors circulated that they took their speed dating "very seriously".

The atmosphere continued outside the sessions and into the night where the organizers planned a night out at the infamous tourist joint Mango's, on the strip in South Beach. A tropical themed club, Mango's offered a fruitful selection of food and dance partners. The dance floor was packed as fellow Zarathustis kicked off their shoes and did a little salsa. The evening (at the club at least) ended early for those under 21 as they flocked to other clubs such as Metropolis (18+) or back to the hotel for a more relaxed party

atmosphere by the pool.

The congress ended with a gala in the Hilton's Club Mystique, the theme for the night: Red and Black. Swarms of crimson and shadows of black filled the club as people gathered for dinner, drinks, and dancing. The evening



New Year's Eve Banquet



Boys from New York



Friendships formed

certainly was bittersweet as many goodbyes were said before the New Years. And so ended another congress; and even though the sun, sand, and surf won't be coming home with us, the memories and friendships made surely will.

MICHIGAN ZARATHUSHTI YOUTH GROUP PRESENT THE STORY OF CREATION

On Sunday, October 16, 2005, the Zarathushtis of Michigan celebrated the festival of Mehergan with their annual Jashan and Gahambar, in Novi. This well attended function began at 11am with Ervad Noshir Sidhwa conducting the Jashan with the community present joining him in reciting two Yatha Ahu Vairiyos and one Ashem Vohu. After the ritual offerings of sukhad and loban, everyone returned to their seats.

The highlight of the afternoon was a stage presentation of the **Story of Creation** by the Michigan Zarathushti Youth Group comprising of all the Zarathushti children who attend the monthly prayer meetings. Presented as an operatic ballet, choreographed to classical music scores, it began with the thunderous overture of Strauss' Also Sprach Zarathustra, followed by Tchaikovsky's Ballet from Sleeping Beauty during which the youngest children came on stage each representing Ahura Mazda's **Seven Creations**; sky, water, earth, plants, animals, man and fire. After the "creations" had all settled down, it was the turn of the seven **Ameshaspentas**, played by 1st to 3rd graders, to come on stage to the tune of Wagner's Ride Of The Valkyries.

Gustav Holst's Planets - Mars, the Harbinger of War was the onerous background score for the epic battle between Good and Evil where Ahriman the evil spirit attacks Ahura Mazda's creations one by one. The show ended with the final conquest of good over evil.

All the participants came on stage for a final bow, including the older children who narrated the story. A big round of applause was given to the participants and their parents who had done wonders with their roles, costumes and props.



The afternoon ended with a delicious traditional lunch of dhansakh, kababs and kachumber which was thoroughly enjoyed by all. Many thanks to Villoo Tavadia and Mahrukh Deputy for all their time and effort in making this annual event a great success.

Contributed By:

Dr Ardeshir N Irani, Farmington Hills, MI

Creatingawareness, an alias with 10,026 subscribed members from Azerbaijan to Zimbabwe has ceased to exist. The original preamble was set by Mehrborzin Soroushian, Khoshro Mehrfar, Shahrokh Mehta and Tenaz Dubash in 2002. On the 5th anniversary team member Aban Rustomji, wrote "From the exhilaration of cultural celebrations, to the concerns of religious questions, to the horrors of natural disasters, to monthly postings on parenting, to interpreting the Gathas, to felicitations to our visionaries, to lending a helping hand to the plights of our fellow citizens of the world, to sharing inspirational messages and poems our subscriber list, **CreatingAwareness**, has heightened our awareness.". One hopes someone will step up to resurrect a similar alias and keep us all in touch with each other.

Cycling for Cancer Awareness

19 year old media journalism major at UT in Austin, **Darius Khosravian**, has joined a group of 49 University of Texas students whose lives have been touched by cancer. Their goal is to raise \$200,000 for the American Cancer Society, volunteer in hospital cancer units, and provide information while riding 4,500 miles from Austin, Texas to Anchorage Alaska

Darius who has already raised over \$1000 will be taking the Rocky Mountain route and meet up with his colleagues north of Vancouver. To make a donation visit www.texas4000.org and include the rider's name (Darius Khosravian) if you wish to sponsor him.



HAMAZORI IN A GLOBAL VILLAGE

WINTER CLOTHES DRIVE FOR EARTH QUAKE SURVIVORS OF PAKISTAN

Dolly Dastoor

THOUSANDS Eeking OUT AN EXISTENCE IN TENTS AWAITING A HARSH WINTER'S END.

As the cataclysmic earthquake of October 8 measuring 7.6 on the Richter scale swept across South Asia, over 80,000 were killed, and millions were left destitute, injured and bereaved. In the worst hit area, up to 90% of towns and villages were wiped out. The earthquake flattened everything in its wake. In Pakistan the traditional stone and mud-sided buildings crumpled, leaving little hope for survivors. The attention of the world soon turned to those who were left with no shelter, no heat and none of the essentials required for daily subsistence, those in the difficult to reach mountains, often cut off by heavy snowfalls, whose only contact with the world beyond the mountains are helicopters which also find it difficult to fly in bad weather.

The pictures of people shivering in the tents, waiting in lines for meals feeding babies moved Zarathushtis of North America, as it did people across the world. What started as "Just a thought..." e.mail on creating awareness@yahoogroups.com for requesting blankets etc resulted in a highly successful global clothes collection and distribution.

One "thought" led to another, Meher Amalsad contacted UPS and the UPS machinery went into action.

THE UPS CONNECTION



The UNITED PARCEL SERVICE had announced \$2 million donation (\$1 million in cash and up to \$1 million of in-kind services) for

the shipment of medical and health-related items to the region. Jim Kelly, their former CEO had just returned from Pakistan as part of a White House Presidential delegation and was very sensitive to the needs of that region. Travis Spalding, Supervisor, UPS Airgroup Publication Relations, Jantien Delfsma, Global Air Business Analyst, UPS-SCS, and Scott Fasnacht, Contributions Manager, UPS Foundation bent over backwards to make a seamless transaction of winter clothes from North America to Pakistan. The Zarathushti community is grateful to UPS for extending this help and joining hands with .FEZANA in reaching out to the survivors of this catastrophic earthquake.

A heart wrenching appeal was received from Toxy Cowasjee, WZO representative in Pakistan and Board member and editor of Hamazor, for warm winter clothes, to help the men, women and children shivering with single layers of clothing in waterproof tents. These tents were made to UN specifications from donations received in response to WZO and FEZANA appeals. The FEZANA network went into operation. President Firdosh Mehta sent out an appeal, five UPS pick-up points Toronto, New York, Houston, Chicago and Los Angeles were identified. The community rallied, opened their hearts and pockets, warm clothes started pouring in, businesses donated, local hotels donated blankets, banks donated coats, the halls of Darbe Mehrs and Community Centers began filling up, volunteers, old and young, sorted the piles of clothes and packed them into cartons of specified sizes labeled 'Men', 'Women' and 'Children' taped and labeled all the boxes and even loaded them into giant UPS vans. Over 20,000 lbs. of clothing such as blankets, caps, coats and jackets, gloves, socks, sweaters and thermal wear were received and handled.

THE JOURNEY OF A THOUSAND MILES BEGINS

The first shipment left Toronto from the Mehraban Guiv Darbe Mehr, with 85 boxes on January 6th and with 33 boxes from OZCF on January 10th. This was followed by 53 boxes from Arbab Rustom Guiv Dar-e-Mehr, New York on January 12th, 72 boxes from Zarathushti Heritage and Cultural Center, Houston on January 17th and 239 boxes from the Darbe Mehr, Chicago on January 18th (which included 54 boxes from the Zoroastrian Association of Metropolitan Washington) and 44 boxes from California Zoroastrian Centre, Westminster, California on January 24th. Zarathushtis



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from neighboring locations like Montreal, Washington, San Diego, Northern California, Vancouver made their own collections to send to the central pick-up points. Over 10,000 lbs of clothing were shipped and have been received in Pakistan.

THE JOURNEY ENDS



These clothes have been received by Ali Asghar Khan of Omar Asghar Development Foundation, in Islamabad to be distributed to Muzaffarabad, Bagh, Ravalkot, Mansehra, Abbottabad, the villages high up in the mountains of North West Frontier Province and Neelum Valley. Mr Ali Asghar Khan, an architect by profession and Toxy Cowasjee have devoted countless hours of personal dedication and drive for the successful implementation of the relief program. Without their hands-on involvement, their personal commitment, impeccable integrity and speed of getting aid to the afflicted areas there would not have been this amount of trust and enthusiasm from the North American community for this relief mission. Mr Ali wrote "We, at Omar Foundation appreciate the help and support given by the Zarthushti community. It has been a source of strength for us. It is also heartwarming to see how members of your community have given of themselves and their time in an effort to ease the pain of people in Pakistan in the aftermath of the devastation caused by the earthquake. First the shelters, then the basic health unit and now warm



Boxes arrive in Pakistan, with volunteers (below) clothing for the families facing the ravages of a severe winter".

VOLUNTEERS. This gigantic task could not have been undertaken by FEZANA and its member associations without the unflinching support of the community. This activity struck a chord and a symphony was composed. There were several lead players, some soloists, in a grand orchestra of over 200 people, but there was one concert master, Firdosh Mehta and one conductor Meher Amalsad, who made sure that the community was on the same page all the time.

The potential of the North American Zarathushti community in terms of human resources, financial capability, and organizational skills is endless. We give with our hearts and with our hands. **In spite of our diversified personal view points we had a unified communal purpose - to reach out to humanity.**

As one volunteer Homi Gandhi , President of ZAGNY said " these are not just clothing items , but they carry our warm love and good wishes for your friends in the earthquake affected area.....when those men women and children wear these clothes, they will be covered with our warm thoughts and good wishes"

It was observed at the post Carnegie Concert party (see Vania article) "Your small community has concluded this seamless operation of helping the survivors in a faraway



land within less than 2 months of that 'Just a thought.....' article, all the clothing has reached to the affected people without any bureaucratic tapes within just over 100 days of the earthquake disaster! You all ought to be proud of your achievements!"

FURTHER CONTRIBUTIONS The clothing drive is over, and hopefully with spring on its way, the grim situation of survival would have eased somewhat. However the next stage of reconstruction and rehabilitation has to begin soon. For that we will need more funds. Please contribute generously to this and other humanitarian efforts. Send your donation to FEZANA, "Disaster Relief Fund" c/o FEZANA Treasurer.



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Earthquake Relief Through Kid's Eyes

By, Gordiya Khademian (age 10) and Yasna Khademian (age 6)
Chevy Chase, Maryland

How it started and how we got involved

In Avesta class we heard that there was an earthquake in Pakistan. Winter was coming and they needed clothes. They were living in tents, it was raining there also, and it must have been cold too. Our mom volunteered to help, so we did too. Chevy Chase Bank had a coat drive and they kindly donated the clothes and coats they had to earthquake relief.

What happened first

It started out sitting in the front seat squished together of our mom's car while our mom, Dr. Behram Pastakia, Kevin Newman from Chevy Chase Bank loaded our car up with clothes in bags and then we drove home and unloaded them. We did this two more times.

What our job was

A lot of volunteers from ZAMWI came to our house to help. While the adults were sorting and folding, Yasna, with help from Arshya Bakhtiani, took all the summer clothes that could not be sent to Pakistan and put them into a big wardrobe box. Some of the things they found were things that were not very appropriate, so we can't discuss them right now. Yasna also took all the pants (since they had to put them in a



separate box from the other clothes) and put them in a separate box. Gordiya ran around tallying all the clothes the people folding the clothes put in the boxes. The people in Pakistan wanted a count of all the clothes in each box. The night before the clothes were shipped to Chicago (one of the distribution points) Gordiya stayed up until midnight (or longer) putting labels on the boxes (and it was a school night, but mom said it was OK).

How we felt at the end

We felt good knowing that we were helping kids in Pakistan who weren't as fortunate as us. It was also a lot of fun working with everyone in ZAMWI that volunteered! We hope that the clothes we sent get to them soon and they enjoy them.

HAMAZORI IN A GLOBAL VILLAGE

CNN INTERNATIONAL WORLD NEWS

SUNDAY, FEBRUARY 19, 2006.

CNN Anchor Colleen McEdwards an author, a popular speaker, an award winning foreign correspondent and a well known anchor of World News on CNN International interviews Meher Amalsad, FEZANA. An idea which began with humble beginnings became a tri-fold project between UPS, FEZANA and the Omar Asghar Khan Development Foundation (OAKDF) through the spirit of service creating unity within diversity and which transcended the social, cultural, economical and geographical boundaries, is now known globally through the Broadcast on February 19th 2006. Meher Amalsad did us all proud, by his diligence, persistence and efficiency in reaching out.



The VIDEO Clip of the interview will be available for viewing on the FEZANA website.

Abstract of letter from Omar Askghar Khan Development Foundation

Dear Mr. Firdosh D. Mehta,

It was amazing to see the people of the Zoroastrian community work together across cities and nations in complete unison to help those in need. An effort which knew no distinction of caste, colour or creed. A selfless effort to reduce the suffering of people thousands of miles away. We would also like to specially thank Mr. Meher Amalsad whose unflinching interest in the project ensured its successful completion. Our thanks would remain incomplete without the mention of Ms. Toxi Cowasjee, a name that we shall never forget. She has proved to be a driving force, a constant support to us at the foundation and an ambassador of goodwill for the Zoroastrian community. The empathy she has shown towards the affectees has provided strength and inspiration to our efforts. The quality of goods sent were exceptional and we were proud to distribute them to the members of our community. It was worth all the effort to witness the joy that it brought them to know that they are not alone and that there are people who care.

Thank you.

Yours Sincerely - **Ali Asghar Khan, Chairperson**

Neither rain, nor sleet, nor snow nor cold gusting winds would stop enthusiastic Zarathushtis in Metropolitan Washington DC on February 11, 2006 from lighting the Sadeh bon fire! The Humbandagi was led by Mobedyar Jamsheed Mistry and Ervad Jimmy Antia. The congregation holding hands in a circle chanted the Ashem-Vohu prayer in unison while the seven appointed maidens in white, representing the Ameshaspands, stood clasping a light in their hands.

This was indeed the highlight of an event-filled evening, preceded by a soul-uplifting santoor performance by Maestro Kazem Davoodian accompanied by "The



Enchanted Strings Ensemble"; an

Jashn-e-Sadeh in Washington

exquisite dance by Elaheh Amiri of the "Persia" Dance Group and a re-enactment of "Kouroush" which had been choreographed by Fereshteh Farhamand for presentation at the Washington National Cathedral to mark UNESCO's declaration of Zarathushtra's influence on world civilizations for over four millenia.[See FEZANA Journal Winter 2003] The festivities that began in mid-afternoon ended late in the night on a high note with thumping music courtesy of D.J. Dariush. This ancient celebration needs to be revived by Zarathushtis the world over -- a precious religious tradition and cultural heritage to preserve.

Source: Behram Pastakia, Bethesda, Maryland, USA

Jashn-e-Sadeh in Tehran (left)

GOOD LIFE EMBLEM AWARD ZAPANJ

The Good Life Emblem Award Program =Good Life through Action was started by ZAGNY to encourage students to give their time and energy to "service projects" which would benefit their community, their city, their state and their country . A way to become good citizens of the world. Diana Dadachanji, co ordinator of the program for ZAPANJ reports that Amy Surti, Darayus Toorkey and Kyra Singh successfully completed the program in August 2005. Among other things they visited Nursing Homes, cooked meals for Salvation Army, organized a bone marrow drive.

Amy Surti, a junior, an accomplished violinist and a concert master in Reading Symphony Youth Orchestra receiving her award from Diana Dadachanji with her parents and Katayun Kapadia, President of ZAPANJ looking on. Amy presented a research paper on **Consecration of the Sacred Fire**

Darayus Toorkey a student in 11th grade has a flair for languages winning awards in National French Contest and National Latin Contest. His area of interest is science with an emphasis in biology. For the Good Life Emblem Award, Darayus presented a paper on Different Zarthushti Dynasties

Kyra Singh, a junior, and a member of National Honors Society and the Tri-M Music Honors Society received her award from Diana Dadachanji with her parents and past president of ZAPANJ Cyrus Toorkey. Kyra presented a research paper on "different gehs and their significance".



NEW WEB SITE for Legal Immigrants

Meenaish and Nozer Damania of ZAPANJ have started a new website www.immigrationvoice.org and a non-profit organization "**Immigration Voice**" to help legal immigrants to apply for the final stage of their Green Cards, which is thwarted by backlogs. Funds are needed to hire specialists to deal with legislators and other government bodies to ensure that the immigration process becomes smoother and quicker. For information (nozdam@yahoo.com)

Persepolis Recreated. Six years in the making this documentary film by Farzin Rezaian which attempts to reconstruct the fable city of the Persians, combining footage and digital reconstruction of the monuments, was shown on February 12, 2006 at the University of California, Los Angeles . The documentary was followed by a commentary and lecture by Dr Touraj Daryaee, Professor of Ancient History. www.nejfilms.com, distributed by N.E.J. International Pictures.

NEW CENTER IN CALIFORNIA

To meet the growing needs of the Zarathushti community of Southern California, both for the youth and the seniors, the Zoroastrian Association of California has decided to establish an **AMERICAN ZOROASTRIAN YOUTH AND CULTURAL CENTER**. Tax-deductible contributions can be sent to The Zoroastrian Association of California c/o Noshir M. Lakdawalla, 26820 Fairlane Drive, Valencia, Ca 91355-4961

TOGETHER
WE WILL
ACHIEVE IT!

STEP
BY STEP
TO THE
PROPOSED

AMERICAN
ZOROASTRIAN
YOUTH AND
CULTURAL CENTER





Roshni F. Bam, 17, daughter of Zerbaksh and Farida Bam has been awarded the Girl Scout's Gold award for promoting teen literacy in her community. She collected books, from used bookstores, for children, teen, and adults and donated them to shelters for abused women, children and families in Wake County,

N.C. She developed a website to promote teen reading ([www. Topteenbooks.tripod.com](http://www.Topteenbooks.tripod.com)). and created a bookmark for the school and public libraries. Roshni, a senior in Middle Creek High School, is on the National Honor Roll for the past two years and has been nominated to have her academic biography included in "Who's Who Among High School Students".

BUILDING BRIDGES

Aban Rustomji, one of the twenty educators, from California, Colorado, Illinois, New York, Texas, and Washington, DC, and selected by a competitive



application process, participated in the 10-day study tour to the Kingdom of Saudi Arabia from November 15-29, 2005. This unique program for social studies teachers and library media specialists in grades 1-12 included travel to the cities of Dhahran, Riyadh and Jeddah. There, the educators investigated aspects of Saudi society focusing

on the four program themes: education, industry, history and culture, and global relations. Through lectures, tours and visits to places such as the Saudi Aramco facilities in Dhahran, the souks in Jeddah, and the Kingdom Schools in Riyadh, the participants received first-hand exposure to the program themes. The educators also met a wide spectrum of people in Saudi Arabia, including government officials, businesswomen, college students, fellow educators, and those in the medical fields. "The best way to build bridges is to open lines of communications. Perhaps more than understanding the differences, this program spotlighted the similarities between Saudi Arabia and the United States".

allowance. The Foundation's president said, "This is an eloquent testimonial to Mistry's outstanding intellectual abilities as a social critic and an insightful observer of those everyday interactions and events that shape a society.". Rohinton Mistry's books include "Tales from Firozsha Baug", "Such a long Journey," "A Fine Balance" "Family Matters".



Anahita Amalsad, 16, a

published poet, gifted flutist and artist is a straight 'A' Distinguished Honor Roll Student at Cornelia Connelly High School in Anaheim, California. She was one of the two students in her grade selected for the LEADERS OF TOMORROW SALUTE for academic excellence, leadership abilities, and 240

hours of community service. She is a recipient of the President's Education Award in recognition of outstanding academic excellence in 2003, 2004 & 2005; elected/selected member of the National Honors Society, Spanish Honors Society, & Hearts & Hands Club; listed on the National Honor Roll, Who's Who Among High School Students, National Society of High School Scholars and All American Scholars Directory. She is the President and Founder of Connelly Literacy Club, dedicated towards spreading literacy among underprivileged children in Orange County; received first place award at the Orange County Science & Engineering Fair in the Microbiology Department - representing her school. She was selected by her peers to represent them at the Connelly Integrity Committee for all 4-years. She represented her school at the Imagination Celebration of Orange County where her art work was displayed out of 6,500 entries.

Rohinton Mistry

Rohinton Mistry, renowned Canadian author, and recipient of several awards in Canada including the Governor General's Award, was honored on March 1, 2006 by the Canadian Writers Trust of Canada with a \$15,000, Timothy Findley Award which is given to a male writer in the mid-career for his body of work. He was also among five prominent Canadians to be awarded the prestigious Trudeau Fellows Prize for exceptional contributions to issues of public policy. The Fellows each receive a \$150,000 prize paid over three years, plus a \$25,000 annual travel and research



INTO THE GARDEN OF EDEN

with Shahrokh Khanizadeh

Have you ever cut an apple only to see the flesh turn brown after a few minutes? This is a thing of the past as a non-browning apple named 'Eden™' which can stay crisp for 4 days after cutting and in a refrigerator for five months, is just one of the many accomplishments of

**Dr. Shahrokh Khanizadeh, a research scientist and plant breeder with the Federal Government,
Agriculture and Agri-Food Canada (AAFC)**



For this and other accomplishments Dr. Khanizadeh was presented the 2005 Gold Harvest Award by Honourable Leonard Edwards, the Deputy Minister of AAFC in a special ceremony at the Marriot Hotel in Ottawa on December 1st. This award recognizes the exceptional commitment to the qualities of excellence and innovation, partnering and team building, leadership, client-centered work and research in the field of sustainable development, particularly with regard to genetic enhancement and creation of new fruit cultivars, collaboration with universities and non-governmental organizations, and works that foster inclusiveness and equity.



Dr. Shahrokh Khanizadeh receiving the Gold Harvest Award by Honourable Leonard Edwards, the Deputy Minister of AAFC

Born in Kerman, Iran, Shahrokh followed his grandfather into fields, riding donkeys, chasing cows, plucking geraniums and wanting to grow plants in his room. The seed of agriculture was already sown which motivated him to obtain his B.Sc. in Agricultural Engineering from Tehran University. In 1977 when he received a graduate faculty award he moved to Canada, completing his graduate studies at McGill University with a M.Sc. in fruit culture and Ph.D. in plant physiology and biochemistry, completing his post-doctoral research in the area of genetic enhancement and plant breeding. Dr. Khanizadeh, an associate professor of the McGill University Plant Science Department, joined the AAFC, Horticultural Research and Development Centre (CRDH) in

St-Jean-sur-Richelieu, Québec in 1995, as a plant breeder, physiologist and statistician responsible for developing cold hardy disease resistant fruit cultivars, the cultivation of Ginseng under natural tree canopy, making extensive use of computer technology.

The computer program related to horticulture and a data base for the pedigree of plants and animals (www.unibase.ca). which he has developed is now expanded into searching for genealogy in humans.

He has developed and released 13 new winter hardy, disease resistant strawberry cultivars for northern climate and created 6 new apple cultivars (<http://www.cyberfruit.info/cultivars>), one of which can be grown in a small container for those living in an apartment!!!. Some of his creations crossed the border and are even cultivated in Europe like 'Saint-Pierre' and 'Yamaska' strawberries (<http://www.meiosis.co.uk/fruit/alice.htm>).

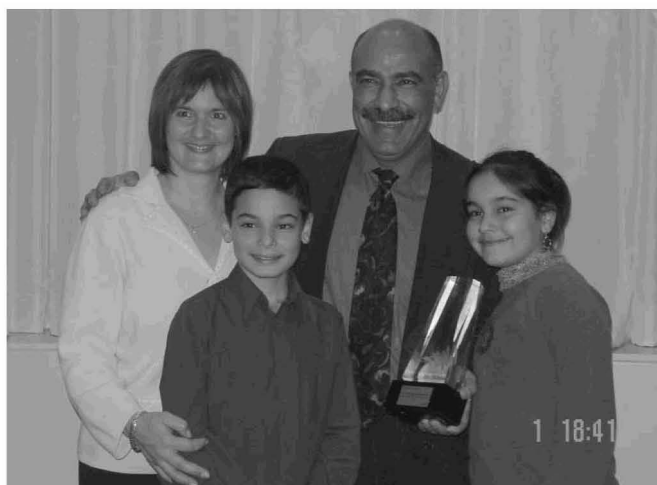


His over 150 peer reviewed scientific papers, several books and book chapters (www.pgris.com/book), are used nationally and internationally as reference books and his graduate and post-graduate students and visiting scientists come from France, Germany, Italy, China, Japan, Iran and Egypt. He has been invited by CIDA & UNDP to visit Ghana and Iran and the Pomology Institute of Liaoning, Xiongyao, Institute of National Agricultural Academy, Xingchang, Liaoning and the Chinese Government have invited him to train the personnel of their Agricultural departments.

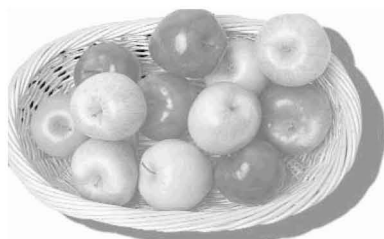
In addition to developing new varieties of apples and strawberries and plums Shahrokh is an active member of 8 scientific societies and professional organizations, chairman of the Continuing Strategic Planning committee of the American Society for Horticultural Science, Board Member of Plant Canada, The Federation of Canadian Plant Science Societies and the President of Canadian Society for Horticultural Science (www.cshs.ca).

Shahrokh balances an active academic life with a deeply committed family life. With wife Elise and children Tristan-Javid, and Ariane-Jade he devotes his weekends to his children's activities like violin, soccer, ballet, and holidays to family oriented activities, enjoying camping and canoe camping in summer and skiing in winter. Hiking, nature trails and photography are his hobbies. Dr Shahrokh Khanizadeh's research has helped revolutionize the apple and strawberry industry in Canada.

"When something gets into the market, I get very excited. My wish is to make a fruit which is high in antioxydants, can stay in the fridge for 9 months, and will be used by 50 % of the population. But breeding such a fruit takes a long time, and it probably gets known 20-30 years after the breeder is dead".



Shahrokh with wife Elise, son Tristan-Javid and daughter Ariane-Jade



Visit:

www.cyberfruit.net or
http://res2.agr.ca/stjean/personnel/khanizadeh_e.htm or
www.unibase.ca for more information on his research activities.
khanizadehs@agr.gc.ca

Vania Sings for South Asia in his Debut at Carnegie Hall

By Shazneen Rabadi Gandhi

There is an old joke that goes something like this:

"How do you get to Carnegie Hall?"

"Practice! Practice! Practice!"



On January 23, 2006, it appeared that young Zarathushti, Dinyar Vania, had indeed practiced his way to Carnegie Hall: Mr. Vania made his debut at the esteemed venue in a solo tenor performance of the Ode to Joy in Beethoven's ninth symphony for South Asia benefit concert.

Mr. Vania was accompanied in his lyrical efforts by baritone Charles Temkey, soprano Amy Johnson, mezzo-soprano Kathryn Friest and backed up by a chorus of over a 150 persons. The orchestra and chorus were conducted by George Matthew and Justin Bischof, respectively. The artists received a standing ovation during three curtain calls amidst several calls for an encore.

Although he is only beginning his career, Mr. Vania is receiving international acclaim for his talents: In the spring of 2005, he won second place in the prestigious Licia Albanese-Puccini Competition, and competed as a semi-finalist in Placido Domingo's Operalia in Madrid, Spain. Mr. Vania's performance at Carnegie Hall evoked great pride in the Zarathushtis who attended the benefit and who have known Mr. Vania's passion for music: it is said that Dinyar Vania has wanted to do nothing but sing since kindergarten.

"It was a fantastic performance! I have not heard the 9th live in a concert hall for a long, long time! And to hear it at the Carnegie Hall was a blissful experience!!!!... Dinyar's performance was impressive... he has used his training wisely," enthused Homi Gandhi, following the performance.

The artists involved in the concert, including Mr. Vania, donated their services and all proceeds from ticket sales went to benefit the Médecins Sans Frontières/Doctors

Without Borders organization for its continuing work in assisting the victims of the recent earthquake in South Asia. Even today, months after the earthquake, the organization continues to carry out an average of 1,000 consultations every day in ten permanent sites in the affected region. "When you know that all that money you paid went to the benefit for the survivors of the South Asia Earthquake (for which we all have worked so hard for the last 6-7 weeks), it was really an 'Ode to Joy!'" said Mr. Gandhi, who is the President of ZAGNY.

George Matthew, the conductor of the orchestra, recognizing the Zarthushti contributions to assist the people of that region, wrote prior to the performance, "The Zarthushti community is very present in this effort. Mr. (Zarin) Mehta [the President and Executive Director



of the New York Philharmonic] has been very generous with his support, financial and otherwise.

At a reception at the home of Ambassador Christian Wenaweser, Permanent Representative of Liechtenstein to the UN, after the concert, Mr. Vania was surrounded by admirers who congratulated him on his Carnegie Hall debut. He said he was grateful to have had the opportunity to sing for a worthy cause.

According to FEZANA President, Firdosh Mehta, "Dinyar Vania's performance at the Chicago Congress [in 2002] was the motivation for me and my daughter, Sherazade, to set up the FEZANA Performing & Creative Arts Scholarship Fund. The committee gave out its first scholarship awards to four young Zarathushtis from North America in 2005, and Dinyar is one of them... he can be rightfully introduced as a **FEZANA Performing Arts Scholar.**"

KEEPING THE TRADITIONS ALIVE

Reflections on the "navar" ceremony

Dolly Dastoor

Bahrom Firozgary, Noshir Khumbatta, Viraf Nariman and Bezan Madon, all wanted to follow in

their father's or grandfather's footsteps to preserve the tradition and practice of priesthood. All four of these North American boys, the first three from Houston and the fourth from New Jersey, of their own volition albeit with a little encouragement from their parents, spent 5 weeks in Mumbai to complete their "navar" training and be initiated as Ervads in December 2005.

In a rigorous exercise requiring discipline, meditation, self-control, the candidate goes through several stages of ceremonies a) the Bareshnum b) the Gewra c) the initiation proper.

The two **Bareshnum** purifications are for "tan-pak" the purification of the body and the second, "niyat" for the person in whose memory he becomes a navar. They last 19 days and during these days the boys are required to pray five times a day and pass their time in reflective mode.

The two priests who have to initiate the candidate, undergo the **Gewra** ceremony of six days reciting the Yasna with the rituals, and the initiate passes his time in prayers. On the sixth day of the gewra ceremony, initiation ceremony starts.

Initiation Proper After a ritual bath the candidate is presented with a white turban, the symbol of priesthood and brought to the main part of the temple wearing the jama (loose white gown) and pichhori, kind of a belt around the waist. They carry a shawl in their left hand and a gurz, a mace in their right hand signifying the fight against the enemies of light, justice and truthfulness.

The candidate then recites the Mino-Navar Yasna with the priest who is initiating him. On the fourth day of the initiation ceremonies, the initiate recites the Yasna with the Visperad together with the baj

and afringan in honor of Ahura Mazda. Thus qualified the initiate is now called "ERVAD"

In keeping with the Kadmi tradition, 14 year old **Bahrom** had his ceremony at the Banaji Atash Behram (which was celebrating its 160th anniversary) and had to undergo 3 bareshnums. Dastur Bahadur Naladaru and Dastur Jehanbux trained him not only in technical parts of the ritual ceremonies but also in the meaning of the prayers. He would wake up at 3 a.m. every morning to recite the Ushahin Gah prayers.

Bahrom said "I did not want the tradition to end because of me, my grandfather **Mobed Mehraban Firouzgary** is the high priest in Iran, my great grandfather **Mobed Khodmurad Firozgary**, was the panthaky of Dady Seth Agiary in Mumbai, so I wanted to continue. People were very very nice to me, though my mom was my interpreter most of the time, my grandfather who came specially from Iran spent time with me everyday. Bahrom became a navar on his grandfather's 72nd birthday, what better gift would **Mobed Firouzgary** would have wanted? Reflecting on his own experience Mobed Firouzgary wrote" 70 years ago we took for granted that the son of a Mobed had to follow his father's profession and we had all the facilities in the Dastooran Mohalle of Yazd to make it happen. I was thrilled to see how well disciplined Bahrom was to undergo the whole procedure and rituals with such expertise and preparedness".

Noshir, Viraf and Bezan all underwent their training at Vatchha Gandhi Agiary under the supervision of **Ervad Adil Bhesania** and **Ervad Aspandiyar Dadachandji**, whom many of us know as the table tennis champion when he participated in the World Zoroastrian Olympics 2000 in Houston. These three boys underwent 2 bareshnums.





Grandfather Mobed Mehraban Firozgary, (left)
father Firoz and Bahrom (right)

Noshir Khumbatta in training

Being together was a very positive experience as they supported each other. "We had fun, we slept on leather mats, we did our homework, watched TV for 30 minutes a day while eating."

According to his mother Nazneen "Noshir, as a little boy had been fascinated by fire and sukhad and prayers and kept saying he wanted to be a priest" In his family this tradition goes back to his great great grandfather. To Noshir "this was a different, but a very positive experience."

Viraf who learnt to say "Haji" instead of "Yes", said "I made my parents very proud, my grandma came to visit me everyday. I feel very good now, I really wanted to do this, and was looking forward to it. I will perform my first Jashan in my own house."

For 12 year old **Bezan** "It was a very special honor for me to become an ervad and I hope to pray at community events".

Noshir, Viraf and Bahrom started their training in Houston with Ervad Peshotan Unwalla who made tapes of the 72 HAs (chapters) of the Yasna to attune the boys to the pronunciations. In the meantime Bahrom, and his family relocated to



Noshir with proud parents Nazneen and
Kershaw Khumbatta

Florida and on his return he completed his training with Ervad Bomansha Sanjana. **Bezan** was trained for two years by his father Ervad Pheroz, when both of them could find time which was generally late at night after a long day's work.



Viraf with mother Manek, father Ervad Khushrav,
brother Rayhan.

Bezan, Noshir and Viraf all want to do their Murtab ceremony in a year or two.

All the boys had highest of praise for Dasturji Dadachandji who they said "helped us a lot and made us very comfortable, and Dhun aunty his wife, gave us good food." Bahrom was very grateful to Dasturji Nalladaru and Dasturji Jehanbux for all the comforts they provided him and he loved being with the animals, specially Hormuzd the bull, in the pristine surroundings of the Atash Behram.



The boys relaxing in between
the prayer vigils

In Iran and in Mumbai, the major aspects of ordaining Ervads is being lax and even Ervad Dr J. J Modi wrote in his book "The Religious Ceremonies and Customs of the Parsees," 2nd edition pg 196 "a good deal of original lofty ideal seems to be losing ground now,the whole of the Yasna is not learnt and not recited, but only a part. One would not object and should not object to this procedure as long as the original lofty ideal was kept in mind." That is exactly what the four boys from North America did.

The motivation and enthusiasm of these boys should be an inspiration to all prospective boys and their families. "I would recommend anybody from a priestly family to go to any agiari or Atash Behram to undergo their navar ceremony. It is a worth while experience to preserve the religion" -

Bahrom Firozgary.



Bezan welcomed by his mother Anahita

The Symbol of Iranian Endurance and a Hope for Peace

By Ali Makki

"In spite of the multitude of regional and local variations in celebration rituals, Nowruz remains constant in being the unifying factor among peoples of different languages, cultures, and religions. Especially today in the face of ethnic conflicts it has taken on an even more important significance as a potential vehicle for encouraging unity."

It is not certain exactly when or where the very first Nowruz was celebrated, but without a doubt it has been the most resilient part of our Iranian heritage, outlasting several thousand years of cultural transitions, religious transformations, and political invasions. As a cornerstone of Iranian identity, Nowruz has transcended religions and political borders with an invincible core, only shedding its outer shell.



Some believe that spring celebration in human history may be traced back to ancient Mesopotamia as early as 3000 BC, but the joyous feast of Nowruz as people within the Iranian cultural sphere have come to celebrate for the past 3000 years has its origins in the legends of King Jamshid (Av: Yima Khshaeta) and it signifies the celebration of renewal of life. In spite of the multitude of regional and local variations in celebration rituals, Nowruz

remains constant in being the unifying factor among peoples of different languages, cultures, and religions. Especially today, in the face of ethnic conflicts, it has taken on an even more important significance as a potential vehicle for encouraging unity.

The name Nowruz (Now-New; Ruz-day) in Persian literally means New [year's] Day. Regardless of which one of the dozen spelling conventions one may adopt (Nowruz, Novruz, Navroz, Navrooz, etc...), based on one's regional accent or preference, Nowruz always spells a sense of joy, peace, hope, and a chance at renewal of broken ties for the celebrants. In Iran, where the ever-present, delightful aromatic, gustatory, and visual experiences of the Nowruz season overwhelm the senses, the anticipation for the arrival of the New Year is intensified by the setting of the Haft Seen (or Haft Chin) table, which ushers in the new season.



As depicted on the bas-reliefs of Persepolis (Per: Takht e Jamshid-Throne of Jamshid), adjacent to the 'Stairs of All Nations', delegates from all corners of the Persian Empire are shown bearing various gifts for the King of Kings residing in Persia proper. In fact, the Achaemenian Kings had four major

residences-one for each season with Persepolis being the spring capital, especially built for the celebration of the New Year. Tribute-bearers from far-away regions of the greater Iranian federation, such as Egypt, Bactria, and Lydia-among many others-gathered annually in Persepolis for the largest Nowruz festivities and brought their finest specialties and novelties for the King to honor him on the occasion of the New Year. This tradition of gift-giving and exchange is still practiced in Iran among ordinary people and forms an integral part of celebrating Nowruz, as the bustling markets and bazaars fill up with a plethora of consumable and durable goods.

Many traditions associated with celebrating Nowruz have evolved over the millennia and some even pre-date the Zarathushti Deen (religion). It is only natural that later traditions were added at the time of Asho Zarathushtra and even after the Islamic invasion, which demonstrates the strength and continuity of this beautiful tradition. In times of adversity, as a protective measure, Islamic legends were associated with some of the ancient rituals in order to preserve these practices. One such example is associated with Shab e Chaharshanbeh Suri (The Eve of Red/Fiery Wednesday) and Sizdah be Dar (13[th] day] in the outdoors). Chaharshanbeh Suri, the post-Sasanian bonfire rituals as practiced by modern-day Iranians on the last Wednesday of the year has its origins in pre-Zarathushti Aryan beliefs.

Households get ready to receive the Fravashis.

Ancient Iranians believed that during the last ten days of the year, spirits of their ancestors would return to Earth for a reunion. Basically, it was an ancestor cult, but later with the advent of the Zarathushti religion it evolved into what Iranians of the Sasanian era would celebrate as one of the major 'Suri' festivals associated with the arrival of the New Year. In the 'new' belief system during that era, it was believed that Fravashis would descend on Earth for a reunion with their counterparts as the month of Farvardin approached.

In preparation, each household engaged in major spring-cleaning and people cooked special foods to ritually offer to the Fravashis. Bonfires were burnt on rooftops and at the entrance to the houses to signal the Fravashis that their earthly hosts were ready to receive them and ensured their protection from the forces of evil. The ritual of jumping over fires developed as a rite of purification, where even up to the present, people chant in Persian: Zardi e man az to, Surkhi e to az man (=May you take away my pallor and impart me your radiance) while jumping over a bonfire.

Tradition of Nowruz in post-Sasanian Iran

In the post-Sasanian era, under Islamic pressure, the newly-converted Iranians perpetuated the legend of Mokhtar in order to preserve the bonfire rituals, now called Chaharshanbeh Suri (Note: The idea of the 'last Wednesday' was a post-conquest addition, since the seven-day-week cycle was part of a newly

adopted calendar system). This legend connected the Chaharshanbeh Suri fire to a Shiite hero, named Mokhtar, who was fighting Sunni Arabs inside Iranian territories. In order to celebrate his victories, Mokhtar had ordered that all Iranians should light bonfires on their rooftops on the last Wednesday of the year in commemoration...How the legend developed? One may never find out, but it certainly served its purpose.

Another example of preservation and continuity is seen in Sizdah be Dar, where in modern times people will spend the 13th day of Nowruz in the outdoors to 'rid themselves of bad luck' associated with number 13. It is noteworthy that in Iran today, Nowruz is celebrated for 13 days and all non-essential government offices and schools are closed during this period. Unlike in the Christian and the Islamic traditions, pre-Islamic Iranian sources are silent on any negative connotation or bad luck associated with 13, but it is generally believed that this post-Sasanian adaptation is yet another protective measure to preserve this ancient thanksgiving celebration, originally in honor of Tishtrya (Phl./Per: Tir), the Aryan deity-protector of rain, who made the renewal and sustenance of life possible. So, it is no coincidence that Tir is the name of the 13th day of the Zarathushti calendar!

The modern-day ritual of releasing of the Sabzeh (specially germinated seeds), which were kept on the Nowruz table for 12 days, into a running stream, is as old as time and is virtually unchanged since the Avestan Period. As the ancient story of Tishtrya goes, this particular thanksgiving marks the victory of Tishtrya over his adversary, Apaosha the bringer of drought. Tishtrya's victory resulted in the rivers to be filled, and with the help of Vayu, the deity-protector of wind, moisture of the rain was carried onto parched lands, whereby the seeds of plants were given new life. Today, as a symbolic offering, the Sabzeh is thrown into a running stream of water or river as has been done for thousands of years by our Aryan ancestors.

Widespread renewal of interest in the celebration of Nowruz

Nowruz has proved to be the single source of Iranian perseverance, and Iranians of all faiths (Zarathushti, Muslim, Jewish, Christian, and Baha'i) have been celebrating this beautiful feast in spite of many adversities that have threatened Iran and its glorious heritage. All Iranians, set the Nowruz table, but depending on the religious affiliation the holy book set on the table may be different. Although, Nowruz is viewed as a primarily cultural and secular celebration for non-Zarathushtis in Iran, all Iranians value Nowruz as their indisputable and inalienable heritage.

Beyond Iran proper, even in non-Iranian lands, such as Egypt, the Christian Copts still call their new year by the Persian name Neyrouz, although the timing, the ritual significance, and the occasion has taken on a different meaning and is not the same as our Nowruz.. Egyptians-Muslims and Christians and other North African peoples have also been celebrating a secular spring festivity called Sham al Nassim in Arabic, literally meaning the 'smelling of the [spring] breeze', where they picnic in the outdoors and partake in various festivities. It is unclear, though, if either Neyrouz or Sham al Nassim were introduced into Egypt and other parts of North Africa by the Achaemenians or during the reign of the Fatimid rulers of Egypt (originally of Persian ancestry) in the Islamic period between 969-1171 AD.

Over the past decade, there has been a renewal of interest in the celebration of Nowruz in the countries, which at one time or another were part of the greater Iranian nation. Whether linguistically or ethnically Iranian or not, especially for people in Central Asia, Nowruz has become a national holiday and a source of pride, marking a new beginning and a return to origins for millions. Even in Turkey, in spite of the rising Pan-Turkism, Nowruz (pronounced Nevruz in Turkish) has taken on an important meaning as a nationally endorsed holiday (first adopted by former Prime Minister Tansu Ciller in the 1990s), perhaps indirectly offering a ray of hope to the ethnic Kurds in finding a common ground with their Turkish neighbors and maybe potentially leading to new grounds for understanding in their inter-ethnic relations. So, as heirs to this great heritage we not only should take pride and celebrate Nowruz with ever more vigor, but also as Zarathushtis we should entertain new visions on how this very Iranian tradition may serve as a vehicle for celebration of diversity, while mustering the impetus for promoting peace and unity among cultures and peoples around the globe.

Dr. Ali Makki grew up in Ohio, USA where he received his early college education. He started his education in electrical engineering at the University of Dayton and later completed his premedical studies at Wright State University. In 1997, he earned his Doctor of Dental Medicine, from the University of Pennsylvania, where he also founded the Penn Zoroastrian Society.

From a very early age, Ali, because of his family heritage, had an active and passionate interest in Iranian literature and the Zarathushti Deen subjects which he continued to study at an academic level, while pursuing his medical career. Dr Makki has been active in promoting inter-faith and inter-cultural dialog in North America and has been a student of the Gathas and other Zarathushti religious texts for many years. Being trained in Avestan, Old Persian, and Middle Persian, he often relies on primary sources for his research. He is the author of numerous articles and given presentations on the Zarathushti religion and related topics to various audiences around the world.



Dr. Makki has traveled extensively throughout Europe and Iran, and besides English, he is fluent in German and Persian. He currently lives in Los Angeles, California, where he is completing his post-doctoral training in Orofacial Pain and Headache at UCLA.

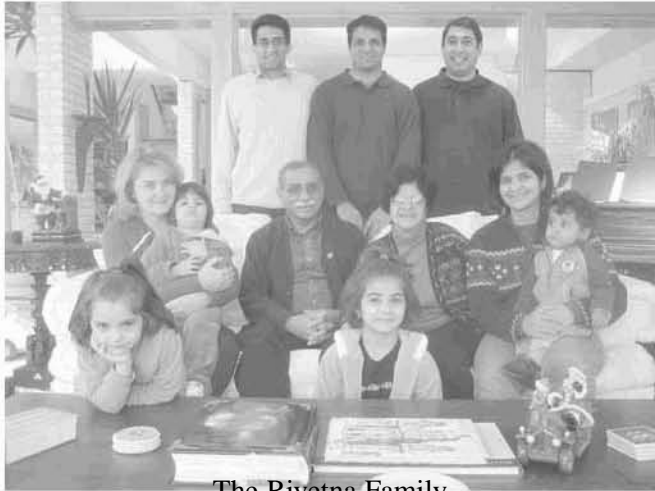
UNESCO registers "Masterpieces of Oral and Intangible Heritage" in danger of being lost to humanity if not recorded and protected. In 2003, Iran along with 10 neighboring countries from ancient Persian civilization submitted NOWRUZ ceremony for registration as a Masterpiece of the Oral and Intangible Heritage. The UNESCO jury met in November 2005, examined 64 applications for registration, approved 43 and added them to the list. The NOWRUZ file was not accepted as the celebrations were felt not to be in danger of extinction. NOWRUZ celebrations go from strength to strength every year. Source: The Circle of Ancient Iranian Studies (CAIS) Archaeological and Cultural News <http://www.cais-soas.com/NewsUpdate.htm>

RECOGNIZING REMARKABLE ROSHAN RIVETNA

Editor-in-chief, FEZANA Journal - (1991 to 2006)

Cyrus Rivetna, Chicago

If millions of years of evolution could occur in just fifteen years, I'm certain that I have witnessed the transformation of my mother, Roshan Rivetna, into a unique organism found only in Hinsdale, a suburb of Chicago. Chair, keyboard and body have fused to create the *Journalosaurus* Rex -- the ideal organism for producing and mailing FEZANA Journals every 3 months.



The Rivetna Family

flock of friends who gather to tape, insert, label, stamp, bind and bag the thousands of FEZANA Journals that have filled the garage. For their efforts the flock is rewarded with laughter, gossip and a delicious meal effortlessly prepared by the *Journalosaurus*. The second ritual is the FEZANA Annual General Meeting. For that week, she sheds chair and keyboard, and fills her suitcases with spare journals, files and notes. She flies to the host city to meet with other FEZANA members to discuss the next year's Journals. Then she returns to Hinsdale and quickly regenerates chair and keyboard and continues with the regular journal cycle.

The *Journalosaurus* has a mate that she relies on and can't live without. She fearlessly guards it, and politely asks that nobody touch it. So effective is her simple plea that her cohabitants instinctively avoid that corner of the dwelling, for fear of accidentally causing a "disastrous" malfunction to her faithful Macintosh G4.

Like many unique organisms, the *Journalosaurus* has a few mysteries. The most perplexing question is - WHY? Community devotion? Religious devotion? Lack of anything else to do? Voice her opinions? For the challenge? As one of her three offspring, I can tell you that none of these apply. I suspect that the *Journalosaurus* does what she does because she does.

However, showing extreme intelligence, the *Journalosaurus* has decided to stop doing what she does. With the completion of the winter 2005 Journal, the *Journalosaurus* sheds her keyboard and chair a final time, and steps aside to allow a new and equally qualified team to take over her duties. As a proud and curious son, I look forward to seeing what my Mom (the now extinct *Journalosaurus*) will evolve into and perfect next.

Jamshed Rivetna, Dallas, TX

The era of The Journal in our house began after I had already left home so I never truly grasped what actually went on. I think I have a good idea though. No longer will I hear the words..."don't touch my computer. If anything happens, it'll be a catastrophe." No longer will I have an inside track to getting my children's picture in the journal. No longer will I open the Journal to find a dopey picture of myself at 6 years old. No longer will I hear my mom grumbling about the Journal deadline.

No longer will I call home on Sundays to find the house full of people doing "the mailing". Over the years, the FEZANA Journal has become a quiet, yet very conspicuous, part of our family. Now it will be gone. There will certainly be something missing next time I visit. As my mom completes her last edition of the journal, my feelings are mixed. I am so proud of her for bringing the FEZANA Journal so far and am glad to see the load lifted from her shoulders. Yet I am very sad to see her let it go. It will truly be missed.

Zenobia Damania, Chicago, IL

A LESSON FOR US ALL

It was a huge undertaking 15 years ago but that did not make my mother blink. A quarterly journal chronicling the goings on of FEZANA and the North American Zarathushtis was a logical step in the growth of our Fezana community and she became involved. As is so typical of Roshan Rivetna, she put her mind to it and without question or doubt in herself, she just did it.



When my mother began this undertaking (and, remarkably, for the first few years) she did not even own a computer. She had no training in publication production or journalism. Paste-up was the only method of production available at the time. Being the early nineties, the digital age was still a few years away -- at least in the Rivetna Household. But my motivated mother somehow found a way to key in all the text before and after hours at her office and then cut and paste the journal pages together at home. Four times a year, without skipping a beat, she thrived at her "regular" full time job as she brought the journal pages alive. Soon she incorporated a few strategically placed photos. She continued working on the Journal like this for years.

By her retirement from Lucent in 2001, the Journal had grown from a small all-text publication to the professionally mastered Journal of today, full of photographs and sporting a full-color cover. Her home office is now a bustling den of production with scanner, computer and fax. And for the past few years, the Journal has bloomed into a 24-7 job for her. Over the years, my family and I have watched my mother grow as a Journalist and a Zarathushti. We are firsthand witnesses to her fierce commitment and dedication. And we are very proud. We all learn from her example.

With her decision to move forward, our family is full of mixed emotions. Yes, finally, we will not have to compete with the Journal for her attention. And perhaps she will find some more time to spend with her four grandchildren. But, as her family, we know her

best and we know that Roshan Rivetna will not rest. We are so very proud of her accomplishments and we are even more proud of her drive to find new challenges. Life in the Rivetna family will soon be changing but, whatever my mother decides to do, we are excited to step into this new phase together with her.

Bijan Khosraviani, ZSC, Boston, MA

On behalf of the Zoroastrian Sports Committee (ZSC) and the youth athletes and sports fans, we would like to appreciate your continuous support, encouragement and help during the past 17 years since the foundation of ZSC. Beyond any doubt, without your assistance and the publicity that you have provided for us through FEZANA Journal and otherwise, we would not have been able to be where we are today. Thank you very much for all your hard work throughout the years and wishing you all the best.

Be Healthy and Happy Always!

Aban Rustomji, Houston, TX

To a number of us Roshan Rivetna is a family member. Over the last 20 years she has been a welcome visitor in my home, from the time her final product hits the mail box till the time one finishes reading the Journal. This "Daughter of Mashyani", an award she won at the 7th World Congress in 2000, has been instrumental in raising the bar...informing, connecting and helping us to come together in North America. She is nationally and internationally recognized as the premiere voice of FEZANA through the issues of the Journal. She has earned the respect of her colleagues and friends with her calm dignity. She is an incredible package of energy, talent and creativeness. She has provided inspirational leadership for the FEZANA Journal team. She is a true "Star" who outshines them all. Traveling life's highway with Roshan is truly an honor and privilege. "What a ride it has been".

Adi Davar, Maryland

I feel honored at being invited to pen a felicitation for Roshan Rivetna, as she lays down the baton as Editor-in-Chief of FEZANA Journal.

Multi-talented - yet never boastful, an intelligence powerhouse - yet pragmatic, a leader - and yet self-effacing, gentle yet firm, Roshan is a gift to our community here.

Her contributions to FEZANA and the community are many, though not necessarily attributed to her. But one that all know about, and acknowledge, is her enormous skill in turning the Journal from what was an excellent magazine under previous editors, to a truly outstanding

one. Considering the eminence of those editors, this was no mean achievement. The initiative of spreading the Journal's scope to a wide range of Zarathushti themes, boldness in tackling topics that some may still consider taboo, are a few innovations she imprinted on the Journal as Editor. No wonder, it is now so widely read, and appreciated, by Zarathushtis here and many abroad.

Roshan can lay down her baton with satisfaction at having done a truly sterling job. Thanks Roshan, for all you have done. I wish you well in life ahead.

Behram Pastakia, Bethesda, Maryland

As Roshan Rivetna relinquishes the helm as Editor of FEZANA Journal which she has held for 15 years and looks back, she will have many moments to savor. She has not only set high standards and developed theme based Journal issues into "keep-sake" treasures; but has used the magazine to promote harmony, build community, and act as a historian of the Zarathushti North American Diaspora of which she is such an integral and loving part. By example, she has enthused us all to participate in life and give back to the Zarathushti fold so that it not only survives in its new environment, but thrives with vitality, fecundity and prosperity.

One of Roshan's constant laments has been the inability to find articles in past issues of the FEZANA Journal and make the contents easily accessible to youth members who are comfortable in cyberspace. Her constant pleas of making the published pieces available on an easily searchable web-page have been ignored. In her usual style of responding to such indifference, she has decided to put all the past sixty issues she birthed on the internet, herself! The least we can do is help her in this task. If there are businesses or trusts willing to sponsor the costs of such an effort, if there are skilled individuals who may not have the monetary wherewithal but the willingness to help, please contact her at rrivetna@aol.com and let us get the job done. It would be a wonderful farewell gift to give to our beloved editor.

Bella Tata, Vancouver, BC

The name Roshan Rivetna is synonymous with the FEZANA Journal. For the time that you have been the Editor of this magnificent magazine - one that has educated us Zarathushtis, elevated and enthused us for well over a decade - you have been responsible for making us prouder of who we are. What a magnificent gift to the community worldwide, as I know the FEZANA Journal is read everywhere. Your ability to extract what is important, put it in a form that is understandable and enjoyable, is admirable. You have done this voluntarily and with your whole heart. We will miss your leadership role in the continuous flow of this very vital channel of communication. I would personally

like to thank you not only your contribution to the community, but also for your friendship and guidance over the years that I have known you.

Dolly Malva, Los Angeles, CA

It has been a great pleasure working with you on the journal. I have learnt from you and admire your patience and understanding in creating this wonderful publication. I am very proud to be associated with you and this publication and hope to continue to edit it for some time. Your leadership, creativeness and detailed work on this Journal has made us all proud and Zarathushtis around the world eagerly await each quarterly publication.

I wish you much success in the future and know that you will always give a helping hand when needed. Enjoy your family and friends more now and it will be time well spent.

God bless and good luck.

Dorab Mistry, Immediate Past President ZTFE, London, England

To Roshan must go the credit for establishing FEZANA JOURNAL as a high quality community news magazine. Roshan Rivetna has been synonymous with FEZANA JOURNAL and we have all come to look forward to the JOURNAL and to meeting and interacting with its Editor. At all major Zarathushti conclaves, Roshan is a familiar sight with her camera and her note pad, recording for posterity, the discussions and happenings.

Roshan's other great contribution has been to facilitate Rohinton's visionary work for the community in Chicago, at FEZANA and now for the World Body. Those of us privileged to interact with this remarkable couple could not but help admire the energy, drive, sagacity and common sense that they radiate.

FEZANA JOURNAL will be Roshan's most enduring legacy to the Zarathushti diaspora worldwide. May I wish Roshan a very happy and pleasant retirement from this heavy responsibility and say Welcome and Best Wishes to you, Dolly.

Hosi Mehta, Chicago, One of your many admirers!

We are all miracles of nature, the odds against any one of us being born are so great, then we grow up and as if that is not enough we relocate for education, again we relocate for jobs and profession. The ladies sacrifice even more when they get married as they relocate again. For the enterprising, all this is not enough so we migrate to a foreign country.

Roshan Rivetna was destined to live in Chicago and raise her family. She always stood besides and supported Rohinton in all that he has done which is a few lifetimes compressed in one. Besides that she created the FEZANA journal to what it is today. The journal reflects her personality, the open mindedness, the opinions, the quality, the class, the character, the diversity and above all the dedication to the cause. Any cause has no choice but to give in when pursued with this kind of dedication, persistence and sacrifice. We are all the beneficiaries of her labor of love which is the FEZANA Journal. For years and even now some people think The Journal is FEZANA, that is the identity she has helped create. Thanks to all her helpers through the years also.

There must have been a two for one sale going on when Roshan and Rohinton decided to live in Chicago. We are blessed as special community because of role models like them. Thank you Roshan for the examples you have set.

Thank you Roshan for being you. You have lived up to the meaning of your name and beyond.

Ervad Jal N. Birdy, Corona, CA

Roshan Rivetna's name is synonymous with the FEZANA Journal. Roshan has been the prime mover behind the rise and popularity of the Journal from its fledgling status in 1991 to the very professional periodical widely recognized and read throughout the Zarathushti world. Through her dynamic leadership, Roshan has woven an editorial team that informs readers of the news and views of the Zarathushti community sprawled over several continents.

One of the projects close to Roshan's heart has been the Zarathushti Matrimonial column, which has been enormously successful in bringing together Zarathushti boys and girls in wedlock. She has also encouraged Zarathushtis to raise funds for needy causes by offering free advertising space in the Journal.

As editor of the Journal, Roshan had the freedom to promote her own views on various controversial issues prevailing in the Zarathushti community today. However, her selection of topics and contributors has been fair and balanced thereby making the Journal easily read and accepted by a vast cross section of the community. I hope the trend she has created will continue in the future.

As she passes on the baton of editorship, it is my pleasure in joining others to congratulate Roshan on a job well done. I am sure she leaves with a sense of accomplishment and hope she will always be around to pass on her tremendous experience to those who come after her.

Jamshed R. Udvardia, Lansing, MI.

The FEZANA Journal which started as a 60-page publication with a plain manila type cover and mainly N. American circulation has evolved into a 150-page magazine with a professional multi-colored cover, a variety of articles and departments with a world-wide circulation. In its early years it was kept going almost single-handedly by Roshan Rivetna who worked with a disciplined approach and a dedication that was admired by many.

With her pleasant and calm personality she achieved the cooperation of a number of volunteers who joined the publication group, as also a variety of contributors who helped make the magazine the diverse publication that it is today. She planned the production months in advance and sent out a schedule of dates to be met for each quarterly issue and she generally stuck to it.

I have always wondered how she found time to do so much along with her professional work in the years before she retired, as also meeting her family obligations. For her dedication and quality work with the Journal she certainly deserves our admiration, our thanks and a resounding round of applause.

Ervad Jehan Bagli, First Editor of FEZANA Journal, Toronto, Canada.

Good words often make a poor substitute for Good deeds. Such is precisely the case, when one looks for the right words that would fit the actions of Roshan Rivetna, a truly dedicated Zarathushti, who has been the Editor-in-Chief of FEZANA Journal since 1991. After taking over the fledgling publication, some 15 years ago, Roshan has transformed it into a production that is matchless and unique in its material, its layout and its design and most of all self supporting. She has conceived theme after theme and assembled material, and harnessed talent to generate issues that excel over the issues gone by. Her 96 page compilation of **The Legacy of Zarathushtra** is essentially encyclopedic in its coverage, a precious showcase of Zarathushti culture and religion. Its section on arts starts with the Apadana of Persepolis and ends with Freddie Mercury and Zubin Mehta. Her passion for ONENESS of community is truly reflected in questions she raises, in relation to World Zoroastrian Body, "How does one sustain -a community when the nearest Zarathushti neighbor is thousand miles away? Or a community living as islands unto ourselves? To which she answers: The key is Coming Together. Roshan has set for the journal standards that any successor will have an uphill struggle to maintain. We wish her peace, joy and success in her future ventures.

Jim Engineer, e-Rainmaker Public Relations, Chicago, IL

Roshan Rivetna is the light in the life of everyone she touches. She is a true inspiration to all of us in Chicago, as well as to her amazing family and so many throughout the world. She leads by example, sets high standards, and accomplishes everything. Most importantly, Roshan inspires and empowers others around her to shine. The FEZANA Journal is Roshan Rivetna and I hope it continues to chronicle the events in our lives with the same zeal and passion that have made it a true must-read.

Marzban Giara, Mumbai, India

FEZANA Journal over the past many years has carried so many informative articles about our history. Thanks to Roshan's initiative in 1998, requesting her niece in Mumbai to send a list of Parsi statues, that inspired me to bring out the book **Parsi Statues**. (Until then nobody had ever made even a list of Parsi statues.) Though her niece and I both lived in Dadar, we did not know each other. We met at a "Walking tour of Parsi landmarks in Mumbai" organized by the British Council.

It was again Roshan's initiative in 2002 when she suggested to me to start a service by which people all over the world could order books on Zarathushti religion, Parsi history and on subjects relating to Parsis by e-mail and also a facility to pay by credit card. I pursued this suggestion with Jehangir Patel, editor of Parsiana. Thus was born Parsiana Book Club which provides this service since the past three years.

Both Roshan and Rohinton have given their best years in the service of our dear Parsi community. May their example inspire many more couples to devote time for community service.

Nikan H. Khatibi, MBA President, Class of 2009, CA

To me, Roshan Rivetna will always be seen as a "savior" of our community. For over 15 years, Roshan has saved our religion through her selfless leadership with the FEZANA Journal by keeping our religion united through communication. Through her amazing abilities, she has been able to fill the empty gaps in the lives of many Zarathushtis throughout the world who live in communities where the Zarathushti population is small or even non-existent. And for this Roshan not only is FEZANA forever grateful, but the people of this great religion, for the noble work you have done. You have left a legacy with us all and we will continue to watch and work with you as you define tomorrow, today. Words cannot express my thankfulness. God bless you!

Noshir Jesung, FEZANA Directory & Census Chairperson, CA

A Zoroastrian in true sense. Roshan dedicated herself to producing a world class FEZANA magazine. It is with great pride that I honor a true Zoroastrian Lady. She took painstaking care to make the FEZANA Journal stand out as one of the outstanding magazines. Her services to the community is laudable. I was quite impressed with effort in getting the book "**The Legacy of Zarathushtra: An Introduction to the Religion, History and Culture of the Zarathushtis (Zoroastrians)**" published which was authored by Roshan Rivetna. Roshan is a hard working individual and her focused energy for 15 years made FEZANA Journal one of the best Zarathushti magazines in the world. Best wishes to her in the coming years and may Ahura Mazda give his choicest blessings to her in her future endeavours

PARSIANA, Mumbai, India

A physicist turned editor, Roshan Rivetna changed not only the face of the FEZANA Journal but made it a fount of community information from around the world. And she did it in her characteristic style - accurate, brief and companionable. She introduced theme issues and guest editors.

For Parsiana she was such a dependable backup, we turned to her for photographs, addresses, updates barely ahead of our deadlines and almost always got what we needed by return mail. We always wondered how a grandmother with a job (she retired fairly recently), a career in community work and her own quota of house work could be so efficient and cooperative and never lose her cool!

Rustom Kevala, Florida

Roshan and I started working together on the FEZANA Journal in 1991. The Journal complemented another publication, Gavashni, published from Quebec by Jehan Bagli and Dolly Dastoor. Gavashni was almost a scholarly publication, while the Journal strived to provide news of the Zarathushti community and FEZANA activities. But when Gavashni ceased publication, the Journal had to fill the gap somehow. The Journal thus began to include articles about religious matters written by knowledgeable Zarathushtis in the Journal. This idea was a success and the Journal just took off and had a life of its own from then on. Of course, during this time, Roshan had a responsible full time technical position at Lucent. She was also the silent voice behind Rohinton, working together during those early formative years of FEZANA. And on top of that, she was a full time mom to her 3 growing children. I marvel at how she managed all these activities without ever complaining, without uttering a cross word (at least

in public), never refusing to listen and make last-minute changes. The sensitivity of the authors was an issue. The authors never liked their articles to be shortened or edited. So it needed the height of diplomacy to get them to agree to changes. Through all this, the tone of the Journal had to be kept neutral. With Roshan as the editor-in-chief, typesetter, layout person and everything in-between, my job as the committee chair was easy.

Sam Kerr, Sydney, Australia

Writers and caterers have common problems. Both find it difficult to cater to all tastes. Editors and Official Tasters of the prepared food seem to carry even a bigger burden. During medieval times the 'Royal tasters' and the 'Official organizers' of ecclesiastical manuscripts found themselves at great risk.

But, Roshan, born of a different grit, weathered graciously many irascible storms in her stride, first as Editor and then as Editor-in-chief. She looked forward, in a most compulsive and incorrigible way, the organization of the next edition

Having followed up (from its inception) the rise of the FEZANA Journal into a force to be reckoned with, Roshan's tenacity reminds me of an old Frank Cappa song (made famous by Frank Sinatra).

Quoting portions of Cappa's lyrics - "She did what she had to do and saw it through without exemption....She planned each charted course, each careful step.....Yes, there were times (I'm sure you knew) when she spat out more than she could chew.....and through it allshe still faced it all and stood tall....."

To her, every problem had a solution. There are times when a tree cannot grow through a rock. It blooms around the rock. She knew how to transcend insoluble problems and to elicit responses of great honesty and depth from her writers.

A few weeks ago she wrote: "I deeply appreciate your empathy. I have many backlogged items on my plate that I need to catch up on.....there are many miles to go 'ere I sleep....."

She may as well, with some nostalgia, muse to herself: "Yes - I did it my way."

Shahriar Shahriari, Los Angeles, CA

Although you have tried to stay out of the spotlight, your dedication, perseverance, systematic approach, and incremental improvements over the past 15 years, has turned FEZANA Journal into such a brightly shining gem, that it needs no spotlight to showcase it. Thank you for everything you have done, and thank you for being YOU. Much love

Shahrokh Mehta, Syracuse, NY

Roshan Rivetna - Editor Extraordinaire

Being editor of an internationally acclaimed community journal is a tremendous responsibility. The editor needs to keep an open mind and a clear vision, juggle multiple goals and cater to diverse audiences, be immune to criticism and negativity, and be responsive to constructive suggestions and improvements. As coordinator of articles from all persuasions (liberal, conservative, progressive, orthodox, etc.) an editor plays many roles as an educator, historian, researcher, and advocate for social awareness. Roshan Rivetna excelled in rising above the community's internal politics by keeping a respectful balance. The FEZANA Journal has developed into a major resource of religious education and community activities under Roshan's editorship. Roshan has worked tirelessly for the common good of the community and in turn served the Zarathushti religion via her landmark publications. The FEZANA Journals along with "**The Legacy of Zarathushtra**" publication has become Roshan's lasting legacy and have left a deep journalistic footprint on the North American Zarathushti landscape.

Shehernaz Joshi Verahrami, Maryland

As Roshan steps down as Editor in Chief of the FEZANA Journal, she leaves behind a legacy of scholarship, cultural diversity, and intellectual awakening within the Zarathushti community world-wide. Under her stewardship, the Journal became the flagship publication for the dissemination of Zarathushti thought, culture, religious learning and, most of all, a forum of expression for the North American Diaspora.

Zarathushti history is full of examples of women who have stood at the pinnacle of their achievements, but certain women stand out. Roshan Rivetna is one of those women. Her quiet forcefulness, integrity and absolute belief in the craft of editorship and journalism are testaments to her creativity and passion for promoting and advocating our religion and heritage. Her fairness and tenacity as editor is highly reflective of her skill in inspiring not just our Zarathushti scholars, but lay people to research and educate our community. It has been my honor and privilege to know Roshan and I thank her with heartfelt gratitude for being our companion and friend, our mentor and guide.

Ervad Soli Dastur, Florida

My initial reaction about Roshan when I met her with Rohinton during a FEZANA meeting was a docile house wife following Rohinton during his Presidency of FEZANA I quickly found out that the initial looks are quite deceiving! Over the years, I have worked with her

on many FEZANA articles and I was impressed by her patience, humility, listening to every one, meticulous care to details, always on time, and ever willing to learn more! In particular, I had the pleasure of working closely with her on the FEZANA Summer 2005 issue article: Yasna Ritual. It started off as just a gallery of Navar ceremony photographs and eventually ended up into a full blown article with lots of useful information about Yasna Ritual. She impressed me with her great insights, hard work and always keeping the final goal in perspective!

Roshan we will all miss your always smiling face and your readiness to help anyone! We all wish you the best in whatever endeavors you will take on in your future! Hamaa Zor, Hamaa Asho Bade!

Mehrbanou and Mehrborzin Soroushian, San Diego, CA

We compliment you on your distinguished record of service to the community and all the great work you have done for the community. You have certainly taken the FEZANA journal to new heights.

With all best wishes,

Pallan Ichaporia, Womelsdorf, PA

I first met Roshan and Rohinton Rivetna in Chicago during a Seminar sponsored by WZO and then later in Vancouver, Canada in the early 90s during the Congress. Rohinton and Roshan requested me to chair "The Historical Research and Preservation Committee" of FEZANA which I did for eight years.

Roshan's dedication to FEZANA Journal was awesome and she took the Journal to the zenith of Journalism and made it the best Journal for the Zarathushti community not only in North America but the world. The standard achieved under her editorship is of the highest order. She conducted herself in an exemplified manner and gave equal exposition to the Traditional and Reformist values.

Susan Karani, Chicago, IL

We know Roshan to be one of the central female figures in the North American Zarathushti community. It is through her vision, work ethic and journalistic skills that Zarathushtis across the United States and Canada have been given a voice and site in which to communicate.

So often we read journals and magazines that share only one perspective. Roshan has created a journal that not only offers all sides of an issue, but inspires a wealth of perspectives, as well.

As a youth in the community, she has been most encouraging and very willing to involve me in various activities. I am grateful for the opportunities she has

given me to contribute to the Journal and participate in community affairs. I sincerely admire her initiative, her dignity and her moral courage - these are certainly honorable qualities to which we all should aspire.

Meher Amalsad, Westminster, CA

The "LIGHT" of "ROSHAN" RIVETNA

"Good Luck is the making of one's deeds." We are fortunate to be blessed by the deeds of Roshan Rivetna. In the past 20-years, Roshan has selflessly served our North American & Global Zarathushti community with impeccable integrity, dignity and humility. To me, she has been a special treasure of Precious Knowledge And Priceless Wisdom.

One of the outstanding philosophies of our Zarathushti Religion is **Renewal, Renovation and Recreation** of the living world. **The Light of our Roshan is Riveted in ALL THREE.**

Thank you Roshan for being an outstanding GODMOTHER to our Zarathushti community and humanity.

In the spirit of **ASHA, USHTA & VOHUMAN**, may you **ALWAYS be BLESSED in ALL-WAYS.**

With Love and Light

Khorshed Jungalwala, Chair, FEZANA, Publications Committee, Boston, MA

There are many outstanding Zarathushti and non-Zarathushti journalists and writers in every part of the world today. Some have made tremendous impact on those of us who have the good fortune to be exposed to their thoughts, ideas, unbiased and analytical approach to past, present and future issues.

I speak from personal experience, and as Chair of the Publications Committee having known Roshan, together with her equally bright and pioneering husband Rohinton and their family for more than 25 years as close friends and co-workers on several North American and worldwide projects, that Roshan is one of the most outstanding journalists of our time.

Roshan R. Rivetna, as Editor-in-Chief, of our FEZANA Journal has spearheaded the task of providing the community with highest quality of well researched articles written by specialists in the fields of medicine, technology, dogma, theology etc. She incorporates the latest information on outstanding individuals and their achievements, births, marriages, deaths, ads for match-making, etc., and raises the awareness of the community towards many of the burning issues of the day both here and abroad, providing the photographic materials herself.

I wish her tremendous success in all that she will do in the future.

Homi Gandhi, President, ZAGNY, NY

During 2003-4 New Year break, I went to deliver a parcel to Rivetnas at their home and what I found there was astonishing! Roshan was cooking and, at the same time, moving from living room to dining room to kitchen. The Chicago Zarathushti crew was helping to sort out the delivery operations of the winter issue of the FEZANA Journal. The whole process was functioning like an assembly line which finished in less than 2 hours, waiting for the next crew to come in the afternoon. Friends, this is ROSHAN RIVETNA. After being in charge of the Fezana Journal for so long, she had organized the back-end of production as a science.

When she took me into her inner Centrum of the FEZANA Journal office (after tea with batasa and

vasanu), I was equally amazed! Here was a small office with the anteroom lined up with old journal copies, with clippings and articles for planning the future issues of the Journal and her computer lined up with the summary and headings of the future issues.

When Roshan hands over the Journal charge to the next group of volunteers, all this collection of art and science of creating, printing, and distribution will be sorely missed. On my way home that day, I was trying to recollect how she had been a resource for me with the help of all these materials. So when I am reminiscing today about that visit over 2 years ago, I know what I am going to miss most: it is Roshan's ability to act as a resource for almost anything on the Zoroastrian subject.

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Parsi Wedding, Navjote & Other traditions

by Roshan Bharucha
179 Wentworth Lane
Rosemont, Pa.19010
Tel: 610-525-8821

A step-by-step guide of how to prepare for a traditional wedding, navjote and other ceremonies including engagement, adarni, agharni, etc. together with brief description of the meaning and history behind the ceremonies. A book most people would want to keep handy and pass down to the younger generation. Cost US\$8.00; Cdn.\$10.00 (shipping extra), part of the proceeds donated to Zarathushti charities.

PARSI WEDDING, NAVJOTE
& OTHER TRADITIONS

Roshan Bharucha

A GLOBAL DIALOGUE AMONG RELIGIONS OF THE WORLD`



after
September 11
A Global Congress
11-15 September 2006, Montréal

A global congress will be held September 11-15 2006 to reflect the status of **"World's Religions after September 11"**. The conference will be held in Montreal at Palais des Congres de Montreal, 159 Saint-Antoine Street West, 9th floor Ph: 514 871 8122. [www. www.worldsreligionsafter911.com](http://www.worldsreligionsafter911.com)

Religions for Peace will host the **VIII World Assembly in Kyoto, Japan August 26-29, 2006. "Confronting Violence & Advancing Shared Security,"** It will be preceded by a Youth Assembly and a **Women's Assembly**. More than 500 senior religious leaders from across the globe and all faith traditions are expected to attend Contact Ms. Donika Dimovska, Religions for Peace, assembly@wcrp.org.



Religions for Peace
8th World Assembly
Kyoto 2006

Conference at University of Alberta will be held October 20-22, 2006 **"Building World Peace: The role of Religions and Human Rights"** it is aimed at breaking the link between religion and violence. The Aga Khan, Senator Romeo Dallaire, Jonathan Granoff, the nuclear weapon opponent and many others have been invited to attend.

"Inter-Cultural Exchange and Global Cooperation", conference organized by Council on Persian Culture, May 13, 2006 in Southern California. cpc_conference@czc.org

Rationale for the conferences:

The events of September 11 2001 raise crucial issues for the religions in the world. The traditions of the world need to respond in a comprehensive manner to the challenges posed by the events of September 11 2001. Now that religious traditions have had five years to assess the situation, these global conferences are meant to facilitate the process of dialogue. The **Montreal Congress** shall endeavor to have all religions of the world represented at the meet, including; Baha'i, Buddhists, Chinese Folk Religionists, Christians, Confucianists, Hindus, Jains, Jews, Mandaeans, Muslims, Shintoists, Sikhs, Taoists, Wiccans, and Zarathushtis, as well as primal religions such as Native American and African religions.

The **Alberta Conference** will address the issue that religion is not a cause of violence but a cure of violence. "Peace must be built on, by working against hate-based crime and racism in schools, which is often motivated by religious, cultural and ethnic differences. We need to discuss the important role that religious representatives and human rights activists can take in order to meet these challenges." Claudette Tardiff, conference co-chairperson.



Statement forwarded by **Jehangir Sarosh, President, World Conference of Religions for Peace, Europe. (WCRP)**

European Council of Religious Leaders/Religions for Peace (ECRL) a participating body of WCRP comprising of senior religious leaders of Europe's historic religions including Christianity, Judaism, and Islam, with Buddhists, Hindus, Sikhs and Zoroastrians, have committed themselves to cooperating for conflict prevention, peaceful co-existence and reconciliation. In a joint statement made at Oslo, February 6, 2006 they stated

" We strongly appeal to responsible leaders of all faiths to do their utmost to reject and do their utmost to stop the ongoing acts of violence and terror which are carried out in the name of God. We condemn the misuse of freedom of expression to blaspheme that which is holy for believers,all believers in God, take full responsibility for peace and justice, within their own faith community and as responsible citizens in their own cultural social and national setting".

(Complete text can be read at <http://www.religionsforpeace.net/Europe/ECRL.html>)

Enduring Legacy



The richly illustrated 4 volume masterpiece "Enduring Legacy: Parsis of 20th Century", edited by Nawaz B. Mody was launched January 17th 2006, by Mr Ratan Naval Tata, Chairman, Tata Sons Limited, at Taj Mahal Hotel, Mumbai before a distinguished gathering. The coffee table volumes contain a collection of essays focusing on the community's contributions in the fields of politics, industry, law and the arts in the previous century. (FEZANA Journal Summer 2005 pg 142).

Dr Mehta, a Fullbright Scholar at Cornell University, is the Sir Pherozeshah Mehta Professor of Civics and Politics at the University of Mumbai and Joint Honorary Secretary of K.R. Cama Oriental Institute.

Dr Nawaz Mody, [left], Ratan Tata [Centre] Homai Mody [right] Jt Secretary K.R. Cama Oriental Institute, holding the volumes after the launch)

RUSY M. SHROFF, Hong Kong honored by Government of India

At the Fourth Pravasi Bharatiya Samman, January 7-9, 2006, Hyderabad, India, among the 15 prominent members of the Indian diaspora, honored by the Government of India for contributing towards promoting India's image abroad, was Rusy M. Shroff, managing director of Ruttonjee Estates Continuation Limited, Hong Kong, a company admired for its integrity in business.

In 1995 Mr Shroff, a doyen of the Parsi community in Hong Kong, had been appointed MBE, (Member of the Most Excellent Order of the British Empire).

[Source: India News, January 9, 2006]

Karani Agiary 159th Anniversary celebrations

Seth Nasserwanji Hirji Karani Agiary of Cusrow Baug, Mumbai, consecrated in 1847 at Null Bazar, celebrated its 159th anniversary on February 5th 2006 Roz Behram, Mah Sherevar. The sacred fire was moved to its present location in 1935. The agiary serves multiple purposes, with jashans and religious talks twice a month and "Humbandgi", every Friday.

The two day celebrations included a Jashan, a machi, talks by Dasturji Kotwal, Dasturji Khurshed Kekobad Dastoor, Khojeste Mistree and Noshir Bulsara who recited specially composed poems in Gujarati for this occasion, solo dance by Alysha Khodaiji, a one-act play by Dinyar Tirandaz, a magic show by Mehelly Bhumgara, a delicious dinner catered by Tanaz Godiwalla. Mani Vajifdar compered the function. "Power of Prayers" by Ervad Burjor Antia, was distributed free to all devotees.

(Source Marzban Jamshedji Giara)



a terrific learning experience. There were about 80 people in the audience. Homi Gandhi, the President of ZAGNY attended. He had been instrumental in having me speak at the event. Other friendly faces included Ayesha Ghadialy who had accompanied me to Iran, Zia Bhaisa, my third (or is it fourth?) cousin and my wonderful aunt - Dinaz Boga. A lot of my non Zoroastrian friends and co-workers also attended. It was really gratifying to hear people, whom I have known for over five years, say that they learnt more about my faith in the one hour

Every year on the occasion of the International Women's Day, the CSW, (Commission on the Status of Women) meets at the UN and sponsors several conferences that attract delegates from 80 countries. The themes for this year's conference were two-fold:

- 1) Equal participation of men and women in decision making.
- 2) Enabling environments in development, health and education.

An interfaith panel of women was invited to discuss "women who were wrestling with the tensions between their political aspirations and their religious traditions.". Kathleen Stone, the Chaplain at the UN contacted me to be a speaker to discuss the Zarathushti point of view. The event took place on March 2nd at the ecumenical Tillman chapel housed at the UN in New York.

My presentation began with a brief overview of Zoroastrianism that touched on our history and theology. I stressed the fact that it is not a prescriptive religion where there is a set of rules to follow - but a religion based on **free will and choice**. I followed this with passages from the Gathas and Venidad and pointed out the changes in the status of women over the years. I also spoke about the difference between a Parsi and a Zarathushti and mentioned that some groups in the West are training women to become para-mobeds. I was able to show some clips, from my first film, "In the Footsteps of our Forefathers" where a group of Zarathushti women, sitting in a temple in Iran, questioned why we could not become priests.

I was joined on the podium by three other women representing Judaism, Islam and Christianity. It was

that we spent together at the U.N. than in the history of our friendship

The exchange of ideas and philosophies continued at a wonderful reception on the 8th floor of the building. The shrimp and brie cheese were fantastic; and the view of the Manhattan sky-line above the East River definitely lent itself to lofty conversation. Submitted by

Tenaz H. Dubash

Tenaz H. Dubash

received a Bachelor's degree from Cornell University and a Master's degree in Television, Radio & Film from the Newhouse School of Communications, Syracuse University. In 2000, Tenaz traveled to Iran with 34 Zarathushtis, where she shot and produced her first documentary, 'In the Footsteps of our Forefathers' Her eight years of television production experience include positions at ABC, PBS and MSNBC. She is currently working with survivors of human trafficking and is developing two new documentaries. Information about these projects can be found at www.tdfilms.info.



www.tenazdubash.com

"Mystery Guest" WHO AM I?

**Sarosh Irani, Aged Six and a half years old
Farmington Hills, MI**

I was born in Persia in the year 599 BCE.

I ruled from 559-530 BCE

I was a Zarathushti by faith, a follower of Prophet Zarathushtra and a worshipper of One God, Ahura Mazda.

My mother was Mondana and my father Cambyses

I was famous for being a great king, founder of the mighty Persian Empire, and creator of the first and largest multicultural society in history of mankind.

I was also a great general. I was the first to use cavalry, the first to use camels with two archers seated back to back on one camel who could shoot in all directions. I



was also the first to use the rolling battle turret, the forerunner of the modern tank.

Having conquered Lydia in Asia Minor, I turned to the most formidable and so called impregnable city of Babylon on the river Euphrates near modern Baghdad.

I made my soldiers dig a canal adjoining the river and one night when the Babylonians were having a big celebration, the river Euphrates was tapped and the course of the river diverted, so that my soldiers could march across the dry river bed and enter the city with no resistance.

The Babylonians welcomed my army with open arms and flowers were strewn in our path. I now issued the First Declaration of Human Rights in 538 BCE. It was written in the Akkadian Cuneiform script on a cylinder. It granted freedom of religion, language and culture to all peoples in my Empire including slaves. Every person was free to practice any religion he pleased and could own land.

I liberated all the captives and slaves from Babylon. The Jews who had been in captivity for over 60 years were freed. All their gold and silver were returned to them and they were helped to go back to their country and rebuild



their homes and temples. So grateful were the Jews that they proclaimed me a Messiah-"the Anointed or Chosen One"

I died great-a fearless warrior I fought my battles in person-shoulder to shoulder with my soldiers. I died on the battlefield and my soldiers carried my body to Parsagadae, where they laid me to rest in a tomb which stands to this day and bears the following simple and humble inscription;

Oh man, whoever you are, and from wherever you come, For I know you will come,

I am Cyrus who founded the Empire of the Persians

Grudge me not therefore, this little earth that covers my body.

It is said that when Alexander, the Macedonian read this inscription, tears came to his eyes and he ordered his troops to repair my tomb and replace all items that were looted.

WHO AM I?

A costumed school presentation by first grader Sarosh Irani, in the Mystery Guest Program. A handout was given to the students and teachers. This is truly an inspiration to other children to bring awareness of the religion in many creative ways.

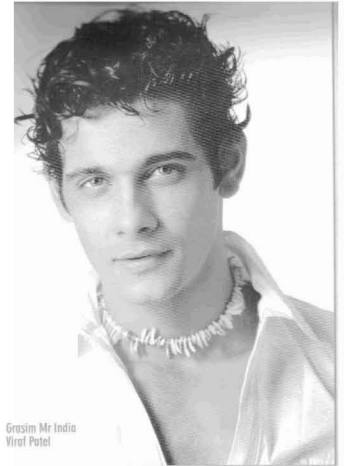
Mr India VIRAF PHIROZ PATEL ...

A Dream fulfilled

Every year thousands of young men aspire to become Mr India but only one person wins. On January 29 2005, 25 year old Viraf Phiroz Patel of Pune won the title from 15,000 applicants. A dream fulfilled. This ambitious young man who had already won the title of Mr University in 2004, loves to model (Snickers and Pantaloons) dabble in photography, DJ and anchor shows as well as travel the seven seas to earn a living.

His future plans include establishing himself in the film industry and choosing roles which are different and would suit his personality and individuality.

He is inspired by the life experiences of people and motivated by their humility.



9th World Zoroastrian Congress "Unity Through the Sands of Time"

December 28-31, 2009

Dubai, UAE

"It gives me great pride in confirming that the 9th World Zoroastrian Congress will be held in Dubai from December 28-31, 2009. Formal permission to host the Congress has been received by us from His Excellency Shaikh Hasher Maktoum, Director General, Department of Information, Government of Dubai.

"The Committee seeks your valuable inputs to make the Congress a purposeful and meaningful event. Please submit names of persons from your area to serve on the extended Congress team. We are also seeking individual and corporate sponsors to keep the fee structure low. Dubai being the centre of commerce and trade, sponsoring companies will receive tremendous benefits.

"We, the Zarathushtis of Dubai welcome you all, our Mobeds, heads of various anjumans, community visionaries and Zarathushties around the world to Congress 2009"

With blessings of Ahura Mazda,

Meher Bhesania, Chair, Congress 2009 - besania@emirates.net.ae





Zoroastrian Sports Committee

Loyola Marymount University



10TH ZARATHUSHTI GAMES

JULY 1-4, 2006

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Generation Why

My "Journey of Transformation" took me from being a young adult whose thoughts about the Zarathushti religion were carved in stone into an individual with a more worldly perspective and an increasingly pragmatic thought process. This change was by no means sudden; rather, it has been a gradual evolution

Guest Editor: Mahrugh Motafram

I invite you to come with me on this journey through the pages of this special issue that showcases young Zarathushti adults raised in North America. From the beginning my goal has been to inspire our young children, encourage our young adults, and to revive faith in the adult community, thus demonstrating that the future of our religion and community is in able, solid hands. It has given me great pleasure to be the guest editor for this issue.

"How did my Zarathushti experience, growing up in Bombay differ from that of my American born and raised children?" This was the first question I asked myself.

To answer this question, I went back to the time to when I first arrived as a young student to North America and one of the major crossroads I encountered was when I became a mother. As my children grew up in North America, my husband and I constantly strove to find ways to teach them about our religion. Residing in Florida initially and then in a suburb of Milwaukee, we did not have the benefit of being around a Zarathushti association. In some ways that was the best thing that could have happened; because, this compelled us to seek out answers for ourselves. And, to add children with their inquiring minds to the mix, I knew we had to have adequate explanations when they questioned, "Why do I have to pray?" "Who is a Parsee?" "Are we all Zarathushtis, even though we are Parsees?" "What is a Jashan"? Of course, this continued on with more and more questions, as they grew older. By then, I knew that the "Be quiet and accept what we're telling you!" tactics our parents used on us would not pass muster with our kids.

Hence over the years, together with my family, I have grown to understand what it actually means to live a life as a true Zarathushti. I have learnt to enjoy the philosophical aspects of our religion; a way of life that gets embedded in our daily lives. That is not to say that I don't believe in any rituals

or traditions. On the contrary, they give me a better understanding of what our prayers mean, why we celebrate Jashans and Gahambars, and why at the end of each Shahenshahi, Fasli or Kadmi year we have Gatha-Muktad ceremonies.

I firmly believe that the generation growing up in North America is different from preceding generations because of their inquiring minds. They tend to push us as adults, to reach higher in our ability to understand the Zarathushti religion, both spiritually and culturally. It seems quite obvious to me that they have a different mindset, one that continuously questions everything, everywhere. Hence, the title for this issue, **"GENERATION WHY"** which is synonymous to Generation Y that our kids are a part of.

Your travels will begin with, **"State of Fusion"**, written by **Shahriar Shahrairi**. The author vividly compares a strong community splitting itself into pieces all across the globe to a fission reaction. Following this, over a period of time, a process analogous to a fusion reaction occurs, with each segment of the community gaining a better understanding of its counterparts, and unleashing a tremendous amount of vibrant energy in the process.

"Matter of Opinion", written by **Dustyn Shroff**, a high school student explores the Zarathushti way of life by asking young Zarathushti adults from Florida, Texas, Indiana, and Wisconsin for their opinions.

The next stop in your travels is **Zarathushtis on Campus: Why? Who? And How?** Written by **Zarathushti students in the Boston area and at the University of Texas, Austin**. to inspire and show the way for college students to form Zarathushti groups and organize activities on campus.

As you finish reading about on-campus activities, the article **"Love, Sex, and the Ex"** by **Meher Amalsad** seems to be an appropriate follow-on. Any parent who has tackled the delicate task of speaking to his or her children about sexuality and reproduction knows how awkward this can get. It is a sensitive subject but needs to be addressed. The article has some interesting ideas for communication if you are in need for some!

We are now halfway through the journey; **"Spirit of Success"** by **Laila Contractor, Homi Bodhanwala, Rashna Ghadiali and Anahita Bhathena** is an article that will surely touch your hearts. The young adults they have featured are doing remarkable work around the globe. When you read what each one has accomplished you will feel nothing but pride for them.

Have you ever wondered how a young priest experiences life growing up in North America? Will these young priests ordained in India or Iran follow the same paths as their fathers did? Or, will they adapt to the needs and wants of western society? **"Mobedyar Experience - An Alternate Priesthood"** written by **Ardeshir Hormuzdairy** is an article that outlines an interesting alternative for the youth in North America who may have considered priesthood, but were unwilling to go through the rigorous demands for ordination.

The next stage in the journey is a thought-provoking article by **Jimmy Antia**. **"Death of Zoroastrianism?"** - offers the perspective of a young priest ordained in India and raised in North America. As you read through the article you will grow to respect these young minds that are so clear in their thought and vision about what the future holds for the Zarathushti religion.

"Overcoming Challenges" is a piece about challenges these young adults face today is written in two parts: **"Dumbing Down a Generation: Why Today's Leaders Need to Take a Pause, and Recalibrate For the Future"** by **Jim Engineer**, a passionate piece of insightful writing about issues that need to be addressed by all ages for the community to advance. And in its spin off **Chicago Youth Think About the Future Of Their Community**, **Cyrus Rivetna** and **Tinaz Dhunjisha** discuss the ZAC YAC (Zoroastrian Association of Chicago Young Adult Conversation) group coming together for a brainstorming session to address contemporary community issues.

You are almost at your destination. **Nikan Khatibi and Parastu Dubash**, in **"A Vision for the Future"** prove that no matter where you are or from what culture, there is hope we can come together in our vision for the future of the Zarathushti community.

What is a long journey without an interesting side-trip or two? **"North American Youth Congresses"** is written by **Sherazade Mehta** who talks about Congresses being avenues for young adults to congregate and share views with one another. Following this is **"Back to the Future"**, by **Shiraz Mistry, Chairman of the 4th World Zoroastrian Youth Congress**, extending an invitation to all young adults to join in the Aussie experience in Ballarat, Victoria, Australia in December 2007.

It has given me immense pleasure in planning your travels, and I hope you enjoy your journey through these thought-provoking articles. My hopes and prayers are for the success of our community in North America and worldwide, as we all learn to live each day following the embodiments of our simple and beautiful religion.



Mahrukh Motafram resides in Brookfield, WI with her husband Feroze and son Jamsheed (13), daughter Freya (19) is a freshman at University of Michigan, Ann Arbor. Mahrukh has a MS degree from the University of Illinois, Chicago and an Associate degree in Business and Marketing from



Waukesha County Technical College. Recently she concluded a stint with the Milwaukee Art Museum, and is seeking to pursue a career in Retail Management.

Mahrukh has been active with FEZANA since 1990 as a Committee chairperson for Small Groups, as Assistant Secretary, and Vice-President, Business Manager for the Journal, Public Relations Chairperson for the 12th North American Zoroastrian Congress Chicago, 2001; she is still active compiling information for the Milestones section for the Journal.

She enjoys spending time with her family and friends in the Milwaukee area, loves the game of tennis, and is an active parent volunteer at her son's Middle School

State of Fusion

Shahriar Shahriari

The youth of today are emerging through the alchemical processes of this state of fusion, more radiant, more brilliant, and much wiser than any of us can possibly imagine

Dictionary.com defines: fu-sion (fy zh n) n.

1. The act or procedure of liquefying or melting by the application of heat.
2. The liquid or melted state induced by heat.
3. The merging of different elements into a union, or a union resulting from fusing.
4. A nuclear reaction in which nuclei combine to form more massive nuclei with the simultaneous release of energy.
5. Music that blends jazz elements and the heavy repetitive rhythms of rock.
6. A style of cooking that combines ingredients and techniques from very different cultures or countries.

While all of these have some bearing on the state of our community, perhaps the most striking is the reference to nuclear reaction. Yes, our twentieth century community experienced something akin to nuclear fission, where our massive and tightly knit community split itself into various bits and pieces, scattering all over the globe, taking on varying characteristics.

Yet the good news is our twenty first century community (and I suspect not just in the West), is experiencing a subtle and slow process of fusion, perhaps more akin to cold fusion, whereby it experiences and merges with a plethora of cultures, religions and ideologies, causing it to release valuable energy by getting to know its own fundamentals more deeply. Our younger generation is exposed to a multitude of ideas, ranging from the bizarre to the brilliant. Yet every one of us, after going through the rebellious and youthful phase of our lives, at some point begin to search for our roots.

While the search is almost universal, the nature of our search has evolved to something far more soul searching than that of the previous generations. We are no longer satisfied with accepting ideas as absolute - not even those handed down to us by the prophets. Being told about the divinity will no longer suffice. We want to experience the divine.

In today's society, separation from other cultures, religions and ideas is not only undesirable, but also impossible. Yet the twentieth century thinking warns us against exposure, lest we fall prey to the crook and the

charlatan. In its narrow definitions, it also warns us against those for whom we cannot justifiably find a label, so we call them the "others" or the "outsiders" or simply "they" - be they of different cultures, races, and religions...

Yet humanity grows. It grows past dogma, conditioning and habit. The mores of the society evolve. The shell is broken, one layer after another, until the eventual emergence of the radiant core. The soul, or spirit of the individual - and by implication, the spirit of the community steps out.

We Zoroastrians too are experiencing this emergence. Our youth are contributing to and benefiting from this state of fusion. They are shedding the ossified scales that shield and cover our prophet's sublime and brilliant teachings. Practicality is demanding simplification. What is not a core value is no longer a value. If it is not in accord with the fundamental teachings of Zarathushtra, then it is only an interpretation of historical and anthropological significance.

Let there be no confusion. This is not an illusion. There is a pervading state of fusion. And this is the "fiery test" of the new generation. The youth of today are emerging through the alchemical processes of this state of fusion, more radiant, more brilliant, and much wiser than any of us can possibly imagine. These are wise souls who are returning Zoroastrianism to its fundamental and core values. They are free spirits that will not be bound by history, culture, dogma or conditioning.

This new generation will not separate or segregate itself from other human beings. There is an innate universality and humanism that is coming through these young spirits that truly reflects the goodness Zarathushtra once sang about.

Asha is alive. Khshatra is at work. Spenta Armaity still cares. Because in this state of fusion, these wise souls personify Vohu Mano.

Let us converse with a few



Jimmy Antia, Washington D.C.

Do you see a difference between spirituality of Zarathushtra's teachings and the rituals of Zoroastrianism?

I see our rituals as a way of physically expressing the spirituality of our religion. When we perform a Jashan we represent all seven Amesha Spentas. The problem arises when we don't know what an Amesha Spenta is, so one can't grasp the symbolism. Every time we incorporate

something into our rituals it has a meaning and purpose. While I feel there are aspects in our prayers that may at times be inappropriate given how things change over thousands of years, the simplicity of our rituals doesn't allow for too many extraneous things to be incorporated into them.

How much do you think culture impacts our rituals?

There definitely is a difference in the traditional way Parsis and Iranis carry out their rituals. The Parsis have adopted some Hindu practices that are easier seen in our marriage and navjote ceremonies. In North America a lot of people like to have an abridged version of a ceremony performed. I guess that might be a comment on the shorter attention spans on this side of the world.

When people ask me to perform a ceremony they always want to make sure that physically nothing is left out, that every symbol we incorporate in our rituals is represented. I think there is a genuine feeling from many people that there is a special sanctity in our ceremonies and to leave something out would take away from the ceremony. The largest problem I find is a disconnect between the symbols in our religion and what their significance is. A lot of people know to have water, milk, flowers and fruit ready for a Jashan, but have little understanding of why.



Roxanna Varza, Palo Alto, CA



How does the western culture affect your way of practicing Zoroastrianism?

As a little girl, I couldn't understand why my family didn't go to church on Sundays. Even though my parents explained repeatedly that we had our own religion and our own customs and

beliefs, I just wanted to be like everyone I went to school with. When I first learned Ashem Vohu, I would pray in ways traditional to western religions, which I had seen in films: at the table before dinner, kneeling beside the bed before going to sleep, etc. Finally, when I was comfortable enough to accept the differences of Zoroastrianism, I discovered that Zoroastrians pray 5 times a day, not kneeling beside a bed or humbled before a meal. And obviously, my western lifestyle makes it a little difficult for me to pray for all 5 gahs.

After I had my sedreh-poushi in Iran, I returned home with my sedreh and koshti. I must've been in the

eighth grade, around the age of 13, and very excited to continue tying my koshti around my waist every morning. However, I realized that in the States, if I showed up in the locker room for gym class wearing a sedreh and koshti, my religion would be more of a joke than anything else. And if I ever wanted to wear a trendy tank-top, the sleeves of my sedreh would surely arouse questions among my peers. So I opted to forget the whole ritual and I think I wore my sedreh and koshti a total of 3 times in my life. It just isn't very practical.

How does it affect your adherence to the spirit of Zarathushtra's teachings?

Similar to most teens, I went through a rebellious phase in high school where I questioned my entire belief system. Is there really just ONE Ahura Mazda? Does Ahura Mazda even really exist? Surrounded by many people of many different religions, I opened myself up to new possibilities. What if I became Buddhist? Or an atheist? I let my ideas run wild. Over time, this led itself to my being what I like to refer to as a more "relaxed" Zoroastrian. In other words, I do not pray as often as I should, but I do try to live by the principles as best as I can. Still, good thoughts, good words, and good deeds is actually a lot more easily said than done. As a teen especially, my language was probably anything but good words. Listening to gangster rap probably didn't help. Ultimately, as much as I hate to admit it, western culture's flimsy moral system, especially the culture packaged and sold to high schoolers, did manage to seep into my religious attitudes a bit.



Vandad Pourbahrami, Vancouver, Canada



Can we live in North America and be good Zoroastrians?

Yes, it is possible, but the change in lifestyle must be considered. It is difficult to be a traditional Zoroastrian living in North America simply because of the changes to society since the

historic times of Ashu Zartosht. The key to being a good Zoroastrian though, is obeying the simple phrase of "good thoughts, good words and good deeds". One may live in Los Angeles and live a more prosperous life than someone in Yazd, but if they wake up every morning and do the right thing for the sake of doing the right thing, then they are as Zoroastrian as anyone else. In my opinion, it does not matter who you are,

where you live or what you do for a living, you are a good Zoroastrian if you can look yourself in the mirror and know you are living your life in a good manner. Our religion does not say to do a certain thing, but to use one's mind and make the right decision depending on own situation.

What differences do you see between your Parsi friends and Iranian friends?

Truthfully, I do not see much of a difference. In essence, Parsi and Iranian people are the same, as Iran used to be most of the Middle East and slowly divided into different countries over time. Though Parsi and Iranian families speak different languages, both celebrate the same festivals and are equal Zoroastrians. I find it difficult to make a generalization for my Parsi and Iranian friends because each may have a unique personality, but they are all Zoroastrian.



**Shirin Kiani,
Vancouver, Canada:**

In what ways is it easier to live by Zarathushtra's teachings in North America?

In Iran, being Zoroastrian means identifying with an ethnic/social group, not just a religious one. In Canada, it is similar but not to the same extent, therefore it is easier to focus on the teachings of Zarathushtra versus the safety net that you get from amalgamating with other Zoroastrians. Therefore, choosing the path of Asha becomes a true choice here, as the pressures do not exist to the extent they do in Iran, so those who identify with being Zoroastrian in North America truly do so in the spiritual sense. More technology and use of internet gives more opportunity to gather information on Zoroastrianism and network with other Zoroastrians internationally (speaking English helps too). More congresses floating around North America than in Iran (give more opportunity to share beliefs/teachings of Zarathushtra in an interactive way). Zoroastrianism is a very forward thinking religion (as a result conversions and mixed marriages are more acceptable in the West and I think Zarathushtra would agree with this), in Iran, seems more rigid - conversions are a no-no, people who inter-marry with other religions are looked down upon and silently segregated.

And in which ways is it more difficult?

In NA, more "freedom" means more opportunity to engage in un-Zoroastrian way of life. . . so being a true Zoroastrian and making choices that define your commitment to your religion become more challenging (easy access to drugs, sex, weapons) yet positive choices made have more power and lead to personal milestones and turning points. In Iran there is little opportunity to experiment or live an un-sheltered life (not living with parents, hanging out with cousins and generally have close ties with people of similar beliefs).

Youth question religion more in North America as they have friends from different religions and beliefs and therefore deviate from Zoroastrianism more due to not always feeling confident/convinced in what our religion is, Zoroastrianism is not as "Out There" and graspable as other world religions. The media have a strong impact in North America.

Also in North America, it is more trendy to be "spiritual" rather than identify with a certain religion. So harder to sell organized religion like Zoroastrianism to Youth.



**Peter Capak, Los Angeles,
CA**

What aspects of the Western culture do you see in coherence with the teachings of Zarathushtra?

In many ways Western culture IS the teaching of Zarathushtra. Since the renaissance, and especially since the industrial revolution western culture has become successful by looking at the world, studying it, and making informed choices. Science is one of the best known examples, you collect information, and come up with a theory which explains all of the information. If new information is collected which disagrees with or renders the old information bad, the theory must be revised to include the new facts.

In an operating western democracy a similar process is followed. All voices are heard, then the government makes a well advised choice. If the circumstances change or new voices are heard the law is reformed.

Finally the day to day aspects of Western culture center around people thinking for themselves and making decisions which are best for them and for their community. It is expected and recognized that each person has the right and the responsibility to make the best possible choices.

In what ways do you find mixing with Zoroastrians of Iranian and Parsi background helpful? And which aspects would you like to change?

The most helpful aspect of interacting with Parsi and Persian Zoroastrians is the strong community they bring to Zoroastrian teachings. They bring the teachings of Zarathushtra to a human level and allow one to explore different ways of being Zoroastrian and viewing the teachings of Zarathushtra. They also pressure one to really understand what it means to be Zoroastrian. The majority of the community is warm, open, and welcoming.

Unfortunately, some people feel being Zoroastrian is their private culture club. This hard core minority wants all Zoroastrians to adopt their culture and language in addition to their Zoroastrian beliefs. I have encountered some people who feel being Iranian or Parsi is more important to being Zoroastrian than following the teachings of Zarathushtra. In doing so they actually become less Zoroastrian, because they allow individuals who share their culture to behave in un-Zoroastrian ways.

I feel this should not be true. It is essential for Zoroastrians to question the world around them, and adapt the teachings of Zarathushtra to their environment. As a result the culture of the Zoroastrian community in LA should be closer to the culture of LA than Yazd, and the culture of the community in Bombay should be closer to the culture of India than LA.

In the long run people need to begin viewing themselves as Zoroastrians first, and Parsi or Persian second.



Shahriar Shahriari is the creator of www.Zarathushtra.com, producer of "Domains of Belief" DVD, and the author of "Thus Spake the Real Zarathushtra" and "The Z Factor". He has written several articles and spoken at seminars in North America, South Asia and Australia. He is currently a resident of Los Angeles, CA.



MATTER OF OPINION

Dustyn Shroff

When asked what it means to be a "true" Zarathushti or to live the "true" Zarathushti life there is no right or wrong answer. The beauty of our religion is that it can be practiced in our daily lives in so many different ways. Not all of us live in cities that have "Fire Temples" where we can go and pray and not all of us live in cities that have very large Zarathushti populations with which we can all associate. We all have different ways of incorporating the teachings of our religion into our lives from day to day, whether it be as simple as lighting a diva each morning or as complex as praying for 2 hours each morning before going to work or going to school. What it comes down to is that we are all practicing and believing in the same religion. But what is your opinion on living a true Zarathushti life? How do you go about incorporating the Zarathushti faith into your day-to-day life? The article highlights opinions about these questions from a few Zarathushti youth ranging from the ages of 17 to 30 living in different parts of the country.

Hooshna Amaria, 26 - Coral Springs, FL



In my opinion, having a Zarathushti way of life means incorporating the tenets: good thoughts, good words and good deeds. I was taught to believe that having faith in God (Ahura Mazda) was the most important thing, fully understanding that Zoroastrianism entails many different customs and traditions. I did not always have access to other people my age within the community and so I always felt different when other kids my age talked about going to church or celebrating their own religious holidays and traditions. I have struggled with my own identity as a Zarathushti, mostly because of lack of understanding. As I grow older, I find myself seeking out information more readily and making an effort to understand the heritage and the community that I belong to.

Lillian Bharucha, 23 - Austin, TX



I realized from a very early age that every person has distinct behaviors that help them connect with God in their own individual way. My method of realizing these behaviors is to incorporate what is important to me about Zoroastrianism into my life on a daily basis. Every morning before I step out of bed, I say a small prayer as I start my day. In addition to praying everyday I wear my Sudreh and Kusti and try to light a divo as often as I can, especially on

"auspicious" rojs (days). I do realize that these tasks are much more arduous to keep up while one is in college, but they are still vital to being a devout Zarathushti in today's society.

Another way I incorporate Zoroastrianism into my life is by always trying my best to make positive and kind statements to whomever I come in contact with. It is always nice to make somebody's day better by conveying a few nice expressions or gestures to them, especially since life is full of stresses. I think that since one of the main purposes of our religion is to speak good words, this is a great way to show my faith. In addition, getting involved with community service is exceptionally important to me. I currently work at the Lance Armstrong Foundation Headquarters in Austin, and in my spare time I volunteer at the Susan G. Komen Foundation Breast Cancer Foundation. I know that I am just one person, but I truly believe that everyone has the ability to make a difference in people's lives.

All of the traits and tasks I have described are truly important to me. As a generation, it is becoming more difficult to participate in the customs and tradition our culture offers. In order to effectively practice our religion and eventually pass it along to our children, we have to make efforts to improve religious education, and more importantly, teach fellow Zoroastrians how powerful belief in God can be.

Delnaaz Daruwalla, 17 - Indianapolis, IN



What defines a Zoroastrian? Is it the way we take off our shoes when we enter an Agyari or the way we have a Jashan for all our special occasions? Although these are two important parts of a Zarathushti way of life, they don't fully define what makes one a Zarathushti. When I was posed the question, "What does it mean in my opinion to have a Zarathushti way of life?" I pondered long and

hard and realized that although many would pose a different response to this question due to different backgrounds and etc., all would agree that being a Zarathushti means living a pure life, a life worthy of existence. But how do we come to this life of purity? The answer lies within our own Avestan prayers; one in particular, which states, "Humata, Hukhta, Huvarshata," meaning, "Good thoughts, good words, good deeds." Every time we recite Jaso Me Avanghahev Mazda, we are making an oath to Ahura Mazda, Zarathushtra, and ourselves to do our best to follow through on this oath. After telling my mother that good thoughts, good words, and good deeds are the basis of my essay, she asked me the question, "How do you get good thoughts and where do they come from?" I was stumped. I thought, maybe

it's the people I surround myself with or maybe it's from positive energy. These seemed like good answers, but not good enough. It finally dawned upon me. Prayer is what helps us live and get through this divine life. As I read the English translation of Jaso Me Avanghahev Mazda, the first lines state, "Come to my aid O! All-wise Lord." And these lines are to ask Ahura Mazda to give us the strength we need.

I, myself, incorporate the Zarathushti religion into my life on a daily basis. Coming from parents where religion is a vital part of living, I realize how much prayer can help one on a daily basis. When I pray, I feel like I'm praying to the God within myself, and it's my inner God who will give me the strength to find the answers I need. Also, I use the Zarathushti religion to see the Fravashi ("Fra which has been interpreted as "to go forward" and, vashi which comes from the root vaksh, meaning "to grow") in every living creature. Whether it be a human, tree, or ant, every creature has a God within them, and Zarathushtra's teachings of respecting nature has led me to realize the importance in this practice.

Finally, it is the way in which our religion allows us to choose what life we may lead that we realize what a wonderful religion we have. Professor Mary Boyce once stated that, "Zoroastrianism is the oldest of the revealed world-religions, and it has probably had more influence on mankind, directly and indirectly, than any other single faith." After reading these words, I am glad to know that I am a part of a religion so valued and so significant to the history of mankind.

Nina Deboo, 27 - Coral Springs, FL



How have I incorporated my religion in my day-to-day life? My earliest recollection of understanding the teachings of my religion are through religion classes taught by my parents and other adults in the community. Although I learned about several aspects of Zoroastrianism, there are two aspects of the religion

that stood out in my mind as a child. I learned that good thoughts, good words, and good deeds lead to a life of righteousness. As an adult, practicing good thoughts, good words, and good deeds brings me inner peace and has helped me build meaningful relationships with my family and friends. Understanding the history of our religion has also influenced how I lead my life. Many of our ancestors left Persia because of religious persecution. To preserve their faith, these brave Zarathushtis fled from their homes and created a new life in India. As I deal with day-to-day obstacles, I cannot forget the courage and faith that my ancestors held to get through their days. Thinking of their determination gives me strength to get through the bumps in the road, life can often give. It seems that the aspects of my religion that I

gave importance to as a child are the same aspects that I am influenced by today.

Navroj Irani, 28 - Boca Raton, FL



We have choices to make everyday and one of the most important ones is how we follow the way a true Zarathushti is expected to act. Everyday I follow the three main principles, good thoughts, good words, and good deeds on which our religion revolves around. I show my faith by helping people when they need help and keep my composure when something bad happens to me. I pray to God and thank him not only for protecting me but also for everything that he has given me. I pray in the morning, and ask him to watch over me and help me throughout the day. I wear my sudreh all the time and do my kusti every day after my bath. I also say my prayers before I go to sleep, thanking God for everything he did for me that day. It not only helps me go through life but it also makes me feel better as a person. I took an oath, telling God I would follow his teaching and that is just what I do, each and everyday.



Freya Motafram, 19 -- Brookfield, WI

What does it take to lead a Zarathushti way of life? It's more than just wearing a sudreh and kushti and reciting prayers daily. These actions certainly reflect the ideals of Zoroastrianism, but does it really make you any less of a Zarathushti if you do not? Over the years I have realized that

my religion isn't superficial; the teachings serve as a philosophy for my everyday life. Perhaps the greatest thing I have learned from Zoroastrianism is the basic mantra of "good thoughts, good words, and good deeds." Despite its simplicity, this principle helps me keep my focus and leads me down a path of honesty and sincerity. These principles are of utmost importance in my life. As a leader inside of the classroom and out, I have learned that dishonesty gets you nowhere in life. You must be honest with yourself in order to experience success in life.

I have always been proud to be a Zarathushti, although I never really used to showcase it. Throughout the years, however, I have realized that I cannot deny its role in shaping my identity. Being a Zarathushti has helped me develop a strong conscience that helps me recognize right from wrong. Our religion has so much to offer, and I'm grateful that it has given me such a strong philosophy to live by.

Dustyn Shroff, 17 - Boca Raton, FL

Growing up in South Florida and attending a school in which I was the only Zarathushti, left me both confused and intrigued at the same time.



Confused in the sense that how could I be any different from the same people I had grown up with all my life. But, intrigued because I was interested in knowing what the reason for this difference that belonged to me was due to. Starting from a very early age, I would pray

with my parents and my grandparents each night before going to sleep. But due to the fact that I was so young at that time I did not realize that the priests of the vast Persian Empire once recited the prayers I was reciting. It wasn't until my first trip to India when I saw the same Farvahar that I wore around my neck each day on a much larger scale adorning one of the walls in the first "fire temples" that I had ever stepped foot in. With this revelation came a newfound understanding of who I truly was and were to become. From that day on, my mind began to wonder. As I returned home from the trip to India, I immediately went on the Internet searching about this unique gift, my religion, for which I had a sudden craving to understand. I found many new things about the customs I performed at home without really knowing why I did them. Soon after my newfound understanding of my religion, I had finally reached the age where I was to be initiated into the religion. By having the Navjote ceremony, I felt not only older and more mature, but for the first time in my life I actually felt complete.

My religion truly plays a significant part in daily life. I am still the only Zarathushti in my school. This has given me the opportunity to teach a class on Zoroastrianism in Comparative Religion at my school. To this day, I have a very strong belief in God, and try as much as I can to incorporate all that I have learned from my parents, their teachings, and my religion into my life as much as I can.

Dustyn Shroff, born and raised in Boca Raton, Florida, is a Senior at Pine Crest School in Fort Lauderdale. Dustyn is actively involved in the school choir, school musicals and plays that take place on campus. He has sung on many occasions for distinguished guests such as Hillary Clinton, and for thousands at Carnegie Hall in New York City. An active member of the Indian Heritage Club at his school, he participates in many fundraisers and community service projects to help Indian communities both locally and worldwide. Dustyn has been a volunteer at the Emergency Room of Delray Medical Center for the past 4 years. Fall 2006 Dustyn hopes to pursue a career in the Medical Field.

Zarathushtis on Campus Why? Who? And...How?

Zoroastrian Students of Boston

All that is really needed to start a Zarathushti student organization is to have a desire to do so, a means of communication (email in our case), and the chutzpah to ask complete strangers, "are you Zarathushti?"

Why organize a student organization on campus?

Before we can motivate the creation of student groups on college and university campuses, we must first understand the role of such an organization in the life of a young Zarathushti. The benefits of camaraderie with fellow Zarathushtis include the chances for cultural enrichment, peer support (academic and emotional), religious and philosophical dialogue, and social networking. The group must strive to be positive and encouraging, to foster the inner drive to "Have Good Thoughts, Speak Good Words, and Do Good Deeds." The group is not forced socialization. Nor is the group an atmosphere for groupthink. All of us lead separate lives, where we must make our own decisions and set our own priorities. The purpose of a Zarathushti community as a part of student life is not to be a burden or requirement, but to serve as a constant avenue for growth-socially and spiritually.

We in Boston have the opportunity to be a part of a Zarathushti student group that unites many schools of higher learning. While meeting for a bite to eat or conducting roundtable discussions with prominent Zoroastrian scholars, we are able to tap into the different backgrounds and opinions that are represented by our intercollegiate mix. The common Zarathushti link allows undergraduate liberal arts students, for example, to compare their thoughts and views with graduate students working in narrower fields whom they may never meet otherwise. It is perhaps this educational diversity that prompted us to come together in the formal setting of an organization. We have created and continue to expand our organization, "**Zoroastrian Students of Boston**" (**ZSB**), in the hopes that it will provide future Zoroastrian students a means by which to learn from and with each other.

How was ZSB established?

Roshni Kapadia, the original founder, recalls how ZSB came into existence: It took a good two years before we could actually call ZSB a formal group-or before it occurred to us to do so. After coming to college, I started looking for Zarathushti students because I thought it would be nice to meet people who shared my background. My father encouraged me to put together an email list and organize some lunches. I knew of a few students from ZAGBA (Zoroastrian Association of the Greater Boston Area, our local association), and another contacted me after I posted to a Zarathushti youth email list (ZWIN zisn). My father suggested I search for Zarathushti surnames in online college directories and contact these potential Zarathushti students. I actually met one of my best friends at Wellesley after "cold-calling" her. She was a little shaken-up by the abrupt informality of a stranger asking her over the phone, "I saw your name in the directory and was wondering if you were Zarathushti;" but she was happy to be in the group. Email was a better way to contact Zarathushtis at other schools, as email is less intrusive and informal than the phone.

The Dean of Religious and Spiritual Life at Wellesley and South Asian friends also helped me locate students.

There were soon twelve students to email. Group email conversations, lunches, and billiard nights followed. The list of names grew as friends added friends. I made it my mission to ask every Zarathushti I met if he or she knew of any students in the area; I even started standing up at Zarathushti events to announce our group's existence. One and a half years later, there were about thirty students on the list (there are now over fifty). Daryush and Dinsha joined as co-organizers at that point. Daryush promptly converted my quaint Word document of contact



Original ZSB. Spring 2003.

Kneeling left to right: Nayantara Mukherji, Perinaaz Wadia, Roshni Kapadia. Standing left to right: Navroze Godrej, Rostem Irani, Rashna Mehta, Karishma Patel, Aspi Gazder, Adil Shroff, Mehernush Shroff.

information into Excel, which proved a much better way of organizing our growing list of students and helpful resources. It was only then that we started calling our group "ZSB" and thinking of it as a formal student organization. The change in nomenclature was prompted by a need to market ourselves to potential speakers and members; our informal email list had evolved into something that had the needs and characteristics of an organization.

I went back to my Dean of Religious and Spiritual Life with a vague idea about creating "intellectual discussion forums" for ZSB. He suggested inviting local professors to come share their work with us and gave me a few names to try. One turned out to be an old family friend who introduced us to several local professors, who in turn introduced us to other professors and scholars of the religion. Once word gets around that Zarathushti students do exist and do meet, other opportunities for bringing students together will seek you out. For example, noted Times of *India* author Bachi Karkaria heard about our group and had dinner with us to gather input from North American youth for her book on the Zoroastrian Diaspora.

We have survived without funding by organizing events that do not involve high costs. A contact at Harvard University kindly helps us secure a room in which to meet when we do not meet in a restaurant. While we have discussed becoming an "official organization" on one of



ZSB discussion with guest speaker Mahzarin Banaji. Spring 2004. Left to right: Mahzarin Banaji, Roshni Kapadia, Rashna Mehta, Cyrus Mehta.

our campuses, not doing so has never hampered us from organizing events. I think, in the end, all that is really needed to start a Zarathushti student organization is a desire to do so, a means of communication (email, in our case), and the chutzpah to ask complete strangers, "are you Zarathushti?"



ZSB discussion with guest speaker Dina McIntyre. Fall 2005.

Seated left to right: Daryush Mehta, Neville Sanjana, Parendi Mehta, Roshni Kapadia.

Standing left to right: Areez Mody, Andrea Gabert, Tanaz Irani, Minoee Modi, Dina McIntyre, Farokh Dotiwalla, Dinsha Mistree.

What are the activities?

Most student organizations are usually either focused on social outings or become engrossed with academic concerns, rarely combining the two realms. From its inception, ZSB has tried to break this mold by hosting a variety of activities. We organize outings to restaurants and movies, for example, but balance them with academic events that promote more traditional methods for polishing the mind. These academic events feature prominent Zarathushtis and scholars of the religion from New England. Past speakers have included Dr. Stanley Insler, linguist and Gathic scholar from Yale University; Dr. Mahzarin Banaji, social psychologist from the Radcliffe Institute, Harvard University; Dr. Jamshed Bharucha, Provost of Tufts University; Dr. P. Oktor Skjaervo, linguist and Gathic scholar from Harvard University; and most recently, Ms. Dina G. McIntyre, Gathic scholar and retired attorney. Such lectures are purposely informal: the guest usually speaks for twenty to thirty minutes before fielding discussion questions from interested students.

While we in Boston are blessed to be surrounded by so many luminaries willing to share their time with ZSB, organizing such events does take some planning. Typically, we contact our guests two to three months in advance and decide on an open weekend to hold the event, taking into consideration the needs of the speaker, the activities of ZAGBA, and, of course, our own academic schedules. We have always found our potential speakers more than willing to meet with us - some have even traveled great distances to do so. This sort of commitment from older community members has been tremendously encouraging.



Dhansak party. Spring 2004.

Seated left to right: Mehernush Shroff (peeking), Dinsha Mistree, Parendi Mehta, Keki Burjorjee, Daryush Mehta.

Standing left to Right: Tanaz Irani, Farokh Dotiwalla, Rushad Juyia, Perinaaz Wadia, Roshni Cooper, Numazer Pavri, Roshni Kapadia.

Organizing our social events is much simpler. These tend to be planned a couple of weeks in advance, sometimes with a member simply sending out an idea to the email list. One of our most popular events is a dhansak cooking extravaganza! Picture it...15 Zarathushti students thrown into one kitchen, concocting a (hopefully) flavorful meal full of tasty chawal, daal, murghee, kachumber, and cutlets. Hours pass as knives furiously chop the onions, the pressure cooker whistles intermittently, and jovial chatting and camaraderie transpire. And somehow, in the end, the result tastes (almost!) like home.

We recognize that our parent organization, ZAGBA, focuses primarily on traditional events like Jashans and Pateti functions; hence, we have tried to complement its events by organizing activities that will attract those students who may be less inclined to go to a ZAGBA event. That is not to say that we do not coordinate with ZAGBA-ZSB proactively encourages the student community to become involved in the larger Zoroastrian community. We help publicize ZAGBA events and make sure that everyone who wants to attend a ZAGBA event has access to transportation. Recently, some ZSB students participated with ZAGBA in the Jimmy Fund Walk, an annual Boston event that raises money for cancer research. In the future, we hope to add service-oriented and humanitarian activities to our own ZSB schedule.

Zarathushti Students at the University of Texas-Austin

You just then realize it is because you are one of the many Zarathushtis attending the University of Texas at Austin. Imagine the irony of being part of the world's smallest religion at the second largest university in the country.

Why organize a student organization on campus?

You are sitting outside in the Texas heat as students rush to class. What are the chances of bumping into another Zarathushti on campus? Better than it would be at other colleges in the country! You just then realize it is because you are one of the many Zarathushtis attending the University of Texas at Austin. Imagine the irony of being part of the world's smallest religion at the second largest university in the country.

What better way to meet people like you than to form an official organization that reaches out to other Zarathushtis at the University? The Zoroastrian Students Association (ZSA) of The University of Texas at Austin was founded after a couple of good friends from Houston decided to make their "hanging out" time into something of greater value. Thus the founders, Amy Godiwalla, Xerxes Sidhwa, Ayesha Sagar, and Diana Engineer quickly put their "good minds" together creating an opportunity to meet other Zarathushtis on campus.

How was ZSA established?

In February 2000, the Zoroastrian Students Association was created. We are established as one of the 800+ student groups on campus. The organization welcomes and encourages members of every sex, race, and religion. ZSA's mission to increase awareness about the religion is based on three main purposes. The first is to inform and educate students about the existence of our ancient and influential religion. The second is to unite the Zarathushti students at the University. The third and last is to help the city of Austin through various community service projects and fundraisers.

A couple of years later, the association was passed on to the younger generation. The current organizers took the initiative to get people involved by planning more social events, so they would have an opportunity to meet and mingle. Our members include students from Austin, San Antonio, Houston, Dallas, and even a few from abroad! By establishing such an organization, members are able to have friendships with youth their own age. ZSA also hopes to offer a sense of pride and belonging to those that appreciate the religion.



Top left clockwise to bottom left: Nina Mehta, Michael Fulton, Neville Medhora, Parinaz Firozi, Zarin Behramsha, Ray Mody, Berzin Bhandara, Veera Sidhwa, Michelle Berana, Lillian Bharucha, Farzin Dinyarian, Benafsha Irani



From top left to right: all guys & bottom left to right all girls: Danny Aga, Kho Irani, Neville Medhora, Farzin Dinyarian, Ray Mody, Justin Mody, Berzin Bhandara, Lyla Aga, Lillian Bharucha, Veera Sidhwa, Zarin Behramsha, Benafsha Irani, Michelle Berana.



From left clockwise to right: Seena Farzaneh, Darius Khosravian, Rehan Kapadia, Lillian Bharucha, Justin Mody, Herman Ariya Hemati, Neville Medhora, Zarin Behramsha, Jasmine Behramsha

What are the activities?

Some of our events include dinners, bowling, ice cream socials and attending university hosted events together, which help to introduce new faces. One of our memorable events included a lock-in at a ZSA member Berzin Bhandara's apartment. The weekend sleepover allowed for a wonderful bonding experience where everyone had a chance to get to know one another, cook, clean and play games! In addition to learning about the religion, occasions like these allow personal interaction in an environment outside of academics. We participate in intramural events such as volleyball that appeal to individuals who enjoy playing sports. Along with socials, we are able to gather after athletic events and celebrate our teamwork and victories!

ZSA has been dedicated to taking part in the yearly showcase of the Persian New Year. Many organizations that celebrate "Norooz" have tables set up in the middle of campus to demonstrate practices of the New Year. The UT community can observe and inquire about these rituals. We have a website to keep members aware of upcoming activities. It is designed by our very own Webmaster, Neville Medhora, another ZSA member. The website has a brief overview on what Zoroastrianism is for someone unfamiliar with the religion. This online resource also provides access to what our association is about, what we have done and includes pictures of officers and past events.

To find out more information, you can visit www.utzsa.org

ZSA only hopes that the next group of students will carry on our small legacy further. "Our generation" of students is the bridge between the founding members, who focused on incorporating aspects of the religion into the organization and today's youth that face challenges living in a modernized society. More often now, children ponder the endless question evoked by our elderly about the importance of being a Zarathushti, and having friends who share the same religion. By carrying on the traditions of the founders and adapting to the taste of newer members, we are closing the gap. Thus, ZSA's purpose is being fulfilled.

Roshni Kapadia grew up in the ZAGBA community of Massachusetts. She thanks her parents for encouraging her to participate in her Zoroastrian-related extracurricular activities - a

pursuit that has taught her a great deal more than she expected. Roshni is a senior at Wellesley College majoring in Economics, with plans to go on to law school. She can be reached at rk3000@gmail.com.

A native Floridian, **Daryush Mehta** is currently a third-year Ph.D. candidate at MIT in the field of speech and hearing sciences, following an electrical engineering degree program from the University of Florida. Still an active classical clarinetist and jazz saxophonist, Daryush manages to maintain some sanity in graduate school.

Dinsha Mistree was born and spent the first nine years of his life in Houston, Texas, before moving to Atlanta, Georgia, where his family now resides. Currently, he is in his fifth year at MIT, where he is working towards the combined completion of his B.S. and M.S. in Political Science. He has been involved with the Zoroastrian Students of Boston since its inception four years ago and he currently works with Daryush to coordinate local events.

Zarin Behramsha was born and raised in Houston, Texas. She has been an active community member from the days she attended Sunday school, through her high school years as president of the Zoroastrian Youth Group of Houston. She currently resides in Austin, and is in her final year at the University of Texas. Finance major, she plans to go into risk management and financial consulting upon graduation.

Lillian Bharucha is originally from Houston, Texas, and currently attends the University of Texas at Austin where she is a senior majoring in Public Relations and American Sign Language. In high school she was President of her Zoroastrian Youth Group of Houston (ZYGH) and in college, the Zoroastrian Students Association (ZSA). Lillian is interning at the Lance Armstrong Foundation Headquarters in Austin, Texas, assisting in volunteer/event management and will be graduating this spring.

LOVE, SEX, & THE EX

Meher Dadabhoy Amalsad

If we can keep our focus on "rising in love" rather than falling in love, we can nurture our relationships to grow and flow with love and light instead of shove and fight!

When I was a little boy love to me meant, Loss Of Valuable Energy. As I got into my teens, it became the Loss Of Valuable Emotions. But, interestingly enough when my daughter Anahita was born it got transformed into the Light Of Valuable Energy.

Let us begin by asking the question, **what is LOVE?**

The Indian mystic says, " Pyar kiya nahi jata, diya nahi jata, bus ho jata hai". Loosely translated it means, love is neither given nor taken, it just happens when two souls meet.

If that's the case then, does love happen to everyone?

I believe it depends upon your understanding of how you view love. Is it a feeling for a state of mind, being in love or is it a matter of doing something of physical nature that we consider sex. There is a difference between the two, especially when you think about it, after all, we all talk about being in love rather than "doing" in love. In other words, I prefer to view it as, "Love is a state of being, not a matter of doing".

Is sex to be considered a dirty word?

In my opinion, sex is not a dirty word because I do believe it has a divine purpose for human beings. On the other hand I also feel it becomes indecent when that divine purpose is violated. In other words, there can be love without sex but sex without love misuses most honest intentions.

So, what is the purpose of sex in love?

I believe that nature designed the union for procreation even though it is coupled with recreation. That's why it takes 2-to-create-1, and it takes 2-to-raise-1. A child needs the presence of both father and mother in his/her life to lead a productive life in our society. The conscious

absence of either parent affects the spiritual growth of the child that impacts the society on the whole. Granted that at times this doesn't happen even after the protocols are properly followed. (I am talking about the inevitable physical demise of one parent in the life of a child). However, that particular situation occurs less than 1% of the time even when the purpose is not violated. But, it could potentially happen 100% of the time when the purpose is violated. (I am now talking about the spiritual demise of one or both parents in the life of a child). That is why most religions and spiritual traditions encourage abstinence until marriage. A physical relationship in a marriage is experiencing a purpose of sharing of something special in you with someone special to you. But, the meeting of the two souls and mating of the two souls come with the responsibility and commitment of honoring the divine purpose of procreation.

Psychologically speaking, there is "ex" in the word "sex" and this "x" could potentially cross your life. It's the "ex" in the word "sex" that haunts people when the divine purpose is violated.

Let's visit some other avenues that impede growth in relationships. To begin, I believe that finding a place in society is more like accepting yourself the way you are rather than looking for others to accept you the way they think you are or should be.

I have an interesting story from many years ago. It happened at the First World Zarathushti Youth Congress where I had the honor to chair a session, " Single, Mingle with a Tingle but no Jingle".

During this session, a young Zarathushti lady asked:

" Mr. Amalsad, I am having difficulty finding the right person. What should I do?

My reflective response to her was:

" If you could shift your consciousness from finding the right person to being the right person, you will find the right person automatically gravitate towards you."

About 6 months later I got a call from that young lady. She said:

" Mr. Amalsad, I wonder if you remember me from the session at the Youth Congress. I wanted to let you know that your statement about focusing on being the right person literally changed my perspective on life for which I would like to thank you. I am happy to say that I am getting married next month."

I was extremely delighted and I encourage all young adults to build relationships by being the right person your self.



Looking back in history, around 1960 during the hippie movement in the West, an axiom, " Love means never having to say you are sorry" became quite popular. I think it peeled many relationships because it was misinterpreted. It should have been, " Love means never having to say something for which you are sorry." Let me explain. The way I understood it was that true love is divine and one need not be sorry for being in love; whether or not it materialized in the way one was aspiring to in a given relationship. Maybe this clarification in the axiom could have healed a lot of wounds it left behind.

Falling in Love! A wise man once said:

" Falling in love is in itself falling, because falling is negative, for when you fall you get hurt...and, it can break your heart."

An interesting idea that comes to mind is that if we can keep our focus on "rising in love" rather than falling in love, we can nurture our relationships to grow and flow with love and light instead of shove and fight! Falling brings to mind boundaries, binding relationships, heart burns; but rising in love is boundless, is about bonding relationships, and creating light. It has no beginning and therefore there will be no end and that's when love becomes eternal.

Unfortunately, we happen to live in society in which we are continuously brainwashed by the media to defeat the divine purpose in the name of "safe sex". Using this as an excuse, the boyfriend has become a mere "toy friend" rather than a "joy friend". As a result we are facing an epidemic of children having children or in some cases terminating precious lives. It's truly tragic to see children get a false sense of security in the name of freedom that stems from "safe sex". They find themselves in a cage tangled with the responsibility of raising a child for which they are neither emotionally, psychologically, or for that matter financially equipped to deal with. These situations cause physical, mental, and psychological burden not only on the children and their parents but also to society.

How safe is "safe sex?"

Times have changed. About 50 years ago when you were in a special relationship with someone you were monogamous; but unfortunately relationships can be risky nowadays. The health dangers that face couples today come with severe consequences especially the threat of HIV/AIDS. In such instances one is left with an exploited life with an excruciatingly emotional, physical and psychological pain.

I believe there is a reason why certain situations occur the way they do, divine intervention. As I mentioned

earlier that it-takes-2-to-create, because it takes 2-to-raise-1. So how does this apply to children who are being raised by a single parent? These children obviously have had no control over the choices their parents made. But they are in control of how they choose to live their lives and shape the lives of their children. They have the ability to break the cycle by choosing to honor the divine purpose of sex and marriage in order to preserve the essence of a family. A family that has both parents sharing a bond raising their children through the sacred institution of marriage.

Let us bring out the true essence of love by recognizing that love is eternal. Let us find love in our own being first, and then radiate love to every other being. Let us choose to make a token family for our children with the right state of mind guided by love and light. Let us enjoy life with the divine purpose for which we were created.



Feedback from individuals on the article:

SENSEI MOBED ZARRIR BHANDARA - a mobed and a father, Orange County,CA

In this article, Meher Amalsad has tried to weave a divine thread between LOVE & SEX by highlighting that Love is best manifested by the receptive quality of "Amesha Spenta" "Spenta Armaity" - the earth when its purpose is honored. He has wisely emphasized that sex is a beautiful gift given to all living beings for procreation and pleasure to be practiced in sensible measure (moderation). It is extremely important that you have sex with the right person, at the right time and place. The article also aptly stipulated that by making a conscious and responsible choice you can achieve a life long pleasure and can avoid sorrow. "Ushta Ahmai yeh Ahmai, Ushta Kahmaichit" (Ushtavaiti Gatha) - Happiness unto him who makes others happy, is best exemplified in the intimate moments of having sex with your beloved, where you enjoy a state of total bliss when you know that your partner is enjoying you, that you are giving pleasure to your partner (making other person happy). It also brings alive the principle "Give the best you have and the best will come back to you" Ushta-te.

KHORSHED F. JUNGALWALLA - mother & grandmother Sudbury, MA

Growing up in India and later raising a daughter and a son in North America, I have observed differences in parenting in all aspects of life, particularly in "sex education". Today, pre-teen and teenage children in North America have a more open communication with their parents, their schools and their own peers, but in many instances this dialogue conveys incorrect information, as a result the high incidents of life-threatening diseases, illegitimate births, and damage to a young person's psyche are still on the rise. The best education, a parent can impart to a child is to be a role model for the child to emulate. Parents need to emphasize the psychological and physical harm that could occur in indiscriminate sexual activity. Raising our son and daughter (both in their 30s) my husband and I made it clear to them that it does not matter whether you are a man or woman - you can gain self-respect if you are also respectful of the other sex. Abstention in the pre-teen, teen years and beyond, without a marriage commitment (which is made based on love, respect and compatibility) shows strength of character.

NIKAN KHATIBI - Young Zarathushti, Laguna Niguel, CA

"Love is like a violin. The music may stop now and then, but the strings remain forever." I have approached the topic of love and sex with the understanding that I have lived in the western world all my life but was raised with more traditional eastern values. Love and sex are important aspects of a relationship and I understand that - however, I feel that it is important for anyone wishing to gain love to explore the realms of affectionate and emotional love before one is to engage in sexual love. Many times problems in relationships are not seen because of the dominance of the physical emotions of the relationship, and in my opinion, prevent two individuals from truly building upon the mental and spiritual bonds with one another. If there is one thing to remember it is that successful relationships are built upon mental and emotional bonds and not physical ones - and individuals who wait to engage in sexual activities are able to strengthen their long term love for each other by learning about the whole person first .



Meher Dadabhoy Amalsad born in Karachi, Pakistan had his early schooling at the BVS Parsi High School and then attended the Nadirshaw Eduljee Dinshaw Engineering University in Karachi before moving to the United States for a Masters Degree in Electrical Engineering. For the past 20-years, Meher has been very actively involved with the North American and Global Zoroastrian community - especially with youth related activities as the Chair and Founder of the Helping Hands Zoroastrian Youth Communication Network Committee of FEZANA (1988-1994). In 1987 he served as the Chair of the First North American Zoroastrian Youth Congress and in 1993 Chair of the First World Zoroastrian Youth Congress, - both events being his brainchildren were hosted in Westminster, California, USA.

He has many publications to his credit which have been endorsed by world psychological masters like Dr. Denis Waitley, Brian Tracy, Jack Canfield, Mark Victor Hansen, John Bradshaw, Jim Cathcart, Dr. Gerald Jampolsky, John Randolph Price, Arun Gandhi (grandson of Mahatma Gandhi) and blessed by the office of

Mother Teresa. Millions on numerous radio, cable, satellite and TV talk shows nationwide have enjoyed his message of **CREATING UNITY WITHIN DIVERSITY IN HUMANITY**. He is listed in Who's Who In the World 2000, 2001, 2002, 2003 and 2004.

Meher is the author of **Bread For The Head™** . and lives in Westminster, California, USA; with his wife Katayoon and daughter Anâhitâ. For more information about his inspirational work visit:

www.bread4thehead.com

SPIRIT OF SUCCESS

LAILA CONTRACTOR, HOMI BODHANWALA, RASHNA GHADIALI, AND
ANAHITA BHATHENA.

Often times, when many Zarathushtis think of success, we think of scholarly activities, admissions to coveted Universities, prestigious professions, and wealthy individuals. These individuals make us proud as a community and we pat them on the back for their remarkable achievements. While these are all note worthy endeavors the authors of this article wanted to highlight the accomplishments of those who are living the Zarathushti life that demands action and service, especially towards the underserved and underprivileged. These ten individuals often times worked in innovative ways to serve others while making great personal sacrifices of time and money.

They live by the Gatha stanza, " May we be those who shall heal this world" (Yasna 30.9). We commend them for making this world a better place to be in and for their amazing contributions to humanity.

FEROZA MISTRY, Philadelphia, PA

Serving her community is of great importance to Feroza. This past summer, Feroza spent her time volunteering at the People's Emergency Center (PEC, www.pec-cares.org), a comprehensive women's shelter in West Philadelphia. PEC is Pennsylvania's oldest and most comprehensive social service agency for homeless women, teenagers, and their children. She had the opportunity at the Center to work one-on-one with women and children to help rebuild their lives and increase their opportunities for a better future. The Center's "continuum of care" provides emergency food and shelter, transitional housing, case management, parenting and life skills, childcare, teen programs, welfare-to-work programs, and permanent housing opportunities for families in need.



At the Center, Feroza worked on an interdisciplinary team to promote health awareness among the children through health education with an emphasis on healthy behaviors and attitudes. Goals were to promote healthy behaviors among the children, as well as to promote self-

esteem and empower the children to find hope in situations they find themselves a part of. Feroza has been strongly affected by her clients at the Center and finds the knowledge she has gained there to be priceless. She was incredibly touched by the sense of community she found at the Center and among the individuals there. Her new understanding of the impact of community factors on health is one she hopes to continue to work on in the future.

Feroza is currently in her second year of graduate school in the Creative Arts in Therapy program at Drexel University, studying Music Therapy. There, Feroza works clinically with children with Autism and uses music as a medium through which the children can communicate and express themselves. In the future, Feroza hopes to continue to serve others who are in need.

FEROZE SIDHWA, Baltimore, Maryland

Feroze Sidhwa spent eight months in Israel and the Occupied Palestinian Territories from October 2004 to May 2005. He volunteered in Haifa at Ittijah, an Israeli non-governmental organization that works with local Palestinian and Jewish organizations. Its main objectives are to promote peaceful coexistence between Israel's



Arab minority and its Jewish majority, and to end the Israeli occupation of East Jerusalem, the West Bank and Gaza. He also had the chance to travel throughout the occupied West Bank on weekends.

Since returning from the Middle East, Feroze has worked at Thurgood Marshall Middle School in Baltimore, MD. Thurgood Marshall Middle School is the lowest achieving and one of the most violent middle schools in the Baltimore City Public School System.

Feroze describes teaching at Thurgood Marshall Middle School as: "Both the best and worst experience of my life. The educational environment there is far worse than anything I've ever seen, from my childhood in Flint, MI to the war-ravaged West Bank. I'm supposed to teach science to 103 students in three classes, but I have thirty textbooks, no working overhead projector, no sinks and no lab benches. In the first few months of school I broke up more fights than I'd seen in life, and I've already confiscated two knives from my students. I do manage to teach, but the experience is one of constant frustration. The only successes in that school come from personal initiative, either the teachers or the students. The school district and the students' parents are almost completely useless. There are exceptions, in terms of the parents, but not many."

FREYAZ SHROFF, Myrtle Beach, South Carolina



Freyaz is a quintessential example of the volunteering spirit. She has made contributions in a variety of areas. The two most notable are in the areas of welfare and education.

In the area of welfare, she has been instrumental in counseling as well as providing advocacy support to women at the Jersey

Battered Women's Service as a domestic violence counselor. In addition, she has also counseled teen rape victims and their parents in Greenville, South Carolina as a rape crisis counselor. In 2004, Freyaz played a significant role in setting up the FEZANA Critical Assistance Committee. This committee is dedicated to managing a toll-free critical assistance hot line that enables victims of domestic violence and/or families in state of social crisis to seek assistance. She writes about this service giving updates in every issue of the FEZANA Journal.

In the area of education, Freyaz has made strides through the Leadership Grand Strand program. Through the program, Freyaz had the opportunity to work with 30 team members on a project that built an administrative and classroom building for a local children's shelter home. She spearheaded a fundraiser that raised over \$50,000 in a single night! The majority of the children aided by these efforts were victims of abuse.

All in all, Freyaz has dedicated a large portion of her time helping those in need, especially in the areas of welfare and education. Her efforts, like those of many of the other Zarathushti youth have in many ways enriched the lives of others. Continuing in the spirit of service, Freyaz is now preparing to dedicate the next 2 ½ years of her life

to the betterment of others as part of the Peace Corps in South America.

XERXES SIDHWA, AUSTIN, TEXAS



Xerxes Sidhwa has been actively involved in community service projects and helping the underprivileged for several years. As an undergraduate at the University of Texas, he mentored students at a disadvantaged high school and also volunteered at the local Austin Boys and Girls Club.

His deep interest in community service led him to serve as a Small Business Development Volunteer in Morocco with the U.S. Peace Corps. As a Business Volunteer, Xerxes implemented several projects helping women and other marginalized minority groups in Morocco generate much needed income. He also formed local community associations to address health and education issues.

Working in Morocco solidified Xerxes' passion for pursuing a career in community service and aiding those less fortunate. As a graduate student at the University of Michigan, Xerxes accepted a short contract with the United Nations World Food Program (WFP) in West Africa, where he monitored and evaluated the UN's humanitarian food assistance to primary school children. As a field monitor in Guinea, Xerxes worked tirelessly to ensure that poor village children received the chance to attain an education by monitoring the distribution of 200 tons of food aid delivered to over 50 rural schools. While at the UN he also conducted surveys and interviews with implementing partners and local villages to evaluate the UN's food aid programs and help increase the number of girls attending school.

Ensuring that underrepresented groups have influence in decisions that affect their lives led Xerxes to accept internship with the U.S. Agency for International Development (US AID) at the U.S. Embassy in India. There he analyzed the role of civil society and provided recommendations to help Indians achieve greater participation in the local government decision-making processes.

Xerxes's passion for community service and international development has led him to accept a job with US AID Foreign Service. He believes that the worlds underrepresented deserve a voice in decisions that affect their lives and, hopes to serve as a catalyst to alleviate poverty and improve the quality of life for the world's poor.

NAHID DASHTAKI, Orange County, CA



In India, Nahid worked with Cancer Patients Aid Association (CPAA), a non-profit organization in Pune during the spring of 2005. In nearby villages where the medical camps were located, she assisted on educating people in cancer prevention; cancer mainly caused due to the harmful results of smoking and chewing tobacco. The camps are

filled with skilled doctors who donate their time to screen individuals. The organization receives monetary donations that not only help patients and their families with their financial needs but also helps to provide medications, support the staff and organize some activities such as picnics, tours and movie nights for patients. The goal of the organization is not just to help ease the monetary burden of the patients who are fighting cancer but also to ease the emotional strain on the family involved in the crisis. Nahid found the work at these camps extremely encouraging as she came across individuals whose lives were obviously changed due to the contributions and support from the organization. She had to overcome language barriers and cultural differences, but never thought of them as obstacles. She in fact considered them an opportunity to live and to learn as she went along. She still remembers some Marathi she learnt at these camps. Website: www.cpaapune.org

In Iran, Nahid worked with the Science and Arts Foundation (SAF) in Tehran, Iran. The main focus of this organization is to expand the information access for students and teachers through the Information and Communication Technology. The Foundation works with schools and departments to expand access to the Internet by donating computers as well as Internet support thereby making a nation wide network of teachers.

The Foundation in Iran runs many such projects. They host annual conferences for students and teachers where they are able to showcase various scientific and artistic projects. Online classes are provided for those who wish to educate themselves on topics ranging from learning different spoken languages to developing competency in Java to advance computer-programming skills. Emphasis is also placed on creating language and cultural exchanges between Iran and other countries such as Finland, Holland, USA, and UK. Nahid was also involved in translating articles and websites for the organization; organizing conferences, teaching English at the University, and facilitating communication between the students from Iran and USA. She takes pride in the organization that empowers the youth to build and expand using their own initiatives and believes that

giving the Iranian youth the tools with which they can reach greater heights is a rewarding experience. Nahid has learned firsthand the joys of giving back to the world community and seeing changes that simple steps can make in the lives of those less fortunate than her. Website: www.science-arts.org

SIAVASH FOOLADIAN, Washington D.C



Siavash was born in Tehran, Iran on March 4, 1980 and immigrated to the United States in 1985. Throughout his adolescence and adulthood, Siavash has been committed to following the three basic Zarathushti principles of Humata, Hukhata, and Havareshta. In particular, during his undergraduate years at

UCLA and now as a medical student at the George Washington University School of Medicine, Siavash has extended a helping hand to not only his Zarathushti community, but also to underprivileged communities. As a Mobedyar he spent three years teaching Avesta classes to the Zarathushti youth in Los Angeles and helping with event planning for his local Dar-e-Mehr.

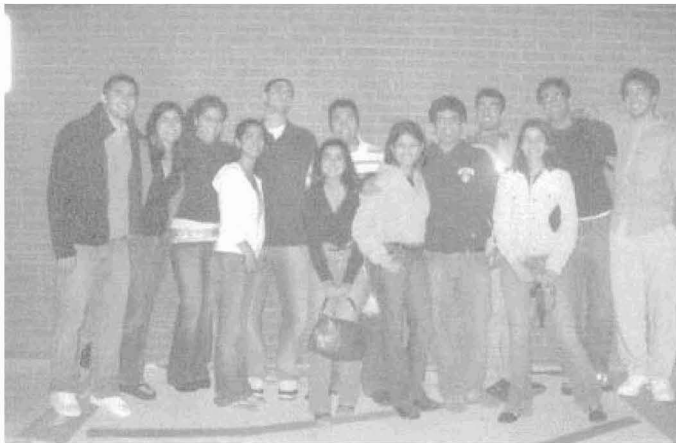
During three years at UCLA, Siavash was the program director for UCLA UniCamp, the official university charity that matches UCLA students with children in underprivileged communities. This charitable arm strives to promote self-esteem, confidence, and higher education to those who may not otherwise have positive role models in their lives.

As a medical student, Siavash has traveled to rural regions in Honduras, the Dominican Republic, and Haiti on medical missions to help educate and improve the health of "the poorest of the poor." During these trips, Siavash has conducted educational workshops in sanitation and preventive health, assisted in child labor/delivery and various surgeries, and also worked in makeshift health clinics to alleviate both acute and chronic health conditions.

Siavash believes that one of his most important and compassionate actions in life, not just as a Zarathushti, but also as a human being, is to recognize one's blessings. To be able to give back to people who are less fortunate; thus, having a strong desire to instill hope in unfortunate lives is very important to Siavash. Siavash says, "Giving back to my community is something that my grandmother instilled in me as a young child...and it is

something that I strive to do for the betterment of my fellow human beings and in memory of my grandmother."

ZOROASTRIAN YOUTH OF SAN DIEGO (ZYSD)



The Zoroastrian Youth of San Diego (ZYSD) was created back in winter of 2004 on the University of California, San Diego campus. The group started with only a handful of people whose sole purpose was to unite the Zarathushti youth of San Diego. Since then, it has successfully grown into a well-recognized youth group in the San Diego area.

The group's objective is not only to educate and discuss Zarathushti principles within the community but also to understand and know how to live by those principles. They continuously strive to show who they are to their community by employing the three fundamental aspects of the Zarathushti faith of Good Thoughts, Good Words, and Good Deeds. Good thoughts are always on their minds. Their honest intentions are consistent with their effort to help within the community and to educate each other on serious controversial and meaningful issues. Their ability to discuss the Zarathushti faith and its future with their peers and elders in a respectable manner reflects their commitment to good words. Good deeds are performed through out the year starting with the annual Thanksgiving Feed a Family Project to the monthly Sunday children's religion classes. Each one is proud to be a part of the group that truly believes in living a life as a true Zarathushti. One of the most salient features of this group is their ability to bring together Zarathushti's from Iran and Parsees from India to work side-by-side on projects with the thought that they are both part of the same Zarathushti religion.

The goals for this young group from San Diego are to bring more awareness to the Zarathushti religion and to be good role models for the younger generation. This young group has inspired many other individuals to form similar groups, like the one at UCLA. This group invites you to participate in their activities and/or if you would

like to get more information about their group, contact Zoroyouth@yahoo.com

TINAZ DHUNJISHA, Chicago, IL



"It definitely took me time as I got older and grew as a person to fully understand just how special our Zarathushti community is, and how important it is for us young people to take measures to ensure that it will continue to thrive for future generations,"

says Tinaz, a Zarathushti youth leader from Chicago land. She is a recipient of the Zoroastrian Association of Metropolitan Chicago Youth Award for Outstanding Leadership in 2005. She enjoys working with children. As a Junior Achievement volunteer, she has taught business and economy to local elementary and high school students.

Tinaz's involvement has increased recently with the local Zarathushti community due to her role as the co-chair of the youth committee. She has taken the lead role in planning and organizing events for the youth as well as for the entire community.

When she was asked for a vision for the community in North America, she responded,

"I sincerely hope we can make our parents proud by taking accountability for expanding upon the framework that they have laid out for us, being the first generation to arrive in North America. We must continue to persist as a community by celebrating our unique culture and religion, and promoting Zarathushti values, both within and outside our modest community". She hopes that we can persevere to be an open-minded community with the ability to adapt to changing times to meet the needs of future generations growing up in North America and by preserving our identity. Tinaz continues her mission to educate the young within her community about the Zarathushti religion in a way that they understand its relevance to their daily lives

HORMUZD KATKI, Bethesda, Maryland

Hormuzd is a cancer researcher at the National Institute of Health in Bethesda, Maryland. He is also in the midst of completing his PhD in Bio-Statistics at the John Hopkins University. In spite of his busy academic commitments, Hormuzd is an active member of the Zoroastrian Association of Metropolitan Washington



where he has organized a community effort in volunteering with Habitat for Humanity to assist in building houses for the underprivileged, and the Capital area Food Bank. In addition, he is also a volunteer for the American Statistical Association's Darfur Human Rights

Assessment Task Force to help analyze data from surveys taken to assess the extent of human suffering in Darfur.

He believes that the community should exercise tolerance for all Zarathushtis with different cultures and beliefs. Unfortunately, he feels that the American-born Parsees today share few cultural connections. As time goes by with relatives passing away or leaving the Indian sub-continent ties there are attenuated; thereby, leaving the generation here unaware of the Zarathushti Parsee music, dance, art, literature, clothing and cultural institutions from the old world. He is currently learning Gujarati from a kind and patient family friend, to bolster his connection to our culture and community.



RAHNUMA PANTHAKY, Toronto, Canada

Rahnuma Panthaky is a talented actress actively involved in Toronto's theatre and TV circuit. She has recently finished shooting for Lifetime's hit series *Missing*, playing opposite

Vivica A. Fox and made-for-TV movie, *addicted.com* where she plays opposite Kelly Lynch. Her accomplishments on stage include a Canadian run of *The Vagina Monologues* at the New Yorker theatre, 2002 Fringe hit, *Escher's Hands* (which she also produced), *The Matka King* at Factory Theatre, and two summers doing Shakespeare in the park and many others. In addition, Rahuma has played the role of Dinah aunty in the bestseller novel *A Fine Balance*, by Rohinton Mistry and was given the opportunity to emcee afternoon readings with the author. Some recordings that Rahuma has done include *The Raj Kumari's Lullaby*, Jason Sherman's radio series *Graf*, in which she plays the feisty newspaper journalist Farzad, and was the narrator of Michael Ondaatje's *Anil's Ghost*. This fall Rahnuma will be honoured with the FEMINASIA Award for Outstanding Achievement in the Arts.

When Rahuma was asked about her thoughts on her religion and community, she states: "What I find really

exciting about our community is the progression and impact we have made globally over the years. From the recent announcement by a group of pro-active Zoroastrians, implementing a new "place of worship" in Mumbai (where the spouses and the children of mixed marriages can enter and worship freely) to the many successes and achievements of our community members world-wide, it makes me very proud to consider myself a member of this community. "



Laila F.M. Contractor, grew up in Pittsburgh, and is a second year resident in Psychiatry wishing to pursue a fellowship in Child and Adolescent Psychiatry, She has been involved in the Zarathushti community, from

teaching classes, to organizing youth outings to running camps in India, to co-organizing a pilgrimage to Iran where 35 other pilgrims visited several cities. She has always felt that education is paramount for all generations to really understand our religion and in making choices accordingly. She plans to one day work in an underserved area with families affected by drugs and alcohol while being active in public policy.



Homi Bodhanwala grew up in Southern California and has been an active part of the local Zarathushti community for many years. He has always believed in having a united Zarathushti community, especially among the youth.

Homi feels that having a clear understanding of Iranian and Parsi culture is instrumental in defining his cultural identity.

In terms of religious education, he has always believed that one of the most admirable qualities of our religion is the notion of giving back to the community and serving humanity. In this article, he was proud to help recognize these outstanding individuals for giving selflessly their time, energy, and hard work, for the betterment of others.

Rashna Ghadialy, a member of the Zoroastrian Association of Metropolitan Chicago, is a



demographer, residing in Chicago, Illinois. She served as the Chair of the 12th North American Zoroastrian Congress 2002 in Chicago and is active with an interfaith environmental awareness group, Faith in Place, which educates children and congregations about environmental preservation and alternate energy use (wind, solar and geothermal).

Anahita Bhathena resides in Evanston, IL where she



works as a senior research pharmacologist at Abbott Laboratories, IL. She has a PhD in Pharmacology from the University of Toronto and has completed couple of years of post-doctoral research in Clinical

Pharmacology and Pharmacogenetics at Children's Mercy Hospital in Kansas City. She has family in Toronto including two adorable nephews Darius and Cyrus and loves to travel

An Alternative Priesthood The Mobedyar Experience

Ardeshir Hormozyari

It provides an outlet for youth who want to get more involved, but who are not certain they want to become full-fledged priests.

Our religious paradigm is changing, and it is essential that we provide opportunities like this to foster our religious identity during this transformation.

It's no secret that one of the greatest challenges facing the Zarathushti community in North America is the lack of youth involvement in the priesthood. The main objective to overcoming this challenge was the establishment of the Mobedyar program by Kankash-e-Mobedan during the early 1990's. It was this program that initially sparked my interest in getting involved with the Z priesthood as an adolescent.

As a child, I had always been involved with my local Zarathushti community. My parents drove us (my sisters and I) 100 miles each way to and from our Dar-be-Mehr



for religious classes and services every single week since I was six years old. I also attended the Z Youth Camps that were organized by the Council of Iranian Mobeds of

North America (CIMNA) each year. But, becoming a Mobed never seemed appealing to me due to several reasons. I had a number of reservations about the priesthood initially, most of them unfounded as I realized later on. I thought that most Mobeds were older and ultra-conservative, and that my rather progressive views would not be accepted. I also thought that becoming a full-fledged Mobed was too daunting of an undertaking for me to ever want to consider. Furthermore, I believed that only an individual who was "Mobed-zadeh" (coming from a family lineage of priests) could actually become a Mobed.

Luckily, the Mobedyar program helped me learn the truth and dismiss these myths. I first learned about the Mobedyar program while attending a Youth Z Camp in San Jose, CA. Fariborz Shahzadi, the architect of the program, explained that it was intended for all Zarathushtis from different walks of life. It was open to Z's from any age group, background, or sex. This was extremely appealing to me, especially since I am not Mobed-zadeh. I also feel that like most Z youth growing up in North America, I am more liberal than my religious

predecessors and was especially delighted to see that the program was open to both men and women. The program is also very informal. There are no official ceremonies as individuals progress through stages to becoming a Mobedyar. It is more of a mutual enterprise between participants and their supervising Mobed. Participants start out as a "Peesh-Pre-Mobedyar," then work their way to "Pre-Mobedyar" and ultimately to a "Mobedyar."

There are three basic elements to the program:

- **Instruction**
- **Teaching**
- **Participating in religious functions**

THE INSTRUCTION aspect consists of learning from other Mobeds and other Z scholars. This includes reciting and memorizing prayers, learning the philosophy of the religion, as well as traditions and customs of the priesthood. I enjoyed the fact that Mobed Shahzadi placed a large emphasis on the Gathas. He stressed that these were the most important scriptures because they were the teachings direct from our Prophet Zarathushtra.

THE TEACHING portion of the program requires participants to educate their fellow Z youth about the religion. Most of us did this through leading religious classes at our local Dar-e-Mehr, or as I did by leading daily prayers and group sessions during the Youth Camps. And while Mobedyars are not full-fledged priests and do not have the authority to perform any ceremonies on their own, they are greatly encouraged to assist in as many religious functions as they can.

The main selling point for me about the program was that it opened my eyes to the wide range of perspectives amongst the Zarathushti clergy. I was delighted to find that along with conservative priests, there were liberals and moderates as well. I have had the opportunity to interact with Mobeds from a wide spectrum of religious and political beliefs. I must admit, I had previously bought into the stereotype that Mobeds were all old-fashioned, and traditionalist. But even among the more conservative priests, I found them to be very welcoming of my differing views.

PARTICIPATING IN RELIGIOUS FUNCTIONS

Another benefit of the Mobedyar program is that it is not an overwhelming activity. While it is a serious responsibility, it makes joining the priesthood a more feasible undertaking. Participants progress at their own pace, figuring out a basic plan of progression with their supervising Mobed that fit both their schedules. This is an extremely important consideration taking into account the growing time constraints of today's youth.

Possibly the main reason why my participation in the Mobedyar program has been so positive, is because of

the great role models I have had. Mobed Shahzadi was a great mentor who sparked my desire in becoming a Mobedyar. Keikhosrow Khorshidian, the Mobed with whom I have performed the majority of my ceremonies, has always created a nurturing environment for me. I



have assisted him during weddings, gahambars, jashans, and remembrances. Aside from teaching me a great deal, he has always been willing to answer my questions and provide

a stress-free environment to learn. He helped me overcome my initial apprehension while performing religious ceremonies, and eventually become comfortable reciting prayers in front of large crowds.

I definitely recommend youths in our community join programs like the Mobedyar Program. It provides an outlet for youth who want to get more involved, but who are not certain they want to become full-fledged priests. Our religious paradigm is changing, and it is essential that we provide opportunities like this to foster our religious identity during this transformation.

I also feel that having younger priests and Mobedyars gets other Z youth involved within the community as well. There is a greater incentive for young Z's to come to religious ceremonies and functions when one of their peers is assisting in the ceremony. (I myself have applied a little "positive peer pressure" to friends who do not usually come to the Dar-e-Mehr). Thus, the Mobedyar program is not only beneficial to those involved, but also to the community as a whole. I look forward to seeing programs like this grow and prosper in the future as our community does the same.



Ardeshir Hormozyari, 24 years old, second-year law student at Loyola Law School where he is specializing in Contract Law. He grew up in Dixon, CA, and received his bachelor's degree in Neurobiology, Physiology, and Behavior from the University of California, Davis. He started participating in the Mobedyar program from 1994. Ardeshir

coordinates religious camps for Zoroastrian youth during the summer at the Dar-be-Mehr in San Jose, CA, and regularly attends Youth and World Congress.

The Death of Zoroastrianism?

Jimmy Antia

As the old generation passes and another one enters, the responsibility of performing rituals and maintaining our religious identity will fall on the new generation. No one has ever bothered to ask us how prepareda are we.

"A people without knowledge of their history is like a tree without roots." - Marcus Garvey

I have been reading a lot lately. I just picked up a copy of Ralph Ellison's seminal work "The Invisible Man." It is not a story of the invisible man from science fiction, but rather the story of a man invisible from society, a society which chooses not to value him because he is black. It made me wonder about our community, how sometimes our faith is invisible to our friends, neighbors and coworkers. How so few people know of us, because for those of us who came to North America, we don't really know who we are and what we really believe.

Growing up I saw first hand the bitterness, fights and feuds over the main issues that divided the Zarathushti community - intermarriage, conversion, and acceptance of children from mixed marriages. Although these debates continue to rage I believe that for those of us living in North America, they are becoming increasingly irrelevant. What good is a community that is accepting or unaccepting of these practices if the community is not well versed in the fundamental concepts and philosophies of our religion?

"Where did we come from? What are we doing? Where are we going?" -Paul Gauguin

For too long no one has mentioned that we are at cross roads in our community. The generation that first migrated to Canada and the US is passing into retirement. Already the first generation of Zarathushtis born in North America are having children of their own. As the old generation passes and another one enters, the responsibility of performing rituals and maintaining our religious identity will fall on the new generation. No one has ever bothered to ask us how prepared we are.

As a fist generation American and a mobed I've seen this story played out too many times. Young (though not always young) Zarathushtis struggle to explain their religion to others, and more importantly to themselves. How can a religion possibly survive when very few of it members are literate in its main tenants?

To often, the explanations of our religion are bound by cultural ties. We hold certain festivals and ceremonies because that's what we did in Iran and India. But our ceremonies and rituals are almost a personified translation of our main teachings. In a jashan we represent all seven Amesha Spentas. How do we expect a younger audience with a shorter attention span to sit

through an hour of prayers in a 3,000 year old dead language when they don't even know what an Amesha Spenta is? If our generation continues to be functionally illiterate how will we know when ghambars, mukhtad, and jashans take place, especially when most of us don't even know what calendar to use or how to read one?

What is most tragic about this predicament is that we face it at the most free and liberal time in human history. For those of us in North America, we are not under the oppression of Muslim rule or sheltered from assimilation in a stratified Hindu society. That we have come to a cross roads in a free and democratic society has to be one of the greatest ironies in the history of our religion.

If anything Zarathushtism has contributed more to the western notion of freedom than any other religion. It was the Zarathushti explanation of free will that led to the notion that the freedom is a necessary state of mankind. Zarathushtra's proclamation to "listen with your ears to the bests things, reflect with a clear mind, man by man for himself" in Yasna 30.11 was the basis for the Socratic method, empiricism and later Renaissance Humanism and the Scientific Revolution.

What is most disheartening is that we are divorced from the most important tenet of our religion - serving others. Once a very intelligent and energetic friend who was planning a service trip asked me if there was anything in the Gathas about serving your community. It was the equivalent of a Christian asking if Jesus was into forgiving people. Too often we get confused that Good Thoughts, Good Words and Good Deeds are the only doctrine of our religion. These tenets are merely the foundation for Zarathushtra's vision, that - "We be the ones who bring about the renovation of the world." The fact that American patriot Thomas Paine echoes the advice of Yasna 30.11 some 3,000 years saying "We have it in our power to begin the world again" only illustrates the need for all of us to explore what makes us Zarathushtrian, and how to incorporate these concepts in our personal and professional lives.

Which bring me back to Ellison's Invisible Man. When we first meet him the Invisible Man obsesses with the need for light to validate his existence. "The light is truth, and truth is the light," he proclaims. Only when we embrace the light will we be able to develop a lasting Zarathushti community in North America.

Jimmy Antia, son of Kersey and Dilshad Antia, has been a



practicing mobed for 13 years. He has performed numerous ceremonies and rituals across the Zarathushti diaspora. After receiving his degree from the University of Illinois he has worked on policy issues in Washington DC and Costa Rica. He currently resides in Washington, DC where he works for the Environmental Protection Agency.

OVERCOMING CHALLENGES

Dumbing Down a Generation: **Jim Engineer**

Chicago Youth Think About the Future of Their Community: **Cyrus Rivetna & Tinaz Dhunjisha**

Dumbing Down a Generation

Why today's leaders need to take pause, and recalibrate for the future

Jim Engineer, Chicago, IL

You hear it all the time: 'We need to pave the way, pass the torch, think of the future, think of the youth.' But at the end of the day, how proactive are today's North American Zarathushti leaders in actually leading and empowering the next generation to fill their shoes?

The cumulative effect of a stagnating community is felt not only decades down the road, but in the present, and we, as a collective community are paying the price as time goes by.

In the Chicago-area, ZAC-YAC discussion groups (Zoroastrian Association of Chicago - Young Adult Chat), enable young Chicago Zarathushtis from all walks of life to tap into their inner thoughts and share perspectives on life, religion, community and spirituality as young Zarathushtis.

The group most recently met last October and in February to share group findings and make formal proposals to the board of directors.

The ZAC had long-enjoyed a reputation as one of FEZANA's most structured and established founding member associations. Yet as its youth turn from college students to young professionals, and young professionals to parents, a sad reality permeates that nothing is really changing at all.

When an organization lacks change, leadership starts to stagnate, and ultimately generational control tends to 'dumb down' a community. This effect occurs slowly and transparently as years and decades go by. A community in this situation attracts fewer new positions of leadership and authority, and ultimately drains an organization of innovation and fresh ideas. As we age, we tend to become less proactive and more reactive; more concerned about what others think and how we will be perceived, and ultimately we run the risk of being desensitized in knowing right from wrong.

How can we foster more spirituality within the organization?

How can we volunteer our time in meaningful ways to help the communities around us?

How can we increase awareness and educate non-Zarathushtis on our history and way of life?

How do we build an inter-connectedness and harmony among community members?

What will it take for community leaders to actually pass the torch?

At the heart of discussion among the growing ZAC-YAC group are the same questions that we suspect dog other youth organizations in search of answers:

Unless we consciously aim to create meaningful change in our communities, moving from discussion to action, nothing will change, and that famous torch we hear so much about will hang in the balance of uncertainty.

If we drop the torch we will only have ourselves to blame, and the risk of creating a fire. Carrying the torch means shedding light on a future we have yet to explore, learning from mistakes yet to be made, and benefiting from successes yet to be earned.

In its presentation of action items to board members in February, an energized ZAC-YAC delegation presented specific proposals to help shape an uncertain future. Only time will tell how successful the group will be in achieving its goals, but it's a start. Hopefully this concerted effort to merge ideas, actions and generations will foster a more harmonious environment of change, and start a needed transition down a road less traveled.



***Jim Engineer** is a ZAC-YAC member and past board member of the Zoroastrian Association of Chicago. He has led numerous youth activities in Chicago and throughout North America. He started FEZANA Journal's Youthfully Speaking section and co-founded the Zoroastrian Youth of North America (ZYNA). For more than ten years, he has authored articles, moderated panel discussions, and helped organize North American adult and youth congresses. An award-winning public relations professional, Jim serves as the founding principal of e-Rainmaker Public Relations, a high-tech Public Relations boutique agency. He and his wife, Kiku, reside in Chicago's Western suburbs. Jim can be reached at jim.engineer@e-rainmaker.com*

Chicago Youth Think About the Future of Their Community

Cyrus Rivetna and Tinaz Dhunjisha, Chicago, IL

When one takes a step back to observe our close-knit Zarathushti community in North America, one is filled with admiration and pride. The first generation Zarathushtis who immigrated to North America set up the infrastructure for a thriving community. The next generation now realizes that the community's future is its responsibility.

With this in mind, six young adults, Tinaz Dhunjisha, Zarine Damkevala, Delnaz Vazifdar, Shazad Mehta, Hanoz Kapadia and Cyrus Rivetna, of the Zoroastrian Association of Chicago (ZAC), held a special ZAC YAC meeting to discuss the future of our community. ZAC YAC is the ZAC Young Adult Conversation group, formed two years ago by Cyrus Rivetna. Once every three months, the youth of Chicago informally meet to discuss a pre-chosen topic regarding our Zarathushti lives. This past October's ZAC YAC was one such meeting that attracted 25 youth between the ages of 18 and 40.

With the intent to better understand our Chicago community and its history, the first half of the evening was spent discussing ZAC's strengths and weaknesses. After a break for a delicious potluck dinner, the discussion continued. The focus of the second half of the evening was identifying three short-term goals that the youth could achieve within the next six months.

After a vibrant brainstorming session, the youth came up with a list of options that can be viewed as challenges for the future.

Design Zarathushti education classes for young adults

We feel that education is crucial to the continuation of our religion. Like many religions, our religion has many facets that can be examined throughout one's lifetime. ZAC has Sunday school classes for children and a Gatha study group for adults, but neither of these is appropriate or appealing to young adults.

Provide charity to the communities in which we live

Our community is insular. We rarely do charity to improve and give back to the communities in which we live. Volunteering outside our Zarathushti community will help build relationships within the community at large, while also creating awareness for our own community.

Write a vision statement for ZAC

We feel that ZAC lacks a clear direction. Currently, the community makes decisions that solve short-term problems, without examining the long-term effects. With a carefully worded vision statement, that is the base for all actions and decisions, the community will have short-term and long-term strategic plans in place that will help move the community in cohesion with their goals.

Begin to take a more active role in the operations of ZAC

Currently, no youth serve as board members of the ZAC. Since we are the future of our community, we understand the importance of becoming more involved in the various duties of maintaining our organization while we can still count on the guidance and support of the first generation founders.

Create awareness for the Zarathushti religion

The communities in which we live are unaware of our religion or us. One way we can achieve this goal is by volunteering and performing community service together as a group.

From the above-mentioned challenges, we chose three short-term goals. The "next generation" has formed three committees to look further into these challenges:

1. Write a vision statement

2. Investigate young adult religious education classes

3. Consistently attend ZAC board meetings

To assess our effectiveness in meeting our three short-term goals, ZAC's next generation will meet again in six months to measure our progress.

Due to adequate planning and sufficient participation, the meeting was a great success. It is clear that the next generation understands the importance of having a Zarathushti community, and that we are eager to accept the challenge of ensuring our community's continuous growth.



Cyrus Rivetna is an active member of the Zoroastrian Association of Chicago. He is chair of the student scholarship committee, and has initiated several programs for young adults. Cyrus currently lives in downtown Chicago where he operates a young and energetic

architectural practice. He travels across the globe to lecture about the architecture of the Zarathushti fire temple.



Tinaz Dhunjisha is a young Zarathushti youth leader in Chicagoland. Graduating in 2004 with high honors from the University of Illinois at Urbana-Champaign with a B.S. in Marketing she works as a group insurance account manager for MetLife, Inc. She is a recipient of

the Zoroastrian Association of Metropolitan Chicago Youth Award for Outstanding Leadership in 2005.



A Vision for the Future



According to Nikan and Parastu, the challenge for our community is to develop and implement forward-thinking and effective solutions that will promote community members' involvement, commitment, and ownership.

They both believe it is vital to the future success of the religion to instill a strong sense of religious identity in the youth and to encourage this next generation to take on active leadership roles

A Vision for the Future

By Nikan H. Khatibi

"Optimism is the belief that things will get better. Hope is the faith that together we can make things better." - Anonymous

The Millennial Generation (1980 - present), sometimes called the Y Generation, were the once ubiquitous "babies on board," the beneficiaries of a backlash against hands-off parenting and a cultural elevation of stay-at-home moms. Coddled and confident, they've let neither the Columbine shootings nor the Oklahoma City bombings dim their collective sense of optimism, tenacity and heroic spirit, traits sure to be reinforced by the national unity following the September 11th tragedy. Coming of age during a shift toward virtue and values, they're attracted to organizations whose missions speak to a purpose greater than a bottom line. They're more religious than previous generations with a positive, can-

do attitude that says: "I'm here to make a difference." And they will.

But in order to envision a future of success, one must pay close attention to the avenues that will define the decade of future generations of Zarathushti youth - such as the ability to unite, instill pride, and modernize traditions. "The survival of religious identity relies solely on the ability of this religion to empower strong leaders for the future who can inspire others to become leaders themselves and together, unite this great community as one."

Uniting -Empowering confident leaders of tomorrow who can unite Zarathushtis globally by instilling pride & hope.

Our community has become a playing field of competing viewpoints and values as two generations - those born in Iran, India, & Pakistan and those born outside of the homelands such as North America or Europe. Understanding and appreciating one another's perspective has always been the key to strong unity. But in today's multi-generational and multi-identity community, the Zarathushti religion's success in the future could depend on it.

If history is any guide, the terrorist attacks on the World Trade Center and the Pentagon will, too, forge a collective psyche powerful enough to impact our community for many years to come. How can we, as

future leaders and professionals, harness this power to the betterment of our religion? We can start by acknowledging that the environment in which our religion exists today is forever changed -- and continually changing -- with little time for singular "trailing-edge" thinking. We need to propel our multi-generational resources into complementary ideals of faith. **"We must start to empower our youth with leadership roles in order for them to feel confident and comfortable enough to instill leadership in others. Only then, can we begin saying that we are preparing for the future by preparing the youth of today to lead the religion of tomorrow".**

MODERNIZATION - THE TRADITIONS OF THE PAST MUST BE KEPT SACRED, BUT UPDATED TO FIT TODAY'S

LIFESTYLE

Young people want to be part of something meaningful and true - something they can relate their daily lives and activities too. For this reason, we must focus our energy on preserving past traditions and practices in the context of today's environment. It is only when religious leaders or institutions obstruct development or view modernization as a threat that the essence of the Zarathushti religion may become a practical problem. Not only because it will lose its understanding to those individuals who did not grow up in a non-western society, but it will simply contradict the idea of using our good minds to make the best possible decision.

Despite the warnings of those who would have us believe otherwise, from a Zarathushti youth perspective we are far from suffering a breakdown of religious values. Whatever problems modern society has, it cannot be due to the total rejection of religious values for we have simply not done so. Our religion has in my opinion, only grown stronger and wiser over time. Although we cannot tell the future, we can prepare for the obstacles of the future. Let us work together, side by side, and realize that if we do not stop and plan today, there will be no tomorrow.

A Vision for the Future

By Parastu Dubash

My vision for the Zarathushti community is that

- 1. Our youth will develop and sustain a strong Zarathushti identity,**
- 2. Our adults will be dedicated to continued education and practice of the religion, and**
- 3. We will all be committed to the acceptance of the universality of our ancient religion.**

My vision of a vibrant Zarathushti community will be realized through extraordinary commitment and deliberate actions on the part of individuals, families, localized small groups, and formal associations. We will be practicing our religion enthusiastically through numerous and regular intergenerational worship, fellowship, dialogue, service, and educational activities at the many religious/community centers, we will have established, to serve as the focal points for bringing our community together. By preparing and sharing educational materials, creating learning opportunities for all ages, planning meaningful events, taking part in volunteer/charitable activities, and participating in ongoing dialogues, Zarathushtis will be passionately involved in programs of continued education and lifelong practice of our religious values. Cultivating an educated, engaged, supportive, and service-oriented community and developing our Zarathushti identity will be the responsibility of every individual in every community according to his or her knowledge and areas of technical and creative expertise. Collaborations with those in academic, artistic and other fields as well as between geographically dispersed communities will be important in developing the educational tools and community resources that will help to instill greater understanding of and pride in our Zarathushti religion and values.

With greater numbers of Zarathushtis marrying people of other faiths than ever, greater numbers of children with only one Zarathushti parent, greater numbers of Zarathushtis living outside India and Iran than ever, and greater numbers of Zarathushtis-by-choice embracing the religion around the world, we will be tolerant, open-minded, and wholeheartedly welcome their participation and contribution to the enhancement of our local communities and religious experiences.

In each community, we will be collectively writing vision statements asserting what our communities can be at their best. By creating effective and inspiring vision statements -- community members, families, and individuals will be identifying a direction and purpose, promoting interest and commitment, and building loyalty through involvement and ownership. Every community, from those with large formal associations to those with only a handful of scattered families, will be preparing a vision statement about enhancing activities, establishing religious/community centers, initiating and participating in volunteer/charitable service, and providing caring support in their community and then living and practicing this vision as part of their daily Zarathushti experience. Through this vision-creating process we will be gaining insights into what people want from and can give to their local communities, and then will be developing clear and achievable objectives toward these

goals. We will also be continually examining, identifying and adapting effective structures and mechanisms from other flourishing religious communities and organizations. Members of our communities will be working hard to prevent habits, stereotypes, complacency, short-term thinking, and nay-sayers from defeating their vision.

My vision for the future of the Zarathushti community will be accomplished only by instilling an urgent and important sense of accountability and responsibility in all Zarathushtis so they can be working productively and cooperatively on activities that promote robust Zarathushti identity, continued lifelong learning and practice, and genuine acceptance.

Coming Together - Nikan & Parastu

Coming from different academic backgrounds, community experiences, and personal family circumstances, Nikan and Parastu are united in their vision for the future of the Zarathushti religion. The challenges they put forth extend beyond philosophy and entail a reconsideration of the actual means in which to motivate and instill pride in our community and specifically the youth.

Throughout history, societies such as our own have learned that problem-focused individuals and institutions are incapable of moving forward. Time, energy, and resources are wasted on discussing problems, with no plans to move beyond the negativity and criticism. According to Nikan and Parastu, the challenge for our community is to develop and implement forward-thinking and effective solutions that will promote community members' involvement, commitment, and ownership.

They both believe it is vital to the future success of the religion to instill a strong sense of religious identity in the youth and to encourage this next generation to take on active leadership roles. The community should place youth members in positions that entail planning of projects and implementation of programs. The community's encouragement and support for the youth's active participation in these roles are important towards strengthening our youth's overall commitment to the community and confidence in their leadership abilities. Soon, with training, support, and seeing other youth leaders as role models, our community's youth will become more self-motivated in initiating programs instead of merely attending adult-initiated activities.

We challenge you, our readers of all ages, to take your own first step and further develop some of the ideas identified in our vision for the future of the Zarathushti community. Take some time out of your daily activities to think of specific ways that YOU can work with your community to help positively shape the future of your religion and your religious experiences. Begin conversations with your family, engage your community in the discussion of ideas and then move forward with thoughtful and purposeful action.

Parastu Dubash (nee Mehta) earned a BA in Psychology from Colgate University in Hamilton, NY and a Ph.D. in Psychology from Carnegie Mellon University in Pittsburgh. She has taught courses in various branches of Psychology at the University of Massachusetts at Dartmouth, College of Holy Cross, Providence College, Worcester Polytechnic Institute, and Fitchburg State College. Parastu served as President of the Zoroastrian Association of Greater Boston Area (ZAGBA) for 4 years. In 1998 she was the recipient of the FEZANA Outstanding Young Zarathushti Award. She presented a paper, "Social Pressures and a Zarathushti Approach to Coping" at the World Zoroastrian Congress in Houston in 2000. She has a keen interest in the processes and activities that strengthen Zarathushti identity and enhance Zarathushti communities. Parastu lives in Shrewsbury, MA with her husband Jamshed, raising their children, Zarius (6) and Zinara (3).

Nikan Khatibi, Trusted experience, proven leadership, and a dedication to improve the quality of life - that is what Nikan H. Khatibi is all about.

Graduating from the University of California, Irvine with a Bachelor in Science (B.S) in 2004 and then spending a year earning his Masters in Business Administration (MBA), Nikan is currently in medical school pursuing a career as a physician. Glancing at the future, Nikan envisions himself practicing medicine for some years before taking on a position as a member of the United States Congress.

At the age of 23, he was one the youngest directors in history for a California Chamber of Commerce and Holiday Parade Commission, and is the founding director of Students for Success. Moreover, Nikan is an editor for the Youthfully Speaking section of the Fezana Journal in addition to being the editor for the Youth Perspective section of the world acclaimed Hamazor magazine. He has also served as past president of the Youth of the California Zoroastrian Center. He has been a speaker at many conferences around the world and takes great pleasure in seeing this community prosper.

Jila Paurushasp - Raising the Bar



Paurushasp Jila, the newly elected president of the Zoroastrian Trust Funds of Europe (ZTFE) marks a new era in the diaspora. He is the youngest president of the oldest body in the new world. And he is also the first president that is born and bred in UK. This made in the UK president schooled in North London, went to Kings' College London for his BSc Hons. in Computer Science with a First Class Honors in 1997. He has passed his SFA Futures and Options Representative and NASD- Series 7 exams, has worked in top investment banks like Goldman Sachs, Merrill Lynch, Royal Bank of Scotland, spending six months in New York working for Merrill Lynch and Royal Bank of Scotland.

Paurushasp was actively involved in NOLZA - the first local Zoroastrian Association in England which his parents were founder members of in the 80's. Recognizing his dedication towards community work, in the 90's he was brought into the "House Committee" of ZTFE. In 1999 he was elected on the Managing Committee of ZTFE, serving as joint secretary and treasurer, missing only two meetings in six years!

Paurushasp Jila in an interview with Dolly Dastoor

What is your proudest achievement in professional or private life?

Being elected as the President of ZTFE and the community putting confidence in my leadership.

Who has been a role model in your life and why?

My parents for inculcating in me the desire to give back to the community some of the skills and abilities they taught me, and Dorab Mistry under whose able and inspiring leadership I gained valuable exposure and experience in running the community matters.

What personal and professional challenges are you proud of?

Professionally I am quite proud of successfully completing the Merrill Lynch Corporate Systems Program. This involved passing financial securities trading exams (NASD and SFA) which were tough for a Computer Science Graduate who had never studied finance or economics.

On a personal level community involvement has always played a major role in my life. The biggest challenges that I am proud of are spearheading and negotiating the sale of the ZTFE's old premises at Compayne Gardens,

the successful refurbishment of the new Zoroastrian Centre and being part of the team that successfully organized the 8th World Zoroastrian Congress in London and ensuring the financial success of the congress.

When are you happiest?

Being effective and productive and being able to work hard and play hard. That involves managing quality time with family, friends, ZTFE responsibilities and my professional work.

How has growing up in the West been an influence on your life?

It has taught me to be self reliant in all aspects of my life.

What three adjectives might your closest associates use to describe your work habits?

Determined, positive and driven.

To what personality traits do you attribute your success?

Dedicated and disciplined.

What traits in others do you admire most?

Trustworthiness, creativity and enthusiasm.

After a tiring day, how do you de-stress?

Listening to music and watching movies with my wife Marzbeen and my two children Vahishta (age two) and Vishtasp (ten month old).

What do you hope to accomplish in the next ten years?

I would like to make the E in ZTFE more relevant by organizing more Europe based activities; to start interactive programs for all age groups starting from age two; and to maintain peace and harmony within the community.

What is the best book you have read in the last year?

I mainly read technical books and found John C Braddock's "Derivatives Demystified" the best book of 2005.

What three CD's would you take with you to a desert island?

Essential Classics Collection, Madonna's Immaculate Collection, Panjebaan Wali (Bhangra Music)

If you could eliminate a personal trait of your own, what would it be?

Gadget mania.

What profession, other than your current one, can you see yourself in?

Formula One Racing Car Driver

Describe your favorite meal?

Greek Mezze.

Where is your favorite place in UK?

My home with my wife and children.

The Story of Hormazdiar Damkevala Endowment Fund

As a junior auditor in North India, Hormazdiar (Homi) Damkevala had developed a love for hiking in the mountains early in his life. So when he went to England to advance his accountancy certification, he joined the Ramblers Association, where he met Eunice Ward. After his return to India, they exchanged letters for 7 years. They got married in 1947; and in 1954, after the birth of their daughter Yasmin, Homi left a successful career as Deputy Comptroller at Tata Steel in Jamshedpur to emigrate to Canada.

In Canada, Homi and Eunice took up cold weather sports like figure skating and skiing, and continued to enjoy mountain hiking. After a few years as a government auditor in Toronto, he became a high school teacher in Barrie. This allowed him more time to explore the outdoors. Exploring North America by car, foot and bicycle and visiting Parsi families across the continent became a family hobby. But his lifelong dream of being a lawyer and teacher was not fulfilled until 1972 when he obtained a BA in Constitutional Law from the University of Waterloo at age 56. When reflecting on the important parts of his life, Homi was most satisfied with his decisiveness -- leaving two successful careers to fix what was missing. He was very proud that many of his students had surprised him by thanking him for having challenged them to become risk-takers. After retiring

from teaching, Homi volunteered his time and leadership to many causes, especially emergency services for seniors and disaster victims, entrepreneur education and sports.

Eunice died suddenly in 1990; and two years later, Homi followed her.



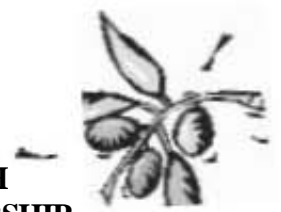
Reports of the dire situation of Parsi farmers in Gujarat had always troubled Homi and he desperately wanted to help these victims of circumstances and catastrophes. Following his untimely death, his daughter, Yasmin Cumming, decided to make a donation to a worthy cause that would honor his wishes. The Cummings donated \$32,000 in 1999 to FEZANA; and with the help of Homi's cousin Rustom Kevala, FEZANA established the Hormazdiar Damkevala Endowment Fund. Over time with additional donations from the family and the

recent donation of over \$54,200 from Yasmin in 2005, the total corpus of this Fund now stands at over \$140,400. The Endowment helps meet urgent needs of Zarathushtis worldwide through the FEZANA Welfare Committee.

Yasmin lives in California with her husband Bill and two sons. Like Homi and Eunice, the family loves the outdoors and continues the tradition of helping others in thought, word and deed.

■ YOUTHFULLY SPEAKING ■

The New Face of Leadership



Good leaders are not born - they are made.

One weekend recently, I found the above sentence was not only true, but also reflected the essence of leadership: people choose to be leaders instead of being chosen.

Leadership can best be defined as trying to influence the behavior of another person. This can be seen in religion when you influence members or followers to carry out the goals of the doctrine, organization, or group: and that's the difference between a leader and a dictator. The dictator demands that things be done; the leader motivates, encourages, requests, and usually gets the action he or she wants because of a certain set of characteristics he or she displays. This new style of leadership, common in today's religions and organizations, values the individual. Leadership, when applied to the Zarathushti community, is based on creating a vision for the future of our religion, then on helping members or followers learn what they need to realize the vision. The new leadership style focuses on the value of people and emphasizes empowering people to become leaders.

Today, Zarathushtis all around the globe, especially in countries outside of Iran, India, & Pakistan, are facing one of the largest possible dilemmas our religion has ever faced - the transition of leadership from Iranian/Indian/Pakistani born Zarathushtis to a new generation of Zarathushti youth who were born and are living outside of these respective countries only to be raised in communities with catastrophic differences in religion, culture, and linguistics. The question remains -

"THE QUESTION REMAINS - ARE THE YOUTH OF TODAY READY TO TAKE ON THE LEADERSHIP ROLES OF TOMORROW AND LEAD THIS GREAT ZARATHUSHTI RELIGION TO A LONG AND PROSPEROUS FUTURE?"

Are the youth of today ready to take on the leadership roles of tomorrow and lead this great Zarathushti religion to a long and prosperous future?

Empowering Our Youth To Become Great Leaders For Our Religion

We cannot take a passive approach when it comes to ensuring the prosperity of our religion - it should be our number one priority. I recently came across an article [e.g. in the OC Register] that listed the characteristics that successful religious leaders have exercised in the past and are likely to exercise well in the future:

1. Vision Development - effective leaders are able to develop a vision for the future and clear goals to help members move forward along one path.
2. Inspiring Unity - church members describe their religious leader as someone who inspires them to take action.
3. Modeling an Outward Focus - church members feel it is important that leaders place a strong emphasis on community needs and the idea of sharing the religious message or belief with others.
4. Encouraging and Empowering - effective leadership puts a priority on releasing the potential of others. It is important that leaders determine each and every member's gift and to help them find places to exercise

-NIKAN H. KHATIBI, MBA

those gifts for the benefit of the community.

5. Innovation & Modernization - relating effectively to changing circumstances may well require a capacity for innovation and lateral thinking.

It would seem that an effective leadership style holds an important yet difficult tension. On the one hand there is a need to inspire those involved to action, develop a vision for the future and help those involved feel that it is achievable.

On the other hand, it is also vital to ensure that those involved feel their perspectives and contributions have been heard and that they feel committed to a church's vision and directions. It is vital they feel encouraged to discover their God-given potential and to use their gifts and skills fully, growing in their faith in the process. Furthermore, all this without the leader becoming overly directive and dogmatic or non-directive and passive!

So what's the first step? Step one with you and me. As youth, we must broaden our scopes in life and make active participation in religion a part of daily life - something we just do naturally. At the same time that we are growing and developing our extraordinary leadership styles through church activities, we must also realize the importance of involving ourselves in non-church based organizations and activities where we can adopt leadership styles that cannot necessarily be 'taught' through our community. From the

church perspective, current leaders need to encourage their future youth leaders towards accurate assessments of their gifts and skills, and areas for growth. They should seek to release youth from unrealistically feeling they need to possess every skill, and encourage them to build a broader base of leadership to provide a positive environment for growth.

As religion in general tends to grow over the next decades, our ability to unite as one strong, envisioned community will determine our presence in the future. At the same time, our ability to establish strong relationships with our world religions and governments will determine the role our religion will have in the future.

The bottom line is - we youth need to get actively involved in the Zarathushti religion in our communities to learn and more importantly understand the principles of this religion and its culture while at the same time, involve yourself in school and community activities in order for you to learn the ability to establish relationships and teams with non-Zarathushtis so when you put two and two together, you will be ready to be one of the many leaders that our religion will need to continue its prosperity in an ever changing pious world.



Graduating from the University of California, Irvine with a Bachelor in Science (B.S) in 2004 and then spending a year earning his Masters in Business Administration (MBA), Nikan is currently in medical school pursuing a career as a physician. In the future, he envisions himself practicing medicine for some years before taking on a position as a member of the United States Congress.

At 23, he has served as one of the youngest directors in history of a California Chamber of Commerce and Holiday Parade Commission, and is the founding director of Students for Success. Nikan is an editor for the Youthfully Speaking section of the Fezana Journal in addition to being the editor for the Youth Perspective section of the Hamazor magazine. He has also served as past president of the Youth of the California Zoroastrian Center.

He has been a speaker at many conferences around the world and takes great pleasure in seeing this community prosper.

-NIKAN H. KHATIBI, MBA,

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A group of Zarathushti youth at a recent event in Texas.



ANNOUNCEMENT

CALENDAR ON CD for FASLI
YEAR 1385 - Send address and \$10
cash to

MEHRAN GOSHTASBI, 1384
Tehran, Iran

m_goshtasbi@yahoo.com

Australian Kraft Cheese in blue tins: \$75 /case of 36 cans

New Zealand Creamery Butter: \$60 /case of 24 cans

Contact Perviz C. Patel or Cowas G. Patel at (626) 967-0037.





Ushtavaity Davar
Eml: Ushta@aol.com

Family History: A Priceless Tool

"KNOWLEDGE OF ONE'S FAMILY HISTORY OFTEN MEANS POWER TO PREDICT AND PERHAPS PREVENT DISEASES PREVALENT IN FAMILIES EVEN BEFORE THEY APPEAR."

-USHTAVAITY DAVAR

We often look to our cultural and social history to identify our past and gain a better understanding of who we are. However, it is of equal importance to pay close attention to our personal family histories for the benefit of our health and future.

Knowledge of one's family history often means power to predict and perhaps prevent diseases prevalent in families even before they appear. As our current community ages, the youth should take an active role in understanding and documenting what illnesses and conditions are prevalent in our community and families.

Ushta was born in Karachi, Pakistan and moved to NJ with her family when she was 2. A member of ZAGNY, Ushta attended religious classes for a number of years, and then proceeded to teach the young children for 3 years.

She is currently working at Columbia Presbyterian Hospital as a genetic counselor in pediatric and prenatal clinical genetics. Ushta hopes to use her educational background and experience to understand more about the health needs and concerns of the Zarathushti community. ■

Genetic, as well as environmental factors contribute to the cause, length and response to therapy of almost every type of illness. Thus, knowing family medical histories can help doctors and health professionals educate people about the risks of certain illnesses that run in the family. Family history of conditions such as cancer, heart problems and sudden death, to name a few, are all important clues in assessing personal risk. If a risk for a certain condition is identified within a family, actions can be taken to reduce the risk, keep individuals healthy, and hopefully prevent the next generation from being affected.

A recent study has shown that although most people agree that knowing family medical history is advantageous, only a few have tried to document it. Having all your family medical history documented on one form becomes increasingly advantageous when visiting the doctor. Most physician visits are approximately twenty minutes long, which leaves little time to interview the patient, obtain three generations of family history, adequately assess disease risks, and also create a medical plan. Therefore, the ability to present a concise family medical history can help individuals get the most from their physician visits. To assist

and encourage people to learn about their family histories, the US Surgeon General has initiated a national public health campaign, called The U.S. Surgeon General's Family History Initiative which consists of a web based tool to help document family history (<https://familyhistory.hhs.gov/>). This web based format can be printed and shared with the family doctor as well as with other family members.

Our community has a vibrant history which prides itself on doing good for others. It is equally important to look into our own families and understand the health status of those that preceded us in order to maintain and perpetuate a vibrant, healthy future.

A P P E A L S

A very bright, studious young Zarathushti boy in Yazd, Iran accepted at Yazd University in a competitive program unable to finance his education. His mother and sister are struggling to make ends. Donation cheques to Artadner Farhadi, 34 Dexter Blvd., North York, ONT.Canada M2H 1Z2 Tel: 416-227-0889

Minocher Homji Daremeher, next to Navsari Atash Behram the 300 year agiary, renovated in 1948 and in 1983, needs Rs 10 lakhs for maintaining and preserving the ancient heritage building. Donations to "Minocher Homji Daremeher Charity Fund" c/o H.P. Minocher Homji, 2/5, Tata Blocks, Sir Ratan Tata Road, Tardeo Mumbai 400 034, India

Food Scheme Appeal by Mancherji Edulji Joshi Memorial Trust, to supply two meals a day to 21 poor Parsi families in the Dadar /Wadala/ Matunga area. It costs Rs 25, 200 to feed 21 people 2 meals a month. Donations by cheque Mancherji Edulji Joshi Memorial Trust, 797, Jesia Building, Jame Jamshed Road, Dadar (E), Mumbai 400 014 India.

Common Household Drugs Become Latest Addictions

"WHAT MANY ADULTS, INCLUDING THOSE IN THE PRESIDENT'S ADMINISTRATION, MAY NOT REALIZE IS, THAT GETTING THE DRUGS, BOTH LEGAL AND ILLEGAL, IS CHILD'S PLAY FOR TEENS IN TODAY'S SOCIETY."

- FARAH MINWALLA

When the flu bug attacks at the end of each year, many people turn to medicines like Robitussin and NyQuil to make them feel better. In 2005 a new type of fixation had arisen and spread like plague amongst teenagers. Nowadays, teens in growing numbers, are misusing over-the-counter cough syrups and suppressants, causing nationwide concern among doctors and anti-drug advocates. Instead of using cough medicine to get better, teens are using it to get high.

"We feel this is going to be the next big wave of substance abuse in the country," Steve Dnistrian, executive vice president of the Partnership for a Drug-Free America, told the Washington Post.

Deadly dosage

Robotripping is an expression used for abusing dextromethorphan, the active ingredient many over-the-counter cough medicines, such as Benadryl and Robitussin. While a safe dosage amounts to not more than one-third of an ounce, abusers will swallow four ounces or more at a time.

"The effect of many abused medications is psychological, a very relaxed and mellow high that can be accompanied by a powerful sense of well-being," Daniel Z. Lieberman, director of George Washington University Medical Center's Clinical Psychiatric Research Center, told the Washington Post.

However, abusing cough medicines such as Robitussin and NyQuil can lead to slow heartbeat, vomiting, drowsiness, nausea, and unconsciousness or death, just like with any overdose.

The question on a lot of people's minds is "Wow, is the abuse getting that bad?"

Yes, this fixation is extremely bad news and getting worse. The number of teens calling poison control centers nationwide about cough medicine misuse has doubled in four years. In addition, misuse of prescription drugs by teens was second only to marijuana use reported by the 2003 National Survey on Drug Use and Health.

Since this abuse has started to grow rapidly within the tight knit circle of teens, CVS Pharmacies now require anyone purchasing Coricidin Cough & Cold medicine be at least 18 years of age. In addition, at select Walgreens stores, across the United States, a new rule limits people from buying more than three packs of extra-strength pills at one time. Also, don't be too surprised if cough syrups at independent drug stores start disappearing from shelves because now they are shoved behind the counter with the prescription drugs and cigarettes.

Child's play

In the past four years how did something simple as going to the grocery store for a bottle of cough medicine become a junkie's trip to a drug supplier? In order to answer this question one must realize that at frat parties and even high school parties, there are drugs of all sorts just lying around waiting to be snorted, crushed, sniffed, or taken orally. Also, pain killers such as Vicodin are mixed with other drugs, which can be a fatal recipe.

In the society we live in drugs are virtually everywhere teenagers and young adults look. From getting the hook-up at school, to obtaining drugs off the Internet, and lastly using drugs available in parents' medicine cabinets, it is hard for some teens to differentiate what is right



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A varsity member of her school's competitive speech and debate team, vice-president of National Honor Society, Farah enjoys traveling, meeting new people, yoga, writing, being with friends and volunteering. Her motto: What goes around comes around, which is how karma and fate play in her life. ■

and wrong. In a survey of more than 7,000 teenagers by the Partnership for a Drug-Free America, one in five reported taking a prescription painkiller without a doctor's prescription.

As a result, the Bush administration had initiated an anti-drug policy in 2004 that focuses on prescription drug abuse. This policy would dedicate nearly \$150 million to enhance prescription monitoring programs, to establish education programs on the dangers of abusing such drugs and to train physicians to combat abuse.

What many adults, including those in the president's administration, may not realize is that getting the drugs, both legal and illegal, is child's play for teens in today's society. Another problem is that the need to fit in drives many teens to choose to abuse even when they know the risks. Taking all these drugs, in a teenagers mind, is a small price to pay when the effect is fitting in with their peers

It is just a matter of time before teenagers started catching onto this recent wave. Because this problem is fairly new, health officials are unsure about the scope of the problem, let alone the best ways to deal with it. Most parents stop monitoring the amount of cough syrup their child uses once he or she reaches high school age. After that, it is often up to the teen to do the right thing, and with the many influences pulling them in different directions, some teens aren't sure what that is. If further precautions are not taken this pattern could be the next epidemic.

In the end, there is always a time for every important challenge, good or bad, during one's life. It is up to the individual to recognize where one strengths and weaknesses lie. Faith is in the eye of the beholder. And with faith anything is possible...even overcoming adversity.

کرده است تا دیر نشده باید مبارها را توضیح کرد و به جای انهمه فرمول های فزیک و سیمی و ریاضی و

و بی ادب می دانند در صورتیکه خودشان در ابتدا بی ادبی کرده است تا دیر نشده، باید مبارها را توضیح نمود و بی، ان همه فزیک و بیسی ریاضی و کامپیوتر لااقل انگلی هم زین انسان دوشی و مهر و محبت، صفا به جوانان موخت تا جوانان بداند غیر از فلسفه فروپدیدسم و دوه ایسم و سایر ایسم ها فلسفه بشر دوشی نیز موجود است که باید

سرگوده ایده مهر جوانی باشد. ارامش روانی برای مهر فرد بسیار مهم و حیاتی میباشد. خرسندی و خوشحالی در کسب مقام و مال نیست با بدست آوردن مال و مقام خوشحالی و خرسندی حاصل نم گردد خرسندی هنری استیکه باید ان را اموخت از نظر من وظیفه پدر، مادر تنها وظیفه وسایل کافی وحتمین حکم و لباس و کفش، گلاره و منزل و به کرای

فرزند انسان نیست از نظر من پدر، مادر خوب انهایی هستند که در کسین مدارک، حیاجات مادی فرزند انسان حقیقتا در فکر ایجاد ارامش روانی برای آنان باشند یعنی کوشش نمایند تا دنیا راجه کام آنها--درین نمایند. چه در حقیقت است یا بون و تروتن زندگی نمی کند بلکه با تحقیق زندگی می کند و تا کسی حقیقتا با خودش صبح نکند. ارامش داطی نداشته باشد نمی تواند در خانواده ارام بهد. بعنوان یک پدر و

مادر خوب ما وظیفه داریم که به نسل جوان درس عشق و محبت بیاموزیم و همه چنین وظیفه داریم رواج نشسته نسل جوان را از مهر و محبت، عشق و حود گذشتگی و بزرگواری و انش و اقصی و هنرپیشی مسالمت امیز سیراب نماییم. باید به جوانان بیاموزیم که ادبی نه برای خوراک و پوشاک، غریه است بلکه برای، بران آمیت است و تمام این مسائل با همت

است بلکه برای، بران آمیت است و تمام این مسائل با همت است. حک مادر خوب امکان بهر است.

را برای دفاع جسمی در مقابل عوامل جوی بکار میبروی ولی بسیار جای تاسف است که در مقابل عوامل روانی نمی خواهند قدسی برآورد و لااقل انها را بشناسد تا برفع خود از انها بهره برداری نماید در صورتیکه در حقیقت فرق اصلی انسان و حیوان همین است. ادبی قبل از مهر چیز باید محیط زندگی روانی خود را بشناسد تا بتواند از ان بهره مندشود در حقیقت یکی از وظایف آدم حائل نستیکه محیط را به رفع خود تربیت کند تا بخوبی بتواند در ان زندگی کند.

حقیقت تا ادبی تصمیم به ایجاد ارامش روانی در محیط خود نگیرد بر خورد ارا و تعاقب همیشه موجود است و نزاع خانوادگی برچاست. برای ارامش محیط و درووش افرادی که سالم فکر کنند نخست ادبی باید خودشان درست فکر کنند و از خودشان شروع کند و به توضیح چشم گشودن و عیب همدس و دوست و آشنا دین ابتدا عیوب و مشکلات خود را کشف نماید و باور داشته باشد که هر عیب را که در دیگری می بیند نستیکه خودشان در همان قسمت نقصی دارد. توجه

داشته باشید وقتی کسی وارد مجلس مهمانی میشود مثلا اگر بینی بزرگی دارد ابتدا انگوشش مینماید بینی بزرگ دوسقانه را ببیند و از انها عیب جوئی نماید. در مورد مشکلات و عیوب روانی نیز همین اصل همیشه حکمفرماست. مثلا اگر کسی خود خست دانی دارد چنین تصور باید که همه دوستان و اشتایان خستین هستند و انکس که خود کسی متخیر است

اگر کسی به او ابراز ادب ننماید! پیش خود او را متخیر affection in the heart! of the children o they can be a summary of fairness person in the light and hope of this world.

on next page 96 Al! academic institutions are and the world are fr!mo to make our h!l!den are am t ch!nare



فصلنامه زندگی
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میشاید و تنش فتنه بر پا میسازد و برعکس مادری که خود سلامت روانی رسیده است و با نفس خود در جنگ نیست چون گوهری تابناک که همیشه با نور خود روشنی و -رور و شادی میبخشد. در خانواده خود میروشد و با تربیت فرزندان لایق و دانا که سلامت جسم و روان را با هم دارند. بهترین زندگی است که پایه هایش بر روی تفاهم کامل و علاقه و انسانیت گذاشته شود. بهترین راه توافق در خانواده خوشرفتاری با هم و فرزندان می باشد مگر مایل حسد که در منزل -کون و رمن داشته باشید باید آن محیط را با نور دانش و معرفت خود هر چه ممکن است روشن تر -آزید برای داشتن روشن و سکون در منزل و یا خارج از منزل یک راه وجود دارد و انهم تربیت 'ساسی' افراد خانواده است. توجه داشته باشید نمی گویم تعظیم بلکه می گویم تربیت مناسبانه با -بگویم که حتی دانشگاههای دنیا فقط کوشش -ند که از جوانان کشورها دانشمند بسازند.

در صورتحالیکه باید کوشش نمود از جوانان کشورها انسان بسازند چه در حقیقت دم اگر خیلی هم دانشمند نباشد باز قابل معاشیه و زندگی است در صورتحالیکه دانشمندان تربیت نشده عالم را به خاک و خون می کشند بمتاسفانه عده زیادی از جوانان امروز ما موجوداتی خودخواه و نفع پرست و قذبل و پرمدها و افاده ای و بی -دلی و بی تربیت بار مده اند و علت اصلی اختلالات خانوادگی همین است. حقیقت چنین است دو عائل هیچوقت با هم نزاع ندارند و حتی اگر یکی از طرفین هم عائل و دیگری نادان باشد باز هم نزاعی روی نخواهد داد ولی امان از انوقت که هر دو طرف نادان باشند در زندگی زناشویی نیز چنین است و اگر زن و مرد هر دو عائل باشند هیچوقت چنین جنگی در نخواهد گرفت و دوران زندگی با صلح و صفا خواهد گذشت و حتی اگر یکی از اندو نیز عائل باشد باز هم کافی است و سلامت و صلح برقرار است ولی اگر هر دو طرف نادان و جاهل باشند همیشه جنگ بر سر هر چیز جزئی موجود است. اصولا فرقی زندگی ادمی با حیوانات چنین است که حیوانات در هر محیط که زندگی کنند بذریع برای دفاع در مقابل عوامل مختلف آن خود را -ماده می سازد و به مقابله می پردازد ولی ادمی برعکس عوامل محیط را بتغییر خود تغییر میدهد و از آنها بهره برداری -ید ادمی نیز برای دفاع در مقابل عوامل جوی اینگونه عکس عمل را -موخته است و محیط را برای زندگی جسمانی خود آماده ساخته است به قسمی که اگر میل کرد در محیطی زندگی نهد دیگر از سرما و گرما ترس ندارد و خانه را مطابق میل خود گرم و سرد میسازد لباس میپوشد و با لباس خود را در -آورد و خلاصه تمام نیازهای

برای صلح جهانی چه باید کرد؟ صلح جهانی زمانی برقرار میشود که انسان هر یک به تنهایی و با خودشان صلح کنند یعنی با وجدان و خواسته های خود توافق داشته باشند تا بتوانند از جنگ با دیگران صرف نظر نمایند این امر بدون داشتن مادران دلفین و کاروان که حوه گرفتار عطفه روانی نباشند مکان پذیر نمی باشد. بدین معنی و غیر حقیقت آنکه بخوبی و حقیقتا میتوان صلح جهانی را تقسیم نمود نماید مادر است. به نظر من ریاسته اصلی دنیا بدست مادران است مادران می توانند زندگی را بر وفق مرام و ارزشهای خود ادامه دهند و با وجودیکه طبیعت و آفریننده جهان مردان را از حیث فواید -نی فواید از زنان آفریده است رمز خلقت را بطوری مغرور کرده است که همین موجود قوی در مقابل زن برزاق در میباید. اگر تاریخ جهان را ورق بزنید و بزرگان جهان را از نظر بگذرانید در هر جا مردی کاروان و فعال و -حب منصب و با اراده به انجام کاری پرداخته زنی کاروانتر و -ستر و با عائله مراهمناسی بوده است. اگر کسی به طراف خود نگاه نماید همانطور یکبار هم گفت ریاسته دنیا در دست مادران است زیرا مردانی که در دامان شما تربیت میباید میتوانند فردا جنگ بکشد و روند و بکشند دستمندی پردازند و یا با عشق و محبت و دریدن دنیا را بنور خود روشن گردانند. مادران هستند که میتوانند از دوران کودکی نهال عطوفت و مهربانی را در قلب فرزند نشان بکارند. آن نهال را بارور نمایند تا در بزرگسالی چون چراغی بدرخشد و نورافشانی نماید مادران گرایی فراموش نمیکنند که بچه ارامش روان یکی از مهمترین راههای رسیدن به خوشحالی است داشتن ارامش درون است که علاقه بر حفظ -کرامت جسمی اشخاص سلامت و ارامش روانی افراد خانواده و بخصوص فرزندان را برقرار می سازد و با جلوگیری از جنگ داخلی وجود بتواند از جنگ بزرگ بیبگیری نماید. شما برای بوجود آوردن چنین محیط صلح و صفا وجود مادران سالم و قدرست که بزبور کمال روانی اراسته باشند و خود را عطفه درونی روح نهند از جمله واجباتست مادری که خود بهت ناله زگاری محیط و عدم توافق با خواسته های بی بند و باری گرفتار عطفه روانی است نه تنها نمی تواند کودکان خوب و -آلم تربیت کند مانند میکروبی میباشند که جامعه را آلوده نموده و دیگران را هم به مرض روانی دچار

(Summary of Farsi Version in English)

Mother's Are The Chiefs Of This World

If we want peace in this world, we must first make peace with ourselves. This goal can be achieved with the help of each and every mother. In my opinion, mothers are the chief's of this world who can show everyone ever-lasting world peace. That old saying "behind every successful man is a good woman" is true. Usually, mothers can plant seeds of love and affection in the heart's of the children so they can blossom as adults and become the light and hope of this world.

All academic institutions around the world are trying to make our children academic scholars; however, they do not instill humanity in their hearts. I believe you can live with someone who is not a scholar but who is a good human being. On the contrary, if a scholarly person does not have a good heart and lacks altruism, they can create hostility around the world. Remember that wealth and prestige will not bring happiness to your life. Happiness is something that you have to learn. As a parent it is our responsibility to provide shelter, food, and love to our children but the most important is to bring happiness to their lives. Happiness is one of the most important keys to success. A good mother can open the path for each child to be a humanitarian.

Laugh and be Merry

By Jamshed Udvadia

Typical macho man married a good-looking easy-going woman. After the wedding, he laid down the rules:

I'll be home when I want, if I want and at what time I want and I don't expect any hassle from you. I expect a great dinner to be on table unless I tell you that I won't be home for dinner. I'll go hunting, fishing, boozing and card-playing when I want with my old buddies and don't you give me a hard time about it. Those are my rules. Any questions ?

His new bride said: "No that's fine with me. Just understand that I will have sex at eight o'clock every night whether you are here or not."

[Rusi Sorabji, CA]

- o Growing old is mandatory; growing up is optional.
- o Blessed are those who hunger and thirst, for they are sticking to their diets.
- o You're getting old when you get the same sensation from a rocking chair that you once got from a roller coaster.
- o Every time I think about exercise, I lie down till the thought goes away.
- o God put me on Earth to accomplish a certain number of things. Right now I am so far behind, I will live forever.
- o It's frustrating when you know all the answers, but nobody bothers to ask you the questions.
- o When I finally got my head together, my body fell apart.
- o Pres. Bush (jr.) reportedly said: There cannot be a crisis this week; my schedule is already full.

[submitted by Minocher Reporter, Corvallis, OR - forwarded by Dinaz K Rogers, Oregon]

A powerful Japanese emperor sent out a declaration throughout the entire known world that he was searching for a Chief Samurai. Only three people applied for the very demanding position: a Japanese samurai, a Chinese samurai, and a Jewish samurai. The emperor asked the applicants to come in one by one and demonstrate why each one believed he should be chosen.

The Japanese samurai opened a matchbox, and out popped a bumblebee. Whoosh! went his sword. The bumblebee dropped dead, chopped in half.

The emperor exclaimed, "That is very impressive!"

The Chinese samurai also opened a matchbox and out buzzed a fly. Whoosh, whoosh, whoosh! The fly dropped dead, chopped into four small pieces.

The emperor exclaimed, "That is really impressive!"

Now the emperor turned to the last man. The Jewish Samurai opened a matchbox, and out flew a gnat. His flashing sword went Whoosh! But the gnat was still alive and flying around. The emperor, obviously disappointed, said, "Very ambitious, but why is that gnat not dead?"

The Jewish Samurai just smiled and said, "Circumcision is not meant to kill."

[Anonymous]

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SUNDAY STORIES from the Shahnameh

11. Rustam Prepares for His Destiny

By Shazneen Rabadi Gandhi

Rustam grew up in difficult times. King Manuchehr had lived for a hundred and twenty years. On his deathbed, he passed his crown to his son, Nozar, and said to him, "Do not grieve for me, Nozar, for I have lived a full and happy life. I have conquered our enemies and their leaders, Salm and Tur, are no more. Now, I pass on to you the crown of Feraydun; Rule such that your name will survive you. There are difficult times ahead. The sons of Tur will not sit idly by when I am gone. They will march on Iran. Ask for help from Sam, the son of Nariman, and from Zal-e Zar. Zal's young son, Rustam, who is even now growing to manhood, is destined to be the protector of the people of Iran." So saying, King Manuchehr closed his eyes and died. Soon afterwards, Iran's greatest warrior Sam also died.

The War Between Iran and Turan

When news of these deaths reached Turan, the nobles advised Pashang, the King of Turan, "Iran has lost its king and its greatest defender, Sam. Now is the time to attack! King Nozar is young and the other warriors mourn the death of Sam. We can conquer Iran and avenge the death of Tur." Only Pashang's youngest son, Aghriras cautioned him against the war. But Pashang ignored him and his eldest son, the fearless Afrasyab, led the Turanians into a war against Iran.

This war lasted for many years. There were a great many stories of valor as the Iranians defended their land and their people. But they could not save their King. Nozar was captured and killed by Afrasyab.

When Zal heard of this, he was enraged. He gathered all the other warriors of Iran and together they marched upon Afrasyab. This counsel of warriors chose Zav, a descendent of Nozar who possessed the divine Farr, as the new King of Iran. In his name, they drove Afrasyab out of Iran. King Zav declared the River Oxus as the border between the two countries and called for peace.



A warrior on Mount Damavand [PHOTO: DETAIL FROM FOLIO 213V PAINTED BY UNKNOWN ARTIST IN THE SHIRAZ STYLE C.1398 BY PERMISSION OF THE BRITISH LIBRARY. COURTESY "THE LION AND THE THRONE: STORIES FROM THE SHAHNAMEH VOLUME 1" BY EHSAN YARSHATER, DICK DAVIS (MAGE PUBLISHERS WASHINGTON DC, 1998

King Zav ruled for five peaceful years. But when he died, Afrasyab started another war with Iran. He crossed the Oxus and fear gripped the lords of Iran for they had not yet crowned a new King. They came to Zal for help. But Zal was old by this time and the responsibility to defend Persia fell to the young Rustam.

A Horse for Rustam

Zal gave him Sam's mace and his armor. Rustam was eager to go into battle to protect his country and her people. But there was one problem: He needed a strong horse to ride him into battle and Rustam himself was so strong that every time he chose a horse and placed his hand on its back, the horse's back would buckle from Rustam's weight and its belly would touch the ground!

Zal ordered that all horses in Iran should be paraded in front of Rustam so he could pick a strong horse. In this parade, Rustam saw a wonderful mare being followed by a foal. Rustam decided that this horse was the one for him: [1]

***Its body was a wonder to behold,
Like saffron petals, mottled red and gold;
Brave as a lion, a camel for its height,
An elephant in massive strength and might.***

Rustam asked the herdsman "Who owns this horse?"

The herdsman answered, "No one knows. There are many tales about this horse. His name is Rakhsh. For three years now, he has been ready to be saddled and all the noblemen have had their eye on him. But every time his mother sees some horseman approach Rakhsh, she comes out and fights like a lion. You had best forget about this horse."

When Rustam heard this, he flung his rope and looped its noose over Rakhsh's head. Sure enough, Rakhsh's mother attacked Rustam. But Rustam looked her in the eye and with one blow knocked her to the ground. She scrambled up and galloped away.

Rustam placed his hand on Rakhsh's back, but it did not buckle. Rustam was overjoyed! He thought "This is my horse, and now I am ready for whatever fate may bring."

He asked the herdsman, "What is the price of this horse?" The herdsman answered, "The price of this horse is the land of Iran. If you are Rustam, he is your horse, and with him may you protect Iran." Rustam laughed and thanked the herdsman.

He started to train Rakhsh for battle. The horse became so swift and powerful that the people of Iran started to hope again. It is said: [1]

***Rakhsh and his noble rider seemed to bring
To Zal's reviving heart the joy of spring.***

Next time: The Seven Trials of Rustam

[1] "The Lion and the Throne", stories from the Shahnameh, volume 1" by Ehsan Yarshater, translated from Persian by Dick Davis. Pg 149 (Mage Publishers, Washington DC 1998)

Shazneen Rabadi Gandhi lives in New York City. She writes as a hobby.



Rostom Lassoes Rakhsh, PAINTED BY MIR MOSAVVAR C. 1520-30/FOLIO 109R. ART AND HISTORY TRUST COURTESY OF THE ARTHUR M SACKLER MUSEUM, SMITHSONIAN INSTITUTION, WASHINGTON DC.



FINANCIAL CORNER

Thousand Points of Light	2001-5	2006	Total		2001-5	2006	Total
Anonymous		S 10	10	Dr. & Mrs. Nadir Camay, CA	G 2	G 1	3
Anonymous, FL	5		5	Sohrab D. Charna	C 1		1
Anonymous, IL	J 15	J 10	25	Homiyar Choksi, VA	1		1
Anonymous, NY	G 1		1	Niranjan Choksi, IL	W 2		2
Anonymous	R 1		1	Vijay Choksi, IL	W 2		2
Anonymous		S 10	10	Coating Engineers, TX	S(n) 2		2
A Wellwisher, MI	1		1	Cyra Contractor, PA	W,D 3		3
Ansheel, Inc.	W 1		1	Laila Contractor, PA	W,D 3		3
Dr Babak Abadi, PA	W 2		2	Dr Farhad & Hutoxi Contractor(g)(h)	D,W 44		44
Jamshed Antia, IL	W 1		1	Dinshaw R. Contractor, AZ	W 1		1
Noshir & Kashmira Antia	C 1		1	Dr. & Mrs. Farokh Contractor, LA	C,R,W,G 13		13
Shiraz Antia, CT	C 2		2	Farobag Cooper, IL	W 1		1
Parviz & Simin Ardeshirpour, NC	S 2		2	Cowas A. Cooper and Ruby, PA	G(f) 2		2
Jim Arjani, CA	C 1		1	Darcy B. Cooper, IN	S 1		1
Oufreez Argenta, MN	S 1		1	Katy & Farrokh Cooper, CA	W 3		3
Mr. & Mrs. Aspi	G 1		1	Phil F. Cooper, CA	G,W,S 12		12
Dr. Cyrus F Austin, AZ	G,W 19	W 1	20	Tommy and Nairika Cornett, GA	1		1
Porus Austin and Khar, CA	W 9		9	Shiavax Cowasji, ND	W 1		1
Gulnar Balsara, PA	C 1		1	Yasmin and Bill cummings, CA	K 542		542
Zubin & Silvia Balsara, AR	G 1		1	Porus and Zerin Dadabhoy, IL	W 1		1
Edul & Tehnaz Bamji, NJ	W 1		1	Alayar & Giti Dabestani, WA	W (p) 60		60
Beaudette family, RI	(I) 5		5	Tammy & Behram Dalal, NC	G 3		3
Dolly & Pesi Bavadam	C,W 2		2	Keki Dalal	C 1		1
Behram Baxter, CA	G 1		1	Phiroze H. Dalal, CA	C 5		5
Thritee, Soozan & Trista Baxter, NY	(e) 1		1	Sam Dalal, MN	G 1		1
Beach Cigar Group, FL	C,G,W 318		318	Dr Ardeshir & Parvin Damania, CA	2		2
Best Western Crystal Palace Inn, CA	W 5		5	R. F. Damania, CA	G 1		1
Yasmin Bhajiwalla, IL	W 1		1	Boman & Bachi Damkevala, IL	W 1		1
Gopal Bhalala, IL	W 1		1	Diana Damkevala, CA	1		1
Zazu & Tinaaz Bhandara, CA	G 2		2	Maneck Daroowalla, NY	G 2		2
Cyrus Bharucha, IL	W 1		1	Jehanbux & Nancy Daroowala, FL	D 1		1
Aspy J. Bharucha, OH	G 1		1	Niloufer & Phiroze Darukhanavala	W 2		2
Firdaus & Jasmin Bhathena, MA	1		1	Adil Daruwala, CA	G 2		2
Katy & Noshir Bhathena, IL	W 2		2	Khushroo Daruwalla	G 1		1
Rustom & Sherroo Bhathena, OH	1		1	Ron & Farida Daruwala, IN	W 1		1
Rustom Bhojti, NJ	C 1		1	Noshir & Katy Daruwalla, IL	W 2		2
Bachi Bilimoria, IL	W 1		1	Dolly Dastoor, QE	S 1		1
Farrokh Billimoria, IL	W 1		1	Maneck Dastoor	G 1		1
Yaz & Firoza Billimoria, IL	W 2		2	Shirin Nariman Dastoor's family	O 50		50
Bielau, Tierney Coon & Co., PA	(r) 1		1	Aspy & Lily Dastur, PA	W 2		2
Meena S. Birdie, FL	G 1		1	Farrokh N Dastur, CA	1		1
Mezdie R. Birdie, FL	G 2		2	Meher N. Dastur, CA	2		2
Jal Birdy, CA	D,C2	S 2	4	Khurshed Jehangir Dastur, PA	W,(g) 2		2
Elizabeth F. Boardman, CA	G 1		1	Nari & Dinoo Dastur, CT	S,W 7		7
Kobad & Nancy Bugwadia, CA	C 1		1	Er. Soli & JoAnn Dastur, FL	J,R 6		6
Cyrus Bulsara, TX	W 2		2	Jeffrey & Johanne Deluca, PA	(r) 1		1
Homi & Ellen Byramji, NJ	1		1	Adi & Parvin Davar, VA	S,W 2		2
Kershaw & Bakhtawar Byramji	C 3		3	Usheen Davar, NJ	W 2		2
Farhad & Shernaz Cama, PA	W, D 3		3	Edu & Nilufer Davar, NJ	G,W,D 17		17
Dr. Lovji D. Cama, NJ	7		7	Homi & Nargish Davier, TX	W 2		2
Shahrookh Cambata, IL	W 50		50	Farrokh & Goolestan Deboo, CT	R,W,D9	S 2	11
Kamal E. Campbell, GA	C,W 1		1	Jimmy & Freny Deboo family, MI	1		1

“1000 points of Light” donors are shown above.
Each \$100 counts as 1 Point of Light. Help us reach our
goal of 5000 points. Donations received from Dec 1st 2005
- Feb 9th, 2006 are shown in bold.

FINANCIAL CORNER

Thousand Points of Light [Contd]

	2001-5	2006	Total
Faroukh & Freya Dhunjisha, IL	W 2		2
Ross Dinyari	G 1		1
Mr. & Mrs. Dinyarian, TX	RC2		2
Geeta Dhutia, IL	W 3		3
Yezdi N Dordi, CA	5		5
Aloo Driver, MA	G 1		1
Dr. K. Dua, WI	W 4		4
Jimmy and Mary Dubash, VA	G,W 4		4
Jamshid & Parastu Dubash, MA	C 2		2
Mina Dubash, IN	G 1		1
J. H. Dudha, TX	C 1		1
Noshir & Kashmira Dutia, NJ	S,C 2		2
Manek R. Dustoor, MI	G 3		3
A.D. & G.A. Dutia, AL	G 4		4
Dara & Arnavaz Elavia	W 2		2
Tony & Swati Elavia, MA	1		1
Daulat P. Engineer, IL	W,D 2		2
Freddy Engineer, CA	1		1
Rumi Engineer, CO	C,S,W 3		3
Shirin Engineer, MD	W,G 11		11
Beverly Engineer, IL	W 10		10
Rustom & Yasmin Engineer, TX	W 1		1
Adil Feroz,GA	1		1
Four Diamonds Enterprises, NV	W 5		5
Sami R. Framjee	W 10		10
Rusi D Gandhi, NJ	1		1
Golmeher B. Gandi	(j) 2		2
Cecilia & Sorab Gandhi, CA	W 8		8
Hanoz & Shahzdeen Gandhi, NJ	C,W 9		9
Navroz Gandhi, MD	C,G,R,W 20		20
Rusi Gandhi, NJ	W 3		3
Eugene Gauger, MI	1		1
Jamshed & Yasmin Ghadiali, NJ	W 3		3
Rashna Ghadiali, IL	1		1
Burjor & Behroze Ghandhi, MI	W 2		2
Mr. & Mrs. Sorab K. Ghadiali	3		3
Rustam Guiv Foundation, KS	S 20		20
Soonu & Jal Godiwalla, TX	1		1
Behli H. Hansotia, VA	C 1		1
Noshir and Hooty Hansotia, MO	S,C, (f) 3		3
Dinyar & Meher Hodiwala, NJ	D 2		2
IHOP Bonitat, FL	S 1		1
Piloo E. Ilavia, TX	C 1		1
International Access, WA	G 77		77
Behram K & Farieda Irani, TX	C,R,W 22	W,C,R 10	32
Hormuz & Shahdookht Irani, GA	G 14		14
Mervan and Katayoun Irani, MD	1		1
Noshir Irani	G 1		1
Shapur K. Irani, IN	C,G 2		2
Minoo S. Italia	G 1		1
Rohinton Boman Irani, NY	G 1		1
Rustam H. Irani, MA	1		1
Rustom and Sarvar Irani, FL	G 1		1
Irani Family Foundation	C,G,R,S,W 10		10
Minoo & Ruby Italia, TX	G 2	G 1	3
Jim & Homai Jagus, PA	5		5
Daryoush & Mahin Jahanian, KS	G 3		3

	2001-5	2006	Total
Iraj Jahanian, MO	G 5		5
Khurshid & J.J. Jamadar, TX	2		2
Rumi & Kashmira Jamsetjee, IL	1		1
Cyrus D. Jilla, VA	W,G 2		2
Noshir & Gool Jesung, CA	D 1		1
Dinshaw & Goolcher Joshi, MD	C 4		4
Joshi and Verahrami families	O 50		50
Khorshed & Dr Firoze Jungalwala,MA	(d)1		1
K and K Pharmacy, IL	W 1		1
Afried Farokh Kamdin, NY	W 2		2
Behram Kapadia	(R) 1		1
Behram and Silloo Kapadia, PA	S 250		250
Jamshed & Rita Kapadia, MA	R,W 7		7
Jamshid R. Kapadia	(q) 20		20
Homi & Shireen Kapadia, PA	5		5
Hoshang & Bonnie Karani, IL	W 4		4
Erach & Lily Karanjawala, CA	W 1		1
Banoo Karanjia	S,W 2		2
Dr Natasha Karanjia, PA	C,R 3		3
Minoo & Behroze Karanjia, PA	D,W 2		2
Aspandiar G. Katki	C 2		2
Kia Kaviani, FL	(f) 1		1
Roya Kaviani, NJ	C 1		1
Dolly Kerawalla, CA	1		1
Mr & Mrs Khodamorad.S. Kermani, NY (a) 7		(a) 2	9
Dr Rustom & Yasmin Kevala,MD(f),(k)J,W5			5
Dilshad P. Khambatta, MA	S 10		10
Purvez & Aban Khambatta, OH	G 1		1
Sunita Khambatta, WI	W 2		2
Delara Kheradi, NY	(f) 6		6
Celeste Kheradi, RI	(f),(k) 28		28
Dr Jerry Kheradi, RI	(f),W,D 273		273
Sohrab & Teresa Kheradi, NY	(f) 10		10
Kershaw & Nazneen Khumbatta, TX	S 11		11
Todd & Jennifer Kilsey, RI	(f) 3		3
Jasmin & Maneck Kotwal, NJ	2		2
Daulat N. Kotwal-Pesho		W 2	2
Kaizad Kotwal, OH	G 1		1
Glens Thomas & K Kleasen, NJ	(r) 1		1
Zenobia & Shahrookh Lala, MI	C 2		2
Mathew & Delara Lungen, NY	(f) 2		2
Jyoti Madhavan, IL	W 2		2
Kaizad & Jinobya Machhi, WI	C 5		5
Borzoo Kushesh & Mahindokht	(b) 1		1
Malhotra, Inc. IL	W 1		1
Dolly Malva, CA	G 3		3
Pervin Marawala, CA	S 1		1
Firdous Marfatia, IL	W 1		1
P. Master	G 1		1
Dr. Firdausi & Sherenaz Mazda, IL	W 2		2
Mazdayesnie Connection, CA	D 1		1
Mehran & Dr. Mitra Mazdyasni, CA	1		1
Noshir & Yasmin Medhora, TX	2	S 2	4
Farahnaz Mehdiabadi, TX	C 2		2
Rashid & Afsaneh Mehin, CA	(f) 1		1
Mehraban & Mahbanoo Mehr	G 1		1
Dhun Mehta, PA	S 1		1

FINANCIAL CORNER

Thousand Points of Light [Contd] 2001-5 2006 Total

Hosi & Kim Mehta, IL	W 17	17
Firdosh & Rashna Mehta, TX	D,W 2	2
Sherazade Mehta, TX	D,(m)2	2
Kayomارش & Nergish Mehta, IL	W 1	1
Kersi & Kamal Mehta, OH	J 1	1
Merwan and Rukshana Mehta, MO	1	1
Shahrokh & Gool Mehta, NY	G 4	4
Hoshi & Nawaz Merchant, NJ	2	2
Ardaviraf & Houtoxi Minocherhomjee	7	7
Dr. Susan & Jerrel Mitchell, FL	(r) 1	1
Ardeshir Mistry, TX	S 15	15
Kashmira Mistry, TX	D 1	1
Pesi Mistry, NY	1	1
Tehmtan & Aloo Mistry, MO	1	1
Jehangir and Olive Mobed, IL	1	1
Manou Mobedshahi, CA	J(i) 27	27
Sorab K. Modi, DC	(m) 1	1
Jim & Navaz Modi, IL	(r) 2	2
Rumy Mohta, VA	1	1
Mahrukh & Firoze Motafram, WI	W 2	2
Edul D. Nakra, MA	S 1	1
Nesh Inc.	1	1
Pheroze & Renate Nagarwalla, IL	W 2	2
Minoo Netervala, CA	2	2
Percy K Nikorawalla, NJ	1	1
Jamshed & Farzana Palsetia, MA	1	1
Farhad & Firoza Panthaki, MA	11	11
Nekzad Parabia, WI	W 1	1
Sam & Perin Parabia, CA	W 10	10
Patel Builders, Inc. IL	W 1	1
Avan Patel, NY	C 1	1
Baji & Perviz Patel, IL	W 1	1
Framroze Patel, NJ	(f) 1	1
Jyoti & Navin Patel, IL	W 1	1
Drs. Khushru & Roda Patel, IL	W 3	3
Homi Patel, IL	G 2	2
Vimesh Patel, IL	G 3	3
Mr & Mrs Randolph Paulling, GA	(d) 1	1
Yasmin & Shapur Pavri, TX	S,W 28	28
Dr Parvez Pohowalla, OR	1	1
Rostam Pooladi-Darvish, AB	W 8	8
Minoo & Zarin Press, IL	W 2	2
Faruk B. Presswalla, NJ	C 5	5
Benaifer Printer	W 1	1
Godrej & Piloo Randeria, TX	G,R 2	2
Dr. Murli & Mani Rao, IL	W 5	5
Uma Rao		S 1 1
Mitra & Rashnavad Rashidi, ONT	(f) 2	2
Dr. Minocher Reporter, OR	R 2	2
Dara & Dinsoo Rivetna, IL	W 5	5
Jamshed & Tamara Rivetna, TX	1	1
Rohinton & Roshan Rivetna, IL	J,W,D 9	w (r) 1 10
Dinaz & Dan Rogers, OR	J 8	8
Villoo & Solee Rudina, TX	1	1
Eric & Delnaz Rustomji, IL	W 3	3
Purvez & Aban Rustomji, TX	S,(n),(d) 6	6

Neville Sarkari, WY	1	1
Nargesh & Aspi Sethna, TX	1	1
Prochy Sethna, CA	S,W 26	26
Sonal Shah, IL	W 2	2
Houshmand Sharyari, IL	W 1	S 1 2
Behram Shroff, VA	C,W 4	W 1 5
Dr Burjis & Hovi Shroff, FL	C,G 7	7
Dr Nariman & Parrin Shroff, FL	2	2
Neeve & Kurush Shroff, SC	W 5	5
Zubeen Shroff, NY	1	W 3 4
Fali Sidhva, OR	C 1	1
Bapsi Sidhwa, TX	W 1	1
Feroze & Anahita Sidhwa, TX	C,S,W 30	D 1 31
Timothy Robert Smith	G 1	1
Erach & Vahbeez Songadwala, TX	G 1	1
Yezdi N. Soonavala, MI	G 1	1
Farah & Matthew Speer, IL	(f) 1	1
Nazneen & Ehler Spliedt, CA	S 3	3
Arnavaz Sukhia, NJ	G 1	1
Cyrus Subawalla, IL	C 2	2
Dr. Hoshedar & Anahita Tamboli, FL	W 155	155
Sanober & Aderbad Tamboli, TX	C,R,W 25 R,W,C 25	50
Karrus Tarapore	G 1	1
Bella Tata, BC	1	1
H. J. and Virginia Tata, PA	(r) 1	1
Khurshed M Tengra, ID	G 2	2
Mahnaz K. Tengra, ID	S,C,G 3	3
Mahrukh Neville Tikkoo, CT	W 1	1
S. Toddywalla, FL	D 1	1
Sam & Lyla Toddywalla, FL	D 4	4
Jamshed R. Udvardia, MI	S 10	10
Perry Unwalla, FL	C,G,R,S 7	7
Rayomand J Unwalla, PA	G 2	2
Minoo & Shirin Vaghaiwalla, FL	(m) 1	1
Taera M. Wakil, FL	G 1	1
Cainaz Vakharia, VA	C,W 3	3
Dick & Sheroo Vazir, FL	2	2
Jer Vijan, AZ	1	1
Dr. M. Darius Vohman, GA	G 1	1
Gool & Dinyar Wadia, CT	D,W 24	24
Ken & Dinaz Weber, IL	W 5	5
Richard & Zarine Weil, IL	S 1	1
Gene Winderlich	S 1	1
Homey & Bachi Writer, CA	G 1	1
Parviz & Parvin Yeganegi, BC	4	4
ZAPANJ, DE, PA & NJ	2	2
Farangis Zardoshty & family, AZ	G,R,(c) 336	336
Mehraban Zartoshty, B.C	25	25
North American Mobeds Council	R 10	10
World Z Chamber of Commerce	C 1	1
Z Assoc of Alberta, Canada	3	3
Z Assoc of Greater Boston Area, MA	W 1	1
Z. Society of British Columbia, BC	W 2	2
Atlanta Z Anjuman, GA	1	1
Z Assoc of N Calif, CA	S,D,C,G,W 54	54
Z Assoc of Chicago, IL	C,W 10	10
Z Association of Florida, FL	G 2	2

FINANCIAL CORNER

Z Association of Greater New York	C 10	10
Z Association of Pennsylvania, PA	D,W 7	7
Z Association of North Texas	2	2
Zoroastrian Community	G 1	1

Total Points	3439	86	3525
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[Please see below for the key]

Key to "1000 Points of Light" [previous page]:

Funds: C=Critical Assistance, D=Disaster Relief, G=General, J=Journal, R=Religious Ed.; S=Scholarship, W=Welfare

- (a) In memory of Dr. Keikhosrow and Morvarid Harvesf
- (b) In memory of Irandokht Ezzati
- (c) In memory of Mobed Faridoon Zartoshty
- (d) In memory of Nargesh Mistree
- (e) In honor of the 70th birthday of Dr. Jehangir Kotwal
- (f) For Mehraban & Morvorid Kheradi Scholarships
- (g) In memory of Mrs. Mitha Morris
- (h) For Mr. & Mrs. Dinshaw Nariman
- (i) For reprint of "Legacy of Zarathushtra"
- (j) In memory of Behram J. Gandhi
- (k) Damkevala Endowment Fund
- (l) In memory of Morvorid Kheradi
- (m) ZYNA Performing and Creative Arts Scholarship
- (n) In memory of Dinshaw Joshi
- (o) North American Awards Committee Activity Fund
- (p) World Congress Award
- (q) For Baimai Surti Foundation
- (r) In memory of Jamshed (Jim) Jagus
- (s) Banoobai and Maneckshaw Kapadia Endowment Fund

* * * * *

THANK YOU! THANK YOU!

FEZANA gratefully acknowledges the following donations for specific causes, received from Dec. 1st - Feb 7th 2006. This does not include donations acknowledged under the "1000 Points of Light" program [previous pages]. Generally, donations under \$50 are not listed.

Donations for Pakistan earthquake. The following donations were received for the FEZANA Disaster Relief fund for Pakistan earthquake. All donations over \$100 will be folded into the 1000 Points list in the next issue of FEZANA Journal:

Homa A Kasad, CA (\$500); Zoroastrian Association of Houston (\$501); K. P. Mehta, IL (\$100); J & P Dubash, MA (\$101); Irani Family Foundation, TX (\$300), Anahita & Feroze Sidwa, TX (\$101); Zenobia & Shahrokh Lala, (\$51) ■

Increasing your Charitable Gift

If you are among the many people who would like to make a sizeable contribution to the charity of your choice, there are ways to do so at reasonable cost. Through life insurance, one can leverage a smaller contribution into a much larger one.

● Consider the ***purchase of a life insurance policy and donate it outright to charity***. A few hundred dollars a year in premiums could potentially return thousands to the charity after your death. You will generally receive a current federal income tax deduction for the charitable gift equal to the lesser of your basis in the policy or its fair market value. An outright gift of life insurance to a charity is typically not subject to gift tax and may carry estate tax benefits as well. Further, since a gift of life insurance is self-executing, it does not require rewriting your will; and the proceeds are not subject to probate. An outright gift allows the charity, depending on the type of policy, to receive policy dividends (whole life policies only) and gives access to the policy's loan and cash value.

● Another option is to buy a life insurance policy and ***name the charity as the beneficiary***. In this case you would not receive an income tax deduction, since you still maintain an interest in the policy. However, your estate would generally be entitled to an estate tax deduction when the death benefit is paid to the charity.

● Still another option is to ***donate an existing policy to the charity***. When a fully paid up policy is donated, you are entitled to a charitable income tax deduction of the lower of the premiums paid over the life of the policy or the cost of a replacement policy, if purchased today.

● In the case of a couple who were uninsurable, they chose to ***purchase life insurance for an adult child*** and donated that policy to the charity. The younger the age when the policy is bought, the greater the potential return. The potential return on this policy could be as much as 50 times its cost, depending on when the insured dies.

● Some families choose to ***spread out their gifts*** over many years by donating some funds now, donating insurance on their own lives and also donating insurance on their children's lives.

For the charity, the gift of life insurance can offer significant benefits. Not only is the donation multiplied, but as a planned gift, it can be included in future calculations of the value of the endowment. Planned gifts are especially valued, as they help assure a source of future income and encourage others to give.

Arnaz Maneckshana (arnaz.maneckshana@axa-advisors.com) offers securities through AXA Advisors, LLC, and annuity and insurance products through AXA Networks, LLC. AXA does not provide legal or tax advice.

OBITUARY

PROFESSOR KASRA VAFADARI (1946-2005)

Retired Nanterre University, Paris, Professor Kasra Vafadari, former chair of Iranian History and Religions before Islam, was stabbed to death on May 16, 2005. A cruel and senseless act aimed to silence a patriot. What was the message Vafadari passionately tried to impart?

In an interview for the Identity Crisis film series made for the UN for the Year of the Dialogue in 2001, Kasra Vafadari said ...they are all leaving Iran. Only 26000 are left. With the present flow of exodus it is possible that our number would reach zero in Iran. He was deeply concerned about the Zarathushti youth in Iran. As a contemporary Western civilization professor as well as an ancient Persian history specialist he focused on cultural activities and was concerned about the lack of opportunities for the young Zarathushtis in Iran.

Kasra Vafadari was the eldest of four sons and one daughter born to Mehrangiz Firoozgar and Ardeshtir Vafadari. He was sent to his uncle Shahrokh Vafadari in England in 1956 for his primary and secondary education at the age of 10 where he studied French, German and Esperanto and developed a love for classical music.

Graduating from high school, he entered MIT to study Physics in 1964 and became involved in the Vietnam anti-war movement. He left MIT and transferred to Boston University to complete his degree in English literature and Social Sciences. Drafted to join the US



army to fight the Vietnam War, he refused to participate as a conscientious objector.

Kasra left the United States in 1970 for Ireland, where he was a student for his Masters degree in Education at Trinity College, Dublin. There after, he went to Paris where his brother Kaveh was living. He met Laurence and married her despite her family's objections.

In 1975, Kasra and Laurence, returned to Iran, where they lived on his father's farm in Saeed-Abad, on the outskirts of Tehran. He served two years of the compulsory military services for the Iranian government, later worked for the Beheshti University in Tehran and took part in the 1979 revolution against the Shah and monarchy, supporting a democratic and republican government for Iran. He became a member of the Saeed-Abad committee to defend the neighborhood. He was not a member of any party, but was against autocracy and for democracy. Following the cultural revolution that closed the Iranian universities he was left with no

job, and had no choice but to leave Iran with his wife and two daughters, Afsaneh and Ariana, for Paris.

In 1992 he went back to Iran with Laurence for a visit. After that he started going back to Iran on every occasion he could find, with Laurence, with his daughters or by himself. He became interested in the Zarathushti cause and started researching in Iranian Zarathushti history, religion, tradition and way of living, traveling around the country and meeting all kinds of people. Eventually when his daughters were old enough and started leading independent lives of their own, he wanted to go back to Iran with Laurence, but this time she didn't want to live in Iran, and the two separated.

In 1997 Kasra ran for elections in the Zarathushti Anjuman and won the majority vote. But he was labeled and told by authorities not to accept the position. He was very disappointed and furious and could not understand it and wanted to fight back.

Soon after, Kasra started his own research classes on Zarathushti religion in his late father's house, where his mother still lived, with enthusiastic Iranians and Zarathushtis. He produced a number of short documentary books on Zarathushtra and Zarathushti religion, traveled to many parts of Europe and participated in many conferences on cultural and social and historical themes.

At a conference in the School of Oriental and African Studies (SOAS) on Feb 12 1999, when Vafadari was supposed to open the afternoon session lecturing on the situation of the Zarathushtis in Iran, he went to have coffee with

two unidentified men and didn't show up for the conference, The police were contacted and he returned safe, eight hours alert. His abductors warned him not to take part in the conference, threatening that not only would he be at risk, but he would also create problems for the Zarathushti community that enjoys limited freedom in today's Iran.

Kasra continued to address the Zarathushti youth, organizing lectures by famous people whom he invited at his own expense. He started a website and twice conducted tours to Atash Kadeh Gushtap in Azerbaijan. For his last birthday he organized a celebration in the ruins of Persepolis and invited foreign media just to introduce them to the great Iranian heritage. He conducted monthly jashans, and

social evenings and at the last Ardebesht jashan announced that he was going to France for a consultation with a cardiologist.

He never returned. He was brutally murdered just prior to his flight home. Kasra is survived by his wife Laurence, two daughters Afsaneh and Ariana, his sister Kateh, brother Kaveh, Goshtab and Karan.

Kasra Vafadari's passion for his work will never be forgotten. He will be remembered as the first in the 20th century to rise on the Iranian scene on specific Zarathushti grounds, to address the Zarathushti youth with the basic ideals of love and freedom. He gave the young Iranians the vision of being proud of their ancient history by bringing history to life.

Aban Rustomji, Houston, TX
(with special permission from Creatingawareness)

Sources:

1) **Abdul- Karim Lahiji, "Are Terrorist Networks Still Alive?"**

<http://www.roozonline.com>

2) **Arnavaz S. Mama, "The Price of Commitment", Parsiana, August 21, 2005. pp 250-1**

3) **Firoozeh Derakhshani, "Kasra Vafadari taught us about auto censorship", Persian Mirror. <http://www.persianmirror.com/community2005/opinion/opinionFDerakhshani2.cfm>**

4) **www.marzeporgohar.org "Transcripts of speeches given at Dr. Vafadari's Memorial Event", May 28, 2005.**



M I L E S T O N E S

BIRTHS

Sanaya Irani, a daughter to Farzad and Nazneen Irani, granddaughter to Jeroo and Khodi Irani on August 19, 2005 (ZAPANJ Newsletter)

Alyssa Danielle Kaelble, a daughter to Afreen and Ralph Kaelble, granddaughter to Irene and Yezdyar Kaoosji on her grandparents' 34th wedding anniversary in Visalia, CA on September 25, 2005.

Ajay Sivasegaran, a son to Farzin and Vasi Sivasegaran, grandson to Jeroo and Khodi Irani on September 25, 2005 (ZAPANJ Newsletter)

Sam Michael, a son to Pareez and Michael Golub, grandson to Fatima and Erach Patel on October 2, 2005 (ZAPANJ Newsletter)

Logan Ranji, a son to Viraf and Jennifer Ranji, brother to Jordan, grandson to Freny and late Jamshed

Ranji on October, 2005 (ZAPANJ Newsletter)

Arnaz Irani, a daughter to Gulnar Surveyor and Shahrukh Irani, sister to Anosh, granddaughter to Nargis and Aspi Surveyor and late Freni and late Adi Irani, in Columbus, OH on November 1, 2005

Chista daughter to Arianne Teherani and Rayomond Irani., sister to Anushé Irani, granddaughter to Kaveh and Shirin Teherani of Los Angeles, CA and Rohinton and Homa Irani of Sunnyvale, CA. in Palo Alto, CA, on December 6, 2005

Asha Ilaria, a daughter to Dilnawaz and Nenshad Bardoliwalla, December 8, 2005 (ZANC Newsletter)

Daria Pareez Shepelavy, a daughter, to Roxanne and Dan Shepelavy, granddaughter to Fatima and Erach

Patel- December 12, 2005 (ZAPANJ Newsletter)

Armand, son to Shanaz and Jamshed Patel, brother to Zoey and Jehan on December 26, 2005 (ZANC Newsletter)

Rushad Pheroze Austin, a son, to Pheroze and Zareen Austin, Grandson to Marzban and Guloo Austin, and Lovji and Rupy Hakim, nephew to Navroze and Arshes, and Tinaz and Darius, grandson to Farrokh K. Kavarana, great grandson to Cali Todiwalla, in Montreal on December 29, 2005.

Zall Arvandi, a son to Arya and Snejana Arvandi, grandson to Fereshteh Farahmand in New York on January 5, 2006

Ava Caroline DiGiacomo, a daughter to Shernaaz and Patrick DiGiacomo, sister to Jacqueline, granddaughter to Silloo and Behram

Kapadia, and Dorothy and Carmen DiGiacomo in Franklin Park, PA on January 9, 2006

Helena, a daughter to Meher and Mehernosh Iranpur, sister to Jehan, in Montreal, on January 14, 2006

Sabrina Hezel, daughter to Shanaz and Alexander Hazel, a sister to Natasha in Davis, on January 18, 2006 (ZANC Newsletter)

NAVJOTES, SEDREH-PUSHI

Darayus Kermani, son of Mahrukh and Neville Kermani, brother of Abaan, on May 21, 2005

Deanne Chhor, daughter of Marzban and Parwana Chhor in October, 2005 (ZAPANJ Newsletter)

Cyrus Deboo son of Dilzar and Kerman in Mumbai in December 2005 (ZANC Newsletter)

Darius and Alyssa Tamboli, son and daughter of Sanobar and Aderbad on December 18, 2005

Kayzad Jokhi, son of Khushru and Havovi Jokhi, brother of Sam on December 25, 2005 (ZAPANJ Newsletter)

Dina Mehta, daughter of Meher and Khushro Mehta at the Colaba Agiary, Mumbai, on January 6, 2006 (ZANC Newsletter)

WEDDINGS



Pantea Ostovari daughter of Shahin Khanizadeh and Abtin and **Abtin Bahramshahry**, son of Rashid and Roohangiz Khosraviani on Aug 2nd 2005 at Anjoman Hall, in Tehran, Iran

Malcolm Engineer of Marlton, NJ to Dina Maloo of Mumbai. - , August 27, 2005 (ZAPANJ newsletter)



Shireen Commissariat, daughter of Aban and Parvez Commissariat, married Dr.Sarosh Motivala, son of Roshan Motivala and the late Jijoo Motivala on December 18th, 2005 at the Biltmore Hotel in Los Angeles, CA.

Sanobar Mistry of Devon, NJ to **Keith McNellis** of Philadelphia, NJ (ZAPANJ Newsletter) in October, 2005

Kaizad Dinshaw of Budd Lake, NJ to **Mayuri Singh** of Houston, TX. (ZAPANJ Newsletter) in November, 2005

Burzis Kanga of New Orleans to **Hoda Kotb** of New York, NY. (ZAPANJ Newsletter) in December, 2005

Parizad Sidhwa to **Khurshed Sethna** in Houston, TX, December 4, 2005

Shahveer Challa to **Karrie Engel** in Kansas, in December 22, 2005



Zubin Sanjana, son of Bomanshah and Freny Sanjana of Houston to **Kaneeza Bhagat** at the West-End Hotel in Mumbai on January 3, .2006

Anaheet Vakil to **Sharzad Nariman** in Houston, TX, January 20, 2006

DEATHS

Mrs. Dolly Merwan Irani, 79, mother of Pervin, Ruby and Khushru Irani of North Vancouver on September 3, 2005. (ZSBC newsletter)

Mehernosh R. Darrah, 93, father of Rustom Darrah and Meher Mavalvala of Richmond, B.C in Karachi on September 17, 2005. (ZSBC newsletter)

Bahram Goshtasb Namiranian, 85, father of Kiandokht, Hooshang, Iran, Shirin, Shahnaz, Mehrdad, Mehran, and Mehrdokht, grandfather to 13 grandchildren in Tehran, Iran in September 2005. (ZAMWI Newsletter)

Roshan Kapadia, 99, wife of late Fakirji Kapadia, mother of late Noshir of Medicine Hat (Alberta), Kersi and Nani (St. Catherines) and Perves of London (UK), sister of late Dinamai Warden and late Jehangir Kapadia (Mumbai) and grandmother of 8 grandchildren and great-grandmother to 7 in Niagara-on-the - Lake (Ontario) on October 29, 2005.

Perin Charna, 79, mother of Paruchista Patalwalla and Silloo Cavas Panthaky, grandmother of Bakhtafid & Rokhsar of Langley, B.C. in Ahmedabad, India on November 13, 2005. (ZSBC newsletter)

Behram (Behli) Balaporia, 88, husband of Statira, father of Zenobia and Niloufar Dubash, father-in-law of Rustom Dubash, grandfather of Sherezade of Richmond, B.C on November 15, 2005 (ZSBC newsletter)

Rustom Khosravian, father of Parvez and Jasmin and Behnaz Jehangir Dahmubed, in the Bay-Area, November 18, 2005

Shirin Hamavand-Alabadi, 84, mother of Dr. Rostam Rostami (Parvin), grand children Ramin and Adip in Louisiana on November 20, 2005.

Pervin Polly Sethna, wife of Dr. Rustom Sethna, mother of Riah and Neville, daughter of Perin and late Hirjee Thanawalla (Mumbai), sister of Rustom (Mumbai), and Dina (San Francisco) in Markham, Ontario on November 27, 2005

Cawas Katrak, husband of Freny and father of Perveen Yezdi Guzdar, in Concord, CA on December 6, 2005 (ZANC Newsletter)

Shahbahram Rashid Aidun, husband of Kharman Khodamorad Aidun, father of Katayoun Zare-Parsi, Rashid Aidun, Mehrdad Aidun, and Sohrab Aidun and grandfather of Kaykhosrow, Moojan, Kharman, Lauren, Artin, Rumtin, Aurash, Aurya, and Autrina in Reshton, VA on December 8, 2005.

Farhangiz Ostovari (Kiani), 78, mother of Behrooz Kiani (Shahin), Homa Kiani (Fariborz Gohari), Mahin Kiani (Goshtasb Kiamanesh) and Khodadad Kiani (Katy), grandmother of Pezhman, Peyman, Khashayar, Kaveh, Shahryar, Ramtin, Armin, Keyvan and Mitra in Tehran, Iran on December 10, 2005. (ZAMWI Newsletter)

Silloo D. Khory, 90, mother of Adil Khory (Karachi), and Roshni Hebert (Florida), sister of Viloo Madon (UK), grandmother of Dinshaw Khory (Karachi), Shireen Hebert (Ohio) and Marc Hebert (Washington D.C), and great-grandmother of Daryus Khory (Karachi) in Largo, FL on December 12, 2005.

Kambiz Abadian, 75, husband of Banoo Shahbahrami, father of Kouroush Abadian, brother of Bahman Abadian, Ketayun Verahrami, and Mandan Ahrestani in Tehran, Iran on December 26, 2005.

Bibidokht Danaie (Forooghi), 59, wife of Dr. Goshtasb Bakhtiari, mother of Mojdeh, Mojghan, Shahram and grandmother of 2 grandchildren in Tehran, Iran. (ZAMWI Newsletter)

Jamshed Unwalla, 83, brother of Adi Unwalla (Nergish) and Nergish Karanjia (Noshir) of Marlton, NJ in Mumbai on October 11, 2005.

Roshan Jal Daruwalla, 92, mother of Taruna Tehsildar in Canada. (ZAPANJ Newsletter), on October 25, 2005

Byram Gandevia, 92, father of Meher Mistry in California. (ZAPANJ Newsletter)

Manoucher Kasrazadeh, 49, husband of Monica Kasrazadeh, father of Paul (11) and Nicole (7), son of Soroosh Kasrazadeh and Paridokht Mobed, and brother of Mehrzad (San Jose) and Mehrnaz (Nazy) Guiv (Irvine) in Folsom, CA.

Rattan Dessai, father of Jamsheed and Soonamai, grandfather of Freny and Rustom, in Mumbai, January 11, 2006 (ZANC Newsletter)

Dossu Rustomji Motafram, 71, brother of Alloo Minoo Writer of Mumbai, Mani Khasi Sidhwa and Perviz Baji Patel of Chicago, IL. Uncle of Benaifer, Shahrookh, Deenaz and Rushna, in Navsari, on 27th January, 2006

Homi Unwala, 92, father of Khorshed (Rashmi) Mehta, Mississauga, Homai (Alex) McPherson, Montreal, Erna (Rohinton) Fatakia, Riverside, Adi (Scheherazade) Unwalla, Atlanta; grandfather of Shamir, Anita, Tinaz, Zubin, Cyrus, Darius, Farzana, Carl, and Amy in Riverside, CA on February 20, 2006

Please send all submissions for "Milestones" to Mahrukh Motafram, 2390 Chanticleer Drive, Brookfield, WI 53045, mmotafram@msn.com, Tel: 262-821-5296. NOTE: If no year is specified, it implies "within the past 12 months."

MATRIMONIALS

FEZANA will coordinate initial contacts between interested parties; we do not assume any responsibility for verifying credentials. Contact Roshan Rivetna at rrrivetna@aol.com.

Female, 33, teaching professional in Orlando, Florida. Family-oriented, fun-loving, born in the USA. Looking for a well-settled, motivated professional, with a heart of gold. Contact 407-234-9611. [F06-01]

Lady, 'young' 45, CPA, professor in leading US university, divorced with two grown children (22 and 25), originally from Tehran. Seeking educated life partner, 45 - 55, either Parsi or Iranian Zarathushti. Contact b.shirin@gmail.com. [F06-02]

Parents of girl, 24, doing her doctorate in Management in USA, seek alliance from well-educated boys between 25 - 29. Her hobbies are singing, dancing, reading, listening to music, movies, TV. Contact 334-663-1200, or email: zsi2511@ahoo.com. [F06-03].

Also, in a box put the following every time (It is in the template sent to Shahrokh):

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Nominations must be received by **June 30, 2006**. All nominations received shall be judged by a panel of three judges. The selected candidates will be honored at the upcoming WZCC Annual General Meeting in India in January 2007.

WZCC ANNUAL GENERAL MEETING

Preliminary, tentative plans for the 2006 WZCC AGM:

DATES: January 5-7, 2007.

VENUE: Khandala or Lonavla, hill-stations on the ghats, about 60 miles from Mumbai.

AGENDA:

- 1 Installation of new directors
- 1 Annual recognitions
- 1 Showcasing of entrepreneurs
- 1 Interactive corporate quiz
- 1 Financing avenues
- 1 Success stories
- 1 New project offerings
- 1 Corporate/technical site visit

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ZARATHUSHTI ENTERPRISE * PRODUCTS AND SERVICES *

WZCC Business Digest

Measure of our success. "Are we succeeding?" is the question to ask after five years of operation since the World Congress in Houston in December 2000, and of course, many years of preparation prior to that?

But, how do we measure our success?

If we measure it by the growth in numbers – then YES, it has been successful beyond our expectations. Total membership, which stood at 816 in December 2004, is today at 1105.

(WILL SEND LATER).

If we measure it by our spread across the world - again, a resounding YES! We are now in all countries where Zarathushtis reside in significant numbers – in Australia (1 chapter), Canada (1), India (5), Iran (1), Middle East (1), Pakistan (1), USA (5), UK (1), with representatives in Hong Kong and Singapore.

If we measure our success by the number of activities taking place within these chapters – one has

only to look within these pages, or the WZCC Journal SynergyZ, or visit the website (www.wzcc.net) – to get a flavor of the variety of programs and seminars offered by the chapters across the globe.

What about networking opportunities? This is the heart of our organization, and we can be justifiably proud of our two vehicles for electronic networking – our e-group managed by Dr. Zareen Araoz (to join send an email to zchamber-subscribe@yahooogroups.com) and our website www.wzc.net, managed by Yazdi Tantra, who continues to add new and exciting features [see ad below].

So, one may say that WZCC appears to have been a success; and well may that be.

The real measure of our success. However, can we truthfully say that we are achieving our mission, which is to "Energize the Zarathushti



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All business persons and professionals are invited.

Contact **Yazdi Tantra** at yazdi@on-lyne.com or

Homi Davier at davier@CapricornTravel.com.

entrepreneurial spirit" and to make WZCC the economic engine for the prosperity and the well-being of our community?

The *real* measure of our success will be when we can inspire our community members, and our youth, to take on the challenges of entrepreneurship, and consider starting their own business enterprise as an option of choice, over "finding a secure job," as was our tradition two generations ago.

It is not going to be easy to change that mindset but there is certainly an important role that WZCC can play – to inspire would-be entrepreneurs and ensure their success by providing the necessary guidance and tools, including sources of funding.

WZCC has made a good start, but we are still at base camp. We should now strive to climb higher, through the clouds to reach the sun-drenched peak ahead.

Contact WZCC corporate secretary Edul Daver at (732) 469-1866, daver@acupowder.com or visit www.wzcc.net

Rohinton Rivetna,
President, WZCC
Rivetna@aol.com,
(630) 325-5383.

WZCC Business Conference in Atlanta

The newly-formed WZCC chapter in Atlanta will hold an inaugural Business Conference at Wingate Inn, Atlanta, GA.

Sunday, May 28th 2006
1:00 Pm to 5:00 OM.

The keynote speaker will be **Ruth Ann Carlton**, Business Consultant, Small Business Development Center, University of West Georgia.

*Contact WZCC-Atlanta
chapter chair Rustom Kanga
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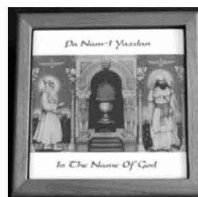
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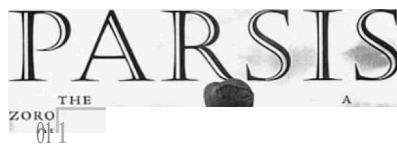
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TO BE PUBLISHED IN MAY 2006

Boman Desai

Servant, Master and Mistress

The Sanjanas had planned to enjoy the tiger cub and surrender the adult to the zoo, but no plan had been made for the adolescent. The family is breakfasting in the compound of their bungalow when the cub gets its first taste of blood from a cut on Sohrab Sanjana's hand. Also in attendance are Daisy (Sohrab's English wife, married when she was stranded by WWII in India); Rustom (Sohrab's brother, infatuated by Daisy, challenging his brother for her affection); Dolly (their mother, afraid the rivalry between her sons may erupt into violence echoing the rivalry between two brothers whom she had married in succession); and Savak (Dolly's husband, still paying the price for his own infatuation thirty years earlier). Their story spans the years from 1910 to 1945, encompassing scenes in which a yogi's "spirituality" is exposed by a monkey, a ten-year-old English girl seduces an eight-year-old Indian boy, and a young Englishwoman meets her first lover at the Silver Jubilee of George V. A family secret lies at the heart of the story, but the periphery is no less thrilling: two lovers escape from Stalin's Soviet Union to India and a soldier meets with tragedy during the Kut-al-amara campaign of the Great War in Mesopotamia.



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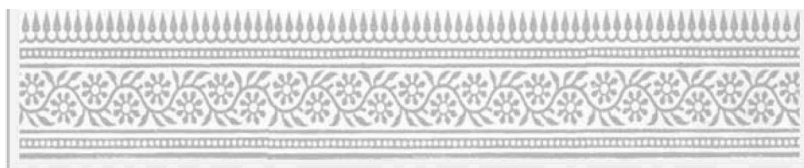
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