

Child advocate program is starting

Warm Springs CASA receives 2-year grant

By Selena Boise
Spilyay Tymoo

Tribal Council in January signed a resolution allowing Warm Springs Volunteer Coordinator Jeannie Brisbois to train individuals to become Court Appointed Special Advocates.

The Court Appointed Special Advocate program is known as CASA.

The national CASA program provided a two-year grant to begin the program in the Warm Springs Tribal Court. The start-up money includes funding for training of advocates.

Through CASA, Indian children will be appointed a community member who will represent the best interests of the child in tribal court.

CASA volunteers generally are community members appointed by the court to advocate for children who are victims of abuse or neglect.

The CASA volunteer then becomes an objective advocate for the child, and makes recommendations to the court in the child's best interest.

The CASA volunteer gathers information and reviews previous court

hearings, and talks with the child and everyone else involved.

A recommendation is then made to the court, and the CASA volunteer monitors progress of the court-approved plan for the family.

CASA volunteers will usually have one to two cases at a time, so that they can concentrate on individual needs.

The CASA idea is to provide advocates for children in court proceedings. For Tribal Court, CASA programs can be adapted to meet the needs of individual Native American communities, while incorporating tribal customs and traditions into their work with a child.

Tribal Court CASA programs allow individual community members to demonstrate they truly believe children are the tribal community's most precious resource.

The Indian Child Welfare Act states, "there is no resource that is more vital to the continued existence and integrity of Indian tribes than their children."

CASA provides a unique community experience: The opportunity to work for abused and neglected children in a meaningful way, and the opportunity to gain so much on a personal level

The benefit of this program is that the children learn that there is one special person there for each of them.

by giving one's commitment to Native children.

All children have a right to a home with loving people to care for them. However, each year in the United States, millions of children are abused, neglected, or abandoned by their families.

Eventually, many of these children end up in court with a judge deciding their future. The needs of children may become lost in an overburdened child welfare system that cannot pay close attention to each child.

The benefit of this program is that the children learn that there is one special person there for each of them — someone who will help them make it through the system, someone who is there for them only because they care.

If you care about Indian children, have time to commit, and are a mature, responsible adult, then you may qualify to be a CASA volunteer in

Warm Springs. No experience is required. CASA volunteers are selected on the basis of their objectivity, competence and commitment.

Once accepted, volunteers receive training and on-going monthly support sessions.

They learn about courtroom procedure, the tribal court system, the social services system, and how to work with families in crisis and the special needs of children who have been abused or neglected.

Although each case is different, a CASA volunteer spends about 10 hours doing research and talking to persons involved in the case prior to a court appearance.

More complicated cases take longer. Once initiated into the system, volunteers work about 10-15 hours a month.

The Warm Springs CASA program has had one training session in the first week of March and has another one scheduled for March 8, starting at 10 a.m. and ending at 2 p.m. Brisbois is located at the Small Business Center office building. Anyone interested in becoming a CASA volunteer can contact her at 553-2229.

Memorial

(Continued from page 4)

"After 9/11 many people were stranded in Washington, D.C., and other places," said Myrna Frank, daughter of Mr. Frank.

The memorial on March 15 will provide an opportunity for people to pay their respects to the memory of Mr. Frank, said Myrna.

Mr. Frank knew many people during his long life, as he was a leader in many important decision-making groups, including Tribal Council, on which he served for 30 years. He was also a leader in the National Congress of American Indians, the Northwest Indian Fish Commission, the Affiliated Tribes of Northwest Indians, and the Northwest Portland Area Indian Health Board.

He had a leading part in development of projects on the reservation ranging from Kah-Nee-Ta Resort to the Indian Health Services clinic.

He was a great advocate of fisheries protection, tribal sovereignty and Indians' rights. His brother Jacob explained that Delbert lived by tradition as an Indian. At the same time he was greatly respected by government officials off the reservation.

"He was at home among his own people, from youth up to the elders, but when he was out doing business (representing the tribes at the state and federal level), he could mix with those people on their own level," said Jacob.

Delbert Frank was respected by tribal elders, leaders and the general membership, as well as by congressmen and senators, governors, judges, fish and wildlife biologists, and health officials.

The memorial on March 15 is a time to pay respect to Mr. Frank.

Deschutes managers increase boater pass fees

The Deschutes River Managers voted to raise the price of annual boater passes from \$35 to \$75 during a meeting held in Maupin on February 20.

The multi-agency group raised the fee for peak weekend (May 15 to September 15) daily passes from \$5 to \$8.

Fee increases for annual passes and peak weekends may reduce the level of use, but no one is certain to what extent, if at all.

Managers have been trying to reduce use on peak weekends to avoid a boater permit system, which tribal representatives favor and the Deschutes River Management Plan mandates

when use exceeds target levels.

Tom Mortl, a Bureau of Land Management employee and member of the managers team, estimates the rate hikes will bring in an additional \$210,000 during the 2003 season, but the money was not earmarked for any particular expense.

On February 13, a group of Deschutes River users filed suit against Oregon's Department of Parks and Recreation and director Mike Carrier. The suit contends the department has violated Oregon law by delaying implementation of a common pool permit system, as called for by the manage-

ment plan. The lawsuit was not officially addressed during the manager's meeting, nor was the permit system.

There was discussion about making the annual passes invalid for peak weekends, but any decision on the matter was postponed for another day.

The group embraced the concept of using boater pass revenue to reimburse expenditures incurred by the Confederated Tribes of Warm Springs and local governments related to river management. They did not specify how much money would be channeled towards such uses, or how the money would be spent. At present the tribes

incur approximately \$30,000 in expenses for river-related law enforcement and an additional \$35,000 for management.

Other issues discussed during the meeting included plans to encourage boater pass purchases from online sources, a set percentage of all boater pass fees to be earmarked for vendors, camping only at designated sites in Segment 1, enforcing camp site capacity limits, and implementing a user fee to include hikers, bicyclists, bank anglers and other users of the Deschutes Canyon. No action was taken on any of these subjects.

Logging alternatives presented for 2004 timber Sale

The Resource Management Interdisciplinary Team has released a draft project assessment covering the 2004 Pathfinder Timber Sale for public review. The document was prepared by the Project Interdisciplinary Team to provide options for timber harvest in the upper Warm Springs River watershed.

Three alternatives were formulated and numerous logging methods were considered for this project, taking into account present resource conditions, forest health and public input. The Pathfinder Timber Sale is expected to yield approximately 45 million board feet of timber.

The document is divided into sections explaining the purpose and need for action, resource-based indicators used to help the technical staff ana-



Area of the Pathfinder Timber Sale, planned for 2004.

lyze and mitigate environmental impacts, and details of the three alternatives. There are maps showing the harvest blocks, quick reference tables to compare the alternatives, a list of measures needed to mitigate environmental consequences, and the Project Interdisciplinary Team's recommended alternative.

The goal of Alternative A is to continue current management. Activities such as hunting, recreation and cultural food gathering would continue as in the past. The only harvest proposed under Alternative A would be through conventional salvage operations.

Alternative B is designed to harvest approximately 45 million board feet of

timber from approximately 1,945 acres. Alternative C is designed to harvest approximately 45 million board feet of timber from approximately 2,065 acres.

The three alternatives would have varying impacts on water, fish, wildlife, cultural, timber, range, soil and economic resources and there would also be some changes to the transportation system.

Once the allowable cut has been reached for 2004, all of the remaining volume associated with this project will be harvested in future years. The actual volume to be harvested under the project will depend on which alternative is selected subject to approval by the Confederated Tribes.

The tribal public has been involved in the planning process for the Pathfinder Timber Sale over the course of

several months. Scoping meetings were held during 2002 for the Agency District (June 20), Seekseequa District (June 11), and Simnasho District (June 18) to solicit tribal member input on the proposed project.

Timber tours were conducted during August 2002 for Tribal Council and for the tribal public.

Comments received during the scoping process are used to identify issues that are relevant to the Pathfinder Timber Sale. A summary of the comments is on file in the Forestry administration office.

For more information or copies of the documents contact John Arena or Matt Jimenez in the Forestry Branch, or call 553-2416. Tribal members have 30 days to comment on the proposed sales.

More Letters to the Editor

Overseas

People of Warm Springs,

Hello, how is everyone? I hope you are in good health. Well, I just wanted to drop a few lines from a location overseas. Everything is going smoothly. If you don't know, I am an electrician.

We are currently building a camp with approximately 400 tents. We have 80 finished, so I'll be here a while. I would like to thank a few people.

First and foremost I would love to thank our Creator for keeping me safe and my family in outstanding shape. My parents, brothers, sisters, grandpa and grandma, uncles Emmitt Mackey and JP, aunts Esther, Orthelia, Ann and Rachel.

Oh yes, Jim and Thelma Coburn, who have always been there to lend a helping hand to me and my family when we needed it most. I love you.

Uncles Enos and Char, who have helped keep my head high. Thanks for the Christmas gift. To Willy Fuentes, who has helped a great deal, I couldn't have accomplished a lot of things successfully without you.

To my people who I always keep in my heart, to my friends who mean the world to me, Dave and SSgt. Willena

Henry, thank you for the motivation. Well, I gotta close for now. If I left anyone out I'm sorry. My list would be a novel if I kept going. I love you all. You can write to me and send packages. Oh yes, I would like to thank the VFW for everything. Ooh-Rah. Sincerely,

Tashna Hicks. My address is LCP1 Hicks T.S., MWSS 373, VIC 41042, FPO AP 96614-1042.

Share teachings

First of all, we want to thank God-the-Father for giving his Son. We want to thank God-the-Son, for paying the death penalty for our sinful lives, consequently, giving us spiritual life. We also thank God-the-Holy Spirit for drawing us to the Son; "being the faith" in us to believe on the Son; and living in us to understand spiritual wisdom only a Spirit can understand and enlightening us to those truths; and mostly for being the earnest of our inherited rights to be in heaven.

This is not for the alcoholics, the drug addicts, the thieves, the adulterers, the homosexuals, batterers, murderers, rapists, vandals and so on. Because these people know they have sinned.... No one has to draw a pic-

ture for them. They know that hell is waiting for them and some even think they can handle it.

No, this is for the people who think they have no worries because they haven't done any of the "Don't's" that God said don't do. They haven't broke the "ten commandments" and have done more good than evil, so believe they are going to heaven. These persons, I do need to draw a picture for them.

They don't kill. They don't commit adultery. They don't steal. They don't bear false witness. They don't lust after their neighbor's possessions. They aren't drunks. They aren't drug-abusers. They don't fight. They don't take the Lord's name in vain. And since they don't do any of the things God says "don't do" they think they have saved themselves.

Sorry to inform you, but that's a lie. The same God that said "don't" also said "DO!" He said to keep the seventh day Holy. He said to honor your father and mother. He said to bow only to Him, and nobody but Him. He said to love your neighbor as yourself. He said to visit the sick; to feed the hungry; to give clothes to the naked; to be hospitable to the stranger; to comfort

the prisoners; to care for the widow and the orphans. Jesus said to love one another as he loved us. He said to not keep your talents (teachings about him) but to go and share those teachings about him with others.

RT Thompson (Note: This letter continues below.)

Further advice

If you fail to do the do's that he commanded, you have sinned and are rewarded with the same death penalty as those that fail to obey the don'ts. Look it up! In James 4:17, God says, "Therefore to him that knows to do good and doesn't do it, to him it is sin." That mixed with Romans 6:23 where God says, "The wages of sin is death!" completes the picture for you. But that same verse also says "but, the gift of God is eternal life through Jesus Christ our Lord." The only way to be acquitted from that death penalty is to receive Jesus as your substitute in your death penalty. Because God was your sacrifice, it was a Holy sacrifice, totally acceptable to God-the-Father. If you remain self-righteous after this message; this picture we try to draw for you will become clear once you die your physical death. For then, you'll be in

Hades (jail before sentencing to prison), waiting for your second spiritual death to the lake of fire — separated from God forever (the first spiritual death was when Adam and Eve failed and separated mankind from God.)

You have to pay your own penalty or have someone pay it for you. We know that we can't live this life in an evil way without compassion for our fellow man — then die — and have our friends and relatives sing seven times for us and dance seven times for us and then we are destined for heaven. That would be like believing if you click your heels together three times and say to yourself "there is no place like heaven" and then when you open your eyes you'll be in heaven. Sorry, Dorothea... you and Toto are still going to hell. You must accept the fact it is impossible to live a completely sinless life (except for Jesus, who did live a completely sinless life) and need someone to sacrifice their own life to pay your death sentence. God saved you by dying for you over 2,000 years ago, and you just need to accept him as the propitiation for your sins. Then follow him as your Lord and you'll end up where he ends up. That is all we got to say. **Marvena Thompson**