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Equal rights for children under the law



Rep. Robert Cannell, M.D.

Arizona legislature rejects Christian Science exemption

In April, the Arizona legislature rejected two attempts to give parents the right to withhold medical care from sick children.

In response to Christian Science lobbying, SB1109 was amended on the Senate floor to change the standard of care for children from “medical care” to “health care.” The Christian Science church has been promoting the view for several years now that their reliance on prayer to heal disease should be recognized by the government as an alternative therapy for sick children.

The Arizona House, however, returned the standard to medical care when the bill went over to that body.

Rep. Gary Pierce, R-Mesa, then introduced an amendment to prevent children from being adjudicated as in need of assistance if their parents “rely solely upon prayer or other religious methods of healing in lieu of medical treatment” because of their “sincerely-held religious beliefs.”

Christian Scientists need protection from “do-gooders”

Pierce repeatedly defended his amendment as what Christian Science parents wanted and therefore should have. “The Christian Scientists look at this,” Pierce explained, “as here we’re practicing our faith to heal and then some do-gooder comes along and says, ‘Wait a minute. This is a serious illness and prayer doesn’t work for a serious illness.’ Well, in fact, that’s what it’s all about. Whether it’s a serious illness, a minor illness—they want to be protected no matter what. . . .”

Having a standard of requiring medical care for children creates a problem, Pierce claimed. “We know medical care is something they’re not going to get because they’re Christian Scientists or some faith that doesn’t believe that, so that’s the conflict.

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And don't you think [it] would be legitimate for those people to be concerned that this puts them in jeopardy that they're against the law here because they're not providing medical care?" he asked.

"What we're talking about is the rights of parents really to do. . . what's best for their children and in what they believe," Pierce said.

Child's welfare must take precedence

Rep. Robert Cannell, D-Yuma, a pediatrician, argued strongly against Pierce's amendment. "You can lose a child in 10 to 15 minutes if you don't make the right kind of intervention," Cannell said. "You may give parents more rights." But "children will die because of this Pierce amendment, I can guarantee you."

Others speaking out against the amendment were Reps. Kathi Foster, Tom O'Halleran, Roberta Voss, John Loreda, Pete Hershberger, Richard Miranda, Ken Chevront, and Linda Binder. They said the child's welfare had to take precedence over a parent's right to practice religion. They complained that having to get an order from a judge for medical care of a dying child caused a potentially fatal delay.

Protecting all children too expensive

Supporters countered that the amendment created just a very narrow exception. "If we tried to protect 100% of the people, 100% of the time, . . . we would be broke as a country," Pierce said.

The House rejected Pierce's amendment, the Senate concurred with the House version, and the Governor signed it into law.

Religious exemption in dependency code

Arizona's definition of a dependent child in need of state assistance includes one "who is not provided with the necessities of life, including adequate food, clothing, shelter or medical care." Ariz. Rev. Stat. 8-201.13(a)

Arizona has made a clever change to the religious exemption that follows its definition of a dependent child. It used to state that "no child who in good faith is being furnished Christian Science treatment by a duly accredited practitioner shall, for that reason alone," be considered a dependent child.

Christian Science child suffers for months

In 1988, however, the ghastly suffering and death of 12-year-old Elizabeth Ashley King became public. She was out of school for seven months. By the time Child Protection Services intervened to get a medical examination of her, a malignant tumor on her leg had grown to about 41 inches in circumference. She died in a Phoenix Christian Science nursing home three weeks later.

The following year her parents pled no contest to reckless endangerment of a child, and the judge, in sentencing them to probation, complained that the religious exemption laws created confusion as to the parents' obligations.

Legislature clarifies duties of CS parents

In the 1990s the legislature changed the dependency exemption to read that the definition of a child in need of state intervention "does not include a child who in good faith is being furnished Christian Science treatment by a duly accredited practitioner **if none of the circumstances described in subdivision (a) of this paragraph exists.**" ARS 8-201.13(b) (emphasis added)

In other words, having a Christian Science practitioner pray for a child does not create grounds for state intervention as long as the child is also being provided with adequate medical care, food, clothing, shelter, and other necessities. That is the most intelligent rendering of the ambiguous "for that reason alone" phrase which the federal bureaucracy imposed on the states.

Unfortunately, Arizona still has its old-fashioned type of religious exemptions in other sections of the code (see ARS 8-201.01 and ARS 8-531.01), but the state is definitely moving in the right direction.

Sources: Howard Fischer's Capitol Media Services article, April 19, 2002; *Mesa Tribune*, Sept. 27, 1989; and House floor debate.

CHILD wishes to thank its members who wrote and called against the Pierce amendment.

Arizona takes custody of boy in medical dispute

In May Arizona Child Protective Services obtained medical care for a 9-year-old boy over his parents' religious objections. Doctors at Phoenix Children's Hospital removed a malignant brain tumor from Samuel Schaffer and recommended follow-up treatments of chemotherapy and radiation therapy to boost his chances of survival. But the boy's parents refused, saying the treatments violate the family's religious beliefs.

"Our religious beliefs are in our heavenly father," said Samuel's father, Stephen.

The Schaffers don't attend a church and said they aren't affiliated with a denomination. They had planned to take their son to a doctor who believes in alternative treatments.

Dr. Kim Manwaring, who is treating the boy, insisted in a letter to state Child Protective Services that the boy's life is in danger without further treatment and tests to determine whether the tumor has spread.

Source: *The Arizona Republic*, May 7.

Missouri kills all bills to protect children in sectarian boarding schools

Three bills were introduced this year in Missouri to protect children in boarding schools run by religious institutions. Two quickly died. A third was emasculated down to annual inspections for fire, health, and safety, authority for courts to remove children from such facilities in cases of imminent bodily harm, and a requirement that parents be informed of the schools' disciplinary practices and the fact that they are unlicensed. Then the House defeated even these modest protective measures by a 91-58 vote.

Worst in nation

As reported in the CHILD newsletter #3, 2001, Missouri law exempts residential facilities for children that are run by religious bodies from licensure and regulation. It does not even require them to meet fire, health, sanitation, or safety standards.

Revised Statutes of Missouri 210.516.1(5) To our knowledge, Missouri laws are the worst in the nation on sectarian boarding schools.

The state has no records on these facilities. It does not know their names, locations, how many there are, the names of their students, or how many students there are.

Missouri has no authority to close unlicensed religious boarding schools or group homes. It cannot set standards for the training of their personnel. Missouri does require that criminal background checks be done, but the religious facilities have the right to hire whomever they wish regardless of the employees' background.

If you think you're exempted, you are

Missouri takes people who claim exemption from licensure at their word. State law prohibits the Division of Family Services from requiring any residential care facility "which believes itself exempt from licensure. . . to submit any documentation in support of the claimed exemption." RSMo. 210.516.2

Officials can investigate these facilities only when they have probable cause to suspect child abuse or neglect.

Missouri also exempts church-run daycares from licensure, but does at least require fire and safety inspections of them. It also gives the state Health Department authority, in "cases of imminent bodily harm to children," to remove children, oversee the unlicensed daycare's operation, or close it. RSMo. 210.256.3 and 210.254.2(1)

Missouri attracts abusive home operators

Because of its lack of regulation for church-run boarding schools, Missouri has become a national magnet for them. After Texas took action against Rev. Lester Roloff's homes for troubled children, Roloff moved them to Kansas City, Missouri. Soon police began hearing about abuse and neglect at them from a stream of runaways. A boy who was kned in the groin was denied medical treatment for days and finally required surgery. Yeast infections of girls were treated only with yogurt and vitamins. A girl who tried to run away was put in lockup for three weeks and emerged black and blue from her back to her knees.

Rev. Bobby Wills ran a school in Hattiesburg, Miss., which was sued in 1982 for allegedly paddling pregnant teens and detaining a 19-year-old against her will. A settlement required changes at the school. Instead of complying, Wills closed it and founded Mountain Park Baptist Boarding Academy near Poplar Bluff, Missouri, in 1987.

Right for corporal punishment demanded

Corporal punishment is always a controversial issue in regulating parochial institutions. Missouri prohibits corporal punishment in state-licensed day and residential care facilities. Bills to require licensure of church-run homes for children are met with protests from fundamentalists defending their religious “right” to hit children, including emotionally disturbed adolescents.



Heartland Supporters Surround Courthouse
Used with permission of *Kirkville Daily Express*

Furthermore, the owners of these homes frequently have a lot of money. Heartland Christian Academy near Newark, Missouri, retained several lawyers and a nationally prominent public relations firm to fight the reform bills and the abuse charges against staff members. It purchased television time for telling its side of the story and offered to fly all the legislators to the compound for tours.

Child advocates vow to try again next year with a new bill to protect children in church-run boarding schools. Rep. Philip Smith, D-Louisiana, Citizens for Missouri’s Children, and Missouri Juvenile

Justice Association worked especially hard for protective legislation.

Sources include *The Kansas City Times*, July 18, 1987; and *St. Louis Post-Dispatch*, July 9, 2002.

Civil and criminal charges filed against Missouri boarding schools

Criminal child abuse charges against two persons associated with Heartland Christian Academy near Newark, Missouri, have been resolved. In December 2001, James O’Rourke of Shelbyville pled guilty to taking part in hitting his 17-year-old son Joshua more than thirty times, leaving his buttocks black and blue and causing other injuries.

The father expressed remorse for the incident and received a sentence of five years probation.

Charges are still pending against other employees of Heartland or related businesses for restraining and hitting the boy, and for hitting a 13-year-old so hard that his eardrum ruptured.

Official acquitted in “manure punishment”

In May 2002, a Lewis County jury found Charles Patchin not guilty of inflicting “cruel and inhuman punishment” by forcing Heartland students to work in manure pits on the school’s farm of 7,000 dairy cows.

Some youngsters reported being forced to stand in chest-high manure, which also includes cows’ afterbirth and grain waste. Reportedly, a retarded student fell in the waste.

Patchin acknowledged that the boys were not given wading boots or gloves, that he did not ask whether they had received shots, and that he did not seek parental permission for the punishments.

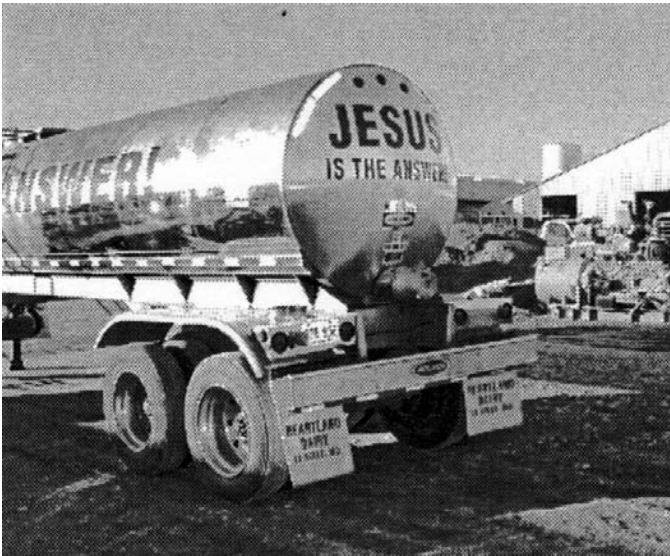
Under cross-examination, however, two boys admitted inaccuracies in their first statements to investigators. They told the jury that the manure was only waist-high and that they exaggerated the amount of time they were forced to work in it in hopes of getting to leave the school. One said that the punishment did not hurt him in any way, and another said it was no “big deal.”

In closing arguments defense attorney Robert Haar said shoveling manure is “a chore that has gone on for centuries” without causing harm.

Assistant Attorney General Tim Anderson said the punishment was intended to be degrading and dehumanizing. He pointed out that it was not designed to be useful work since the vast amounts of manure were usually handled with mechanical equipment.

The jury acquitted Patchin after only 18 minutes of deliberation. Many jurors said they had shoveled manure as a regular farm chore. Two complained that the prosecutor was wasting residents' time and money.

Charles Sharpe, the founder of Heartland Christian Academy, has discontinued the manure pit punishment, not because it was abusive, but because it was ineffective. The kids "were having too much fun" in the pit, he claimed.



Heartland Milk Truck

Used with permission of *Kirkville Daily Express*

Founder retaliates

Sharpe is suing state officials in federal court, claiming they have conducted "a systematic, persistent and continuous campaign of harassment." Student Joshua Eads is also suing them, alleging he was unjustly held for 12 days on suspicion that he forced students into the manure pits.

Sharpe has moved his dairy farm and other commercial enterprises out of Lewis County, which will cost the county \$35,000 a year in tax revenue.

Criminal charges against Hope Baptist founder

In January, felony child abuse charges were filed against the Reverend Joseph Intagliata for treatment of a child at his Hope Baptist Boarding School near St. James, Missouri. Authorities began investigating the case in August 2001, after a student tried to escape the school by breaking a gymnasium window with a chair and jumping through it. The boy was severely cut and was taken to a hospital where he alleged that he had been abused.

The complaint alleges that Intagliata hit the child with a paddle. A staff member was also charged for assisting the minister and for hitting the child in the eye.

Intagliata says he does use corporal punishment because it is a "biblical mandate," but never more than five swats and only as a last resort for boys who repeatedly break rules.

The school remains closed because a condition of Intagliata's bond is that he not have contact with children between the ages of six and seventeen unless they are related to him.

Civil suit filed against Mountain Park Baptist Boarding Academy staff

In July, a civil suit was filed in U.S. District Court in Cape Girardeau, Missouri, accusing private reform school Mountain Park Baptist Boarding Academy of abusing its students with "barbaric means of thought control, humiliation, degradation and punishment."

No licensure in Florida or Missouri

The plaintiff is Jordan Blair, 17, who was sent to Mountain Park last year, was transferred to a sister school in Florida called Palm Lane Academy, and then escaped. He now lives in Arkansas as an emancipated minor.

Like Missouri (see previous article), Florida law exempts boarding schools run by religious organizations from state licensure.

Blair's suit seeks damages, but his attorney, Oscar Stilley, of Fort Smith, Arkansas, said his main goal is to get injunctive relief forcing the two schools to change how they discipline and treat students.

Runaway's claims discredited

Mountain Park's founder, the Rev. Bob Wills, described the allegations as "ridiculous" and said he trusted the lawsuit would be dismissed. He said the suit is based exclusively on accounts from one student with questionable credibility.

"What would you expect a runaway to say who left the school without permission?" Wills asked.

Mountain Park Boarding Academy is an independent Baptist school enrolling 120 girls and 35 boys near Patterson, Missouri. The Palm Lane School in Arcadia, Florida, enrolls about 50 students.

Parents must commit their children for at least a year and pay \$14,000 for a year's tuition. No money is refunded if parents remove the child or s/he runs away or is expelled before the year is up.

Contacts with parents controlled by school

Mountain Park's enrollment agreement, which parents must sign, prohibits children from returning to their home state during the first year. Parents may visit their child only once every four months. The students are not allowed to make phone calls out to anyone; parents may call them once every two weeks. "Married parents may have 10 minutes per call. Divorced parents may have 7 minutes per call." Extra calls of 1 minute are allowed on Christmas day and the child's birthday. The agreement tells parents, "It is on the phone that you reestablish your authority and control."

Parents cannot tell child about visits

It warns that parents will be asked to remove their child from the school if they keep secrets with the child, tell the child when he or she will be having a visit or returning home, or at any time become unwilling to give full support to all school policies.

The agreement does not specifically state that corporal punishment is used, but describes training methods as "very strict." It says discipline is "firmly carried out tempered by good judgment and understanding."

Blair's complaint describes cruel, even sadistic practices. Upon arrival Blair was told he was there because his parents did not love him or have time for him.

Each student at the academy, including Jordan, was told that someone called "Shooter" patrolled the boundaries to kill anyone who might try to escape. The staff conspicuously carried guns around the academy to intimidate the students. Jordan was conscripted to throw glass bottles near the perimeter of the property of Palm Lane Boarding Academy, which academy personnel shot with shotguns in order to litter the landscape with dangerous glass with which to intimidate and injure any potential escapee.

Orientation guides trail students everywhere

Each student was assigned a guard, euphemistically called an "orientation guide," whose duty was to trail the student everywhere and to harass, mock, and deride the student. The "orientation guide" was instructed to remain within "slapping distance" of the student at all times.

Each student was given only 45 seconds to use the restroom and had no privacy while doing so, the complaint says. If the student could not finish in 45 seconds, "the guard would mock and harass and ridicule the student, yank the student off the toilet or away from the urinal, or slam the student into the urinal." One staff member shot Blair with a water gun while the boy was trying to use the toilet.

Students tormented over bodily functions

Most students were not allowed to use the restroom more than three times a day, a rule that caused several to develop urinary tract or bladder infections. Motion sensors were used to find out and punish anyone who used the bathroom at night.

"Some of the students, especially new arrivals, could not hold it that long, and urinated or defecated or both, in their clothes. On information and belief, from other students who had suffered such punishment, the usual punishment for soiling ones clothes with body wastes was a 'GI shower,' a shower in which the victim would be scrubbed with wire brushes and other abrasive materials, such that the student would be rubbed raw over the entire body."

Jordan personally witnessed one Korean boy named Duke Nguyen (spelling uncertain), who urinated and defecated in his pants because he was denied a bathroom break during a forced run of

about three miles. This boy pleaded several times for permission to use the bathroom.

Nguyen could not go into the woods and relieve himself “because any departure from the ‘slapping distance’ would be deemed an escape attempt, whereupon it would be the duty of all the other students to jump on Nguyen, and to beat him without regard to humanity or the possibility of permanent injury or disfigurement.”

Later the boy apologized. Most of the group, including Associate Pastor Sam Gerhardt, simply laughed and mocked him further.

Discipline causes physical ailments

Blair witnessed a boy who complained of a hemorrhoid and was mercilessly mocked and harassed for disclosing it.

Blair had intermittent bloody stools at Mountain Park, but got no medical treatment or care for them. He was afraid to mention his problem for fear of mockery and humiliation.

Like other students, Blair drank nearly no water, became dehydrated, constantly thirsty, and weakened both mentally and physically from inadequate hydration and from sleep deprivation.

Blair asked the Mountain Park staff for the Zoloft and Remeron he had been prescribed in Florida. The staff mocked him and said that he would have no drugs, regardless of doctor’s orders. They did not obtain a physician’s order or permission to take him off the drugs; indeed, Blair never saw a doctor while at Mountain Park or Palm Lane.

“The lack of sleep, lack of opportunity to relieve body wastes, lack of water with which the body could cleanse itself, constant harassment, and other emotional attacks all worked together to cause the sudden withdrawal from Zoloft and Remeron to be extremely uncomfortable and disorienting,” the complaint says.

Students unable to resist or report abuse

The complaint also describes several instances of unprovoked physical abuse of students by staff. Students were repeatedly ordered to beat any student who struck a staff member. Beatings were to be done “without any specified limits as to humanity or reasonableness” and “regardless of the provocation” by the staff member. Victims were,

therefore, helpless to resist the staff’s abuses and could not make calls to report them.

Student murdered

Mountain Park requires parents to sign an acknowledgement that their child “may not always be in the immediate presence of an adult and therefore [they] would not and could not hold the school, its staff, and its officials responsible for [their] child’s welfare at such time.”

One such time occurred in 1996 when three students took fellow student William Futrelle down a trail to get firewood and murdered him, reportedly because they feared he would disclose their escape plans.

Futrelle’s parents filed suit against the school and settled out of court with a gag order.

Sources include the *Kirksville Daily Express*, Nov. 4, 2001; *Jefferson City News Tribune*, Nov. 3 and 25, 2001, Dec. 9, 2001, May 20, 22, 24 and 26, 2002; *Rolla Daily News*, Jan. 8, 2002; *St. James Leader-Journal*, April 3, 2002; *St. Louis Post-Dispatch*, Oct. 1, 1997; and court documents.

States race to pass clergy reporting bills

In the wake of widespread scandals of child sexual abuse by Catholic priests, legislation was introduced in several states this year putting clergy on the list of mandated reporters of suspected child abuse and neglect.

Sacramental confession

Lawmakers were immediately faced with the confessional, upon which the Catholic church has placed a sacramental seal. For centuries, the Catholic church has prohibited priests from disclosing anything told to them in confession. Indeed, one can be excommunicated for violating the sanctity of the confessional.

If lawmakers exempted the Catholic confessional from reporting requirements, should they also have exemptions for confidential communications given to clergy of all denominations? And if they did that, would a reporting requirement have any

usefulness? After all, few child abusers disclose their abuse publicly.

Clergy privilege

The issue was further complicated by a “clergy privilege” offered in the Uniform Rules of Evidence, Federal Rules of Evidence, many state statutes, and in common law. It exempts a cleric from testifying in court about confidential communications made to him in his professional role.

Several bills on reporting child abuse incorporated the clergy privilege from the rules of evidence. Many officials thought the clergy had a First Amendment right to such an exemption from reporting.

Evidentiary privilege vs. reporting duty

CHILD, however, drew a distinction between the rules of evidence for testifying in open court and laws on reporting suspected child abuse to state child protective services. We felt any exemption from a reporting duty should be much narrower than the evidentiary privilege.

CHILD also pointed out that evidentiary privileges are given to several professionals such as social workers, physicians, psychiatrists, and attorneys, but such privileges do not absolve them of a duty to warn when there is a threat of serious harm to the client, patient, or others. This duty even requires waiving attorney-client privilege.

Reporting exemption not a constitutional right

Case law does not indicate that the clergy have a constitutional right to an exemption from a duty to report. In *People v. Hodges*, 13 Cal. Rptr. 2d 412 (1992), a California appeals court rejected a minister’s claim that he had a First Amendment right not to report his awareness of child abuse.

Massachusetts: an arduous fight

With the *Boston Globe* uncovering scores of cases of children sexually molested by Catholic clergy, the Massachusetts legislature was determined to pass a bill requiring the clergy to report child abuse and neglect, but it took months of hard work to settle upon the bill finally enacted.

1st bill prohibits reporting when person seeks “spiritual comfort”

First, the Senate passed a reporting bill with an exemption drawn from the evidentiary privilege in Mass. Gen. Laws Ch. 233, Sec. 20A. In it, clergy and Christian Science practitioners were prohibited from reporting information from any communication made to them by persons seeking “religious or spiritual comfort.”

Strong law protects reporter from retaliation

The United Church of Christ, the largest Protestant denomination in Massachusetts, objected that the spiritual comfort exemption was too broad and that the state certainly should not prohibit clergy from reporting suspected child abuse and neglect.

Indeed, the UCC and some other Protestant denominations wanted a strong reporting law because they had no theological prohibition against reporting child abuse and because they wanted the state to back up their reporting with a legal duty to do so. In January, a UCC pastoral therapist successfully defended himself in a lawsuit brought by a minister attempting to stop him from reporting child abuse.

2nd bill: exemption for “rules or practice”

The Massachusetts Council of Churches, a group of mainstream Protestant denominations, held meetings to draft a better bill. The Christian Science church is not a member, but was invited to participate in the discussions, and insisted that their doctrine prohibited reporting what “patients” and their families told the church “practitioners.” To satisfy the Christian Science church and Catholic church requirements for confidentiality of the confessional, the group developed a bill requiring clergy to report unless the “rules or practice” of their denomination prohibited it.

The bill passed the House with little discussion because so many denominations agreed to it. However, it immediately set off alarm bells outside the Statehouse. Child advocates protested that it exempted Christian Science practitioners from any duty to report a desperately sick child to state child protection services and that new religions, such as a

sect in Attleboro which let a baby starve to death, could simply make up a rule against reporting.

3rd bill: exemption for “reasonable person”

The Attorney-General’s office and prosecutors then worked on a third bill which set forth “a reasonable person standard” on reporting. This bill was passed by the Senate. It provided that:

“If in the course of his professional duties or in his professional character, a priest, rabbi, ordained or licensed minister of any church or religious body or an accredited Christian Science practitioner receives information in a confession or similarly confidential spiritual communication under circumstances in which a reasonable person would expect that the communication would not be disclosed to any other person, that information need not be reported under this section.”

Who is the reasonable person?

So now instead of churches making up their own rules, there would be a neutral “reasonable person” standard. It also, however, raised many questions. Was the reasonable person the one telling his clergyperson about his abuse of a child and assuming that the cleric would not disclose their conversation to others? Was the reasonable person one who examined church doctrine prohibiting reporting and therefore “expected” the clergyperson not to report to state authorities? Or was the reasonable person one who believed that getting help for abused and neglected children was more important than a confidential relationship with a cleric?

CHILD’s position

CHILD and its Massachusetts members worked hard for an effective reporting law. CHILD agreed that there was a social value in persons being able to confess wrongdoing to a clergyperson and knowing that it would be held confidential. We also felt, however, that an exemption from a reporting duty should be limited to penitential confession that the clergyperson’s religious doctrine prohibited disclosing to any others. If a cleric learned of an incident of child abuse in a confession and then discussed it with other church officials, we did

not feel the church could claim the sanctity of the confessional prevented them from reporting to the state.

In the Mormon church, for example, nearly every adult male is a priest. In a number of cases, these priests and other church officials have discussed allegations of child abuse among themselves, but not reported to state Child Protection Services (CPS). See “Court report saying First Amendment does not shield churches from civil liability,” PR Newswire, Dec. 15, 1998.

As another example, the Christian Science church opposes state requirements that its cases of sick children deprived of medical care be reported to CPS. It cites founder Mary Baker Eddy’s directive that the practitioners must hold such information in “sacred confidence.” *Church Manual*, p. 46 Yet the church also tells the practitioners to discuss cases of seriously ill children with the state public relations managers.

Several courts have ruled that information transmitted to a third party is not protected by the evidentiary clergy privilege. See *United States v. Webb*, 615 F.2d 828, 829 (9th Circuit 1980); *State v. Berry*, 324 So. 2d 822, 829 (La. 1975), *cert. denied*, 425 U.S. 954 (1976); and W. Tiemann & J. Bush, *The Right to Silence: Privileged Clergy Communication and the Law*, 2nd edition (1983), pp. 142-5.

Observations should be reported

CHILD especially wanted the law to require reporting of neglect as well as abuse and to require reports of the cleric’s observations. While a Catholic priest, for example, is forbidden to report information obtained in a confession, he might well observe the abused child and have grounds to suspect abuse on the basis of his observations. Requiring reports of observations is also a good way to bring medical neglect cases to the attention of CPS since both charismatic faith healers and Christian Science practitioners visit seriously ill children.

Clerics should have duty to warn

We also felt there should be no exemption from a duty to prevent the commission of a crime by reporting to child protection services when abuse or neglect is ongoing or threatened.

Bernier fights for stronger bill



Jetta Bernier

Jetta Bernier, Executive Director of Massachusetts Citizens for Children, took a strong public position for requiring reports from Christian Science practitioners and the church's public relations managers. She wrote to key legislators:

1. The Christian Science practitioner's relationship to his/her patient is not analogous to other clergy/church member relationships. Christian Science practitioners are not church employees, they are not ordained, and they receive no payment from the church for their work. The church has repeatedly argued in court that Christian Science practitioners are not church agents.
2. The claim of Christian Science practitioners for clergy privilege is invalid since these practitioners are required by the church to report information about seriously ill and injured children to the Christian Science public relations manager. Several courts have ruled that information transmitted to a third party is not protected by clergy privilege.

3. Christian Science practitioners routinely share information about their patients to insurance companies when they seek reimbursement for their work or when they verify the condition of their patients with employers who require verification for sick and disability claims. If such confidential information is provided routinely to insurance companies and employers of adult Christian Science members, it follows that there should be no exemption from reporting to Department of Social Services cases of seriously ill or injured children who are not receiving necessary medical care and who may, without it, die or suffer serious or permanent harm.

4. The "confidential" nature of the C. S. practitioner/patient relationship does not preclude them in other states from reporting physical or sexual abuse of children. In Missouri, for example, the church actually encourages such reporting. ("Legal Rights and Obligations of Christian Science in Missouri," 1984.) The Christian Science church in Massachusetts cannot be allowed to choose which types of abuse or neglect it will or will not report. The Supreme Court decision in *Prince v. Massachusetts* makes it clear that Massachusetts children have the right to be protected from any practice of any religion that places their safety or survival in jeopardy.

5. Christian Science operates as a health care system. Its healers are called "practitioners," its prayers are called "treatments," and those it treats are called "patients." It bills the private insurance industry for its "treatments." Just as other health care professionals are mandated under Chapter 119 to report abuse and neglect, so too should be C. S. practitioners. The confidential nature of the health care professional/patient relationship does not preclude such professionals from waiving that confidence in cases of suspected abuse or neglect. Similarly, it should not preclude Christian Science practitioners from reporting any type of abuse or neglect, including medical neglect.

6. Christian Science public relations managers should be added to the list of mandated reporters under Chapter 119 [of the Mass. General Laws] since the church requires its practitioners to report information about any seriously sick or injured children to these managers. Such a move would not be duplicative. Teachers, guidance counselors, school nurses and principals are all mandated to report any suspected child abuse or neglect occurring within their respective system.

Bernier submitted the following model language to legislators:

SECTION 1. Section 51A of chapter 119 of the General Laws, as appearing in 2000 Official Edition, is hereby amended by striking out, in line 17, the words “and clinical social worker” and inserting in place thereof the following words: clinical social worker, priest, rabbi, ordained or licensed minister of any church, religious society or faith, accredited Christian Science practitioner, Christian Science Committee on Publication, or any person or layperson in any church, religious society or faith acting in a capacity as a leader, official, delegate or other designated function on behalf of any such church, religious society or faith.

SECTION 2. A priest, rabbi, ordained or licensed minister of any church, religious society or faith or an accredited Christian Science practitioner shall not be obligated to report information received in penitential confession if the rules of his or her religious body prohibit its disclosure. This exception to the reporting requirement does not apply if the priest, rabbi, ordained or licensed minister of any church, religious society or faith or accredited Christian Science practitioner discloses the information to third parties. Furthermore, information that gives reasonable cause to suspect child abuse and neglect and is gained from sources other than penitential confession, including observations of the child by a priest, rabbi, ordained or licensed minister of any church, religious society or faith or an accredited Christian Science practitioner, shall be reported to state child protection services.

Several features of the model were incorporated into the second bill passed by the Senate. A Protestant official complained that it appeared to require reports from a great many people associated with a church—possibly ushers, janitors, substitute Sunday school teachers, and committee chairs, for example. CHILD suggested a provision that only one report had to be made on an individual case.



Mark Berson, Attorney

4th bill: “solely” narrows exception

Finally, as one legislative aide told us, the staffers decided to go with their best judgment because they could not please everyone. HB5034, the final bill passed by both Houses and signed by the Governor, mandated reports of suspected child abuse and neglect from clergy, Christian Science practitioners, leaders of religious bodies, and persons “employed by religious bodies to supervise, educate, coach, train or counsel a child on a regular basis.” It also provided that “a priest, rabbi, clergy, ordained or licensed minister, leader of any church or religious body or an accredited Christian Science practitioner shall be required to report all cases of abuse under this section, but need not report information solely gained in confession or similarly confidential communication in other religious faiths.” (The state law defines abuse to include neglect.)

The one word “solely” is intended to mean, said legislative aides, that if these religious leaders

have information giving reasonable cause to suspect abuse or neglect from any source other than a confession, they must report it.

CHILD especially wants to thank Jetta Bernier and Greenfield lawyer Mark Berson for their many letters and calls to legislators and the media.

Colorado makes clergy mandated reporters

Colorado Senate Bill 210 added the clergy to the professionals mandated to report suspected child abuse and neglect. It also exempted them from reporting information disclosed in confidential communications made to them in their “professional capacity in the course of discipline expected by the religious body” to which they belong. The new law makes clear that the clergy must report if they have “reasonable cause [to suspect abuse or neglect] from a source other than such a communication.”

Christian Science practitioners were already mandated reporters under Colorado law, but whether they are reporting is questionable. Colorado has a religious exemption to the definition of child abuse or neglect. Practitioners in other states have argued that such exemptions mean that a sick child receiving Christian Science “treatment” in lieu of medical treatment is not neglected and therefore does not need to be reported to child protection services.

Illinois: reports of neglect not required

Illinois passed HB5002, a law requiring clergy, including Christian Science practitioners, to report child abuse, but not child neglect. It also enacted a very large exemption, providing that they are not “compelled to divulge” to a court, state agency, or public officer “any information which has been obtained” by them in their “professional character” or as “spiritual advisor[s].”

Missouri: weak reporting law

Missouri passed SB923, which includes a provision adding clergy to the list of mandated reporters of suspected child abuse and neglect. However, it seems to mean almost nothing, given other laws. Revised Statutes of Missouri Sec. 210.140 provides that clergypersons do not need to report “situations involving known or suspected child abuse or neglect” if the situations became known to them in “any legally recognized privileged communication.”

Religious exemption to newborn hearing test

The bill was also loaded with religious exemptions from health care requirements. It established newborn hearing screening, but not if parents had religious exemptions to that simple test. And it restated Missouri’s *carte blanche* religious exemption to child abuse and neglect charges: “any child who does not receive specified medical treatment by reason of the legitimate practice of the religious belief of the child’s parents, guardian, or others legally responsible for the child, for that reason alone, shall not be found to be an abused or neglected child.” Missouri law also provides that the state “may” accept reports of “such a child” and has the authority to get medical care for him, but does not require the case to be reported. RSMo. 210.115(3)

Reference

The National Clearinghouse on Child Abuse and Neglect (NCCAN) has just published a study entitled “Reporting laws: clergy as mandated reporters,” which lists the state laws that require clergy to report suspected child abuse and neglect and the statutory exemptions for confidential communications.

According to the study, New Hampshire and West Virginia require the clergy to report all cases in which they have reasonable cause to suspect child abuse and neglect regardless of how they acquired their information. Three of the states requiring all persons to report suspected child abuse and neglect allow no exemptions for confidential information. Those states are Rhode Island, North Carolina, and Texas.

The study can be downloaded at www.calib.com/nccanch/pubs/readref/mandclergy.cfm

Religious exemptions in public health emergencies

In the wake of the terrorist attacks on the U.S. in 2001, legislation was introduced in several state legislatures this year to deal with catastrophic public health emergencies.

Unfortunately, the federal government provided a model act for the states that included exemptions

on grounds of religion or conscience from medical tests, examinations, immunizations, and treatment for both children and adults. (The act also provides that those who refuse such measures be isolated or quarantined.) See www.publichealthlaw.net.

Named the Model State Emergency Health Powers Act, it is a significant degradation of many existing state laws that do not allow non-medical exemptions from immunizations in a public health emergency.

The model was developed by the federal Centers for Disease Control (CDC) and the Center for Law & the Public's Health at Johns Hopkins University.

Model or checklist?

CHILD complained to the CDC and the Center about the lack of consideration for children in the bill. The CDC replied that the federal government was not recommending the document, but just presenting "a checklist" of topics states might wish to consider.

In another paragraph, however, the CDC said that the "legal experts" who drafted the bill "relied on widespread input from many viewpoints in order to promote responsible public health measures that protect individual concerns."

One of these legal experts at the Hopkins Center, James Hodge, said that religious exemptions from immunizations were mandated by the First Amendment to the Constitution. CHILD wrote him asking for citations to any case law in support of his claim. He did not reply.

It is also noteworthy that the many viewpoints considered by the legal experts did not include that of the American Academy of Pediatrics (AAP). After the model act was promulgated, the Academy wrote to the CDC suggesting that the "unique medical and mental health needs of children" be addressed in the act and warning of the dangers posed by religious and philosophical exemptions from immunization and treatment. (See www.aap.org.)

Even though the federal government told us that the Model State Emergency Health Powers Act was not really intended to be a model, at least five states introduced legislation this year based on it. To our knowledge, only two states enacted their bills: Maryland and Delaware.

These neighboring states are polar opposites on religious exemptions from child health and safety laws. In Maryland, child advocates fight off virtually all initiatives for new exemptions and have also repealed some old ones. Delaware, however, enacts nearly every exemption one can imagine. It even has a religious defense to a first-degree murder charge.

Maryland advocates go to work

Bobbi Seabolt, legislative liaison of Maryland's AAP chapter, discovered the religious exemptions in the bioterrorism bill early in the legislative session. She and CHILD honorary member Ellen Mugmon began their familiar work of building large coalitions of organizations opposed to religious exemptions.



Ellen Mugmon

Exemptions limited to competent adults

The Christian Science church sent a new lobbyist to testify for the exemptions, which he said "have always worked well for us." It also tried to restore the exemptions on the Senate floor, but momentum was always with the child advocates. As finally signed into law by the governor, the bill, HB296, limits exemptions from medical

examination, testing, treatment, and vaccination to “a competent individual over the age of 18.”

It also directed the Department of Health and Mental Hygiene to adopt regulations on pediatric treatment and decontamination protocols and other special needs of children in a catastrophic health emergency.

Delaware: children will be deprived of medical examination, immunization, and treatment on grounds of religion or conscience

Delaware’s bioterrorism bill, HB377, allows exemptions from medical examination, vaccination, and treatment for all “persons unable or unwilling for reasons of health, religion, or conscience to undergo [those measures].”

We wrote or called many Delaware offices, organizations, and legislators to urge that no children be deprived of those protections in the midst of a catastrophic public health emergency, including the Office of the Child Advocate, Attorney-General’s Office, Public Health Division, Delaware Medical Society, and the Delaware Chapter of the American Academy of Pediatrics. Noone was interested. We also wrote several letters to the Delaware media, but there was no press coverage of the issue.

Mass. Medical Society opposes non-medical exemptions for children

In May the Massachusetts Medical Society passed a resolution opposing “state and federal legislative initiatives that would permit parents to prevent medical examination and medical treatment of their minor children on the basis of religion during a declared public health emergency.” A bill on bioterrorism was introduced in the Massachusetts legislature this year, but is still being worked on.

More legislation on bioterrorism is expected in other states next year.

Federal courts overturn Arkansas religious exemption

U. S. District Courts for the Eastern and Western Districts of Arkansas have overturned

Arkansas’ religious exemption from immunizations as an Establishment Clause violation.

On July 25 the Western District court ruled in favor of the plaintiff in *McCarthy v. Boozman*, 212 F.Supp.2d 945 (W.D. Ark. 2002). Arkansas requires immunizations for school children, but offers an exemption from the requirement for children whose parents object “on the grounds that immunization conflicts with the religious tenets and practices of a recognized church or religious denomination of which the parent . . . is an adherent or member.” Ark. Code Ann. § 6-18-702(d)(2)

Church membership required for exemption

Plaintiff Dan McCarthy applied for a religious exemption from immunization for his daughter, quoting scripture and stating his belief that God gave us our immune systems and we must not defile the body with immunizations. The school district refused his request for an exemption because he provided no information about his church membership.

McCarthy then filed suit against Faye Boozman, the director of the Arkansas Department of Health, and officials of the Ozark School District. He asked the court to overturn the religious exemption as a law giving a privilege only to members of certain churches and therefore violating the Constitution’s ban against government-sponsored religion. He also asked the court to overturn the law requiring immunizations as a violation of his First Amendment religious freedom rights.

“everything but. . . pew-seating preferences”

The health department, noted the court, decides whether to grant a religious exemption by considering such factors as “the permanent address of the applicant’s church, the number of church members, the times and places of regular meetings, the written church constitution or plan of organization, the written theology or statement of beliefs, and any legal documents the church has filed with governmental entities. The application form requests copies of documents filed with governmental entities, a written statement of the church or denomination specifying that immunization conflicts with religious tenets and practices, and a notarized statement from a church

or denomination official reflecting that the applicant is currently a church member in good standing. The form requests everything but information concerning the applicant's pew-seating preferences. The application form also states that personal or philosophical opposition without specific doctrinal conflict is not a valid basis for an exemption."

Arkansas' religious exemption, the court ruled, "clearly runs afoul of the Establishment and Free Exercise Clauses of the First Amendment and the Equal Protection Clause of the Fourteenth Amendment, because the exemption benefits only those who are members or adherents of a church or religious denomination recognized by the State."

Compulsory immunizations constitutional

Judge Dawson rejected McCarthy's challenge to the mandatory vaccination program. "It has long been settled," he wrote, "that individual rights must be subordinated to the compelling state interest of protecting society against the spread of disease. The Supreme Court long ago held that a state may adopt a program of compulsory immunization for school-age children. See *Zucht v. King*, 260 U.S. 174, 176 (1922); *Jacobson v. Massachusetts*, 197 U.S. 11, 27-29 (1905). It is also well settled that a state is not required to provide a religious exemption from its immunization program. The constitutional right to freely practice one's religion does not provide an exemption for parents seeking to avoid compulsory immunization for their school-aged children. See *Prince v. Massachusetts*, 321 U.S. 158, 166-67 (1944); *Wright v. DeWitt School Dist. No. 1 of Ark. County*, 238 Ark. 906, 911-13 (1965); *Cude v. State*, 237 Ark. 927, 933-34 (1964)."

Catholic opposes hepatitis B vaccine

Vaccine opponents Cynthia Boone and Susan Brock brought similar suits in the Eastern District of Arkansas. Brock is a Catholic. She opposed the required hepatitis B vaccine because it prevents a disease that she thought was spread only by sex and illegal drug use.

"I believe the only protection my children need from contracting hepatitis B," she wrote, is in Ephesians 6:13-14, which tells Christians to "take up the full armor of God" and "stand firm."

"I also believe that I Corinthians 6:19-20 admonishes me to teach my children to take excellent care of their bodies and to remain free from sexual promiscuity and drug use as a way of showing respect for the Temple of God," she continued.

Vaccine gives appearance of promiscuity and illegal drug use

"Additionally," she wrote, "I believe that immunizing my children against hepatitis B gives the appearance that my children will be sexually promiscuous or drug users. This violates my religious beliefs because I Thessalonians 5:22 commands me to, 'Abstain from all appearance of evil.'"

The Arkansas Health Department denied Brock's application for a religious exemption because she did not indicate that immunization conflicted with the doctrine of her church.

Vaccine "supports the devil"

Cynthia Boone told the court that the vaccine "supports the devil in his effort" to encourage her daughter to engage in sex and intravenous drug use. The health department denied her application for an exemption because she did not belong to a church.

On August 12, U.S. District Court Judge Susan Webber Wright ruled in both *Boone v. Boozman* and *Brock v. Boozman* that the exemption was an unconstitutional establishment of religious privilege and also that laws requiring religious objectors to be immunized are constitutional.

Privacy rights argued

The plaintiffs contend that the U.S. Supreme Court's 1905 ruling in *Jacobson v. Massachusetts* that mandatory immunizations are constitutional has been nullified by its rulings of the last few decades upholding privacy rights. Judge Wright held, however, that she will continue to rely on *Jacobson* and its progeny until the Supreme Court explicitly rejects it.

Secular bias claimed

A new argument raised in *Brock* was that Arkansas' statutory medical exemption from immunizations showed state favoritism for secular objections to immunizations over the plaintiff's religious ones. Wright ruled, however, that the legislature's purpose was protecting public health and safety and

that both compulsory immunization and an exemption for medically fragile children further that goal.

The plaintiffs have filed notice of their intention to appeal the ruling that mandatory immunizations are constitutional. They have also gotten the courts to stay their ruling against the religious exemption while the appeal is pending, so children whose parents belong to “recognized religions” will still be able to attend school without immunizations.

National attack on immunizations supported by conservative Christian institute

As in recent suits challenging Wyoming’s administration of its immunization program (see the CHILD newsletter 2000 #1), the Arkansas vaccine opponents were represented by Robert Moxley, affiliated with the Rutherford Institute in Charlottesville, Virginia. The attacks on the hepatitis B vaccine are similar in all suits, with the Bible quotes about avoiding “the appearance of evil.”

The Wyoming Supreme Court did not overturn the religious exemption statute, but instead ruled that the Health Department exceeded its statutory authority when it inquired into the applicants’ “religious sincerity.” The Department then settled with the plaintiffs and agreed that henceforth everyone who claimed a religious objection to immunizations would be granted an exemption.

Arkansas legislators pushed for new exemption

Vaccine opponents have organized nationally to lobby for “philosophical” or “conscientious” exemptions from immunizations. This year SB951 was introduced in Missouri to allow exemptions based on any parent’s objection to immunization for any reason. The bill was defeated.

Most intense will be the pressure on the Arkansas legislature to enact a new and broader exemption from immunizations since the state no longer has a statute granting any non-medical exemptions. The federal courts indeed encouraged vaccine opponents to seek a “constitutional” religious exemption in the legislature.

Some medical scholars argue for keeping non-medical exemptions “narrow” so as to limit the risks to the public. (See Daniel Feikin et al, “Individual and community risks of measles and pertussis associated with personal exemptions to immunization,”

Journal of the American Medical Association 284 (Dec. 27, 2000):3145-50.” The Arkansas rulings, however, indicate that restricted religious exemptions show state favoritism toward certain religions in violation of the Establishment Clause.

Where are the child’s rights?

In CHILD’s view, it is unfortunate that the Arkansas Health Department defended the religious exemption as constitutional and even argued that it did not compromise the welfare of any children. If the Department had argued for the rights of all children to the protection of vaccines, we might have had a ruling like *Brown v. Stone*, 378 So.2d 218 (Miss. 1979), in which the Mississippi Supreme Court held the religious exemption unconstitutional not because it discriminated among religious objects, but because the child has “rights in his own person” to the benefits of immunization.

Risks posed by hepatitis B virus

CHILD’s newsletter 2001 #3 had an article by Dr. Ed Ledbetter on the rationale for mandatory immunization against hepatitis B. Although sex and needle use are the primary modes of transmission for this virus, they are not the only ones. Judge Wright cited from a Health Department exhibit the facts that the hepatitis B virus can survive on surfaces such as door knobs for up to a month, that it is second only to tobacco as a leading cause of cancer worldwide, that 1.25 million Americans have chronic hepatitis B infection, and an estimated 80,000 Americans, mostly young adults, become infected each year.

Arkansas had more than 1000 cases of pertussis (whooping cough) last winter. It seems a poor time to enact more exemptions from immunizations.

North Carolina court requires immunizations over religious objections

On October 15, the North Carolina Court of Appeals ruled that Charlotte parents, Jack Stratton and his wife, cannot prevent their children from being immunized while in foster care.

The state Department of Social Services (DSS) removed the Strattons' ten children in January 2001, after finding that the parents were not providing adequate shelter, clothing, food, medical care, or education for them.

In July 2001, Mecklenberg District Judge Libby Miller ordered the children be immunized, saying it was in their best interest.

God made immune system good

The Strattons believe that their Christian faith prohibits immunization. "The Bible says," Jack Stratton testified at a court hearing, "in the beginning, God created the heavens and earth. God created mankind and God said it was good. That includes the immune system."

"Jesus Christ said that. . . the well do not need a physician, but the sick [do]," he continued. "And I believe it's wrong to take perfectly healthy children and subject them to possible brain damage, possible side effects."

The Strattons argued that they still had legal standing to make medical decisions for their children since their parental rights have not been terminated. They also pointed out that North Carolina law allows religious exemptions from immunizations.

They appealed Miller's order, and the North Carolina Court of Appeals stayed it until it handed down its ruling more than a year later.

State makes medical decisions for foster children

Because a lower court has ruled the children neglected, the "DSS is now the only party that may legitimately make health decisions for the Stratton children," the Appeals Court held.

Stratton said he will appeal to the North Carolina Supreme Court. The DSS says it will not have the children immunized until the Supreme Court either declines to take the case or rules against the Strattons.

In 2001, 203 of the 105,000 North Carolina children entering kindergarten were granted religious exemptions from vaccinations.

Taken from *The Charlotte Observer*, October 19, 2002.

Jan Carrier receives Imogene Johnson award



Rita Swan and Jan Carrier

On June 29, CHILD presented the Imogene T. Johnson Friend of Children award to Jan Carrier of Denver, Colorado, for her work to repeal Colorado's religious defense to felony crimes against children in 2001.

As a board member of The Interfaith Alliance-Colorado, Carrier solicited the Alliance's support for the legislation. She gave the Alliance's testimony for the bill before the Colorado Senate Health Committee and met with several legislators to urge repeal.

Carrier also gave much assistance to CHILD President Rita Swan during Swan's trips to Denver during the legislative session.

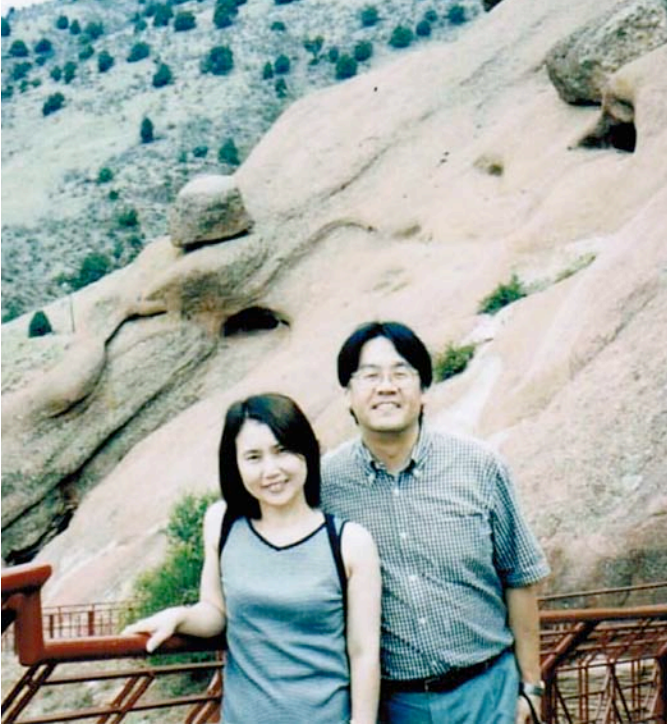
Carrier teaches deaf children in the Denver public schools.

For the holidays

Please consider giving gift subscriptions to the CHILD newsletter to your friends and relatives.

Yanagawa presents at ISPCAN

CHILD member Toshihiko Yanagawa, a pediatrics professor at Wakayama Medical College in Japan, gave a presentation on “Medical Neglect and Intervention in Japan” at the Congress of the International Society for the Prevention of Child Abuse and Neglect held in Denver, Colorado, July 7-10.



Dr. Yanagawa and his Wife near Denver

Dr. Yanagawa reported that nearly 70% of the doctors, nurses, and midwives he interviewed had had medically neglected children brought to them as patients. Religion and various parental problems were reasons given for the neglect.

Half of the cases were not reported to government agencies for possible intervention under the Japanese Child Welfare Law. Yanagawa concludes that “a social concept to protect the child” needs to be established in Japan and “the law needs to give a higher priority to child protection.”

Recent publications

In “Content and design attributes of antivaccination web sites,” *Journal of the American Medical*

Association 287 (June 26, 2002):3245-8, Robert M. Wolfe et al. analyze claims against vaccines posted on internet websites.

Arthur Allen’s article, “Bucking the Herd,” in the September *Atlantic* also deals with vaccine opposition. He focuses on the Shining Mountain Waldorf School in Boulder, Colorado, where nearly half the students are exempted from immunizations. The Waldorf movement was founded by the Austrian philosopher Rudolf Steiner who believed, says Allen, “that children’s spirits benefited from being tempered in the fires of a good inflammation.”

CHILD hopes to have reviews of two new books in its next newsletter: Kimberly Winston’s *Faith Beyond Faith Healing: Finding Hope after Shattered Dreams* published by Paraclete Press and Renee Schoepflin’s *Christian Science on Trial: Religious Healing in America* published by Johns Hopkins University Press.

About CHILD Inc.

CHILD is a national membership organization dedicated to stopping child abuse and neglect related to religious doctrine or cultural traditions. Such practices include severe beatings, medical neglect, dangerous diets, forced marriages, child labor, exorcism rituals, and female genital mutilation.

CHILD has a special interest in public policy. We oppose all religious exemptions from health and safety laws for the protection of children. We believe that children have a Fourteenth Amendment right to equal protection of the laws.

CHILD is governed by its board of directors. The board chairman is Dr. William Cooley, 531 Chisholm Trail, Wyoming OH 45215. His phone # is 513-522-2491; his e-mail address is billcool@concentric.net. The other board members are Drs. Carole Jenny, Ed Ledbetter, and Imogene Johnson, and Sharon Lutz, J.D., R.N.

More information and a membership application form are available on CHILD’s website at www.childrenshealthcare.org. To reach CHILD by mail, phone, fax, or e-mail, see the contact information on page 1.