

Children's Healthcare Is a Legal Duty, Inc.

Box 2604, Sioux City IA 51106
Phone 712-948-3500
Web page: www.childrenshealthcare.org

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E-mail: admin@childrenshealthcare.org
Written by Rita Swan

Equal rights for children under the law



*Elizabeth with daughters (left to right)
Joanna, Lydia, and Zariah*

Parents sentenced for biblical chastisement

On June 10, Kevin and Elizabeth Schatz of Paradise, California, were sentenced to prison for fatally beating their seven-year-old daughter Lydia and injuring two other children.

Mr. Schatz pled guilty to second-degree murder, torture, and cruelty to a child and was sentenced to serve at least 22 years of two life terms. Mrs. Schatz pled guilty to voluntary manslaughter, unlawful corporal punishment, and cruelty to a child. She was sentenced to 13 years, 4 months.

The Schatzes had six biological children, but in 2007 they went to Liberia and adopted Lydia, her sister Zariah, and baby Joanna. Local television reported on these home-schoolers in glowing terms, and neighbors thought they were devoted, loving parents.

On February 6, 2010, however, Lydia died of a brutal beating, reportedly for mispronouncing or

misspelling a word in her lessons. Butte County District Attorney Mike Ramsey said Elizabeth held the girl down for hours while Kevin whipped her with plastic tubing causing massive tissue damage and hemorrhagic shock.

Zariah, then 11, was also beaten for “being a liar and a bad influence” on her sister. She was hospitalized with kidney damage in critical condition, but survived. A biological son was also injured by his parents’ beatings.

The Schatzes told police they were following fundamentalist Michael Pearl’s book, *No Greater Joy*, on training children, which was found in their home along with the plastic plumbing supply line that Pearl recommends using for whips.

At sentencing Mrs. Schatz asked for Zariah’s forgiveness. She said she wished she and her husband had considered the repercussions of their actions. “We surely would’ve deviated from the foolish path we ended up taking.”

Kevin also apologized for the injury and death of his daughters.

Zariah then spoke between sobs. She said her little sister meant the world to her and losing her was very painful. “Why did you adopt her? To kill her?,” Zariah asked.

She said she would ultimately forgive the Schatzes, but condemned their use of corporal punishment. “I don’t know what I did to deserve what you did to me,” she said.

The Schatzes would not look at Zariah during her statement.

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Good intentions?

Kevin's attorney Michael Harvey had excuses for his client. This "tragic case" is "an example of trying to do the right thing in a wrong way," he said.

He also claimed that few parents know lengthy whippings can cause fatal injury.

Elizabeth's attorney Kevin Sears complained that the probation report of hours-long whippings was inaccurate because they were interrupted with periods of prayer and reflection.

Butte County District Attorney Ramsey was not impressed by these rationalizations. In his view the parents were not "trying to do the right thing," but were instead torturing a helpless child.

Taken from the *Chico Enterprise-Record*, June 11, 2011 and CBS/KOVR March 19, 2010.

Homeschoolers charged in murder of adopted child

On September 29 Larry and Carri Williams of Sedro Woolley, Washington, were charged with homicide by abuse for the death of their daughter Hana whom they adopted from Ethiopia in 2008.

The thirteen-year-old was found by her siblings naked, outside, face down in a mud puddle when the temperature was 42 degrees. Carri Williams called 911 and reported Hana had refused to come into the house and was not breathing. An autopsy found she died of hypothermia with malnutrition and a chronic stomach infection as contributing factors. She had lost 30 pounds during the past year. She also had a large lump on her head and bloody marks "consistent" with being switched.

Non-stop sadistic punishments

The Williamses forced her to live outside in the barn, bathe outside with a hose, and use a portable toilet behind the barn according to an investigator.

They said they had to protect their family from the hepatitis and parasites Hana brought with her.

Hana was given cold table scraps and also deprived of food for days at a time as punishment for rebellion. Last Christmas she had to watch the family celebrate Christmas through an outside window and was let in only when guests came.

After breaking into the house to steal food, Hana was locked inside a dark closet for hours or

days without food while the parents played tapes of the Bible and Christian music for her.

Each day she was forced to say "I'm sorry" and beaten with a plumbing tool, a tube with a round ball on the end, sometimes for not standing where she was told to stand, speaking without permission, or touching a doorknob. The older children joined in punishing Hana.

Assault of adopted deaf child

The Williamses were also charged with assault of Ammanuel, a 10-year-old deaf-mute boy they had adopted from Ethiopia. Even though he was deaf, they hit him for not listening to them.

Despite the abuse he suffered (or perhaps because of it), the boy told investigators through an interpreter that people like Hana are spanked for lying and then go into the fires of hell.

The family lived on a secluded acreage and neighbors knew little about them. The children were homeschooled. The father worked for Boeing.

The seven surviving children have been placed in protective custody.

Some punishments mimicked Pearl's advice

The parents told investigators they had been using religious methods to control their rebellious adopted children, and an informant said Mrs. Williams gave her Michael Pearl's controversial book *To Train Up a Child*. Pearl recommends hitting children, even babies, with plumbing supply line.

He also recommends punishments of cold water baths, putting children outside in cold weather, depriving them of food, and making them sleep on the floor, the probable cause affidavit states.

The Williamses' tortures mimic Pearl's eye-for-an-eye advice. When Hana cut the grass too short, the mother cut off Hana's long hair that she took such pride in. When Hana would not wear the clothes her mother picked out, she was forced to stand outside with only a towel around her.

The children told investigators that their mother often said she didn't like Hana and "didn't want to see her grumpy face but loved her because God made her and she was her daughter."

Pearl emphasizes that happy children and parents are the goal. A grumpy face and rebellion are grave infractions in his world.

Sources include the probable cause affidavit, *Skagit Valley Herald*, Sept. 29-30; *Slate.com*, Oct.

3; KOMO News, Sept. 30; and KING5 News, Sept. 29-30.

Why are Pearl's books so popular?

Michael Pearl's materials on childrearing and family relationships brought in \$1.8 million in 2009. Pearl estimates that half a million home-schoolers use them.

Our 2010 CHILD newsletter issue #2 (now at our webpage) had a careful report on Pearl's book, *No Greater Joy*.

“Without breath to complain”

To many of us the book is repugnant. It advocates “training” babies by hitting them with switches before they have even done anything wrong. It makes hitting children by Pearl's directions a sacred Christian duty. It condemns those who oppose corporal punishment as “emotional cowards.” It says that proper corporal punishment leaves a child “without breath to complain,” which is exactly what happened to Lydia and Hana (above).

Pearl: biblical beatings won't kill or alert CPS

Pearl cites Proverbs 23:13-14: “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die.” Pearl claims that the recommended plastic tubing whips will not harm children. He says they will cause maximum pain but will not leave bruises or break the skin.

We suspect Pearl thinks his methods will fool Child Protection Services. (He warns not to do corporal punishment in public even where fellow church members can see it.)

The writer of Proverbs, King Solomon, was reportedly wise, but if he really said children won't die when you beat them with rods, he was pretty stupid. And, as we explained the pathophysiology in our 2010 newsletter, it is possible to beat a child to death without breaking the skin.

The Pearls' system molds not only children, but also “well-meaning parents into the kind of people who think they can and should expect perfect obedience and perfect behavior from imperfect and defenseless little creatures,” wrote the Schatzes' neighbor.

Happy families promised

It is helpful to try to understand why this book is so popular. It claims that the parent just has to “win” once and show children who is in charge and then they will be happy and well-behaved. It emphasizes that family relationships should be the greatest joy for both children and parents. It advocates that fathers especially spend a lot of time with their children. It relentlessly promotes Pearl's own family as happy all the time.

Young families are under extreme economic stress today. They have less and less leisure time with their children. Pearl uses Christianity as a guarantee that parents will have a big happy family just like his if they follow his training methods. Parents want that kind of family and may not see the danger of Pearl's methods because they are ostensibly based on Christianity and because millions of people have bought the books.

We are, of course, not making excuses for the Schatzes or the Williamses, but just trying to understand the appeal of Pearl's books.

Sources include Lynn Harris, “Godly discipline turned deadly,” *Salon.com*, Feb. 22, 2010.

Corporal punishment and the Bible

Here are the King James Bible verses used by Christian fundamentalists to justify, encourage, or even mandate corporal punishment of children:

Proverbs 13:24 “He that spareth his rod hateth his son: but he that loveth him chasteneth him betimes.

Prov. 19:18 “Chasten thy son while there is hope, and let not thy soul spare for his crying.

Prov. 20:30 “The blueness of a wound cleanseth away evil: so do stripes the inward parts of the belly.

Prov. 22:15 “Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.

Prov. 23:13-14 “Withhold not correction from the child: for if thou beatest him with the rod, he shall not die. Thou shalt beat him with the rod, and shalt deliver his soul from hell.

Prov. 29:15 “The rod and reproof give wisdom: but a child left to himself bringeth his mother to shame.”

In June I participated in the Global Summit on Ending Corporal Punishment of Children held at Southern Methodist University in Dallas. Below are excerpts from my discussion of those verses. I am heavily indebted to Samuel Martin's *Thy Rod and Thy Staff They Comfort Me: Christians and the Spanking Controversy*.

Corporal punishment only for adolescent boys

The book of Proverbs is Solomon's address to "my son," and the son is obviously a young man on the cusp of manhood. The Hebrew language has nine different nouns referring to different stages of a child's life from infancy to marriage. The word that the King James version translates as "a child" refers to an adolescent. Proverbs has advice on avoiding adultery, marrying the right woman, being honest in business, and saving money for the future. Solomon never once in the book offers wisdom or discipline for girls; the Hebrew words always refer to boys. So, at this point, the literal sense of Proverbs is that only teenaged boys should be beaten with rods.

That point alone discredits the teachings of fundamentalist leaders, such as James Dobson and Michael Pearl, who prescribe corporal punishment for young children (even babies in Pearl's case) and admit that it does not work well for older children.

What does the rod mean?

The Hebrew word that the KJV translates as "rod" is also translated as "scepter" and most commonly as "tribe." As a scepter, it means a symbol of authority, and in this context the authority of an educator with responsibility for giving guidance in ethics and morals.

Though fundamentalist advocates of corporal punishment see the rod only as a stick or switch, the rod is not always a punitive instrument in the Bible. Micah 7:14 says, "Feed thy people with thy rod." Zechariah 11:7 speaks of "the rod of pleasantness and the rod of severity."

The chastening enjoined in Proverbs is not necessarily physical. It should give a moral or ethical lesson that touches the heart. It can be as mild as a frown.

Proverbs 19:18 is used by some fundamentalists to mean that parents should hit children and disregard the pain they are inflicting. Jack Hyles says, "The smacking should be painful and should last until the child cries tears not of pain or anger

but tears of a broken heart." This advice has led to hitting that goes on for hours because some children keep on crying in pain and terror rather than expressing abject submission.

In the "let not thy soul spare for his crying" of Prov. 19:18, the word translated as "crying" is the Hebrew word "mooth," which is used over 500 times in the Old Testament and every other time relates to "death." "Crying" is an astonishing mistranslation.

Teach children to avoid self-destruction

To some modern Bible scholars the verse is advising parents to correct and teach their children while they are young enough to learn from you and not to let them get on a path of self-destruction.

Prov. 20:30 is another verse that has led to torture of children. "The blueness of a wound cleanseth away evil" means to Hyles that parents should leave bruises when they hit children. But this verse may have nothing to do with hitting children. Nearly every verse in Proverbs is a self-contained piece of advice. The book has no narrative structure or sustained argument. Proverbs 20:30 may mean simply that painful experiences teach all of us lessons and change our hearts.

Then we have Prov. 23:13-14 seeming to proclaim that children won't die if you beat them with rods. The Hebrew words translated as "soul" and "hell" do not relate to the Christian concept of an eternal soul or an ever-burning place of damnation. These verses, like others above, are more likely urging parents to instruct, guide, and correct their children so that they won't adopt habits of self-destruction.

The book of Proverbs is not in normative Jewish law. That is, Jewish authorities do not accept it as setting forth laws Jews should obey. And in Judaism the laws laid down by rabbinical councils over the centuries are just as authoritative as the books of the Old Testament.

Nowhere in the Bible do we see a parent hitting a child. If corporal punishment were really a sacred duty as Pearl and others claim, surely somewhere in the Bible we would see a parent hitting a child and God praising him for it.

Rabbi speaks out

American Jewish leaders rarely criticize Christian theology, but that may be changing in the wake of children's deaths. Rabbi Brad Hirschfield recent-

ly called for protest against the deadly misuse of Proverbs:

Hitting kids is bad enough, but when people hide behind scripture to justify it, it is especially grotesque. It scars the children, and it scars the tradition which justifies it. Tragically, this is going on, it must be stopped, and it is precisely those of us for whom the Bible is a sacred and life-centering text that must take the lead in stopping it.

Sources include Samuel Martin, *Thy Rod and Thy Staff They Comfort Me: Christians and the Spanking Controversy* (San Francisco: Sorensic, 2006); Brad Hirschfield, "Beating children in the name of God," *Washington Post*, Aug. 18, 2011; and Benjamin Shmueli, "Corporal punishment of children in Jewish law," 18 *Jewish Law Annual* (2010):137-212. Many presentations at the Global Summit on Ending Corporal Punishment of Children may be viewed by clicking on "Other Documents" at the conference webpage, smu.edu/psychology/html/globalSummit.html.

Evangelical adoption crusade

The Schatzes and Williamses already had six biological children each. Why would they go to Africa and adopt more children?

A possible answer is in Kathryn Joyce's superb *Nation* article "The Adoption Commandment." She describes a huge push by fundamentalist churches large and small for believers to adopt.

Adoption is a way for abortion foes to show that they are truly "pro-life" or "whole life." It also fulfills the Great Commission, Jesus' command to spread the gospel to the far corners of the earth. Evangelical rhetoric casts adoption as emergency rescue and spiritual battle. Books on "orphan theology" teach that adoption mirrors Christian salvation. The Christian Alliance for Orphans, a coalition of 80 groups, has a membership agreement that envisions "every orphan experiencing God's unfailing love and knowing Jesus as Savior."

Exploitation and fraud in adoption industry

Undoubtedly, many parents adopt foreign children with the best intentions and raise them successfully. There have, however, also been scandals.

Children have been taken from poor Third World countries who were not orphans or were being cared for by extended family. In Haiti many children live in orphanages because their parents cannot afford to feed them, but the parents still visit them regularly and stay involved in the children's lives. Since the earthquake, the adoption industry has been a huge money-maker in Haiti. The orphanages get large fees for providing children to adopt and some pressure parents to surrender their children.

The combination of unregulated international adoptions and homeschooling by isolated religious zealots was deadly for Lydia Schatz and Hana Williams (see above).

Two months before Hana died the Ethiopian government announced it was reducing the number of international adoption applications processed per day by 90% because of operators who tricked Ethiopian parents into surrendering their children for adoption and pocketed large fees.

Kathryn Joyce's article appears in the May 9 issue of *The Nation*.

Eight Wisconsin parents charged for biblical punishment and shunning

In March, eight parents in the Aletheia Bible Church of Black Earth, Wisconsin, were charged for hitting babies with wooden implements. The defendants openly admitted their practices and claimed the Bible mandated them.

Babies "worthy of the rod"

The church pastor, Philip Caminiti, a father of nine, was charged with abuse and conspiracy to commit abuse. Caminiti told investigators that babies as young as six weeks old were "worthy of the rod" if they are crying "selfishly." He claimed that parents can tell what type of cry the infant is exhibiting and if the infant is exhibiting fussiness for no reason, then they should be punished. He admitted to instructing parents to hit their children on the bare butt with the rod because "there is a lot of flesh there."

The Bible is never wrong, and it says to use a rod, Caminiti said.

"Pain is a good way to teach children. If you spank early and it is done right, then kids will be happy and obedient," he said.

A detective discussed with him the legal definition of child abuse and reasonable discipline. Caminiti replied that he would continue to advise parents to use rods.

“Meaty” children hit with inch-thick dowel rods

Former church members say that hitting begins with wooden spoons but graduates to dowel rods when children are “meatier.” The dowel rods obtained by investigators are at least 12 inches long and the diameter of a quarter.

Grandparents, in-laws, and former church members described seeing red marks and bruising on church children, seeing children taken from church services to another room for corporal punishment, and then hearing children crying. Babies and children were hit for being “grumpy” or “fussy,” they reported.

Caminiti’s brother John pled guilty to charges of child abuse and causing mental harm to a child in June and was later sentenced to a year in prison and seven years of extended supervision.

“Feelings” are evil

The charge of mental harm related to his “shunning” of his 14-year-old son. John Caminiti confined the boy to his bedroom for four weeks because the boy had “feelings.”

By not being in control of his emotions, Caminiti told authorities, the boy was being selfish, and selfishness is a sin.

The boy described his feelings to authorities as “pressure and fear,” and said his father insisted he should not have feelings.

Caminiti also shunned his wife Carolyn for “lack of blamelessness” when she disagreed with him and was not successful with homeschooling.

John Caminiti told investigators he does not allow his family to communicate with people outside his religious beliefs and has punished his wife and son by confining them to their rooms until they corrected their disobedience, according to the *Wisconsin State Journal*.

At sentencing he apologized to his children, promised not to hit them again, and thanked Dane County Human Services for teaching him how to be a better father.

His lawyer argued that the children would be devastated if Caminiti were sent to prison. But Dr. Anna Salter, a clinical psychologist and child abuse expert, testified that she believes Caminiti would

continue controlling them and hindering their emotional development if not separated from them.

Judge Sarah O’Brien said he does not comprehend the “depth of his abuse” of his children. The county services are not enough to convince her that Caminiti will change to a good parent if he stays with his family. Those services are like “putting a band-aid on a cancer” and are not sufficient to “undo the harm” he has done to his children, she said.

Reportedly, under his brother’s direction, the church now shuns John Caminiti and his family.

Corporal punishment a First Amendment right?

The other defendants show no inclination to plead guilty. They have filed a brief claiming the charges violate their First Amendment rights to freedom of religion.

The church was formed in 2006 with a gift of over \$500,000 from Lori and Bob Wick. Lori is a Christian fiction author with five million copies of her books in print.

All the defendants are related either to Philip Caminiti or the Wicks.

Sources include *Wisconsin State Journal*, March 23, June 1, and August 4; AOL News, March 26; and the indictments.

Florida’s gag order on doctors struck down; CHILD joined as amicus

On September 14, U.S. District Court Judge Marcia Cooke granted an injunction to strike down Florida’s law prohibiting physicians from asking families about gun ownership.

The Florida Chapters of the American Academy of Pediatrics, American College of Physicians, and American Academy of Family Physicians petitioned for the injunction.

CHILD joined the American Civil Liberties Union of Florida and other Florida organizations as amici in support of the plaintiffs. We acknowledge that the issues here do not bear upon child abuse and neglect related to religion or cultural traditions, but we felt that, given CHILD’s work for equal protection in public policy, CHILD should oppose a state law that requires children to be given standard medical care.

This year Florida enacted the nation’s first law prohibiting physicians from discussing gun owner-

ship and gun safety with their patients, entering information about guns in medical records, “unnecessarily harassing” patients about their guns during medical exams, and discriminating against patients solely on the basis of their gun ownership.

The physician-plaintiffs argued that firearms injuries are a public health issue physicians must address because unintentional injuries are the leading cause of death and injury for U.S. children older than one year. In 2007 more than 3,000 minor children in the U.S. were killed by guns and more than 17,000 children wounded.

Chilling effect on medical practice

The physicians argued that the law violated their First Amendment free speech rights and was unconstitutionally vague and overbroad.

The law provided that violating the law was grounds for disciplinary action by the Board of Medicine. That could include even revoking a physician’s license to practice.

The plaintiffs provided evidence that the law had already had a chilling effect on medical practice with several physicians stating that they no longer discussed anything about guns with their patients because of their fear of disciplinary action. There were also a few touching counter-examples of doctors who continued to ask about guns despite the “devastating” threat to their practice. One had had a murder-suicide in a family who were her patients. Another visited home-bound veterans and felt she had prevented suicide by “robust” questioning.

The law did allow doctors to ask questions if they “in good faith” believed the information was relevant to health or safety but did not explain when it would be relevant.

Children have constitutional right to information

The amicus curiae brief submitted by the ACLU of Florida, CHILD, *et al.* argued that the law violated physicians’ constitutional right of free speech, but also had important points about child safety. The amici wrote:

If there is a right to ask the question or to engage in what the State considers for some to be “unnecessary harassment,” there is a reciprocal right of the patient to hear the question that would have been asked or the supposed harassment that would have been attempted. This is particularly critical for children, who face a

heightened risk of harm from improperly secured firearms and who would not even know what to ask about gun safety unless guided by a physician. . . . [The law’s] curtailment of gun-related speech has deprived patients, including families, of the right to hear the physicians’ queries and advice concerning firearm and ammunition ownership. *Citations omitted.*

Florida argued that the law merely regulated “professional speech” and the state has the right to regulate what licensed professionals can or must say. It claimed the law was needed to protect patients’ privacy rights and Second Amendment rights to keep and bear arms.

Judge Cooke ruled that physicians’ questions were not infringing on the patients’ right to keep firearms and that information about gun possession can be required without infringing on constitutional rights of privacy.

Cooke ruled that the law was restricting speech on the basis of content. She drew a distinction between laws requiring physicians to provide information to patients about the risks of abortion and childbirth and the Florida law that prohibited giving truthful, non-misleading information to patients.

The case is *Wollschlaeger v. Farmer*. The ACLU’s eloquent amicus curiae brief and the judge’s ruling are on CHILD’s webpage at www.childrenshealthcare.org in the Policy and Legal section.

Alabama teen dies without medical care; mom and son sought faith healing

In December, 2008, Kay Burdette of Opelika, Alabama, was charged with manslaughter for withholding medical care from her son Jesse. After the forensics lab lost a tissue sample in the case, she was allowed in June, 2011, to plead to a reduced charge of criminally negligent homicide and given a six-month suspended sentence.

Mom’s conscience clear

Jesse, age 17, had flu-like symptoms for weeks. Pale and coughing, Jesse died in his mother’s bed of some form of pneumonia.



*Jesse's tombstone at Auburn Memorial Cemetery
Photo credit: Harrison Smith*

Mrs. Burdette told investigators she and her son trusted in God for physical healing and were affiliated with Sandhill Bible Church. She admitted to a Lee County judge that she had “unknowingly” violated state law, but added, “My conscience is clear before God because I truly believe that He wants His obedient children to trust in Him.”

Her attorney said his client offered to take her son to a doctor, but Jesse “believed as she believed.” Many people came to check on Jesse and he had a truck and cell phone; he could have gotten medical help if he wanted it, the attorney claimed.

Jesse's father David said he had attended the Sandhill Bible Church with his wife years earlier. David left after a year because the pastor was too controlling and the members too self-righteous, he said. The Burdettes divorced in 2000.

The church's webpage describes itself as apolitical and pacifist, but also as charismatic and believing in “the supernatural gifts of the Holy Spirit,” which include faith healing.

All minors should have necessary medical care

CHILD believes that minors should be provided with medical care up to the age of 18, regardless of their faith, when medical care is necessary to prevent substantial harm and has a good probability of effectiveness.

It is too heavy a burden to place on a sick, frightened teenager to expect him to reject the religious beliefs in the culture around him and ask for medical care. Those people who came to “check on Jesse” may have been fellow church members who encouraged him to continue relying exclusively on faith. Maybe he was too sick to walk out to his truck and drive to a doctor. Maybe he was too sick

to keep his cell phone charged and look up a doctor in the phone book.

Sources include the AP, June 23, 2011.

Christian Science church pushes for state prayer-fee mandates

After much hard work in 2009, CHILD, the American Academy of Pediatrics, Freedom from Religion Foundation, and other groups got Congress to remove a mandate in two federal health care reform bills that insurance companies reimburse for Christian Science treatment (which consists solely of prayer).

The bill ultimately enacted allows states to mandate coverage for more health care services than federal law requires. So the Christian Science church is going state by state asking for “spiritual care” to be included in the essential benefits packages they are developing. The church is also petitioning the U.S. Dept. of Health and Human Services to include spiritual care in the essential benefits they will set forth in regulations.

Cost-benefit analysis of prayer ordered

The Utah legislature passed a law requiring its Health System Reform Task Force to evaluate the “costs and benefits” of covering “spiritual care.” At a task force hearing in September the church presented its argument that requiring coverage for spiritual care will not raise health costs and will “contribute to the good health” of “a diverse population.

CHILD has asked key Utah legislators to put only evidence-based health care in the essential benefits package and to weigh preventable deaths from medical neglect in their cost-benefit analysis.

CHILD strenuously opposes any government mandating reimbursement for prayers or religious rituals. We encourage our members and supporters to write to the legislative chairs of the task force and ask that spiritual care not be put in the essential benefits package. The chairs are Sen. Wayne Niederhauser (wniederhauser@utahsenate.org) and Rep. James Dunnigan (jdunnigan@utah.gov). Writing to the U.S. Dept. of Health and Human Services Secretary Kathleen Sebelius at 200 Independence Avenue, S.W., Washington, D.C. 20201, would also be helpful.