



Religious Exemption Language Examples

The below examples are real examples used by other in approved exemption forms. They are NOT to be copied word for word but rather as a guide to help you formulate your strongly held belief that would stop you from receiving the vaccine. We are in no way directing or encouraging you to lie or mislead anyone on your belief system. The below should not be copied word for word.

EXAMPLE 1:

“I have always maintained a deeply felt commitment to human life and opposes abortion as the taking of that life. I was raised in the Catholic faith, cherishes my connection with my religion and fully appreciates that Catholicism is firmly opposed to abortion. All three vaccines use fetal cell lines (HEK 293 and PER.C6 descended from tissue taken from elective abortions). As such, taking any of the vaccines would violate my religious beliefs and any attempt to force me to do so as a requirement for continuing my employment would, as noted below, violate my statutory protections against religious discrimination.”

EXAMPLE 2:

“I am seeking a religious exemption from the COVID-19 vaccine based on religious grounds. It is my personal and strongly held religious belief that the COVID-19 vaccination contravenes my religious conviction as a Jew.

I have been raised to follow the tenets of my Jewish faith, which I have studied over the years and in the process of doing so have developed a knowledge of the obligations which my religion imposes. I have always felt a deep connection with God and Divine law, given by God thousands of years ago. That law does not change to meet the times, to satisfy social morals as to what is acceptable or even to take advantage of medical and scientific progress. It is an act of faith to adhere to Divine law in the face of the challenges to our survival as Jews and the conviction has allowed us to remain steadfast in our Torah beliefs over centuries of massive social change and upheaval.

I have learned about the sanctity of life and our Divine human bodies. I strongly oppose abortion, which is akin to murder [Genesis 9:6] and any injection of cell lines descended from tissue taken from aborted fetuses would defile my body. Were I to allow such an injection into my body, I would be complicit in an act of murder. This is my interpretation of Torah law regarding abortion. Our human bodies are vessel of the Divine spark of life and we must live our lives consistent with that transcendent reality.

The Torah prohibits us from accepting foreign material into our bodies and more particularly [Deuteronomy 14:1] prohibits needle wounds except for direct curative benefit. One must maintain his body and blood uncontaminated under Jewish law. I consider these COVID-19 injections to represent a defilement of my body, blood and soul and a rejection of the trust we must have as Jews in the natural powers bestowed upon the human body by our creator.”

EXAMPLE 3:

As a Christian, I believe that life begins at conception and ends at natural death.

The Scriptures reveal that God knows us even before we are conceived. See Jeremiah 1:4 – 5 (“The word of the Lord came to me, saying, ‘Before I formed you in the womb I knew you, before you were born I set you apart; I appointed you as a prophet to the nations.’”). And God’s creative powers are effectively at work while we are yet in the womb. See Psalm 139:13 – 16 (“For you created my inmost being; you knit me together in my mother’s womb. I praise you because I am fearfully and wonderfully made; your works are wonderful, I know that full well. My frame was not hidden from you when I was made in the secret place, when I was woven together in the depths of the earth. Your eyes saw my unformed body; all the days ordained for me were written in your book before one of them came to be.”).

The Christian Church has condemned abortion – the killing of human infants while in the womb – from earliest times. The *Didache*, a conduct code of the early Christian community, dated by some as being as early as 70 AD, is in accord with Scripture, stating: “Do not abort a foetus or kill a child that is born.” Loeb Edition of the *Apostolic Fathers* (also translated as, “Thou shalt not murder a child by abortion nor kill that which is begotten.”). *A Plea for Christians*, written around AD 177 by Athenagoras, stated, “We say that those women who use drugs to bring on abortion commit murder, and will have to give an account to God for the abortion.” Tertullian, in his *Apologeticum*, written in 197 AD, wrote: “Murder being once for all forbidden, we [Christians] may not destroy even the fetus in the womb, . . .”