

Re: **RELIGIOUS EXEMPTION FROM
MANDATORY COVID-19 VACCINATION**

Dear _____:

The purpose of this submission is to request a religious exemption from the recently imposed mandate to obtain a COVID-19 vaccination as a condition of my employment with _____. The reasons for my sincerely held beliefs as the basis of my exemption request follows.

As you should know, the United States Equal Employment Opportunity Commission (“EEOC”) issued revised guidance with respect to attempts by employers to mandate COVID-19 vaccination as a condition of employment. EEOC’s guidelines are binding. The most recent EEOC guidance, to which you are bound, states as follows:

K.1 Title VII and the ADA require an employer to provide reasonable accommodations for employees who, because of a disability or a sincerely held religious belief, practice, or observance, do not get vaccinated for COVID-19, unless providing an accommodation would pose an undue hardship on the operation of the employer’s business. The analysis for undue hardship depends on whether the accommodation is for a disability (including pregnancy-related conditions that constitute a disability) (see K.6) or for religion (see K.12).

As with any employment policy, employers that have a vaccine requirement may need to respond to allegations that the requirement has a disparate impact on—or **disproportionately excludes—employees based on their** race, color, **religion**, sex, or national origin under Title VII (or age under the Age Discrimination in Employment Act (40+)). Employers should keep in mind that because some individuals or demographic groups may face greater barriers to receiving a COVID-19 vaccination than others, some employees may be more likely to be negatively impacted by a vaccination requirement.

It would also be **unlawful to apply a vaccination requirement to employees in a way that treats employees differently based on** disability, race, color, **religion**, sex (including pregnancy, sexual orientation and gender identity), national origin, age, or genetic information, unless there is a legitimate non-discriminatory reason.

K.2. What are some examples of reasonable accommodations or modifications that employers may have to provide to employees who do not get vaccinated due to disability; religious beliefs, practices, or observance; or pregnancy? (5/28/21)

An employee who does not get vaccinated due to a disability (covered by the ADA) or a sincerely held religious belief, practice, or observance (covered by Title VII) may be entitled to a reasonable accommodation that does not pose an undue hardship on the operation of the employer's business. For example, as a reasonable accommodation, an **unvaccinated employee entering the workplace might wear a face mask, work at a social distance from coworkers or non-employees,** work a modified shift, get periodic tests for COVID-19, be given the opportunity to telework, or finally, accept a reassignment.

EEOC Guidance *What You Should Know About COVID-19 and the ADA, the Rehabilitation Act and Other EEO Laws* (Updated June 28, 2021, Technical Assistance Questions and Answers) (emphasis added).

In its March 2021 statement and guidance to the Catholic Church, the U.S. Council of Bishops recommended avoiding the Johnson & Johnson vaccine if possible because it raises questions about the moral permissibility of using vaccines developed, tested, and/or produced with the help of abortion-derived cell lines. Further, the Archdiocese of New Orleans calls the Johnson & Johnson vaccine “morally compromised” due to its abortion ties.

It is well-documented fact that the Johnson & Johnson vaccine utilized abortion-derived cell lines (cell line PER.C6) in both its development and manufacturing of the COVID-19 vaccine. PER.C6 originated from human embryonic retinal cells that were isolated from an 18-week-old, aborted fetus in 1985. According to an FDA transcript of the *Vaccines and Related Biological Products Advisory Committee Meeting* on May 16, 2001, Dr. Alex J. Van Der Eb discussed the origins and characteristics of cell line PER.C6, in part, as follows:

“So I isolated retina from a fetus, from a healthy fetus as far as could be seen, of 18 weeks old. There was nothing special with a family history or the pregnancy was completely normal up to the 18 weeks, and it turned out to be a socially indicated abortus – abortus provocatus, and that was simply because the woman wanted to get rid of the fetus.”

* * * * *

“The father was not known not to the hospital anymore, what was written down was unknown father, and that was, in fact, the reason why the abortion was requested.”

See, FDA transcript (June 6, 2001), pp. 91, 99. Comments by Dr. Van Der Eb, Crucel, Nevada.

Moderna and Pfizer, while not using fetal cell lines during the actual development or production phases of their COVID-19 vaccines, did use the fetal cell line HEK-293 in the confirmation phase to ensure the vaccines' efficacy. These Human Embryonic Kidney ("HEK") cell cultures originated from the 293rd experiment ("293") of a female aborted fetus in 1973. In discussing the development and origin of the HEK-293 cell line in the 2001 FDA transcript, Dr. Van Der Eb stated:

"The 293 cell was made by Frank Graham in 1973 from human embryonic kidney cells that were made from fetal tissue one year ago by myself one year before that, so that was in 19 – probably in 1972..."

* * * * *

"The reasons for the abortion were unknown to me. I probably knew it at that time, but it got lost, all this information."

Id. at pp. 77, 81.

Title VII of the 1964 Civil Rights Act gives workers the **right to seek an exception to a vaccination mandate based on their religious beliefs**. The Equal Employment Opportunity Commission, which enforces Title VII, defines religion beyond membership in a church or belief in God, to encompass religious beliefs to include:

"...theistic beliefs as well as non-theistic '**moral or ethical beliefs as to what is right and wrong** which are **sincerely held** with the strength of traditional religious views.'"

Title VII, Section 12 (emphasis added).

The U.S. Supreme Court in Thomas v. Review Bd., Ind. Empl. Sec. Div., 450 U.S. 707 (1981) said that "Courts should not undertake to dissect religious beliefs..." in its decision granting unemployment benefits to a Jehovah's Witness who quit his job due to his church's tenets. Although the high court's ruling dealt with the First Amendment rather than Title VII, it signaled that the judiciary generally should defer to faith claims.

In summary, whether during the developmental, manufacturing or testing phases, it is evident that all three COVID-19 vaccines utilized cloned fetal cell lines originating from documented abortions. I hold very firm and sincere religious, moral and ethical beliefs that are adamantly opposed to the origin of the PER.C6 and HEK-293 cell lines. I do not support abortions, nor do I wish to inject myself with any substance tied to medical research using human embryos obtained through abortion. My personal and religious beliefs in no way interfere with how I conduct myself on the job.

In addition to my opposition of vaccines based on the origins of the derived fetal cell lines as outlined above, the Bible, which is the basis of my religious beliefs, teaches that while I am instructed to show respect for and obey the rules and laws of governing authorities of this land,

when the laws of the land contradict the law of God, His people must “obey God rather than men” (Acts 5:29). Therefore, should any policy, edict or legislation of man decree something contrary to Biblical teaching, I am compelled to obey God above all else.

The Bible teaches that we are not to harm or wrong our neighbor. (Romans 13:10 “Love does no harm to a neighbor. Therefore, love is the fulfillment of the law.” James 2:8 “If you really keep the royal law found in Scripture, ‘Love your neighbor as yourself,’ you are doing right.”) My decision to be exempt from the COVID-19 vaccine in no way wrongs or threatens my neighbor. Based on numerous studies and even government data demonstrating the vaccines do not prevent contraction or the transmission of the coronavirus (thereby raising obvious questions about effectiveness), my religious convictions to not vaccinate will not place my neighbor in danger from someone who is not vaccinated.

The Bible specifically states:

Do you not know that your bodies are temples of the Holy Spirit, who is in you, whom you have received from God? You are not your own; you were bought at a price. Therefore, honor God with your bodies.

* * * * *

So whether you eat or drink or whatever you do, do it all for the glory of God.

See, 1 Corinthians 6:19-20; 1 Corinthians 10:31. To inject known neurotoxins, hazardous substances, attenuated viruses, animal cells, foreign DNA or mRNA, carcinogens, and chemical wastes into my body, which have known health risks, would be a violation of the command to treat my body as a temple for the Holy Spirit of the LORD God.

Leviticus 17:11 states, “For the life of the flesh is in the blood...” Additional Biblical references found in Genesis 9:4, Leviticus 17:14, Deuteronomy 12:23, Acts 15:19-20, and Acts 15:28-29 further demonstrate how blood represents the life force of humans and that human blood is to be kept pure under all circumstances and free from contaminants such as foreign human and animal cells and debris.

I do not take my decision to abstain from the COVID-19 vaccine lightly. Through prayer and study of Biblical teachings which guide my life, I sincerely believe that this vaccination would violate the sacred space (my body) that I hold to be the “temple of the Holy Spirit” with which I endeavor to glorify God.

Thank you in advance for granting my religious exemption request to the mandatory COVID-19 vaccination and the adopting of reasonable accommodations (such as wearing a mask) as set forth by EEOC. These reasonable accommodations will not cause any undue hardship. With all due respect, you are prohibited from terminating my employment based on my religious refusal to receive a COVID-19 vaccination.

Sincerely,
