



Congregation Chabad of Westborough

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ב"ה

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To whom it may concern:

Peace and blessings.

This letter concerns _____ and her objection to PCR testing, based on her sincerely held religious beliefs.

_____ is a member of my congregation. She is a person of deep religious conviction and great integrity.

Please be advised that I discussed the matter with her. She cites authentic scriptural sources that underlie valid objections to polymerase chain reaction (PCR) testing under Torah law with which I am in complete agreement. In fact, our congregation categorically opposes PCR testing as a matter of religious tenet, for these very reasons:

1. We trust in God for prevention, protection and health, and not in man-made testing.¹
2. Religious Torah law prohibits inserting any swab or object into the nasal cavity or inside any bodily orifice.²
3. Sharing any information of one's personal genetic code is prohibited as religiously inappropriate exposure and breach of privacy.³ A reflection of the Divine, one's personal genetic code is sacred and must be kept confidential, similar to how the Tablets of the Covenant were hidden from view.
4. Scripture does not permit subjecting oneself to demeaning discomfort⁴ for the sake of alleged public benefit, since "public health" is not a value in Torah law.
5. Religious Torah does not permit any invasive or intrusive procedure unless a patient presents actual symptoms of illness.⁵
6. Religious Torah law does not permit us to engage in any testing that might cause people to regard a symptomless person as a source of contagion to others⁶ and thereby

¹ Psalms 21:7, 37:3, 115:9, 118:8, 146:3, Jeremiah 17:5, and many more scriptural references.

² Beis Lechem Yehuda, siman 236

³ A violation of *kavod habriyos*, i.e. human dignity, a religious paradigm that features prominently in Judaic law.

⁴ This is also a violation of *kavod habriyos*. See Deut. 25:3.

⁵ Exodus 21:19, Bava Kama 85a: "וְרִפָּא יִרְפָּא" 'he shall heal him' – authority has been granted to doctors to heal," refers specifically to healing a diagnosed patient with actual symptoms.

⁶ Teshuvat Haramo (Responsa of Rabbi Moses Isserlis), Siman 20.

ban said individual from the public, unless there is empirical evidence that incontrovertibly demonstrates actual contagion.⁷ The polymerase chain reaction test does not prove contagion, since there has never been any conclusive evidence that asymptomatic transmission is a significant factor in this disease. In fact, the test doesn't necessarily prove infection either, given the well-documented possibility of false positive test results.

7. Our sincere religious beliefs oblige us to oppose any compulsory testing policy that usurps body sovereignty, a sacrosanct Biblical paradigm⁸ enshrined in modern law in the Nuremberg Code and right to informed consent.
8. We oppose any man-made ideology, testing policy, or dogma that's societally enforced and may not be questioned, since our religion regards such reverential compliance to man-made ideas or policies as idolatrous.⁹
9. Our religious beliefs prohibit us from complying with any human-decreed measure or testing procedure that's being used to sanction discriminatory or apartheid policies against a minority – in this case, an untested minority. Complicity with discrimination and apartheid – even for the alleged benefit of public health or security – is strictly forbidden in our religion and is irreconcilable with scriptural values.¹⁰

Consequently, _____ is unable to submit to PCR testing in adherence to her deeply-held religious values.

I fully endorse the religious veracity of her sincerely held religious beliefs on this topic. Her religious exemption should be honored in deference to our cherished First Amendment.

If you have any questions, I can be contacted at rabbi@chabadwestboro.org.

Sincerely,



Rabbi Michael B. Green
Director and spiritual leader of Congregation Chabad
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⁷ For example, see Leviticus 13:3-4.

⁸ Leviticus 25:55.

⁹ Such practices are called *darkei emori*, “ways of the Amorites.” Leviticus 18:3, Sifra *ibid.* Shabbat 67a.; Masoret Moshe, page 313; Responsa of the Rashba, 1:413 and Beit Yosef on Yoreh Deah 179:20.

¹⁰ Yevamot 14a based on Deuteronomy 14:1.

