

that “any . . . student who chooses YU” does so because they “love Torah learning and came to YU to further [their] religious growth.” Doc. 25 ¶ 9.

Moreover, Plaintiffs unapologetically seek to change Yeshiva’s Torah-based understanding of LGBTQ issues. This is why Plaintiff Weinreich published an article asking students to “stop either pretending or being under the delusion that any of the dominant issues are halachic.” Doc. 22 ¶ 16 (citing <https://perma.cc/JWC9-9VDC>). This is why Plaintiffs want Pride Alliance to be allowed to host “shabbaton” events on Yeshiva’s premises. *See, e.g.*, Doc. 23 ¶ 21; Doc. 24 ¶ 32. And it is why Plaintiffs ask this Court to force Yeshiva to approve the Pride Alliance: Doing so will force Yeshiva to “make a *statement*,” which “could really change things” at Yeshiva, including the minds of “people who are against the movement in the student body.” [Plaintiff Meisels YouTube Statement at 26:22](#) (emphasis added). Plaintiffs disagree with Yeshiva’s view that “the proposed club . . . was somehow religiously prohibited.” Doc. 22 ¶ 30. And they think Yeshiva’s “forthright[.]” “reason why they will reject a club”—*i.e.*, that “it clouds the nuance of the Torah”—is simply wrong. [Plaintiff Meisels YouTube Statement at 18:10](#). None of this makes any sense if Yeshiva is non-religious.

Despite this overwhelming and undisputed evidence, Plaintiffs claim that two stray documents—from 1967 and 1995—negate Yeshiva’s deeply religious character. Neither does.

1967 amendment to certificate of incorporation. Plaintiffs claim that Yeshiva’s 1967 amended certificate of incorporation shows that Yeshiva is not religious. Complaint at ¶¶ 20,22. Rather, the certificate shows that, in 1967, Yeshiva modified its corporate status from “membership corporation under the laws of the State of New York” to “educational corporation under the Education Law of the State of New York.” Doc. 14. And in 1970, RIETS was separately incorporated under the Education Law as well. Doc. 16. This did not make Yeshiva non-religious.

First, corporate status does not determine religious character. *Supra* 9-10 (citing *Watt* and *Kittinger*). Concluding otherwise would violate the First Amendment. *Supra* 10 (citing *Watson*, *Amos*, and *Our Lady*). In any event, Plaintiffs’ view leads to obviously wrong results. On Plaintiffs’ reasoning, not even Yeshiva’s affiliated *rabbinical seminary* would be religious, because, like