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**In the Supreme Court of the United States**

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YESHIVA UNIVERSITY, VICE PROVOST CHAIM NISSEL, AND PRESIDENT ARI BERMAN,

*Applicants,*

v.

YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL WEINREICH, AMITAI MILLER,  
AND ANONYMOUS,

*Respondents.*

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To the Honorable Sonia Sotomayor, Associate Justice of the Supreme Court  
of the United States and Circuit Justice for the Second Circuit

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**APPENDIX OF EXHIBITS**

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# Exhibit 1



*State of New York  
Court of Appeals*

*Lisa Le Cours  
Chief Clerk and  
Legal Counsel to the Court*

*Clerk's Office  
20 Eagle Street  
Albany, New York 12207-1095*

August 25, 2022

*via email only*

Kaufman Borgeest & Ryan LLP  
Attn: David Bloom, Esq.  
200 Summit Lake Drive  
Valhalla, NY 10595-1338

Re: YU Pride Alliance v Yeshiva University

Dear Mr. Bloom:

Your proposed order to show cause was reviewed by Judge Madeline Singas, who declined to sign the order. As a result of the determination by Judge Singas, no motion is pending at the Court of Appeals in the above title.

Very truly yours,

A handwritten signature in black ink, appearing to read "Lisa LeCours", with a long horizontal flourish extending to the right.

Lisa LeCours

RMM

cc: Hon. Madeline Singas  
Katherine Rosenfeld, Esq.

# Exhibit 2

NEW YORK STATE COURT OF APPEALS

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs-Respondents,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants-Appellants.

Docket No.: 2022-02726

New York County

Index No.: 154010/2021

**ORDER TO SHOW CAUSE**

Upon reading and filing the annexed Affirmation of David Bloom, Esq., dated the 24th day of August, 2022, and upon all the pleadings and proceedings heretofore had and held herein:

LET Plaintiffs-Respondents YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL WEINREICH, AMITAI MILLER, and ANONYMOUS, or their attorneys, show cause before this Court, at a Term thereof, to be held at the Appellate Division, First Department, located at 27 Madison Avenue, New York, NY, 10010, on the \_\_\_ day of August at 10:00 AM, or as soon thereafter as counsel can be heard, why an order should not be made:

- i) Pursuant to CPLR 5602(b)(1), Rule 500.25 of the Court of Appeals Rules of Practice, and this Court's inherent powers, granting Appellants leave to appeal to this Court the Decision and Order of the Supreme Court Appellate Division, First Department dated August 23, 2022, ("Order"), which denied Appellants' motion to stay the permanent injunction entered against them by the Supreme Court for the County of New York in the above-captioned matter, thereby compelling them to violate their sincerely held religious beliefs by immediately recognizing Plaintiff YU PRIDE ALLIANCE; and
- ii) Granting an interim stay pending the hearing and determination of the appeal of said Order, and during the pendency of the within application for leave to appeal; and
- iii) For such other and further relief as to this Court may seem just and proper, in its discretion, under all of the circumstances.

SUFFICIENT CAUSE APPEARING THEREFORE, it is

ORDERED, that pending the hearing and determination of this motion, the appealed from Order dated June 14, 2022 and entered on June 24, 2022, including the enforcement of the lower court's injunction against Yeshiva University and President Ari Berman, is hereby stayed; and it is further

ORDERED that service by electronic mail of a copy of this Order to Show Cause, together with the papers upon which it is based, upon:

EMERY CELLI BRINCKERHOFF ABADY WARD & MAAZEL LLP  
Attorneys for Plaintiffs  
600 Fifth Avenue, 10th Floor  
New York, NY 10020  
krosenfeld@ecbawm.com

On or before the \_\_\_\_ day of August, 2022, be deemed good and sufficient service.

Dated: \_\_\_\_\_, 2022

ENTERED :

\_\_\_\_\_  
Judge of the New York State Court of Appeals

NEW YORK STATE COURT OF APPEALS

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs-Respondents,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants-Appellants.

Docket No.: 2022-02726

New York County

Index No.: 154010/2021

**AFFIRMATION  
IN SUPPORT**

I, DAVID BLOOM, an attorney admitted to practice law for this matter in the State of New York, hereby affirm the following to be true under the penalties of perjury:

1. I am an attorney with the law firm Kaufman Borgeest & Ryan LLP, counsel for defendants YESHIVA UNIVERSITY and PRESIDENT ARI BERMAN (collectively “Yeshiva”), and I am fully familiar with the facts and circumstances of this matter.

2. This affirmation is submitted in support of the motion by Yeshiva, for an order to show cause why an order should not be made and entered as follows:

- i) Pursuant to CPLR 5602(b)(1), Rule 500.25 of the Court of Appeals Rules of Practice, and this Court’s inherent powers, granting Appellants leave to appeal to this Court the Decision and Order of the Supreme Court Appellate Division, First Department dated August 23, 2022, (“Order”), which denied Appellants’ motion to stay the permanent injunction entered against them by the Supreme Court for the County of New York in the above-captioned matter, thereby compelling them to violate their sincerely held religious beliefs by immediately recognizing Plaintiff YU PRIDE ALLIANCE; and
- ii) Granting an interim stay pending the hearing and determination of the appeal of said Order, and during the pendency of the within application for leave to appeal; and
- iii) For such other and further relief as to this Court may seem just and proper, in its discretion, under all of the circumstances.

3. No prior application has been made in this Court for the relief requested herein.

4. A copy of the Decision and Order of the Appellate Division, First Department dated August 23, 2022, denying Appellant’s motion to stay the permanent injunction entered against them by the Supreme Court, County of New York (Lynn R. Kotler, J.), is found at Dkt. 20 of the Appellate Division docket.<sup>1</sup>

5. A copy of the Decision and Order of the Supreme Court dated June 14, 2022 and entered on June 24, 2022, denying Yeshiva’s motion for summary judgment and granting Plaintiffs’ cross-motion for summary judgment, is found at Dkt. 1, at 11.

6. A copy of Yeshiva’s Notice of Appeal from said Order is found at Dkt. 1, at 1.

7. The denial of a stay in this case warrants review by the Court of Appeals because Yeshiva will otherwise be forced to violate its religious beliefs, even though it is an admittedly religious organization entitled to First Amendment protection of its religious exercise. Yeshiva is being denied explicit statutory protections under the New York City Human Rights Law (“NYCHRL”) on an atextual interpretation of the law on an issue of first impression. To date, no court has considered Yeshiva’s religious autonomy defense. And Yeshiva’s other constitutional defenses were rejected under precedent that is already under reconsideration by this Court in *Roman Catholic Diocese of Albany v Vullo*, (No. 2022-00089; *see also id.* Mot No. 2022-523). Given the unsettled questions of law and the priority of First Amendment rights in our legal system, review by the Court of Appeals is highly warranted before Yeshiva is forced to violate its sincerely held religious convictions.

8. The lawsuit arose from Yeshiva’s religious decision not to give official recognition to a student club called YU Pride Alliance.

9. Plaintiffs contend that this decision violated the public accommodation provisions of the New York City Human Rights Law (“NYCHRL”).

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<sup>1</sup> All “Doc.” cites are to the Supreme Court docket and “Dkt.” cites are to the Appellate Division’s docket.

10. But Yeshiva is expressly excluded from the law’s definition of a public accommodation because it is a “religious corporation incorporated under the education law.” (N.Y.C. Admin. Code § 8-102.)

11. It is undisputed that Yeshiva is a “corporation incorporated under the education law.” Dkt. 1, at 15.

12. It is also undisputed that Yeshiva is “religious” within the ordinary meaning of that term. (Dkt. 1 at 13 (“Yeshiva is an educational institution with a proud and rich Jewish heritage and a self-described mission to combine ‘the spirit of Torah’ with strong secular studies.”); Dkt. 13, Rec 454 (“Indeed, plaintiffs concede Yeshiva’s deeply religious character in their pleadings.”); *see also* Dkt. 16, Rec 1741-1747 (extensive unrebutted evidence of Yeshiva’s religiosity).)

13. Nonetheless, Plaintiffs contended that—as used in the NYCHRL—the word “religious” is essentially a term of art that must be read narrowly to exclude Yeshiva. (Dkt. 13, Rec 7, 17.)

14. In addition to refuting this argument, (Dkt. 16, Rec 1747-1753), Yeshiva responded that, even if it were not excluded from the NYCHRL’s definition of a public accommodation, it is separately exempt when acting pursuant to its religious mission. (N.Y.C. Admin. Code § 8-107(12); Dkt. 13, Rec 92, 100; Dkt. 16, Rec 1754.)

15. Plaintiffs concede that Yeshiva made the decision in consultation with its *Roshei Yeshiva* (or senior rabbis), because it believes that recognizing the club would “cloud” the Torah’s “nuanced” message calling on students to “accept[] each individual with love,” while still “affirming [the Torah’s] timeless prescriptions.” (Dkt. 13, Rec 46-47 ¶ 1; *Id.*, Rec 65 ¶¶ 98-101; *Id.*, Rec 295 ¶ 53; *Id.*, Rec 456; *Plaintiff Meisels YouTube Statement* at 18:10; Doc. 11.)

16. Moreover, because this was a “quintessentially religious” decision, (*Serbian E. Orthodox Diocese for United States of America & Canada v Milivojevich*, 426 US 696, 720 [1976]), Yeshiva argued that, even without the NYCHRL’s exemptions, this lawsuit is barred by the First Amendment doctrines of religious autonomy, the free exercise of religion, and freedom of speech and assembly.

17. A year ago, when Plaintiffs first moved for club recognition, the trial court denied their motion for a preliminary injunction. There the court stated that Plaintiffs' argument that Yeshiva was not excluded from the NYCHRL as a "religious corporation incorporated under the education law" was "contrary to the plain language of the statute." (Dkt. 13, Rec 458.)

18. Plaintiffs filed a notice of appeal from that ruling, (Doc. 131), but failed to perfect it.

19. Later, on cross-motions for summary judgment, the trial court reversed itself. (Dkt. 13, Rec 4.)

20. It continued to recognize that Yeshiva is the nation's flagship Jewish university "with a proud and rich Jewish heritage" and "an inherent and integral religious character which defines it and sets it apart from other schools and universities of higher education." (Dkt. 13, Rec 7, 15.)

21. Yet it concluded that Yeshiva is not "religious" within the meaning of the New York City Human Rights Law ("NYCHRL"), (Dkt. 13, Rec 22), because it is not a house of worship, (Dkt. 13, Rec 10, 16), did not explicitly restate its religious purpose in amending its corporate charter in 1967 (stating instead that the original religious purpose was "continued"), (Dkt. 13, Rec 11-12; *see also* Dkt. 16, Rec 1750), and offers so many secular degrees that its primary purpose is no longer religious, (Dkt. 13, Rec 11-12).

22. The trial court cited no case law or other legal authority to support its conclusion that even an explicit purpose of "promot[ing] the study of Talmud" would "not necessarily make Yeshiva a religious corporation" under the NYCHRL, (Dkt. 13, Rec 12), except to say that the City Council meant for the religious exclusion to be interpreted "narrowly," (Dkt. 13, Rec 15).

23. Further, the trial court ignored entirely the NYCHRL's second religious exemption for actions taken in pursuit of a religious mission. (N.Y.C. Admin. Code § 8-107(12).)

24. Thus rejecting both of the statute's explicit religious exemptions, the trial court concluded that Yeshiva (and by extension *any* religious school) is a public accommodation fully subject to the NYCHRL, including its prohibition against decisions based on religion. Of course, religion-based decisions are at the heart of the identity of all religious schools.

25. Finally, the trial court also ignored Yeshiva's religious autonomy defense entirely, giving it no mention; rejected Yeshiva's free exercise defense on grounds currently under reconsideration before this Court in a separate matter, (*see Diocese of Albany*, No. 2022-00089; *id.* Mot No. 2022-523); and cursorily rejected Yeshiva's freedom of speech and assembly defenses.

26. The court then entered a *permanent* injunction ordering Yeshiva to upend the status quo to grant official recognition to Plaintiff YU Pride Alliance, in violation of Yeshiva's sincerely held religious beliefs. (Dkt. 13, Rec 22.)

27. Yeshiva immediately filed a notice of appeal and perfected its appeal on August 8, 2022. (Dkt. 1; Dkt. 18.)

28. It also immediately filed a motion for stay of the permanent injunction pending appeal, which the Appellate Division denied on August 23, 2022. (Dkt. 5; Dkt. 20.)

29. Yeshiva's present motion for leave to appeal to the Court of Appeals should be granted for several reasons.

30. *First*, a permanent injunction accompanied by an order that it be enforced "immediately," (Dkt. 13, Rec 22), is for all practical purposes a final decision worthy of review by the Court of Appeals. (*Jackson v Bunnell*, 113 NY 216 [1889]; *see also Moore v Ruback's Grove Campers' Assn., Inc.*, 924 NYS2d 197, 198 [2011] ("A permanent injunction is a final judgment[.]"); *Grogan v St Bonaventure Univ.*, 458 NYS2d 410, 411 [1982] (same).)

31. *Second*, even if it were not final, the permanent injunction is reviewable by the Court of Appeals under the doctrine of irreparable injury, because (1) it is an equitable action that causes an immediate change in the status quo, and (2) the injury to Yeshiva's religious freedom can never be redressed. (*Matter of Kemp & Beatley*, 61 NY2d 900 [1984] (denying motion to dismiss appeal and permitting appeal of nonfinal order because it would cause irreparable injury by forcing corporate dissolution with loss of corporate name and sale of assets); *Matter of Joyce T.*, 63 NY2d 601 [1984] (granting motion to appeal nonfinal order terminating parental rights due to irreparable injury).)

32. It is undisputed that enforcing the trial court’s order would disturb the status quo. Yeshiva consistently rejects undergraduate clubs that celebrate values inconsistent with the Torah or that are otherwise not consistent with the religious atmosphere it seeks to maintain on its undergraduate campus. (Dkt. 13, Rec 90; Dkt. 13, Rec 294 ¶¶ 38-44 (noting that Yeshiva has rejected videogame, gambling, and shooting clubs, as well as the Jewish “AEPi” fraternity, as “not consistent with Yeshiva’s Torah values”).)

33. Moreover, as a matter of law, “[t]he loss of First Amendment freedoms, for even minimal periods of time, unquestionably constitutes irreparable injury.” (*Roman Catholic Diocese of Brooklyn v Cuomo*, 141 S Ct 63, 67 [2020]; see also *Nebraska Press Assn. v Stuart*, 423 US 1327, 1329 [1975] (“[A]ny First Amendment infringement that occurs with each passing day is irreparable.” (Blackmun, J.)).)

34. Yeshiva could also suffer irreparable injury to its reputation. The trial court’s order sent a shockwave through the Yeshiva community. Students come to Yeshiva because “[t]he undergraduate program is structured to help [them] embrace the Jewish faith and engage with the secular world from a foundation of Torah values.” (Dkt. 13, Rec 401.) Constituent communities around the world similarly look to Yeshiva as a standard-bearer for Torah values. (Dkt. 13, Rec 400 ¶¶ 2-4; *Id.*, Rec 292-293 ¶¶ 24-27.) The government forcing a Jewish school to violate its beliefs evokes echoes of the early 20<sup>th</sup> century in Europe, when hostile governments likewise sought to impose government control over yeshivas.

35. Because the trial court’s ruling, as upheld by this Court, upends the status quo and is highly injurious, immediate review of whether Yeshiva is entitled to a stay is warranted.

36. The trial court’s NYCHRL interpretation is a matter of first impression, one that potentially subjects hundreds of religious schools to unprecedented litigation. Virtually every religious-based decision in New York City religious schools is open to attack. The NYCHRL could be used to force a Catholic university to approve a Wiccan club, to stop a Muslim day school from restricting pork in its cafeteria, and to disrupt all religious schools’ religious hiring and admissions standards. This unprecedented danger arising from the trial court’s novel statutory interpretation—that the

drafters of the NYCHRL clearly did not intend—is further support for review by the Court of Appeals.

37. By refusing Yeshiva's stay request, this Court left in place the trial court's novel, unprecedented ruling that a religious school can have an “inherent,” “integral,” and “defin[ing]” religious character, but still not be “religious” under the NYCHRL because it is not a house of worship, is not sufficiently explicit in stating a religious purpose in its charter, and offers too many secular degrees. (Dkt. 13, Rec 36.)

38. This method of determining when the NYRCHL’s religious exemptions *do* apply raises significant First Amendment concerns. The trial court’s statutory construction encourages courts to intrude into a religious organization’s internal affairs and to weigh how religious schools pursue their religious missions. Time and again, the U.S. Supreme Court has prohibited judicial entanglement of this sort. (*See Carson v Makin*, 142 S Ct 1811, 2000-2001 [2022] (concluding that “[a]ny attempt” to distinguish between religious entities based on “magic words” within their corporate documents would “raise serious concerns about state entanglement with religion and denominational favoritism”); *Our Lady of Guadalupe Sch. v Morrissey-Berru*, 140 S Ct 2049, 2066 [2020] (“A religious institution’s explanation of the role [of a certain employee or function] in the life of the religion in question is important”); *id.* at 2060 (holding that First Amendment “protect[s] [a religious school’s] autonomy with respect to internal management decisions that are essential to the institution’s central mission”); *Colorado Christian Univ. v Weaver*, 534 F3d 1245, 1266 [10th Cir 2008] (Courts must refrain from “second-guessing an institution’s characterization of its own religious nature.”); *Kroth v Congregation Chebra Ukadisha Bnai Israel Mikalwarie*, 430 NYS2d 786, 790 [1980] (holding that courts assess religious status by looking at its functions).)

39. It also raises significant concerns under the Free Exercise clause by denying Yeshiva a religious exemption from the NYCHRL, while expressly exempting hundreds of secular organizations. (*See Benevolent Orders Law* §§ 2, 7 (exempting various orders of Masons, the Knights of Columbus, the American Legion, the Veterans of Foreign Wars and numerous other

fraternal orders); *Gifford v Guilderland Lodge, No. 2480, B.P.O.E. Inc.*, 707 NYS2d 722, 723-724 [3d Dept 2000] (recognizing that these secular exemptions are “absolute and not subject to limitation”).) Under the Free Exercise Clause, if “any” such secular exemption is allowed, requests for religious exemptions must also be granted. (*Tandon v Newsom*, 141 S Ct 1294, 1296 [2021]; see also *Kennedy v Bremerton Sch. Dist.*, 142 S Ct 2407, 2421-2422 [2022].) This is true even if a law’s exemptions are only discretionary and the government has never exercised that discretion, (*Fulton v City of Philadelphia*, 141 S Ct 1868, 1879, 1882 [2021]), a factor also relevant here, (see Administrative Code § 8-107(4)(b) (providing that the NYCHRL “shall not apply, with respect to ... gender, to places or providers of public accommodation where the commission grants an exemption based on bona fide considerations of public policy”).)

40. Considering that the Court of Appeals is already reconsidering its free exercise jurisprudence under these precedents on remand from the United States Supreme Court, (see *Roman Catholic Diocese of Albany v Emami*, 142 S Ct 421 [2021] (remanding in light of *Fulton*); see also *Diocese of Albany*, No. 2022-00089; *id.* Mot No. 2022-523), a stay is warranted at least until the Court of Appeals has completed its review.

41. The trial court’s reasoning is also contrary to Supreme Court precedent under the Free Speech and Free Assembly Clauses. “[T]he Free Speech Clause provides overlapping protection for expressive religious activities.” (*Kennedy*, 142 S Ct at 2421.) This overlapping protection prohibits compelling a religious organization “to be an instrument for fostering public adherence to an ideological point of view.” (*Wooley v Maynard*, 430 US 705, 715 [1977].) And the Assembly Clause protects the freedom of private organizations, including religious organizations, to educate and form the next generation according to their particular tradition’s religious vision. (*Our Lady*, 140 S Ct at 2055; *Thomas v Collins*, 323 US 516, 532 [1945].) Yet Plaintiffs seek to use the NYCHRL and this Court to force “cultural changes” both at Yeshiva and in the Orthodox Jewish community at large. (See, e.g., Dkt. 13, Rec 91; see also *Hurley v Irish-Am. Gay, Lesbian and Bisexual Group*, 515 US 557, 572-573 [1995] (forcing a gay club’s participation in private parade

would “essentially require[e] petitioners to alter the expressive content of their parade” in violation of Free Speech and Assembly Clauses).)

42. All religious schools will be adversely impacted by the resulting violation of the separation of church and state. For example, because the NYCHRL prohibits discrimination on the basis of religion, religious schools could be tied up in endless, crippling litigation over their most basic functions that define their religious identity.

43. Any religious school’s faith-based standards for admissions and hiring, worship and conduct, curricula and coursework would potentially violate the public accommodation provisions of the NYCHRL. (*See* Dkt. 18 at 31-32.)

44. A ruling that disregards the NYCHRL’s plain meaning, upends the status quo for all religious schools in New York City, and adopts a test that invites religious entanglement by courts is the very type of “question[] of law” that this court has noted “ought to be reviewed” by the Court of Appeals before taking full effect. (CPLR § 5713.)

45. Forcing Yeshiva to violate its sincerely held religious beliefs inflicts immediate, final, and permanent injury that cannot be remedied. (*Supra* ¶¶ 30-33.)

46. Plaintiffs, in contrast, will suffer no harm from a stay, which would simply preserve the status quo pending the appeal on the merits, which has already been perfected and is scheduled to be heard on this Court’s October calendar.

47. Moreover, three of the Plaintiffs have already graduated from Yeshiva and are no longer on its undergraduate campuses.

48. Plaintiffs also concede that Yeshiva has worked extensively with its LGBTQ students to build a welcoming environment. (Dkt. 11 at 26.) For example, it is undisputed that, in response to this dialogue, Yeshiva has recently committed to continue enforcing its policies prohibiting “any form of harassment or discrimination against students on the basis of protected classifications”; to updating its “diversity, inclusion and sensitivity training” to better reflect concerns of LGBTQ students; to ensuring there is staff in its counseling center “with specific LGBTQ+ experience”; to “appoint[ing] a point person to oversee a Warm Line that will be available” for anyone to “report

any concerns pertaining to non-inclusive behavior, such as harassment, bullying or inappropriate comments”; and to continuing “to create a space for students, faculty and Roshei Yeshiva to continue this conversation.” (Doc. 11 at 2; *see also* Dkt. 13, Rec 295-296.) Plaintiffs cannot credibly claim irreparable harm just because Yeshiva has not gone as far as they want it to.

49. Plaintiffs came to Yeshiva because of its religious character and knowing full well its traditional view regarding human intimacy. Mere disagreement with Yeshiva’s internal religious decisions, or inability to change Yeshiva’s beliefs, is not irreparable harm.

50. Finally, it is well-established that “securing First Amendment rights is in the public interest.” (*New York Progress and Protection PAC v Walsh*, 733 F3d 483, 488 [2d Cir 2013].) And when courts balance statutory violations against constitutional ones, constitutional rights bear out. (*Hosanna-Tabor Evangelical Lutheran Church and Sch. v EEOC*, 565 US 171, 196 [2012] (“[T]he First Amendment has struck the balance for us.”).)

51. Considering the critical legal questions at issue and the irreparable injury that Yeshiva will suffer under the injunction, review by the Court of Appeals is warranted before Yeshiva is compelled to violate its sincerely held religious convictions and all other religious schools are also exposed to the full scope of the NYCHRL.

52. No prior formal application has been made in this Court for the relief requested herein.

WHEREFORE, it is respectfully requested that this Court grant Yeshiva leave to appeal to the Court of Appeals, stay enforcement of the injunction pending the appeal, and stay enforcement of the injunction pending briefing on this Order.

Dated: New York, New York

August 24, 2022

To the best of my knowledge, information and belief, formed after an inquiry reasonable under the circumstances, the presentation of this paper and the contentions herein are not frivolous as that term is defined in Part 130 of the Court Rules.



---

David Bloom

By consent of the parties, this motion has been simultaneously served on Plaintiffs via email.



---

David Bloom

# Exhibit 3

**From:** [efile@nycourts.gov](mailto:efile@nycourts.gov) <[efile@nycourts.gov](mailto:efile@nycourts.gov)>

**Sent:** Thursday, August 25, 2022 3:04:45 PM (UTC-05:00) Eastern Time (US & Canada)

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**Subject:** NYSCEF Alert: Appellate Division - 1st Dept - Civil Action - General - <ORDER TO SHOW CAUSE W/SUPPORTING DOCUMENTS INCLUDING EXHIBIT(S) (PROPOSED)> 2022-02726 (YU Pride Alliance et al v. YESHIVA UNIVERSITY et al)



## Appellate Division - 1st Dept

### Comment Added to Case

08/25/2022

#### Comment from Court User - Kam Yuen

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Important Note: An Interim Stay request is not applicable anymore, since a full bench has already denied your request for a stay under M2616, decision date 8/23/2022. A completed full motion with proper return date must be filed. Amend your filing to comply with the motion practice rules and return a single, bookmarked and searchable, pdf for further review and processing. Call the clerk's office if you have any questions.

#### Case Information

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Appeal #: **2022-02726**

Caption: **YU Pride Alliance et al v. YESHIVA UNIVERSITY et al**

#### Document Information

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Document #: **21**

Document Type: **ORDER TO SHOW CAUSE W/SUPPORTING DOCUMENTS INCLUDING EXHIBIT(S) (PROPOSED)**

Additional Document Information: **Motion for Leave to Appeal and Interim Stay**

Filed Date: **08/23/2022**

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# Exhibit 4

**SUMMARY STATEMENT ON APPLICATION FOR  
EXPEDITED SERVICE AND/OR INTERIM RELIEF**

(SUBMITTED BY MOVING PARTY)

Date: 8/25/2022

Case # 2022-02726

Title YU PRIDE ALLIANCE ET AL V

Index/Indict/Docket # 154010/2021

of

Matter YESHIVA UNIVERSITY ET AL

Appeal by Leave from Order  Judgment  Decree  of Supreme  Surrogate's  Family  County (212) 763-5000  
Court entered on JUNE 24, 2022

Name of Judge LYNN R. KOTLER

Notice of Appeal filed on JUNE 24, 2022

If from administrative determination, state agency \_\_\_\_\_

Nature of action or proceeding Civil Action

Provisions of  order  judgment  decree appealed from Denial of summary judgment in favor of Defendants; Grant of summary judgment in favor of Plaintiffs; permanent injunction ordering Defendants to "immediately" recognize YU Pride Alliance and "permanently restrain[ing]" them from exercising their religious beliefs.

This application by **Defendants-appellants** is for Leave to appeal from this Court's Order dated Aug. 23, 2022 denying Appellants-Defendants' motion for a stay; and for an interim stay pending further action by the Court of Appeals

If applying for a stay, state reason why requested Yeshiva's First Amendment rights will be irreparably injured pending appeal of the underlying injunction and this Court's stay denial, unless a stay is granted.

Has any undertaking been posted No If "yes", state amount and type \_\_\_\_\_

Has application been made to court below for this relief No If "yes", state Disposition \_\_\_\_\_  
Has there been any prior application here in this court Yes If "yes", state dates and nature \_\_\_\_\_

Yeshiva moved for an interim stay on July 5, 2022. See Dkt. 5. This Court denied on August 23, 2022. See Dkt. 20.

Has adversary been advised of this application Yes Does he/she consent No

Attorney for Movant

Attorney for Opposition

Name Eric Baxter and Abigail Smith, Becket Fund for Religious Liberty

Katherine Rosenfeld, Emery Celli Brinckerhoff Abady Ward & Maazel LLP

Address 1919 Pennsylvania Ave NW

600 Fifth Avenue, 10th Floor

Washington, D.C. 20006

New York, NY 10020

Tel. No. 202-349-7221

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krosenfeld@ecbawm.com

Appearing by \_\_\_\_\_

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DISPOSITION

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\_\_\_\_\_ Justice \_\_\_\_\_

\_\_\_\_\_ Date \_\_\_\_\_

Motion Date \_\_\_\_\_ Opposition \_\_\_\_\_ Reply \_\_\_\_\_

EXPEDITE \_\_\_\_\_ PHONE ATTORNEYS \_\_\_\_\_ DECISION BY \_\_\_\_\_

ALL PAPERS TO BE SERVED PERSONALLY.

\_\_\_\_\_ Court Attorney

SUPREME COURT OF THE STATE OF NEW YORK  
APPELLATE DIVISION: FIRST DEPARTMENT

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs-Respondents,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants-Appellants.

Docket No.: 2022-02726

New York County

Index No.: 154010/2021

**NOTICE OF MOTION**

**COUNSELORS:**

**PLEASE TAKE NOTICE**, that upon the annexed Affirmation of Eric S. Baxter, Esq., dated the 25th day of August, 2022, and upon all the pleadings and proceedings heretofore had and held herein, the undersigned, on behalf of Defendants-Appellants, YESHIVA UNIVERSITY and PRESIDENT ARI BERMAN (hereinafter collectively referred to as “Yeshiva”), will move this Court located at 27 Madison Avenue, New York, NY, 10010, on the \_\_\_ day of August at 10:00 AM, or as soon thereafter as counsel can be heard, for an Order, pursuant to CPLR 5602(b)(1), Rule 1250.16(d)(3) of the Practice Rules of the Appellate Division, and this Court’s inherent powers, granting Appellants’ leave to appeal to the New York Court of Appeals the Decision and Order of this Court dated August 23, 2022 (“Order”), denying Appellants’ motion to stay the permanent injunction entered against them by the Supreme Court for the County of New York in the above-captioned matter, thereby compelling them to violate their sincerely held religious beliefs to immediately recognize Plaintiff YU PRIDE ALLIANCE as an official campus club; and

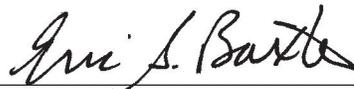
granting an interim stay pending resolution by the Court of Appeals; and for such other and further relief as to this Court may seem just and proper, in its discretion, under all of the circumstances.

Dated: Washington, D.C.  
August 25, 2022

To the best of my knowledge, information and belief, formed after an inquiry reasonable under the circumstances, the presentation of this paper and the contentions herein are not frivolous as that term is defined in Part 130 of the Court Rules.

Yours, etc.,

**THE BECKET FUND FOR RELIGIOUS LIBERTY**



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By: Eric S. Baxter, Esq.  
Attorneys for Defendant  
**YESHIVA UNIVERSITY**  
**PRESIDENT ARI BERMAN**  
1919 Pennsylvania Ave NW  
Washington, D.C. 20006  
202-349-7221

To: **EMERY CELLI BRINCKERHOFF ABADY WARD & MAAZEL LLP.**  
Attorneys for Plaintiffs  
600 Fifth Avenue, 10<sup>th</sup> Floor  
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SUPREME COURT OF THE STATE OF NEW YORK  
APPELLATE DIVISION: FIRST DEPARTMENT

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs-Respondents,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants-Appellants.

Docket No.: 2022-02726

New York County

Index No.: 154010/2021

**AFFIRMATION  
IN SUPPORT**

I, ERIC S. BAXTER, an attorney admitted *pro hac vice* to practice law for this matter in the State of New York, hereby affirm the following to be true under the penalties of perjury:

1. I am an attorney with the law firm The Becket Fund for Religious Liberty, counsel for defendants YESHIVA UNIVERSITY and PRESIDENT ARI BERMAN (collectively “Yeshiva”), and I am fully familiar with the facts and circumstances of this matter.

2. This affirmation is submitted in support of the motion by Yeshiva, for an for an Order, pursuant to CPLR 5602(b)(1), Rule 1250.16(d)(3) of the Practice Rules of the Appellate Division, and this Court’s inherent powers, granting Appellants’ leave to appeal to the New York Court of Appeals the Decision and Order of this Court dated August 23, 2022 (“Order”), denying Appellants’ motion to stay the permanent injunction entered against them by the Supreme Court for the County of New York in the above-captioned matter, thereby compelling them to violate their sincerely held religious beliefs to immediately recognize Plaintiff YU PRIDE ALLIANCE as an official campus club; and granting an interim stay pending resolution by the Court of Appeals; and for such other and further relief as to this Court may seem just and proper, in its discretion, under all of the circumstances.

3. No prior application has been made in this Court for leave to appeal to the Court of Appeals. This Court denied an interim stay on August 23, 2022.

4. Annexed hereto as Exhibit A is a copy of the Decision and Order of this Court dated August 23, 2022, denying Appellant's motion to stay the permanent injunction entered against them by the Supreme Court, County of New York (Lynn R. Kotler, J.).

5. Annexed hereto as Exhibit B is a copy of the Decision and Order of the Supreme Court dated June 14, 2022 and entered on June 24, 2022, denying Yeshiva's motion for summary judgment and granting Plaintiffs' cross-motion for summary judgment.

6. A copy of Yeshiva's Notice of Appeal from said Order is annexed hereto as Exhibit C.

7. The denial of a stay in this case warrants review by the Court of Appeals because Yeshiva will otherwise be forced to violate its religious beliefs, even though it is an admittedly religious organization entitled to First Amendment protection of its religious exercise. Yeshiva is being denied explicit statutory protections under the New York City Human Rights Law ("NYCHRL") on an atextual interpretation of the law on an issue of first impression. To date, no court has considered Yeshiva's religious autonomy defense. And Yeshiva's other constitutional defenses were rejected under precedent that is already under reconsideration by the Court of Appeals in *Roman Catholic Diocese of Albany v Vullo*, (No. 2022-00089; *see also id.* Mot No. 2022-523). Given the unsettled questions of law and the priority of First Amendment rights in our legal system, review by the Court of Appeals is highly warranted before Yeshiva is forced to violate its sincerely held religious convictions.

8. The lawsuit arose from Yeshiva's religious decision not to give official recognition to a student club called YU Pride Alliance.

9. Plaintiffs contend that this decision violated the public accommodation provisions of the New York City Human Rights Law ("NYCHRL").

10. But Yeshiva is expressly excluded from the law's definition of a public accommodation because it is a "religious corporation incorporated under the education law." (N.Y.C. Admin. Code § 8-102.)

11. It is undisputed that Yeshiva is a “corporation incorporated under the education law.”

12. It is also undisputed that Yeshiva is “religious” within the ordinary meaning of that term. (Rec 7 (“Yeshiva is an educational institution with a proud and rich Jewish heritage and a self-described mission to combine ‘the spirit of Torah’ with strong secular studies.”); Rec 454 (“Indeed, plaintiffs concede Yeshiva’s deeply religious character in their pleadings.”); *see also* Rec 1741-42 (extensive un rebutted evidence of Yeshiva’s religiosity).)<sup>1</sup>

13. Nonetheless, Plaintiffs contended that—as used in the NYCHRL—the word “religious” is essentially a term of art that must be read narrowly to exclude Yeshiva. (Rec 7, 17.)

14. In addition to refuting this argument, (Rec 1747-1753), Yeshiva responded that, even if it were not excluded from the NYCHRL’s definition of a public accommodation, it is separately exempt when acting pursuant to its religious mission. (N.Y.C. Admin. Code § 8-107(12); Rec 92, 100, 1754.)

15. Plaintiffs concede that Yeshiva made the decision in consultation with its *Roshei Yeshiva* (or senior rabbis), because it believes that recognizing the club would “cloud” the Torah’s “nuanced” message calling to students to “accept[] each individual with love,” while still “affirming [the Torah’s] timeless prescriptions.” (Rec 46-47 ¶ 1; Rec 65 ¶¶ 98-101; Rec 295 ¶ 53; Rec 456; *Plaintiff Meisels YouTube Statement* at 18:10; Doc. 11.)<sup>2</sup>

16. Moreover, because this was a “quintessentially religious” decision, (*Serbian E. Orthodox Diocese for United States of America & Canada v Milivojevich*, 426 US 696, 720 [1976]), Yeshiva argued that, even without the NYCHRL’s exemptions, this lawsuit is barred by the First Amendment doctrines of religious autonomy, the free exercise of religion, and freedom of speech and assembly.

17. A year ago, when Plaintiffs first moved for club recognition, the trial court denied their motion for a preliminary injunction. There the court stated that Plaintiffs’ argument that Yeshiva

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<sup>1</sup> All “Rec” cites are to the Record on Appeal (Volumes I-V) on this Court’s docket.

<sup>2</sup> All “Doc.” cites are to the Supreme Court docket, and “Dkt.” cites are to this Court’s docket.

was not excluded from the NYCHRL as a “religious corporation incorporated under the education law” was “contrary to the plain language of the statute.” (Rec 458.)

18. Plaintiffs filed a notice of appeal from that ruling, (Doc. 131), but failed to perfect it.

19. Later, on summary judgment, the trial court reversed itself. (Rec 4.)

20. It continued to recognize that Yeshiva is the nation’s flagship Jewish university “with a proud and rich Jewish heritage” and “an inherent and integral religious character which defines it and sets it apart from other schools and universities of higher education.” (Rec 7, 15.)

21. Yet it concluded that Yeshiva is not “religious” within the meaning of the New York City Human Rights Law (“NYCHRL”), (Rec 22), because it is not a house of worship, (Rec 10, 16), did not explicitly restate its religious purpose in amending its corporate charter in 1967 (stating instead that the original religious purpose was “continued”), (Rec 11-12; *see also* Rec 1750), and offers so many secular degrees that its primary purpose is no longer religious, (Rec 11-12).

22. The trial court cited no case law or other legal authority to support its conclusion that even an explicit purpose of “promot[ing] the study of Talmud” would “not necessarily make Yeshiva a religious corporation” under the NYCHRL, (Rec 12), except to say that the City Council meant for the religious exclusion to be interpreted “narrowly,” (Rec 15).

23. Further, the trial court ignored entirely the NYCHRL’s second religious exemption for actions taken in pursuit of a religious mission. (N.Y.C. Admin. Code § 8-107(12).)

24. Thus rejecting both of the statute’s explicit religious exemptions, the trial court concluded that Yeshiva (and by extension *any* religious school) is a public accommodation fully subject to the NYCHRL, including its prohibition against decisions based on religion. Of course, religion-based decisions are at the heart of the identity of all religious schools.

25. Finally, the trial court also ignored Yeshiva’s religious autonomy defense entirely, giving it no mention; rejected its free exercise defense on grounds currently under reconsideration in the Court of Appeals in a separate matter, (*see Diocese of Albany*, No. 2022-00089; *id.* Mot No. 2022-523); and cursorily rejected its freedom of speech and assembly defenses.

26. The court then entered a *permanent* injunction ordering Yeshiva to upend the status quo to grant official recognition to Plaintiff YU Pride Alliance, in violation of Yeshiva’s sincerely held religious beliefs. (Rec 22.)

27. Yeshiva immediately filed a notice of appeal and perfected its appeal on August 8, 2022.

28. It also immediately filed a motion for stay of the permanent injunction pending appeal, which this Court denied on August 23, 2022.

29. Yeshiva’s present motion for leave to appeal to the Court of Appeals should be granted for several reasons.

30. *First*, a permanent injunction accompanied by an order that it be enforced “immediately,” (Rec 22), is for all practical purposes a final decision worthy of review by the Court of Appeals. (*Jackson v Bunnell*, 113 NY 216 [1889]; *see also Moore v Ruback’s Grove Campers’ Assn., Inc.*, 924 NYS2d 197, 198 [2011] (“A permanent injunction is a final judgment[.]”); *Grogan v St. Bonaventure Univ.*, 458 NYS2d 410, 411 [1982] (same).)

31. *Second*, even if it were not final, the permanent injunction is reviewable by the Court of Appeals under the doctrine of irreparable injury, because (1) it is an equitable action that causes an immediate change in the status quo, and (2) the injury to Yeshiva’s religious freedom can never be redressed. (*Matter of Kemp & Beatley*, 61 NY2d 900 [1984] (denying motion to dismiss appeal and permitting appeal of nonfinal order because it would cause irreparable injury by forcing corporate dissolution with loss of corporate name and sale of assets); *Matter of Joyce T.*, 63 NY2d 601 [1984] (granting motion to appeal nonfinal order terminating parental rights due to irreparable injury).)

32. It is undisputed that enforcing the trial court’s order would disturb the status quo. Yeshiva consistently rejects undergraduate clubs that celebrate values inconsistent with the Torah or are otherwise not consistent with the religious atmosphere it seeks to maintain on its undergraduate campus. (Rec 90; Rec 294 ¶¶ 38-44 (noting that Yeshiva has rejected videogame, gambling, and shooting clubs, as well as the Jewish “AEPi” fraternity, as “not consistent with Yeshiva’s Torah values”).)

33. Moreover, as a matter of law, “[t]he loss of First Amendment freedoms, for even minimal periods of time, unquestionably constitutes irreparable injury.” (*Roman Catholic Diocese of Brooklyn v Cuomo*, 141 S Ct 63, 67 [2020]; see also *Nebraska Press Assn. v Stuart*, 423 US 1327, 1329 [1975] (“[A]ny First Amendment infringement that occurs with each passing day is irreparable.” (Blackmun, J.)).)

34. Yeshiva could also suffer irreparable injury to its reputation. The trial court’s order sent a shockwave through the Yeshiva community. Students come to Yeshiva because “[t]he undergraduate program is structured to help [them] embrace the Jewish faith and engage with the secular world from a foundation of Torah values.” (Rec 401.) Constituent communities around the world similarly look to Yeshiva as a standard-bearer for Torah values. (Rec 400 ¶¶ 2-4; Rec 292-293 ¶¶ 24-27.) The government forcing a Jewish school to violate its beliefs evokes echoes of the early 20th century in Europe, when hostile governments likewise sought to impose government control over yeshivas.

35. Because the trial court’s ruling, as upheld by this Court, upends the status quo and is highly injurious, immediate review of whether Yeshiva is entitled to a stay is warranted.

36. The trial court’s NYCHRL interpretation is a matter of first impression, one that potentially subjects hundreds of religious schools to unprecedented litigation. This unprecedented danger arising from the trial court’s novel statutory interpretation is further support for review by the Court of Appeals.

37. By refusing Yeshiva’s stay request, this Court left in place the trial court’s novel, unprecedented ruling that a religious school can have an “inherent,” “integral,” and “defin[ing]” religious character, but still not be “religious” under the NYCHRL because it is not a house of worship, is not sufficiently explicit in stating a religious purpose in its charter, and offers too many secular degrees. (Rec 36.)

38. This method of determining when the NYRCHL’s religious exemptions *do* apply raises significant First Amendment, religious autonomy concerns. The trial court’s statutory construction encourages courts to intrude into a religious organization’s internal affairs and weigh how religious

schools pursue their religious missions. Time and again, the U.S. Supreme Court has prohibited judicial entanglement of this sort. (*See Carson v Makin*, 142 S Ct 1987, 2000-2001 [2022] (concluding that “[a]ny attempt” to distinguish between religious entities based on “magic words” within their corporate documents would “raise serious concerns about state entanglement with religion and denominational favoritism”); *Our Lady of Guadalupe Sch. v Morrissey-Berru*, 140 S Ct 2049, 2066 [2020] (“A religious institution’s explanation of the role [of a certain employee or function] in the life of the religion in question is important”); *id.* at 2060 (holding that First Amendment “protect[s] [a religious school’s] autonomy with respect to internal management decisions that are essential to the institution’s central mission”); *see also Burwell v Hobby Lobby Stores, Inc.*, 573 US 682, 708 [2014] (“We have entertained ... free-exercise claims brought by nonprofit corporations.”); *Colorado Christian Univ. v Weaver*, 534 F3d 1245, 1266 [10th Cir 2008] (Courts must refrain from “second-guessing an institution’s characterization of its own religious nature.”); *Kroth v Congregation Chebra Ukadisha Bnai Israel Mikalwarie*, 430 NYS2d 786, 790 [1980] (holding that courts assess religious status by looking at its functions).)

39. It also raises significant concerns under the Free Exercise clause by denying Yeshiva a religious exemption from the NYCHRL, while expressly exempting hundreds of secular organizations. (*See Benevolent Orders Law* §§ 2, 7 (exempting various orders of Masons, the Knights of Columbus, the American Legion, the Veterans of Foreign Wars and numerous other fraternal orders); *Gifford v Guilderland Lodge, No. 2480, B.P.O.E. Inc.*, 707 NYS2d 722, 723-724 [3d Dept 2000] (recognizing that these secular exemptions are “absolute and not subject to limitation”).) Under the Free Exercise Clause, if “any” such secular exemption is allowed, requests for religious exemptions must also be granted. (*Tandon v Newsom*, 141 S Ct 1294, 1296 [2021]; *see also Kennedy v Bremerton Sch. Dist.*, 142 S Ct 2407, 2421-2422 [2022].) This is true even if a law’s exemptions are only discretionary and the government has never exercised that discretion, (*Fulton v City of Philadelphia*, 141 S Ct 1868, 1879, 1882 [2021]), a factor also relevant here, (*see Administrative Code* § 8-107(4)(b) (providing that the NYCHRL “shall not apply, with respect

to ... gender, to places or providers of public accommodation where the commission grants an exemption based on bona fide considerations of public policy”).)

40. Considering that the Court of Appeals is already reconsidering its free exercise jurisprudence under these precedents on remand from the United States Supreme Court, (*see Roman Catholic Diocese of Albany v Emami*, 142 S Ct 421 [2021] (remanding in light of *Fulton*); *see also Diocese of Albany*, No. 2022-00089; *id.* Mot No. 2022-523), a stay is warranted at least until the Court of Appeals has completed its review.

41. The trial court’s reasoning is also contrary to Supreme Court precedent under the Free Speech and Free Assembly Clauses. “[T]he Free Speech Clause provides overlapping protection for expressive religious activities.” (*Kennedy*, 142 S Ct at 2421.) This overlapping protection prohibits compelling a religious organization “to be an instrument for fostering public adherence to an ideological point of view.” (*Wooley v Maynard*, 430 US 705, 715 [1977].) And the Assembly Clause protects the freedom of private organizations, including religious organizations, to educate and form the next generation according to their particular tradition’s religious vision. (*Our Lady*, 140 S Ct at 2055; *Thomas v Collins*, 323 US 516, 532 [1945].) Yet Plaintiffs seek to use the NYCHRL and this Court to force “cultural changes” both at Yeshiva and in the Orthodox Jewish community at large. (*See, e.g.*, Rec 91; *see also Hurley v Irish-Am. Gay, Lesbian and Bisexual Group*, 515 US 557, 572-573 [1995] (forcing a gay club’s participation in private parade would “essentially requir[e] petitioners to alter the expressive content of their parade” in violation of Free Speech and Assembly Clauses).)

42. All religious schools will be adversely impacted by the resulting violation of the separation of church and state. For example, because the NYCHRL prohibits discrimination on the basis of religion, religious schools could be tied up in endless, crippling discrimination over their most basic functions that define their religious identity.

43. Any religious school’s faith-based standards for admissions and hiring, worship and conduct, curricula and coursework would potentially violate the public accommodation provisions of the NYCHRL. (*See* Dkt. 18 at 31-32.)

44. A ruling that disregards the NYCHRL’s plain meaning, upends the status quo for all religious schools in New York City, and adopts a test that invites religious entanglement by courts is the very type of “question[] of law” that this court has noted “ought to be reviewed” by the Court of Appeals before taking full effect. (CPLR § 5713.)

45. Forcing Yeshiva to violate its sincerely held religious beliefs inflicts immediate, final, and permanent injury that cannot be remedied. (*Supra* ¶¶ 30-33.)

46. Plaintiffs, in contrast, will suffer no harm from a stay, which would simply preserve the status quo pending the appeal on the merits, which has already been perfected and is scheduled to be heard on this Court’s October calendar.

47. Moreover, three of the Plaintiffs have already graduated from Yeshiva and are no longer on its undergraduate campuses.

48. Plaintiffs also concede that Yeshiva has worked extensively with its LGBTQ students to build a welcoming environment. (Dkt. 11 at 26.) For example, it is undisputed that, in response to this dialogue, Yeshiva has recently committed to continue to enforce its policies prohibiting “any form of harassment or discrimination against students on the basis of protected classifications”; to updating its “diversity, inclusion and sensitivity training” to better reflect concerns of LGBTQ students; to ensuring there is staff in its counseling center “with specific LGBTQ+ experience”; to “appoint[ing] a point person to oversee a Warm Line that will be available” for anyone to “report any concerns pertaining to non-inclusive behavior, such as harassment, bullying or inappropriate comments”; and to continuing “to create a space for students, faculty and Roshei Yeshiva to continue this conversation.” (Doc. 11 at 2; *see also* Rec 295-296.) Plaintiffs cannot credibly claim irreparable harm just because Yeshiva has not gone as far as they want it to.

49. Plaintiffs argue that Yeshiva should just recognize the club but continue to verbalize its religious beliefs about marriage and sexuality. But actions speak much longer, louder, and more pervasively than mere words. And there is no reason to believe that the harm Plaintiffs claim to experience from Yeshiva’s club decision would be any different from its words justifying its club decision. (*See Boy Scouts of Am. v Dale*, 530 US 640, 653 [2000] (“As we give deference to an

association’s assertions regarding the nature of its expression, we must also give deference to an association’s view of what would impair its expression.”.)

50. Plaintiffs came to Yeshiva because of its religious character and knowing full well its traditional view regarding human intimacy. Mere disagreement with Yeshiva’s internal religious decisions, or inability to change Yeshiva’s beliefs, is not irreparable harm.

51. Finally, it is well-established that “securing First Amendment rights is in the public interest.” (*New York Progress and Protection PAC v Walsh*, 733 F3d 483, 488 [2d Cir 2013].) And when courts balance statutory violations against constitutional ones, constitutional rights bear out. (*Hosanna-Tabor Evangelical Lutheran Church and Sch. v EEOC*, 565 US 171, 196 [2012] (“[T]he First Amendment has struck the balance for us.”).)

52. Considering the critical legal questions at issue and the irreparable injury that Yeshiva will suffer under the injunction, review by the Court of Appeals is warranted before Yeshiva is compelled to violate its sincerely held religious convictions and all other religious schools are also exposed to the full scope of the NYCHRL.

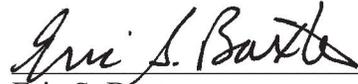
53. No prior formal application has been made in this Court for leave to appeal to the Court of Appeals.

WHEREFORE, it is respectfully requested that this Court grant Yeshiva’s motion in its entirety, that this Court grant Yeshiva leave to appeal to the Court of Appeals, that this Court stay enforcement of the permanent injunction against Defendants until adjudication by the Court of Appeals is complete, and that this Court order such other and further relief as it deems just and proper, in its discretion, under all of the circumstances.

Dated: Washington, D.C.

August 25, 2022

To the best of my knowledge, information and belief, formed after an inquiry reasonable under the circumstances, the presentation of this paper and the contentions herein are not frivolous as that term is defined in Part 130 of the Court Rules.

  
Eric S. Baxter

# Exhibit 5

Supreme Court of the State of New York

Appellate Division, First Judicial Department

PRESENT: Hon. Angela M. Mazzarelli,  
Anil C. Singh  
Saliann Scarpulla  
Julio Rodriguez III,

Justice Presiding,  
  
Justices.

YU Pride Alliance, et al.,  
Plaintiffs-Respondents,

Motion No. 2022-02616  
Index No. 154010/21  
Case No. 2022-02726

-against-

Yeshiva University and President Ari  
Berman,  
Defendants-Appellants,

Vice Provost Chaim Nissel,  
Defendant.

An appeal having been taken to this Court from an order of the Supreme Court, New York County, entered on or about June 24, 2022, and the appeal having been perfected,

And defendants-appellants having moved to stay execution and enforcement of the aforesaid order, which adjudged and declared that defendants Yeshiva University and President Ari Berman must immediately recognize plaintiff YU Pride Alliance as an official campus club, pending the hearing and determination of the appeal taken therefrom,

Now, upon reading and filing the papers with respect to the motion, and due deliberation having been had thereon,

It is ordered that the motion is denied.

ENTERED: August 23, 2022



Susanna Molina Rojas  
Clerk of the Court

# Exhibit 6

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

-----X

YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL WEINREICH, AMITAI MILLER, and ANONYMOUS,

Index No.: 154010/2021

Plaintiffs,

**NOTICE OF APPEAL**

-against-

YESHIVA UNIVERSITY, VICE PROVOST CHAIM NISSEL, and PRESIDENT ARI BERMAN,

Defendants.

-----X

**COUNSELORS:**

**PLEASE TAKE NOTICE**, that the defendants, **YESHIVA UNIVERSITY** and **PRESIDENT ARI BERMAN**, hereby appeal to the Appellate Division, First Department, from so much of an Order in the above-entitled action of the Honorable Lynn R. Kotler, of the Supreme Court, New York County, dated June 14, 2022 and entered in the Office of the Clerk of said Court on the 24<sup>th</sup> day of June, 2022, as denied their converted motion for summary judgment, granted plaintiffs' cross-motion for summary judgment, permanently restrained YESHIVA UNIVERSITY and PRESIDENT ARI BERMAN from refusing to officially recognize plaintiff YU Pride Alliance as a student organization and directed these defendants to immediately grant plaintiff YU Pride Alliance the full and equal accommodations, advantages, facilities and privileges afforded to all other student groups at YESHIVA UNIVERSITY.

This Appeal is being taken from each and every part of said Order by which the defendants are aggrieved, and from the whole thereof.

Dated: New York, New York  
June 24, 2022

To the best of my knowledge, information and belief, formed after an inquiry reasonable under the circumstances, the presentation of this paper or the contentions herein are not frivolous, as that term is defined in Part 130 of the Court Rules.

Yours, etc.,

KAUFMAN BORGEEST & RYAN LLP

By:



David Bloom, Esq.  
Samantha R. Montrose, Esq.  
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William J. Huan (*pro hac vice*)  
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VICE PROVOST CHAIM NISSEL and  
PRESIDENT ARI BERMAN**

TO: VIA NYSCEF  
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# Supreme Court of the State of New York

## Appellate Division: First Judicial Department

Informational Statement (Pursuant to 22 NYCRR 1250.3 [a]) - Civil

**Case Title:** Set forth the title of the case as it appears on the summons, notice of petition or order to show cause by which the matter was or is to be commenced, or as amended.

YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL WEINREICH, AMITAI MILLER, and ANONYMOUS

- against -

YESHIVA UNIVERSITY, VICE PROVOST CHAIM NISSEL, and PRESIDENT ARI BERMAN

For Court of Original Instance

Date Notice of Appeal Filed

For Appellate Division

**Case Type**

- Civil Action
- CPLR article 75 Arbitration
- CPLR article 78 Proceeding
- Special Proceeding Other
- Habeas Corpus Proceeding

**Filing Type**

- Appeal
- Original Proceedings
- Transferred Proceeding
- CPLR Article 78
- Executive Law § 298
- CPLR 5704 Review
- CPLR Article 78
- Eminent Domain
- Labor Law 220 or 220-b
- Public Officers Law § 36
- Real Property Tax Law § 1278

**Nature of Suit:** Check up to three of the following categories which best reflect the nature of the case.

|   |   |  |   |
|---|---|--|---|
| <input type="checkbox"/> Administrative Review                  | <input type="checkbox"/> Business Relationships | <input type="checkbox"/> Commercial    | <input type="checkbox"/> Contracts                    |
| <input type="checkbox"/> Declaratory Judgment                   | <input type="checkbox"/> Domestic Relations     | <input type="checkbox"/> Election Law  | <input type="checkbox"/> Estate Matters               |
| <input type="checkbox"/> Family Court                           | <input type="checkbox"/> Mortgage Foreclosure   | <input type="checkbox"/> Miscellaneous | <input type="checkbox"/> Prisoner Discipline & Parole |
| <input type="checkbox"/> Real Property (other than foreclosure) | <input type="checkbox"/> Statutory              | <input type="checkbox"/> Taxation      | <input checked="" type="checkbox"/> Torts             |

## Appeal

Paper Appealed From (Check one only):

If an appeal has been taken from more than one order or judgment by the filing of this notice of appeal, please indicate the below information for each such order or judgment appealed from on a separate sheet of paper.

- |  |   |   |   |
|--|---|---|---|
| <input type="checkbox"/> Amended Decree    | <input type="checkbox"/> Determination          | <input checked="" type="checkbox"/> Order   | <input type="checkbox"/> Resettled Order  |
| <input type="checkbox"/> Amended Judgement | <input type="checkbox"/> Finding                | <input type="checkbox"/> Order & Judgment   | <input type="checkbox"/> Ruling           |
| <input type="checkbox"/> Amended Order     | <input type="checkbox"/> Interlocutory Decree   | <input type="checkbox"/> Partial Decree     | <input type="checkbox"/> Other (specify): |
| <input type="checkbox"/> Decision          | <input type="checkbox"/> Interlocutory Judgment | <input type="checkbox"/> Resettled Decree   |   |
| <input type="checkbox"/> Decree            | <input type="checkbox"/> Judgment               | <input type="checkbox"/> Resettled Judgment |   |

Court: Supreme Court County: New York 

Dated: 06/14/2022

Entered: 06/24/2022

Judge (name in full): Hon. Lynn R. Kotler

Index No.: 154010/2021

Stage:  Interlocutory  Final  Post-FinalTrial:  Yes  No If Yes:  Jury  Non-Jury

## Prior Unperfected Appeal and Related Case Information

Are any appeals arising in the same action or proceeding currently pending in the court?  Yes  No  
 If Yes, please set forth the Appellate Division Case Number assigned to each such appeal.

Where appropriate, indicate whether there is any related action or proceeding now in any court of this or any other jurisdiction, and if so, the status of the case:

## Original Proceeding

Commenced by:  Order to Show Cause  Notice of Petition  Writ of Habeas Corpus Date Filed:

Statute authorizing commencement of proceeding in the Appellate Division:

## Proceeding Transferred Pursuant to CPLR 7804(g)

Court: Choose Court

County: Choose County

Judge (name in full):

Order of Transfer Date:

## CPLR 5704 Review of Ex Parte Order:

Court: Choose Court

County: Choose County

Judge (name in full):

Dated:

## Description of Appeal, Proceeding or Application and Statement of Issues

Description: If an appeal, briefly describe the paper appealed from. If the appeal is from an order, specify the relief requested and whether the motion was granted or denied. If an original proceeding commenced in this court or transferred pursuant to CPLR 7804(g), briefly describe the object of proceeding. If an application under CPLR 5704, briefly describe the nature of the ex parte order to be reviewed.

Plaintiffs commenced this action alleging NYCHRL violations and seeking a declaratory judgment and order compelling defendants to recognize YU Pride Alliance as a student organization representing LGBTQ students and to give full and equal access to the same accommodations and advantages given to other student clubs. This is an appeal from so much of the Order of the Supreme Court, New York County, as denied defendants' converted motion for summary judgment, granted plaintiffs' cross-motion for summary judgment, permanently restrained Yeshiva University and President Ari Berman from refusing to officially recognize YU Pride Alliance as a student organization and directed these defendants to immediately grant YU Pride Alliance the full and equal accommodations, advantages, facilities and privileges afforded to all other student groups at Yeshiva University.

Informational Statement - Civil

Issues: Specify the issues proposed to be raised on the appeal, proceeding, or application for CPLR 5704 review, the grounds for reversal, or modification to be advanced and the specific relief sought on appeal.

The issues proposed to be raised on this appeal include, but are not limited to: whether the lower court committed reversible error in finding that Yeshiva University is not a "religious corporation" within the meaning of NYCHRL; whether the lower court incorrectly denied Defendants-Appellants' converted motion for summary judgment and granted plaintiffs' cross-motion for summary judgment; whether the lower court abused its discretion by permanently restraining Defendants-Appellants from refusing to officially recognize YU Pride Alliance as a student organization and directing Defendants-Appellants to immediately grant YU Pride Alliance the full and equal accommodations, advantages, facilities and privileges afforded to all other student groups at Yeshiva University; whether the lower court's order violates Defendants-Appellants' First Amendment rights; and such other issues as may exist upon further review of the Record on Appeal.

**Party Information**

Instructions: Fill in the name of each party to the action or proceeding, one name per line. If this form is to be filed for an appeal, indicate the status of the party in the court of original instance and his, her, or its status in this court, if any. If this form is to be filed for a proceeding commenced in this court, fill in only the party's name and his, her, or its status in this court.

| No. | Party Name   | Original Status | Appellate Division Status |
|-----|--|-----------------|---------------------------|
| 1   | YU PRIDE ALLIANCE  | Plaintiff       | Respondent                |
| 2   | MOLLY MEISELS  | Plaintiff       | Respondent                |
| 3   | DONIEL WEINREICH   | Plaintiff       | Respondent                |
| 4   | AMITAI MILLER  | Plaintiff       | Respondent                |
| 5   | ANONYMOUS  | Plaintiff       | Respondent                |
| 6   | YESHIVA UNIVERSITY   | Defendant       | Appellant                 |
| 7   | VICE PROVOST CHAIM NISSEL                                      | Defendant       | None                      |
| 8   | PRESIDENT ARI BERMAN   | Defendant       | Appellant                 |
| 9   | Lesbian and Gay Law Association Foundation of Greater New York | Nonparty        | Amicus Curiae             |
| 10  |  |                 |                           |
| 11  |  |                 |                           |
| 12  |  |                 |                           |
| 13  |  |                 |                           |
| 14  |  |                 |                           |
| 15  |  |                 |                           |
| 16  |  |                 |                           |
| 17  |  |                 |                           |
| 18  |  |                 |                           |
| 19  |  |                 |                           |
| 20  |  |                 |                           |

Informational Statement - Civil

**Attorney Information**

Instructions: Fill in the names of the attorneys or firms for the respective parties. If this form is to be filed with the notice of petition or order to show cause by which a special proceeding is to be commenced in the Appellate Division, only the name of the attorney for the petitioner need be provided. In the event that a litigant represents herself or himself, the box marked "Pro Se" must be checked and the appropriate information for that litigant must be supplied in the spaces provided.

Attorney/Firm Name: EMERY CELLI BRINCKERHOFF ABADY WARD & MAAZEL LLP  
 Address: 600 Fifth Avenue, 10th Floor  
 City: New York State: New York Zip: 10020 Telephone No: (212) 763-5000  
 E-mail Address: krosenfeld@ecbawm.com

Attorney Type:  Retained  Assigned  Government  Pro Se  Pro Hac Vice  
 Party or Parties Represented (set forth party number(s) from table above): 1, 2, 3, 4, 5

Attorney/Firm Name: BECKET FUND FOR RELIGIOUS LIBERTY  
 Address: 1919 Pennsylvania Ave NW, Suite 400  
 City: Washington State: DC Zip: 20006-3404 Telephone No: (202) 796-0209  
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Attorney Type:  Retained  Assigned  Government  Pro Se  Pro Hac Vice  
 Party or Parties Represented (set forth party number(s) from table above): 6, 7, 8

Attorney/Firm Name: KAUFMAN BORGEEST & RYAN LLP  
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 E-mail Address: dbloom@kbrlaw.com

Attorney Type:  Retained  Assigned  Government  Pro Se  Pro Hac Vice  
 Party or Parties Represented (set forth party number(s) from table above): 6, 7, 8

Attorney/Firm Name: MORRISON & FOERSTER LLP  
 Address: 250 W. 55th Street  
 City: New York State: New York Zip: 10019-9710 Telephone No: (212) 336-4482  
 E-mail Address: tfoudy@mofa.com

Attorney Type:  Retained  Assigned  Government  Pro Se  Pro Hac Vice  
 Party or Parties Represented (set forth party number(s) from table above): 9

Attorney/Firm Name:  
 Address:  
 City: State: Zip: Telephone No:  
 E-mail Address:

Attorney Type:  Retained  Assigned  Government  Pro Se  Pro Hac Vice  
 Party or Parties Represented (set forth party number(s) from table above):

Attorney/Firm Name:  
 Address:  
 City: State: Zip: Telephone No:  
 E-mail Address:

Attorney Type:  Retained  Assigned  Government  Pro Se  Pro Hac Vice  
 Party or Parties Represented (set forth party number(s) from table above):

**AFFIRMATION OF SERVICE**

**DAVID BLOOM, ESQ.**, an attorney duly admitted to practice law in the Courts of the State of New York, hereby affirms the following, pursuant to the penalties of perjury:

The undersigned hereby affirms that on June 24, 2022, a true and correct copy of the foregoing **Notice of Appeal, Informational Statement and Order with Notice of Entry** were served upon the following attorneys for the respective parties in this action, by NYSCEF e-filing, to:

EMERY CELLI BRINCKERHOFF ABADY WARD & MAAZEL LLP  
Attorneys for Plaintiffs  
600 Fifth Avenue, 10<sup>th</sup> Floor  
New York, New York 10020  
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krosenfeld@ecbawm.com

MORRISON & FOERSTER LLP  
Attorneys for Non-Party  
Lesbian and Gay Law Association Foundation of Greater New York  
250 W. 55<sup>th</sup> Street  
New York, New York 10019-9710  
Tel.: (212) 336-4482  
tfoudy@mofo.com

Dated: New York, New York  
June 24, 2022

To the best of my knowledge, information and belief, formed after an inquiry reasonable under the circumstances, the presentation of this paper or the contentions herein are not frivolous, as that term is defined in Part 130 of the Court Rules.

Yours, etc.,

KAUFMAN BORGEEST & RYAN LLP



By: David Bloom, Esq.  
Attorneys for Defendants  
**YESHIVA UNIVERSITY,  
VICE PROVOST CHAIM NISSEL and  
PRESIDENT ARI BERMAN**  
200 Summit Lake Drive  
Valhalla, New York 10595  
Tel.: (914) 449-1000  
KBR File No.: 811.1349

# Exhibit 7

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

-----X

YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL  
WEINREICH, AMITAI MILLER, and ANONYMOUS,

Index No.: 154010/2021

Plaintiffs,

**NOTICE OF ENTRY**

-against-

YESHIVA UNIVERSITY, VICE PROVOST CHAIM  
NISSEL, and PRESIDENT ARI BERMAN,

Defendants.

-----X

**COUNSELORS:**

**PLEASE TAKE NOTICE**, that the within is a true copy of the Order executed by  
the Honorable Lynn R. Kotler of the within named court on June 14, 2022 and entered  
on the 24<sup>th</sup> day of June, 2022.

Dated: New York, New York  
June 24, 2022

To the best of my knowledge, information and belief, formed after an inquiry reasonable  
under the circumstances, the presentation of this paper or the contentions herein are  
not frivolous, as that term is defined in Part 130 of the Court Rules.

Yours, etc.,

KAUFMAN BORGEEST & RYAN LLP

By: 

David Bloom, Esq.  
Samantha R. Montrose, Esq.  
Kenneth Abeyratne, Esq.  
120 Broadway, 14<sup>th</sup> Floor  
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Eric S. Baxter (*pro hac vice*)  
William J. Huan (*pro hac vice*)  
Abigail E. Smith Esq.  
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asmith@becketlaw.org

Attorneys for Defendants  
**YESHIVA UNIVERSITY,  
VICE PROVOST CHAIM NISSEL and  
PRESIDENT ARI BERMAN**

TO: VIA NYSCEF  
EMERY CELLI BRINCKERHOFF ABADY WARD & MAAZEL LLP  
Attorneys for Plaintiffs  
600 Fifth Avenue, 10<sup>th</sup> Floor  
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SUPREME COURT OF THE STATE OF NEW YORK
NEW YORK COUNTY

PRESENT: HON. LYNN R. KOTLER, J.S.C.
Justice

PART 8

YU PRIDE ALLIANCE et al.

INDEX NO. 154010/21

-v-

MOTION DATE

YESHIVA UNIVERSITY et al.

MOTION SEQ. NO. 6 and 13

The following papers, numbered 1 to , were read on this motion to/for

Notice of Motion/Order to Show Cause — Affidavits — Exhibits No(s).

Answering Affidavits — Exhibits No(s).

Replying Affidavits No(s).

Upon the foregoing papers, it is ordered that this motion is decided in accordance with the accompanying memorandum decision/order.

MOTION/CASE IS RESPECTFULLY REFERRED TO JUSTICE FOR THE FOLLOWING REASON(S):

Dated: June 14, 2022

HON. LYNN R. KOTLER J.S.C. J.S.C.

- 1. CHECK ONE: CASE DISPOSED NON-FINAL DISPOSITION
2. CHECK AS APPROPRIATE: MOTION IS: GRANTED DENIED GRANTED IN PART OTHER
3. CHECK IF APPROPRIATE: SETTLE ORDER SUBMIT ORDER DO NOT POST FIDUCIARY APPOINTMENT REFERENCE

SUPREME COURT OF THE STATE OF NEW YORK
COUNTY OF NEW YORK: PART 8

-----X
YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL
WEINREICH, AMITAI MILLER, and
ANONYMOUS,

DECISION/ORDER

INDEX NO.: 154010/21
MOT SEQ: 006 AND 013

Plaintiff(s),

-against-

YESHIVA UNIVERSITY, VICE PROVOST CHAIM
NISSEL, and PRESIDENT ARI BERMAN,

Present:
Hon. Lynn R. Kotler, J.S.C.

Defendant(s).

-----X
Recitation, as required by CPLR 2219 [a], of the papers considered in the review of this
(these) motion(s):

Papers Numbered
Motion Sequence 006
N/Motion, exhs, Memo of Law ..... 70-83
Aff in opp, exhs, Memo of Law in opp ..... 105
Reply Aff, exhs ..... 107
Decision/Order and Interim Order dated 8/18/21 ..... 117
Affirm in opp, exhs ..... 188-229
N/X-mot, affirm, exhs, Memo of Law ..... 230-272
Sur-reply, Memo of Law ..... 277-300
2/10/22 Transcript ..... 325
Motion Sequence 013
N/Motion, exhs, amicus brief ..... 308-324

Two motions are pending in this action (sequence 6 and 13) and are hereby
consolidated for consideration and disposition in this single decision/order. Previously, in
a decision/order and interim order dated August 8, 2021 (the "prior decision"), the court
converted defendants' motion to dismiss (sequence 6) to a motion for summary
judgment pursuant to CPLR § 3211(c). Plaintiffs then cross-moved for partial summary
judgment and a determination that defendant Yeshiva University ("Yeshiva") is not a

“religious corporation” as the term is used in Admin. Code § 8-102’s definition of a “Place or provider of public accommodation”. In motion sequence 13, The Lesbian and Gay Law Association Foundation of Greater New York (“LeGaL”) moves for leave to submit a brief of *amicus curiae*. LeGaL’s motion is submitted without opposition and is granted. As for sequence 6, defendants’ motion is denied, and plaintiffs’ cross-motion is granted as follows.

The prior decision is herein incorporated by reference. As the court stated therein, Yeshiva refuses to formally recognize plaintiff YU Pride Alliance, an LGBTQ student organization. The remaining plaintiffs are former students and an anonymous current student. The remaining defendants are Vice Provost Chaim Nissel and President Ari Berman of Yeshiva.

The prior decision was issued in the context of plaintiffs’ application for a preliminary injunction for an order compelling Yeshiva to officially recognize the YU Pride Alliance as an LGBTQ student organization. The court denied plaintiffs’ motion for injunctive relief because plaintiffs had failed to demonstrate a likelihood of success on the merits at that juncture. In tandem, defendants argued that plaintiff’s claims were untenable under the New York City Human Rights Law, Admin Code § 8-101, *et seq.* (the “NYCHRL”), because Yeshiva falls within an exception to its application. Defendants further argued that if the NYCHRL applies to them, such application is unconstitutional. However, defendants’ motion was based upon facts and proof which could not be properly considered on a CPLR § 3211 motion to dismiss. After limited discovery, the issue of whether the NYCHRL applies to Yeshiva is ripe for summary adjudication and the present motion sequence is now before the court.

## Discussion

### Applicable standard of review

On a motion for summary judgment, the proponent bears the initial burden of setting forth evidentiary facts to prove a prima facie case that would entitle it to judgment in its favor, without the need for a trial (CPLR 3212; *Winegrad v. NYU Medical Center*, 64 NY2d 851 [1985]; *Zuckerman v. City of New York*, 49 NY2d 557, 562 [1980]). If the proponent fails to make out its prima facie case for summary judgment, however, then its motion must be denied, regardless of the sufficiency of the opposing papers (*Alvarez v. Prospect Hospital*, 68 NY2d 320 [1986]; *Ayotte v. Gervasio*, 81 NY2d 1062 [1993]).

Granting a motion for summary judgment is the functional equivalent of a trial, therefore it is a drastic remedy that should not be granted where there is any doubt as to the existence of a triable issue (*Rotuba Extruders v. Ceppos*, 46 NY2d 223 [1977]). The court's function on these motions is limited to "issue finding," not "issue determination" (*Sillman v. Twentieth Century Fox Film*, 3 NY2d 395 [1957]).

### Is Yeshiva a Religious Corporation under Admin Code § 8-102?

This motion turns on whether Yeshiva is a religious corporation within the meaning of the NYCHRL. At first blush, the answer to this question may seem obvious given Yeshiva is an educational institution with a proud and rich Jewish heritage and a self-described mission to combine "the spirit of Torah" with strong secular studies. However, the court must examine the precise language of the NYCHRL exemption which Yeshiva relies on, Admin Code § 8-102, as well as the legislative intent, and determine whether Yeshiva is a religious corporation exempt under the statute as the

legislature intended.

Plaintiffs have sued Yeshiva as a “place or provider of public accommodation” pursuant to Admin Code § 8-107(4) and (20). This statute provides in relevant part as follows:

4. Public accommodations.

a. It shall be an unlawful discriminatory practice for any person who is the owner, franchisor, franchisee, lessor, lessee, proprietor, manager, superintendent, agent or employee of any place or provider of public accommodation:

1. Because of any person's actual or perceived race, creed, color, national origin, age, gender, disability, marital status, partnership status, sexual orientation, uniformed service or immigration or citizenship status, directly or indirectly:

(a) To refuse, withhold from or deny to such person the full and equal enjoyment, on equal terms and conditions, of any of the accommodations, advantages, services, facilities or privileges of the place or provider of public accommodation; ...

...

20. Relationship or association. The provisions of this section set forth as unlawful discriminatory practices shall be construed to prohibit such discrimination against a person because of the actual or perceived race, creed, color, national origin, disability, age, sexual orientation, uniformed service or immigration or citizenship status of a person with whom such person has a known relationship or association.

Meanwhile, Admin Code § 8-102, which sets forth the definitions of terms used under the NYCHRL, defines place or providers of public accommodation as follows:

The term “place or provider of public accommodation” includes providers, whether licensed or unlicensed, of goods, services, facilities, accommodations, advantages or privileges of any kind, and places, whether licensed or unlicensed, where goods, services, facilities, accommodations, advantages or privileges of any kind are extended, offered, sold, or otherwise made available. Such term

does not include any club which proves that it is in its nature distinctly private. A club is not in its nature distinctly private if it has more than 400 members, provides regular meal service and regularly receives payment for dues, fees, use of space, facilities, services, meals or beverages directly or indirectly from or on behalf of non-members for the furtherance of trade or business. **For the purposes of this definition, a corporation incorporated under the benevolent orders law or described in the benevolent orders law but formed under any other law of this state, or a religious corporation incorporated under the education law or the religious corporation law is deemed to be in its nature distinctly private.** No club that sponsors or conducts any amateur athletic contest or sparring exhibition and advertises or bills such contest or exhibition as a New York state championship contest or uses the words "New York state" in its announcements is a private exhibition within the meaning of this definition.

(Emphasis added.)

The NYCHRL expressly excludes "a religious corporation incorporated under the education law" from application of the NYCHRL prohibition of discrimination by places or providers of public accommodation. Yeshiva asserts that it is a religious corporation incorporated under the education law. If that is the case, then plaintiffs do not have a claim under the NYCHRL against Yeshiva for failure to officially recognize YU Pride Alliance.

There is no dispute that Yeshiva is incorporated under the education law. Thus, the court must determine whether Yeshiva is a religious corporation as defendants contend. This court finds that it is not. Defendants' position conflicts with the fact that Yeshiva's own Amendment to its Charter adopted December 15, 1967 provides as follows:

1. This corporation, incorporated as The Rabbi Isaac Eichanan Theological Seminary Association under the Membership Corporations Law of the State of New York on March 20, 1897, the name of which was subsequently changed by the Regents of the

University of the State of New York to Yeshiva University, is hereby continued as an **educational corporation under the Education Law** of the State of New York...

...

9. Yeshiva University is and continues to be organized and operated **exclusively for educational purposes**...

(Emphasis added).

Defendants would have this court look beyond its own organizing documents and examine its functions and attributes to determine that it is a “religious” corporation as that term is used in the Section 8-102 exemption. Meanwhile, plaintiffs point to the Religious Corporations Law definition of a religious corporation. Defendants correctly assert that the RCL definition is not outcome determinative since it would render the exemption duplicative insofar as it exempts both religious corporations organized under either the RCL or Educational Law. The court cannot ignore, however, the RCL definition or caselaw that seeks to define religious corporations.

A Religious Corporations Law corporation is a corporation created for religious purposes (RCL § 2). RCL § 2 further defines incorporated and unincorporated churches, clergyman and ministers and funeral entities. Both types of churches are defined as enabling people to meet for divine worship or other religious observances. Two Second Department cases have also defined corporations as religious when the certificate of incorporation specifies religious purposes such as “a place of worship” (*Temple-Ashram v. Satyanandji*, 84 AD3d 1158 [2d Dept 2011]) and “to provide religious services and services to senior citizens” (*Agudist Council of Greater N.Y. v. Imperial Sales Co.*, 158 AD2d 683 [2d Dept 1990]).

Yeshiva's organizing documents do not expressly indicate that Yeshiva has a religious purpose. Rather, Yeshiva organized itself as an "educational corporation" and for educational purposes, exclusively. Defense counsel's arguments about the implications of this court's ruling are overblown. Every school with a religious affiliation or association is not necessarily affected by this court's determination that Yeshiva is not exempt from the NYCHRL. Rather, the inquiry must focus on the purpose of the institution, which is typically expressed in a corporation's organizing documents. There may be schools organized under the education law that have stated a religious purpose so that they are exempt from the NYCHRL under Section 8-102. Since Yeshiva has not done so, the court does not need to reach this issue.

Indeed, defendants concede that Yeshiva's amended charter represented a departure from its initial charter which stated an exclusively religious purpose, to wit, "to promote the study of Talmud". Then, in 1967, Yeshiva amended its charter to state that it "is and continues to be organized and operated exclusively for educational purposes". The court rejects defendants' contention that Yeshiva's amended charter confirmed "that the original religious education purposes carried through". Yeshiva itself broadened the scope of education it was to provide; pursuant to the amended charter Yeshiva was now authorized by the State of New York to confer degrees of: [1] Doctor of Hebrew Literature; [2] Bachelor of Arts; [3] Bachelor of Science; [4] Doctor of Humane Letters; [5] Doctor of Laws; [6] Bachelor of Hebrew Literature; [7] Master of Hebrew Literature; [8] Bachelor of Religious Education; [9] Master of Religious Education; [10] Master of Science; [11] Doctor of Philosophy; [12] Doctor of Medicine; [13] Doctor of Dental Surgery; [14] Master of Art; [15] Doctor of Education; [16] Master of Social Work; [17]

Associate in Arts; and [18] Doctor of Religious Education. The court finds that Yeshiva's educational function, evidenced by its ability to now confer many secular multi-disciplinary degrees, thus became Yeshiva's primary purpose. Even if Yeshiva still "promote[d] the study of Talmud", that does not necessarily make Yeshiva a religious corporation as that term was intended by the City Council when it enacted Section 8-102.

In a letter dated April 27, 2021 from faculty members of the Benjamin N. Cardozo School of Law to defendant Berman, the authors write:

As members of the Yeshiva University community, the fifty-one undersigned faculty members of Benjamin N. Cardozo School of Law write to express our dismay at the University's continued refusal not to allow undergraduate students to form a group devoted to building community and support for LGBTQ+ students.

...

... Indeed, at Cardozo, where LGBTQ+ students are a vital part of our community, with an active and engaged student group, no such discrimination is practiced or tolerated. We find it unacceptable that our parent University would adopt such a hurtful policy towards the undergraduate student body.

The University's decision also is unlawful under federal, state, and city civil rights laws, all of which prohibit discrimination on the basis of sex and sexual orientation. **As a non-sectarian institution of higher education, the University must abide by these proscriptions.** We understand that the University came to the same conclusion more than 25 years ago – concluding that it was required by antidiscrimination laws to afford equal treatment to LGBTQ+ students – and the legal protections for LGBTQ+ people have significantly strengthened since that time.

Faculty members, law professors even, within Yeshiva's own community recognize that Yeshiva is not a religious corporation and is subject to the NYCHRL.

Further, Yeshiva itself has long acknowledged that it was subject to the NYCHRL.

A 1995 fact sheet about gay student organizations at Yeshiva prepared by Yeshiva as per a September 5, 1995 letter from David M. Rosen, Director of Yeshiva's Department of Public Relations, provides in pertinent part as follows:

**1. I've read that there are "gay student clubs" at some of Yeshiva University's graduate schools. Is this true?**

*Yes. A handful of students at two graduate schools have formed organizations – sometimes referred to as "clubs" – to discuss issues of concern to the gay community.*

**2. Which schools have these clubs? How many students are involved? What do they do?**

*Gay student clubs exist at Benjamin N. Cardozo School of Law and Albert Einstein College of Medicine. Informal groups with similar interests have met sporadically at Wurzweiler School of Social Work and Ferkauf Graduate School of Psychology. The student bodies of these graduate-level, professional schools are co-educational and diverse ethnically, religiously, and racially. Altogether about three dozen out of YU's 5,000 students are involved. Their activities generally involve informational and educational meetings. They do not proselytize. These groups have existed for years but went largely unnoticed prior to the recent spate of distorted media reports.*

...

**4. Given the strong prohibition against homosexual behavior in Jewish law, why does YU permit gay groups on campus?**

*Yeshiva University is subject to the human rights ordinance of the City of New York, which provides protected status to homosexuals. Under this law, YU cannot ban gay student clubs. It must make facilities available to them in the same manner as it does for other student groups.*

At oral argument, defense counsel proffered "Yeshiva would be happy to stipulate to adding a more direct statement of religious purpose in its charter if plaintiffs would agree to dismiss the case." This assertion concedes the point. Yeshiva's charter is not merely form over substance. Its corporate purpose is the basis for licensure and receipt of grants and other public funding. As plaintiffs learned during the course of limited

discovery, Yeshiva submitted various forms to governmental agencies which belie its contention in this action that it is a religious corporation. In 2018, Yeshiva reported in Form CHAR410 to the New York State Department of Law, Charities Bureau, that it was an “educational institution, museum or library incorporated under the NY State Education Law or by special act” rather than an “organization [] incorporated under the religious corporations law or is another type of organization with a religious purpose or is operated, supervised or controlled by or in connection with a religious organization” (emphasis in original). Yeshiva’s Director of Tax & Compliance, Alan Kruger, testified that Yeshiva registered as an educational corporation and not a religious corporation because “it would be difficult” to produce documents showing entitlement to the latter exemption.

In a letter dated February 16, 2021, Jon Greenfield, Director of Government Relations at Yeshiva, wrote to Senator Robert Jackson requesting New York State capital construction funding. Greenfield identified Yeshiva as a “501[c][3] not-for-profit institution of higher learning...”, not a religious corporation. How Yeshiva represents itself is not merely “form over substance” as defense counsel argues. Rather, the term “religious corporation” as the City Council intended neatly squares with how the term is used in other legal and/or formal applications and settings. Yeshiva is either a religious corporation in all manners or it is not. Yeshiva’s decision to amend its charter in 1967 and otherwise hold itself out as non-sectarian since then must be accorded. Thus, the record shows that Yeshiva is not a “religious corporation” on paper, does not hold itself out to be a “religious corporation” and at least 27-years ago knew that it was not exempt from the NYCHRL and was otherwise bound by its antidiscrimination mandates.

The court also does not need to contort itself to ascertain the intent of the legislature when it enacted the NYCHRL, commonly known as one of the most protective anti-discrimination laws in the country. The legislative intent is no better stated than in Admin Code § 8-130, entitled “Construction”:

- a. The provisions of this title shall be construed liberally for the accomplishment of the uniquely broad and remedial purposes thereof, regardless of whether federal or New York state civil and human rights laws, including those laws with provisions worded comparably to provisions of this title, have been so construed.
- b. Exceptions to and exemptions from the provisions of this title shall be construed narrowly in order to maximize deterrence of discriminatory conduct.

While the 1965 NYCHRL excluded “colleges and universities” from classification as a place of public accommodation, in 1991, the City Council removed this exemption from the NYCHRL. Thus, the court’s determination that Yeshiva is not exempt from the NYCHRL is wholly consistent with the legislative intent of the NYCHRL, which requires that exemption from it be narrowly construed in order to minimize discriminatory conduct.

Even if the court were to adopt Yeshiva’s religious function test, the court would reach the same result. Plaintiffs’ counsel correctly characterizes defendants’ argument on this point: defendants want this court to find that Yeshiva is a religious corporation in the same manner an ordinary person would describe themselves as a religious person. There is no doubt that Yeshiva has an inherent and integral religious character which defines it and sets it apart from other schools and universities of higher education. However, Yeshiva must fit within the term “religious corporation” as the legislature intended the term to mean in the NYCHRL. Yeshiva is a university which provides

educational instruction, first and foremost. Yeshiva's religious character evidenced by required religious studies, observation of Orthodox Jewish law, students' participation in religious services, etc. are all secondary to Yeshiva's primary purpose. "[A] religious corporation should be one formed primarily for religious purposes; exercising some ecclesiastical control over its members, having some distinct form of worship and some method of discipline for violation thereof" (*Naarim v. Kunda*, 7 Misc.3d 1032(A) [NY Sup Ct, Kings Co 2005]). Defense counsel's assertion that "[y]ou cannot step onto the campus or into a batei midrash without recognizing that this is a sacred space for students who are studying there" undercuts defendants' argument. The record shows that the purpose students attend Yeshiva is to obtain an education, not for religious worship or some other function which is religious at its core. Thus, religion is necessarily secondary to education at Yeshiva.

Defendants' reliance on *Scheiber v. St. John's University* (84 NY2d 120 [1994]) is misplaced. In that case, the Court of Appeals found that St. John's University ("SJU") was a "religious institution" within the meaning of the New York State Human Rights Law, to wit Exec. Law § 296(11). Chief Judge Judith Kaye concluded that although SJU was "conceived with the intent of fulfilling a secular educational role, SJU has not abandoned its religious heritage and plainly falls within the exemption for entities that are 'operated, supervised or controlled by or in connection with a religious organization'". Exec. Law § 296(11) is more expansive than Admin Code § 8-102 in that the former exempts "any religious or denominational institution or organization, or any organization operated for charitable or education purposes, which is operated, supervised or controlled by or in connection with a religious organization..." Since SJU was "an

educational organization operated in connection with the Vincentian order – a religious institution or organization – SJU is itself a “religious institution” within the language of Executive Law § 296(11)”. That fact has no bearing on whether Yeshiva is a “religious corporation” within the meaning of the NYCHLR. Therefore, contrary to defense counsel’s contention, *Scheiber* is not on point and this court does not need to “contradict the Court of Appeals to rule in plaintiffs’ favor.”

Accordingly, the court finds that Yeshiva is not a “religious corporation” as the term is used in Admin Code § 8-102. Defendants’ motion on this point is denied and plaintiffs’ cross-motion for partial summary judgment is granted to the extent that the court finds that the defendant Yeshiva is not a “religious corporation” as the term is used in the Admin Code § 8-102 exemption of a “Place or provider of public accommodation”.

#### First Amendment implications

The court now must consider whether the NYCHRL as applied to Yeshiva violates Yeshiva’s First Amendment rights. The First Amendment to the US Constitution, as applied to the States via the Fourteenth Amendment, provides that “Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof; or abridging the freedom of speech, ... or the right of the people peaceably to assemble...”

Defense counsel quotes *Obergefell v Hodges*, (576 US 644, 679-680 [2015]) and claims that “[t]he First Amendment ensures that religious organizations ... are given proper protection as they seek to teach the principles that are so fulfilling and so central to their lives and faiths, and to their own deep aspirations to continue the family structure they have long revered.” Defendants argue that plaintiffs’ claims as applied to

Yeshiva violate Yeshiva's religious autonomy, the Free Exercise Clause, the Free Speech Clause and the Assembly Clause. Meanwhile, plaintiffs assert that the NYCHRL does not violate defendants' First Amendment rights because "[i]t is a law of general applicability, and the Council's intent to prohibit discrimination in places of public accommodation provides a rational basis for its enactment" citing *Catholic Charities of Diocese of Albany v. Serio*, 7 NY3d 510 [2006].

The NYCHRL and the First Amendment are not incompatible (*see i.e. Salemi v. Gloria's Tribeca Inc.*, 116 AD3d 569 [1st Dept 2014]). In *Catholic Charities*, the Court of Appeals explained that the First Amendment does not protect an individual from valid and neutral laws of general applicability, even when those laws forbid or compel conduct which goes against the grain of a religion. *Catholic Charities* cited *Employment Div., Dept of Human Resources of Oregon v. Smith*, 494 US 872 [1990], in which the Supreme Court upheld a state law of general applicability against a free exercise challenge. In response to *Employment Division*, Congress enacted the Religious Freedom Restoration Act of 1993, which was then held unconstitutional in 1997 by the Supreme Court in *City of Boerne v. Flores*, 521 US 507. Thus, *Employment Division* is good precedent (*see i.e. Matter of Gifford v. McCarthy*, 137 AD3d 30 [3d Dept 2016]).

Defense counsel argues that *Catholic Charities* is no longer good precedent because of *Fulton v. City of Philadelphia, Pennsylvania*, 141 SCt 1868 [2021]). That case, however, found a foster care contract was not generally applicable and thus was subject to strict scrutiny. Nor do cases involving secular exemptions apply, since Section 8-102 contains a very broad exemption for religious corporations organized under the RCL or Education Law and a smaller exception for private organizations.

Assuming *arguendo* that Yeshiva's refusal to recognize an LGBTQ student group is part of its exercise of religion, the NYCHRL's impact on Yeshiva's exercise of religion is only incidental to the NYCHRL's ban on discrimination. There can be no dispute that the NYCHRL is a neutral law of general applicability. It does not target religious practice, its intent is to deter discrimination, only, and it applies equally to all places of public accommodation other than those expressly exempted as distinctly private or a religious corporation organized under the education or religious corporations law. Indeed, the religious corporation carve-out under Section 8-102 was an attempt by the City Council to ensure that the NYCHRL will not be unconstitutionally applied to religious organizations. Thus, Yeshiva's Free Exercise argument is rejected.

The court further finds that Yeshiva's Free Speech rights will not be violated by application of the NYCHRL. Formal recognition of a student group does not equate to endorsement with that group's message (*see e.g. Bd. Of Educ. of Westside Community Schools v. Mergens By and Through Mergens*, 496 US 226, 250 [1990]). What plaintiffs seek is simply equal access to the tangible benefits that Yeshiva affords other student groups on its campus. By following the law and granting the YU Pride Alliance formal recognition and equal access, Yeshiva need not make a statement endorsing a particular viewpoint as defense counsel posits. Moreover, Yeshiva's Graduate Schools have LGBTQ student groups, which undercuts Yeshiva's arguments regarding compelled speech when LGBTQ student groups are already a formally recognized part of the Yeshiva community and have been so for nearly 30 years. Thus, the record shows that Yeshiva knows that formal recognition of LGBTQ student groups does not equate endorsement (see the 1995 Fact Sheet).

Finally, the court is unpersuaded by defendants' association argument, as Yeshiva has not come forward with any evidence that formal recognition of an LGBTQ student group and/or the grant of accommodations, advantages, facilities, and privileges at Yeshiva is inconsistent with the purpose of Yeshiva's mission and will impermissibly infringe on Yeshiva's assembly rights (*Matter of Gifford, supra* at 42 ["[t]here is nothing in this record to indicate that petitioners' wedding business was 'organized for specific expressive purposes'"]. The Supreme Court's decision in *Rumsfeld v. Forum for Academic and Institutional Rights, Inc.* is illustrative. In that case, the Court explained that law schools could not deny military recruiters equal access to their campuses on a theory that such access "impairs their own expression by requiring them to associate with the recruiters" because "just as saying conduct is undertaken for expressive purposes cannot make it symbolic speech, [] so too a speaker cannot erect a shield against laws requiring access simply by asserting that mere association "would impair its message" (547 US 47, 69 [2006] [internal quotations and citations omitted]).

Based on the foregoing, defendants' motion to dismiss plaintiff's complaint on grounds that the NYCHRL as applied to Yeshiva violates the First Amendment is denied.

#### Remaining issues

The court next considers defendants' motion for dismissal of the claims against Vice Provost Chaim Nissel on the grounds that he is not a decision-maker, but rather, a messenger. There is no opposition to that branch of the motion. Since there is no dispute that VP Nissel is not a proper defendant, that branch of defendants' motion is granted.

In addition to moving for partial summary judgment, plaintiffs request "such other

and further relief as may be just and proper” in their notice of cross-motion. In light of the court’s finding that Yeshiva is not a “religious corporation” as the term is used in Admin Code § 8-102, the court finds that plaintiffs are entitled to a permanent injunction restraining Yeshiva and President Ari Berman from continuing their refusal to officially recognize the YU Pride Alliance as a student organization because of the members’ sexual orientation or gender and/or YU Pride Alliance’s status, mission, and/or activities on behalf of LGBTQ students. There is no dispute on this record that Yeshiva is a place or provider of public accommodation within the meaning of the NYCHRL and that Yeshiva withheld and denied plaintiffs the full and equal enjoyment, on equal terms and conditions, of its accommodations, advantages, services, facilities or privileges because of plaintiffs’ actual or perceived sexual orientation. Thus, there is no dispute on this record that Yeshiva’s failure to grant such access to the YU Pride Alliance violates the NYCHRL. Therefore, plaintiffs are further entitled to an order directing Yeshiva to provide YU Pride Alliance the full and equal accommodations, advantages, facilities, and privileges of all other student groups at Yeshiva.

## CONCLUSION

In accordance herewith, it is hereby

**ORDERED** that the motion by the Lesbian and Gay Law Association Foundation of Greater New York for leave to submit a brief of *amicus curiae* is granted without opposition and said brief is considered by the court in connection with motion sequence 6; and it is further

**ORDERED** that defendants’ converted motion for summary judgment (sequence 6) is granted only to the extent that plaintiffs’ claims against defendant Vice Provost

Chaim Nissel are severed and dismissed; and it is further

**ORDERED** that plaintiffs' cross-motion for partial summary judgment is granted to the extent that the court finds that the defendant Yeshiva University is not a "religious corporation" as the term is used in Admin Code § 8-102's definition of a "Place or provider of public accommodation"; and it is further

**ORDERED and ADJUDGED** that defendants Yeshiva University and President Ari Berman are permanently restrained from continuing their refusal to officially recognize the YU Pride Alliance as a student organization because of the members' sexual orientation or gender and/or YU Pride Alliance's status, mission, and/or activities on behalf of LGBTQ students; and it is further

**ORDERED and ADJUDGED** that defendants Yeshiva University and President Ari Berman are directed to immediately grant plaintiff YU Pride Alliance the full and equal accommodations, advantages, facilities, and privileges afforded to all other student groups at Yeshiva University; and it is further

**ORDERED** that the balance of defendants' motion sequence 6 is denied; and it is further

**ORDERED** that the parties are directed to submit a joint letter to the court on or before July 19, 2022 advising as to the status of this action.

This constitutes the decision and order of the court.

Dated: New York, New York  
June 14, 2022

So Ordered:



Hon. Lynn R. Kotler, J.S.C.

# Exhibit 8

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X

YU PRIDE ALLICANCE, MOLLY MEISELS,  
DONIEL WEIREICH, AMITAI MILLER and  
ANONYMOUS,

Index No.: 154010/2021

Plaintiffs,

**ORDER WITH NOTICE OF ENTRY**

- against -

YESHIVA UNIVERSITY, VICE PROVOST CHAIM  
NISSEL and PRESIDENT ARI BERMAN,

Defendants.

----- X

PLEASE TAKE NOTICE that the within is a true and accurate copy of a Decision and Order of the Honorable Lynn R. Kotler, J.S.C., dated January 26, 2022, and entered in the office of the Clerk of the Supreme Court, County of New York, on January 27, 2022.

Dated: January 31, 2022  
New York, New York

Respectfully submitted,

KAUFMAN BORGEEST & RYAN LLP



Kenneth G. Abeyratne  
120 Broadway, 14<sup>th</sup> Floor  
New York, New York 10271  
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*Attorneys for Defendants*

cc: All attorneys of record via NYSCEF

# SUPREME COURT OF THE STATE OF NEW YORK NEW YORK COUNTY

PRESENT: HON. LYNN R. KOTLER, J.S.C.

PART 8

YU Pride Alliance et al

INDEX NO. 154010/2021

- v -

MOT. DATE

YESHIVA UNIVERSITY et al

MOT. SEQ. NO. 9, 10 and 12

|  |                       |
|--|-----------------------|
| The following papers were read on this motion to/for _____ |                       |
| Notice of Motion/Petition/O.S.C. — Affidavits — Exhibits   | ECFS DOC No(s). _____ |
| Notice of Cross-Motion/Answering Affidavits — Exhibits     | ECFS DOC No(s). _____ |
| Replying Affidavits  | ECFS DOC No(s). _____ |

In this case, which has taken on a life of its own, there are now three pending discovery-related motions. Meanwhile, defendants' converted summary judgment motion remains calendared for February 8, 2022 for oral argument.

The motions which are the subject of this court's decision/order are as follows:

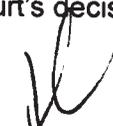
[1] Sequence 9: plaintiffs' motion to compel defendants Chaim Nissel and Ari Berman for depositions and compelling defendants to produce a witness to testify on behalf of Yeshiva University regarding how Yeshiva University's asserted religious corporation status impacts its non-discrimination policies with respect to LGBTQ individuals;

[2] Sequence 10: defendants' motion to quash plaintiffs' subpoena *duces tecum* served upon non-party Commission on Independent Colleges and Universities, dated October 19, 2020, a protective order, and staying production on all documents requested in the subpoena and all new discovery requests pending further order of the court; and

[3] Sequence 12: defendants' motion to compel plaintiffs' responses to defendants' first demand for discovery and inspection.

The non-movant on each motion opposes same. All three motions are hereby consolidated for the court's consideration and disposition in this single decision/order. The court's decision follows.

Dated: 1/26/22

  
\_\_\_\_\_  
HON. LYNN R. KOTLER, J.S.C.

1. Check one:  CASE DISPOSED  NON-FINAL DISPOSITION
2. Check as appropriate: Motion is  GRANTED  DENIED <sup>9, 10, 12</sup>  GRANTED IN PART  OTHER
3. Check if appropriate:  SETTLE ORDER  SUBMIT ORDER  DO NOT POST
- FIDUCIARY APPOINTMENT  REFERENCE

At the outset, sequence 12 is denied. As plaintiffs' counsel points out, defendants requested a stay of all discovery and then contradict that position in their latest motion. Moreover, the court agrees with

plaintiffs' counsel that the information which defendants seek in this motion is neither material nor necessary to the dispositive issue before the court, namely, whether Yeshiva University is a religious corporation within the meaning of the New York City Human Rights Law ("NYCHRL").

Motion sequence 9 is also denied. In the court's decision/order dated October 12, 2021, the court expressly limited discovery "to the issue of whether Yeshiva is a religious corporation within the meaning of the NYCHRL." While stating that plaintiffs are "entitled to depose a Yeshiva witness," the court noted it was "not convinced" that any further depositions were needed for the sole "issue of whether Yeshiva is a religious corporation." Finally, the court warned that plaintiffs would "not be permitted to explore every corner of the earth in their attempt to answer the preceding question in the negative" and should avoid discovery that would be "duplicative." Plaintiffs' present application does not warrant a different conclusion.

The court remains unconvinced that the discovery plaintiffs seek is necessary. Yeshiva University is entitled to choose who it will produce for a deposition and if plaintiffs find that the deponent lacked personal knowledge about a material and relevant issue or that a further deposition is warranted, then plaintiffs can make an appropriate application at that juncture. Instead, plaintiffs have jumped the gun, choosing to anticipate the deficiencies in the testimony Yeshiva University's witness will give. Otherwise, plaintiffs have still not demonstrated that further depositions are necessary and would not be duplicative.

Finally, motion sequence 10 is also denied. Defendants have failed to demonstrate that the subject non-party subpoenas will not provide material and relevant information (*see Matter of Kapon v Koch*, 23 NY3d 32 [2014]).

## CONCLUSION

In accordance herewith, it is hereby:

**ORDERED** that motion sequence numbers 9, 10 and 12 are denied in their entirety.

Any requested relief not expressly addressed herein has nonetheless been considered and is hereby expressly rejected and this constitutes the decision and order of the court.

Dated: 1/26/22  
New York, New York

So Ordered:

  
\_\_\_\_\_  
Hon. Lynn R. Kotler, J.S.C.

# Exhibit 9

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X

YU PRIDE ALLICANCE, MOLLY MEISELS,  
DONIEL WEIREICH, AMITAI MILLER and  
ANONYMOUS,

Index No.: 154010/2021

Plaintiffs,

**ORDER WITH NOTICE OF ENTRY**

- against -

YESHIVA UNIVERSITY, VICE PROVOST CHAIM  
NISSEL and PRESIDENT ARI BERMAN,

Defendants.

----- X

PLEASE TAKE NOTICE that the within is a true and accurate copy of a Decision and Order of the Honorable Lynn R. Kotler, J.S.C., dated August 18, 2021, and entered in the office of the Clerk of the Supreme Court, County of New York, on August 23, 2021.

Dated: August 23, 2021  
New York, New York

Respectfully submitted,

KAUFMAN BORGEEST & RYAN LLP



\_\_\_\_\_  
Brian M. Sher  
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*Attorneys for Defendants*

cc: All attorneys of record via NYSCEF

SUPREME COURT OF THE STATE OF NEW YORK
NEW YORK COUNTY

Decision/Order as to Seqs. 2&3
Interim Order as to Seq. 6
PART 8

PRESENT: HON. LYNN R. KOTLER, J.S.C.

YU PRIDE ALLIANCE, MOLLY MEISELS, DONIEL WEIREICH, AMITAI MILLER and ANONYMOUS

INDEX NO. 154010/2021

MOT. DATE

- v -

MOT. SEQ. NO. 2, 3 and 6

YESHIVA UNIVERSITY, VICE PROVOST CHAIM NISSEL and PRESIDENT ARI BERMAN

The following papers were read on this motion to/for
Notice of Motion/Petition/O.S.C. — Affidavits — Exhibits
Notice of Cross-Motion/Answering Affidavits — Exhibits
Replying Affidavits
ECFS DOC No(s)
ECFS DOC No(s)
ECFS DOC No(s)

The year is 2021. Defendant is a school that refuses to formally recognize an LGBTQ organization. But the defendant is not just any school. Defendant is Yeshiva University, an educational institution with a proud and rich Jewish heritage and a self-described mission to combine "the spirit of Torah" with strong secular studies. Plaintiffs are the student organization wishing to obtain formal recognition, namely YU Pride Alliance, and both named former students and an anonymous current student. The remaining defendants are Vice Provost Chaim Nissel and President Ari Berman of Yeshiva.

There are three motions pending before the court. In motion sequence 2, plaintiffs seek an order restraining the defendants from continuing their refusal to officially recognize the YU Pride Alliance as a student organization because of the members sexual orientation or gender and/or YU Pride Alliance's status, mission, and/or activities on behalf of LGBTQ students. Plaintiffs further seek an order granting YU Pride Alliance "the full and equal accommodations, advantages, facilities, and privileges of Yeshiva University, because of the actual or perceived sexual orientation or gender of the YU Pride Alliance's members, and/or the YU Pride Alliance's status, mission and/or activities on behalf of LGBTQ students." Defendants oppose that motion.

In motion sequence 3, defendants move for leave to file certain documents in their opposition to plaintiffs' motion for a preliminary injunction under seal, or alternatively leave to submit said documents in unredacted form to the court for in camera review. There is no opposition to that motion.

Finally, in motion sequence 6, defendants move to dismiss this action. They argue that plaintiff's claims are untenable under the New York City Human Rights Law, N.Y.C. Admin Code § 8-101, et seq., (the "NYCHRL") because Yeshiva falls within an exception to its application. Defendants further argue

Dated: 8/18/21

HON. LYNN R. KOTLER, J.S.C.

- 1. Check one: [ ] CASE DISPOSED [X] NON-FINAL DISPOSITION
2. Check as appropriate: Motion is [ ] GRANTED [ ] DENIED [ ] GRANTED IN PART [X] OTHER
3. Check if appropriate: [ ] SETTLE ORDER [ ] SUBMIT ORDER [ ] DO NOT POST
[ ] FIDUCIARY APPOINTMENT [ ] REFERENCE

that if the NYCHRL applies to them, such application is unconstitutional. Finally, defendants separately move for dismissal of the claims against Nissel on the grounds that he is not a decision-maker, but rather, a messenger. Plaintiffs oppose that motion.

For the reasons that follow, the motion for a preliminary injunction is denied, the motion for leave to file under seal is denied without prejudice to renewal, and the motion to dismiss is converted to one for summary judgment pursuant to CPLR § 3212.

### Background

Yeshiva enrolls more than 3,000 undergraduate students at Yeshiva College, Stern College for Women, the Sy Syms School of Business, the Katz School of Science and Health, and the S. Daniel Abraham Program in Israel. Yeshiva describes itself as a “deeply religious” university, to wit, all students are required to engage in religious studies, its campuses are sex-segregated, synagogues are located throughout both the men’s and women’s campuses so that students may pray and participate in other religious services, students must observe Orthodox Jewish laws and undergraduate dorms are governed by Torah values. Indeed, plaintiffs concede Yeshiva’s deeply religious character in their pleadings.

Relevant to this court’s inquiry, plaintiffs allege that Yeshiva “is registered as an educational corporation, rather than a religious one” and is therefore eligible to receive certain New York State funding as a result.

Meanwhile, plaintiffs allege that Yeshiva has formally recognized 116 undergraduate student clubs as of the Fall 2020 semester. These clubs range from special-interest groups “as diverse as poetry and private equity, video games and the outdoors, and College Democrats and College Republicans, as well as across broad categories such as “Art,” “Business,” “Health and Wellness,” “Sports and Fitness,” and “Politics and Activism.” Yeshiva further recognizes several cultural and affinity groups for students such as the Sephardic Club, YU Europeans, and the International Club.

To form a club at Yeshiva, students must submit an application in accordance with the procedures of Yeshiva’s campuses where the students wish to have the club. This process delegates approval of student clubs to Yeshiva’s student governments at each campus, but Yeshiva retains ultimate authority to override the decision of the student governments and accept or reject a club.

Plaintiffs further allege that Yeshiva has denied formal recognition to undergraduate LGBTQ organizations for more than a decade: “[o]ne of the first public iterations of an LGBTQ club at [Yeshiva], the “Tolerance Club,” officially formed in 2009.” In 2009, the Tolerance Club held an event called “Being Gay in the Modern Orthodox World”, where students complained about “the school’s atmosphere of silence surrounding issues of LGBTQ identity”. Shortly after that event, plaintiffs allege that the Tolerance Club disbanded due to “significant pressure it faced from the [Yeshiva] administration”.

In Spring 2019, Yeshiva refused to recognize a gay/straight alliance aptly called The Gay-Straight Alliance. This organization was proposed by several of the plaintiffs to school officials including defendant Nissel. On or about February 3, 2019, several Yeshiva students submitted a formal application to the Student Council presidents for club approval of a gay/straight alliance. In the application, the stated purpose of the club was “to provide a safe space for students to meet, support each other, and talk about issues related to the intersection of sexual orientation and Jewish identity.”

On February 5, 2019, plaintiff Miller and other students met with defendant Nissel to discuss the gay/straight alliance’s application. During this meeting, Nissel allegedly told the students that such a group would be allowed to form “as long as it was not called “Gay Straight Alliance” and did not include the terms “LGBT,” “queer,” or “gay” in the title”.

On February 13, 2019, the students proposed to defendant Nissel that the gay/straight alliance be called "Ahava" (the Hebrew word for "love"). In response, defendant Nissel sent a description of the "Jewish Activism Club," which mentioned LGBTQ inclusion along with numerous other topics in its mission statement, and indicated that the two overlapped and therefore there was no need for a gay/straight alliance. Thereafter, plaintiff Miller held further fruitless meetings with Yeshiva administrators in an effort to obtain recognition of the gay/straight alliance.

In April 2019, plaintiff Meisels invited New York State Assembly Member Deborah Glick to speak on campus about her experience as an LGBTQ legislator. Yeshiva's Office for Student Life ("OSL") approved the event. Plaintiffs further allege:

However, during the planning process for the event, members of the YU administration variously informed Plaintiff Meisels that (1) they did not want her to host the event and provide a space for LGBTQ students to complain to Assembly Member Glick about their experience on campus; and (2) if the event did take place, it could not focus on LGBTQ issues. After Plaintiff Meisels negotiated with the OSL, the OSL allowed the event to move forward under the title, "Overcoming Adversity: Minority Representation in NY Politics." The event was held on May 2, 2019.

In September 2019, plaintiff YU Pride Alliance was formed. The unofficial club was announced at a march held on September 15, 2019 in which plaintiff Meisels along with several other Yeshiva students, alumni and other supporters participated. The march, titled the "We, Too, Are YU" march, ended at one of Yeshiva's campuses.

Plaintiffs further allege, upon information and belief, that in response to YU Pride Alliance's formation and attempt to seek formal recognition by Yeshiva, Yeshiva convened a panel tasked with "fostering initiatives to address matters of inclusion, including LGBTQ-related issues." Plaintiffs complaint that this panel "required the members of the YU Pride Alliance to justify the need for an LGBTQ student club to a degree never required of another student group seeking approval." At a December 3, 2019 meeting between members of YU Pride Alliance including plaintiffs Meisels and Weinreich, and Yeshiva's Senior Vice President Josh Joseph, the latter urged the former to abandon their efforts to form an LGBTQ club because he and defendant Berman believed that some Yeshiva administration officials' views and the YU Pride Alliance members' views were likely to be "irreconcilable."

On January 30, 2020, YU Pride Alliance submitted a formal application to the Yeshiva Student Union, the student governing body charged with approving or denying applications in the first instance. YU Pride Alliance's mission statement is as follows:

The Yeshiva University Alliance is a group of undergraduate YU students hoping to provide a supportive space on campus for all students, of all sexual orientations and gender identities, to feel respected, visible, and represented. Conversation is at the heart of our community, in order to foster awareness and sensitivity to the unique experiences of being a LGBTQ+ person in YU and the Orthodox community, and to advocate for their unconditional inclusion and acceptance. Our space will promote open dialogue for all, regardless of religious views and political affiliations. We ask students to be cognizant and respectful of the beliefs, experiences, and backgrounds of everyone in attendance at our functions. At our events, please do not express assumptions about or hostility towards any person or organization.

On or about February 9, 2020, the Student Council Presidents abstained from voting on YU Pride Alliance's application, leaving the matter to Yeshiva administration to decide. This decision was set forth in an email to the Yeshiva student body which allegedly read in part as follows:

The decision about a club focusing on LBGTO+ matters at Yeshiva University is too complex and nuanced to be voted on by Student Council Presidents. We are not administrators, we are not rabbis, and we are not subject matter experts.

Plaintiffs claim, upon information and believe, that the student governing body had never before abstained from voting on a club application. Meanwhile, by on or around February 9, 2020, plaintiffs claim that all other new club applicants for the Spring 2020 semester received a decision regarding approval or denial of the club, except for the YU Pride Alliance.

On or about February 9, 2020, plaintiff Weinreich filed a discrimination complaint with YU about the YU Alliance's Spring 2020 club's application for official status. On or about February 27, 2020, plaintiff Weinreich learned that Yeshiva had determined that no action was required in response to his discrimination complaint since no official determination regarding YU Pride Alliance's status had been rendered.

According to plaintiffs, Yeshiva never made a decision as to whether it would formally recognize the YU Pride Alliance during the Spring 2020 semester. Plaintiffs assert that the lack of recognition prohibits them from participating in club fairs, fundraise to support its events, and the use of university facilities, including virtual facilities provided by Yeshiva during the ongoing COVID-19 pandemic.

In September 2020, plaintiffs again applied for official club status for the Fall 2020 semester. In a statement emailed to the Yeshiva student body, Yeshiva officials stated that as policy that Yeshiva would not recognize LGBTQ clubs on campus. The statement, which has been provided to the court, explained:

The message of Torah on this issue is nuanced, both accepting each individual with love and affirming its timeless prescriptions. While students will of course socialize in gatherings they see fit, forming a new club as requested under the auspices of YU will cloud this nuanced message.

The statement further promised that Yeshiva would "create a space for students, faculty and Roshei Yeshiva to" "continue to explore ways of bringing about greater awareness and acceptance", update its "diversity, inclusion and sensitivity training to be focused on [Yeshiva's] diverse student groups, including sexual orientation and gender identity" and Yeshiva's "distinguished Counseling Center will continue to address all of [its] students' needs" and "enhance its services by ensuring that there is a clinician on staff with specific LGBTQ+ experience." The statement was signed by Dr. Yael Muskat, Rabbi Yaakov Neuburger, Dr. Rona Novick, and Dr. David Pelcovitz.

On September 29, 2020, members of the YU Pride Alliance attended a YU Inclusion Panel with defendant Nissel, Rosh Yeshiva Yaakov Neuburger, Dean Rona Novick, Counseling Center Director Yael Muskat, and Professor David Pelcovitz. Plaintiffs claim in that meeting that Rosh Yeshiva Neuburger stated

making an LGBTQ club formal would "cloud" the issues being considered and sacrifice real accomplishment. He then said that a conversation about holding events could be held in the future, but that YU would not commit to having any substantive discussion about what event guidelines could look like without having actual proposed events in hand.

Plaintiffs claim that Yeshiva's refusal to formally recognize YU Pride Alliance as a club is unlawful discrimination based on sex, sexual orientation, and gender identity and expression in violation of both Yeshiva policy and the NYCHRL. Specifically, plaintiffs assert that Yeshiva is a provider of public accommodation and the NYCHRL prohibits such providers from denying "full and equal enjoyment" of those "accommodations, advantages, services, facilities, or privileges" due to gender and sexual orientation (Admin Code § 8-107[4], [20]). Plaintiffs assert four causes of action: three claims for violation of

Admin Code § 8-107(4) and one for violation of Admin Code § 8-107(20). Plaintiffs seek declaratory and injunctive relief as well as money damages including punitive damages, attorneys fees and costs.

## Discussion

The court will first consider the motion for a preliminary injunction. A preliminary injunction is a drastic remedy and should not be granted unless plaintiff can demonstrate "a clear right" to such relief (*City of New York v. 330 Continental, LLC*, 60 AD3d 226 [1st Dept 2009]). On a motion for preliminary injunctive relief, plaintiff must demonstrate a likelihood of success on the merits, irreparable injury absent the granting of the preliminary injunction, and a balancing of the equities in its favor (see *Aetna Ins. Co. v. Capasso*, 75 NY2d 860 [1990]; see also *1234 Broadway LLC v. West Side SRO Law Project*, 86 AD3d 18 [1st Dept 2011]). Here, plaintiffs have not met their heavy burden.

Plaintiffs have sued Yeshiva as a "place or provider of public accommodation" pursuant to Admin Code § 8-107(4) and (20). This statute provides in relevant part as follows:

### 4. Public accommodations.

a. It shall be an unlawful discriminatory practice for any person who is the owner, franchisor, franchisee, lessor, lessee, proprietor, manager, superintendent, agent or employee of any place or provider of public accommodation:

1. Because of any person's actual or perceived race, creed, color, national origin, age, gender, disability, marital status, partnership status, sexual orientation, uniformed service or immigration or citizenship status, directly or indirectly:

(a) To refuse, withhold from or deny to such person the full and equal enjoyment, on equal terms and conditions, of any of the accommodations, advantages, services, facilities or privileges of the place or provider of public accommodation; ...

...

20. Relationship or association. The provisions of this section set forth as unlawful discriminatory practices shall be construed to prohibit such discrimination against a person because of the actual or perceived race, creed, color, national origin, disability, age, sexual orientation, uniformed service or immigration or citizenship status of a person with whom such person has a known relationship or association.

Meanwhile, Admin Code § 8-102, which sets forth the definitions of terms used under the NY-CHRL, defines place or providers of public accommodation as follows:

The term "place or provider of public accommodation" includes providers, whether licensed or unlicensed, of goods, services, facilities, accommodations, advantages or privileges of any kind, and places, whether licensed or unlicensed, where goods, services, facilities, accommodations, advantages or privileges of any kind are extended, offered, sold, or otherwise made available. Such term does not include any club which proves that it is in its nature distinctly private. A club is not in its nature distinctly private if it has more than 400 members, provides regular meal service and regularly receives payment for dues, fees, use of space, facilities, services, meals or beverages directly or indirectly from or on behalf of non-members for the furtherance of trade or business. **For the purposes of this definition, a corporation incorporated under the benevolent orders law or described in the benevolent orders law but formed under any other law of this state, or a religious corporation incorporated under the educa-**

**tion law or the religious corporation law is deemed to be in its nature distinctly private.** No club that sponsors or conducts any amateur athletic contest or sparring exhibition and advertises or bills such contest or exhibition as a New York state championship contest or uses the words "New York state" in its announcements is a private exhibition within the meaning of this definition.

(Emphasis added.)

Based upon this statutory framework, the court finds that plaintiffs have failed to demonstrate a likelihood of success on the merits for the reasons that follows. The NYCHRL expressly excludes "a religious corporation incorporated under the education law" as a place or provider of public accommodation. Yeshiva asserts both in opposition to the motion for a preliminary injunction as well as in support of its motion to dismiss that it is a religious corporation incorporated under the education law. If that is the case, then plaintiffs do not have a claim under the NYCHRL against Yeshiva for failure to officially recognize YU Pride Alliance.

The court notes that plaintiffs do separately allege that Yeshiva has violated its own policies, which would be subject to a CPLR Article 78-style analysis of whether the determination to withhold formal recognition of YU Pride Alliance was irrational, arbitrary or capricious. This argument presents its own issues, however, notably with timeliness and the four-month statute of limitations applicable to such challenges, which the court does not pass on at this juncture.

On reply, plaintiffs argue that Yeshiva cannot be classified as a religious corporation because it is a research university with a \$500 million endowment and 3,000 undergraduates who receive training for "an array of secular employment and business opportunities." The court disagrees. Plaintiffs urge the court to narrowly construe the public accommodation exception under Admin Code § 8-102 as only applying to "distinctly private" small clubs and religious corporations. This reading of the Administrative Code is contrary to the plain language of the statute. While exceptions to the NYCHRL should be narrowly construed (NYCHRL § 8-130[b]) and the NYCHRL should be construed broadly in favor of plaintiffs (*Bennett v. v. Health Mgmt. Sys., Inc.*, 92 AD3d 29, 34 [1st Dept 2011]), plaintiff's interpretation would have this court entirely reject the exception and/or ascribe a meaning to the term "distinctly" contrary to how that term is normally used. Indeed, this court views the Legislature's use of the term "distinctly" as employed to differentiate between places or providers of public accommodation and places or providers of private accommodation such as religious corporations incorporated under the education law or the religious corporation law.

Plaintiffs further cite a 102-year old case (*McKaine v. Drake Bus. Sch.*, 107 Misc. 241 [1st Dep't 1919]) applying Civil Rights Law § 40 which is inapplicable since this statute has no bearing on the clear, unambiguous language of the specific statute upon which this lawsuit is based. Otherwise, plaintiffs point to Yeshiva's IRS filings and Undergraduate Bill of Student Rights, which falls woefully short of its burden of showing that Yeshiva is outside the carve-out of the NYCHRL's application to places of public accommodation.

The court further finds that the injunctive relief plaintiffs seek would not maintain the status quo, another factor militating in favor of denial of their motion. Plaintiffs allege that Yeshiva's refusal to formally recognize an LGBTQ organization has been ongoing for over a decade. The relief plaintiffs seek would change that status quo. In fact, the relief plaintiffs seek via preliminary injunction is part of the ultimate relief they seek in this action. This factor also weighs against plaintiffs.

Accordingly, the motion for a preliminary injunction must be denied. In light of this result, the court declines to consider the parties' arguments as to whether Yeshiva should be exempted as a religious corporation based upon its religious character as moot to the application for a preliminary injunction.

Defendants' motion for leave to file its unredacted memorandum of law in opposition to plaintiff's motion for a preliminary injunction under seal is denied as moot, since the motion has been decided in

Yeshiva's favor without the need for an unredacted version of its memo. This denial is without prejudice to seeking leave to file the same subject matter under seal or for *in camera* review. Such an application should be brought via order to show cause so that it can be promptly considered by the court in tandem with any relevant applications pending in this action.

Finally, defendants move to dismiss the complaint. Plaintiffs point out that defendants' motion is based upon many facts and proof which goes beyond the scope of an ordinary motion to dismiss. The court agrees. This case is ripe for summary adjudication. Accordingly, the court converts the motion to dismiss to one for summary judgment on notice to the parties (CPLR § 3211(c)).

The court will grant the parties an opportunity to file surreplies to motion sequence 6 as follows: plaintiffs to file and serve a surreply on or before September 17, 2021; defendant to file and serve a surreply on or before October 15, 2021.

The parties are directed to appear for oral argument on October 19, 2021 at 12pm via Microsoft Teams. Invitations to the Teams meeting will be sent to counsel of record on NYSCEF. Any person or party who wishes to participate/observe the oral argument may request a meeting invitation by sending an email to Steven Carney, Part 8 Clerk, at SCARNEY@nycourts.gov.

**CONCLUSION**

In accordance herewith, it is hereby:

**ORDERED** that motion sequence 2 is denied; and it is further

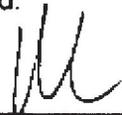
**ORDERED** that motion sequence 3 is denied as moot without prejudice to renewal; and it is further

**ORDERED** that motion sequence 6 is converted to a motion for summary judgment pursuant to CPLR § 3211(c). Plaintiffs to file and serve a surreply on or before September 17, 2021; defendant to file and serve a surreply on or before October 15, 2021.

The parties are directed to appear for oral argument on motion sequence 6 on October 19, 2021 at 12pm via Microsoft Teams. Invitations to the Teams meeting will be sent to counsel of record on NYSCEF. Any person or party who wishes to participate/observe the oral argument may request a meeting invitation by sending an email to Steven Carney, Part 8 Clerk, at SCARNEY@nycourts.gov.

Any requested relief not expressly addressed herein has nonetheless been considered and is hereby expressly rejected and this constitutes the decision and order of the court.

Dated: 8/18/21  
New York, New York

So Ordered:  
  
\_\_\_\_\_  
Hon. Lynn R. Kotler, J.S.C.

# Exhibit 10

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X  
YU PRIDE ALLIANCE, MOLLY MEISELS,  
DONIEL WEINREICH, AMITAI MILLER,  
and ANONYMOUS,

Plaintiffs,

Index No.: 154010/2021

Plaintiffs Designate New York  
County as the Place of Trial

*-against-*

YESHIVA UNIVERSITY, VICE PROVOST  
CHAIM NISSEL, and PRESIDENT ARI  
BERMAN,

Defendants.

**SUMMONS**

Plaintiff's Address:  
c/o Emery Celli Brinckerhoff Abady  
Ward & Maazel LLP  
600 Fifth Avenue, 10th Floor  
New York, NY 10020

-----X

To the above-named Defendants:

**PLEASE TAKE NOTICE THAT YOU ARE HEREBY SUMMONED** to answer the  
Complaint in this action and to serve a copy of your answer on the Plaintiffs' attorneys within 20  
days after the service of this summons, exclusive of the day of service (or within 30 days after  
the service is complete if this summons is not personally delivered to you within the State of  
New York).

**YOU ARE HEREBY NOTIFIED THAT** should you fail to answer, a judgment will be  
entered against you by default for the relief demanded in the complaint.

Dated: April 26, 2021  
New York, New York

EMERY CELLI BRINCKERHOFF ABADY  
WARD & MAAZEL LLP

By: /s/ Katherine Rosenfeld  
Katherine Rosenfeld  
Marissa R. Benavides  
Max Selver

600 Fifth Avenue, 10th Floor  
New York, NY 10020  
(212) 763-5000

and

Diane L. Houk, *Of Counsel*

*Attorneys for Plaintiffs*

TO: Yeshiva University  
Office of the General Counsel  
2495 Amsterdam Avenue, Belfer Hall 1001  
New York, NY 10033  
Tel.: (646) 592-4400  
Fax: (212) 960-5346  
Email: GC@yu.edu

Vice Provost Chaim Nissel  
c/o Yeshiva University Office of the General Counsel

President Ari Berman  
c/o Yeshiva University Office of the General Counsel

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X  
YU PRIDE ALLIANCE, MOLLY MEISELS,  
DONIEL WEINREICH, AMITAI MILLER,  
and ANONYMOUS,

Index No.: 154010/2021

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, VICE PROVOST  
CHAIM NISSEL, and PRESIDENT ARI  
BERMAN,

Defendants.  
-----X

**COMPLAINT**

**JURY DEMAND**

Plaintiffs YU Pride Alliance, Molly Meisels, Doniel Weinreich, Amitai Miller, and John Doe<sup>1</sup>, by and through their attorneys Emery Celli Brinckerhoff Abady Ward & Maazel LLP, for their Complaint allege as follows:

**PRELIMINARY STATEMENT**

1. Plaintiff YU Pride Alliance is an unofficial undergraduate student organization for LGBTQ<sup>2</sup> students and their allies at Yeshiva University (“YU”). Plaintiffs Miller, Weinreich, Meisels, and Doe are four current and former YU undergraduate students. Yeshiva University is a private research university in New York City that enrolls more than 3,000 undergraduate students, and “offer[s] a unique dual curriculum comprising Jewish studies and liberal arts and sciences courses.” For years, and with increasing urgency since 2018, YU undergraduates have requested that the University approve an official LGBTQ student organization. YU has refused

<sup>1</sup> Throughout the Complaint, John Doe refers to Plaintiff Anonymous.

<sup>2</sup> LGBTQ refers to people who are lesbian, gay bisexual, trans, queer, or other non-cisgender or non-heterosexual identities. *What is LBGTQ*, The Lesbian, Gay, Bisexual & Transgender Community Center, <https://gaycenter.org/about/lgbtq/>.

to permit the students to form a recognized club for LGBTQ students. On three occasions in 2019 and 2020, YU denied official recognition to an undergraduate student organization seeking to form an LGBTQ student club, only because of the group's LGBTQ status, membership, and mission of fostering a safe and inclusive community for LGBTQ students. YU will not allow a student club with the term "LGBT" or "gay" in the title. There will not be a club, the administration announced in September 2020, because it would "cloud" the university's "nuanced" position on the treatment of LGBTQ students.

2. On a tangible level, YU's refusal to officially recognize the club deprives Plaintiff the YU Pride Alliance and its members of the important benefits enjoyed by YU's 116 other recognized student organizations, such as the use of campus facilities for meetings (the Alliance must meet off-campus), funding for its activities (the Alliance must fundraise outside the university for its own events, speakers, and snacks), advertising for events in student email blasts and bulletin boards (the Alliance relies on social media and word-of-mouth), and participation in club fairs for incoming students (the Alliance cannot put up a table and greet incoming students along with its peer clubs).

3. Beyond depriving students of access to these tangible benefits of student clubs, YU's refusal to recognize the YU Pride Alliance sends a stark and painful message of rejection and non-belonging to its LGBTQ students and their allies. By its acts of intentional discrimination, YU has inflicted and is continuing to inflict grave dignitary, emotional, and psychological harms on these college students, and indeed on all its students, who need belonging, safety, community, and support. An official LGBTQ student club is not only Plaintiffs' right as students, it is necessary to their health and well-being on campus. Students may feel isolated and unwelcome on campus, and do not know where to go for resources,

guidance, or camaraderie. A club will provide these students with a safe space to create a community and support each other as they navigate the challenges of being LGBTQ Jewish individuals. It will give the students access to funding and communication resources so they may hold and publicize events addressing LGBTQ issues and build relationships with other LGBTQ students and allies.

4. YU's conduct is not only damaging to its students, it is blatantly illegal under the New York City Human Rights Law. Worse, YU knows that it is. 25 years ago, YU retained a preeminent law firm to advise it on this precise issue, namely, whether the institution had to officially recognize an LGBTQ student organization. YU was advised by its lawyers that there was "no credible legal argument" to ban the student group. YU has privately acknowledged for decades that it cannot legally discriminate against LGBTQ student groups: "[YU] is subject to the human rights ordinance of the City of New York . . . . *Under this law, YU cannot ban gay student clubs. It must make facilities available to them in the same manner as it does to other student groups,*" the University wrote in a 1995 Fact Sheet titled "Gay Student Organizations."

5. YU's legal analysis is as correct today as it was in 1995. While YU seeks to provides undergraduates with a dual curriculum of Jewish scholarship and academics,<sup>3</sup> it is bound by the New York City Human Rights Law ("NYCHRL"), just like any other university in the City. Fifty years ago, YU elected to register as a non-sectarian corporation to benefit from government funding that was unavailable to entities organized as religious corporations. Since then, it has received hundreds of millions of dollars in New York State funds and benefits. Because it is a secular institution, it cannot pick and choose which New York City laws apply to

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<sup>3</sup> Yeshiva University, 2018 Return of Organization Exempt from Income Tax (Form 990).

it and which do not. YU is a quintessential place of public accommodation and it may not discriminate against students.

6. Plaintiffs have been waging a difficult campaign for many years to challenge YU's obstinate refusal to follow the law. Still, YU refuses to change. Most recently in September 2020, YU issued a public statement claiming to support tolerance but explicitly rejecting the existence of LGBTQ student clubs on campus.

7. Yeshiva University will not recognize an official LGBTQ student club on its campus despite students' demonstrated need, despite its own guidance and policies, despite students' patient advocacy asking it to change, and despite its obligation to do so at law. Plaintiffs bring this action to require YU to comply with the law and recognize the YU Pride Alliance as an official student club with equal club access to the University's facilities and benefits as the 116 other student clubs on campus, and for other relief to remedy YU's years of discrimination.

### PARTIES

8. Plaintiff Yeshiva University Pride Alliance ("YU Pride Alliance" or "Alliance") is an unofficial group of current undergraduate students at Yeshiva University who seek to create an official student club that will provide a supportive space on campus for all students, of all sexual orientations and gender identities, to feel respected, visible, and represented and foster awareness and sensitivity to the unique experience of being a LGBTQ+ person at YU and in the Orthodox community. YU Pride Alliance is comprised exclusively of full-time students in good standing at YU. YU Pride Alliance is governed by an eight-person student board. YU Pride Alliance was denied recognition as an official student club by Yeshiva University, and denied access to the privileges and resources provided to official student clubs, by the Yeshiva

University administration. YU Pride Alliance seeks recognition from Yeshiva University as a student club for the 2021-2022 academic year.

9. Plaintiff Molly Meisels is a natural person and a citizen of the State of California. They are a former student at Yeshiva University during the relevant time period until January 2021 and the former President of the YU Pride Alliance. They identify as LGBTQ and use they/her pronouns.

10. Plaintiff Doniel Weinreich is a natural person and a citizen of the State of New Jersey. He is a former full-time student at Yeshiva University during the relevant time period until May 2020. Mr. Weinreich was also a board member of the YU Pride Alliance. He is an ally of LGBTQ students and uses he/him pronouns.

11. Plaintiff Amitai Miller is a natural person and a citizen of the State of Texas. He was a student at Yeshiva University during the relevant time period until May 2020 and was Student Council President during the 2018-2019 school year. He identifies as LGBTQ and uses he/him pronouns.

12. Plaintiff John Doe is a natural person and a citizen of the State of New York. He is a current full-time student in good standing at Yeshiva University. He has been a member of the YU Pride Alliance since August 2020 and is currently serving as a member on its board. He identifies as LGBTQ and uses he/him pronouns. He seeks to participate as a member of the YU Pride Alliance as a recognized student club for the 2021-2022 academic year.

13. Defendant Yeshiva University (“Yeshiva” or “YU”) is registered with the New York State Department of State, Division of Corporations as a domestic not-for-profit corporation. It is a provider of a public accommodation as defined by § 8-102 of the Administrative Code of the City of New York (the “Code”).

14. Defendant Dr. Chaim Nissel (“Nissel”) is an employee and/or agent of Defendant Yeshiva and has been employed as the Vice Provost of Student Affairs from August 2020 to the present. Defendant Nissel was previously employed as the University Dean of Students from 2012 to August 2020. He is also the University’s Title IX Coordinator.

15. Defendant Rabbi Dr. Ari Berman (“Berman”) is an employee and/or agent of Defendant Yeshiva and is employed as its President.

### JURISDICTION AND VENUE

16. This Court, as a court of general jurisdiction, has subject matter jurisdiction over and is competent to adjudicate the causes of action set forth in this Complaint.

17. This Court has jurisdiction pursuant to Article 30 of the New York State Civil Practice Laws and Rules (“CPLR”) § 3001 to grant declaratory relief and § 6001 to grant injunctive relief.

18. Venue properly lies in this Court pursuant to Article 5 of the New York Civil Practice Law and Rules, Section 503, as Defendant Yeshiva University is a resident of New York County and a substantial part of the events giving rise to the claim arose in New York County.

### STATEMENT OF FACTS

19. Defendant Yeshiva University is a private, non-profit institution of higher education.

20. Defendant Yeshiva University has been incorporated as a domestic not-for-profit corporation subject to the New York Education Law since December 15, 1969.

21. Defendant Yeshiva University receives state and federal financial aid and is registered as a charitable 501(c)(3) organization.

22. Defendant Yeshiva University is eligible to receive certain financial support from New York State because it is registered as an educational corporation, rather than a religious one.

23. YU has obtained millions of dollars in tax-exempt bond financing through the Dormitory Authority of the State of New York (“DASNY”). For example, in 2011 Defendant Yeshiva University issued a \$90 million bond through the DASNY. DASNY prohibits bond issuers from using these funds for a religious purpose.

24. Founded in the late 19th century, Yeshiva describes itself as “the country’s oldest and most comprehensive institution combining Jewish scholarship with academic excellence and achievement in the liberal arts and sciences, medicine, law, business, social work, psychology, Jewish studies, education, and research.”

25. YU enrolls more than 3,000 undergraduate students at Yeshiva College, Stern College for Women, the Sy Syms School of Business, the Katz School of Science and Health, and the S. Daniel Abraham Program in Israel.

26. As of the Fall 2020 semester, YU recognized 116 undergraduate student clubs indicative of the broad interests of its student body.

27. YU’s 116 recognized student groups organize around interests and identities as diverse as poetry and private equity, video games and the outdoors, and College Democrats and College Republicans, as well as across broad categories such as “Art,” “Business,” “Health and Wellness,” “Sports and Fitness,” and “Politics and Activism.”

28. YU recognizes several cultural and affinity groups for students such as the Sephardic Club, YU Europeans, and the International Club.

29. The formal process for forming a student club is straightforward. Students may submit a club application in accordance with the procedures of the Wilf Campus, the Beren Campus, or both campuses, depending on where they seek to have a club.

30. Under Article III Section 4:3 of the Wilf Campus Undergraduate Student Body Constitution (“Wilf Constitution”), a “group of students wishing to form a club affiliated with the Student Government and Yeshiva University shall submit to the Yeshiva Student Union (“YSU”) Vice President of Clubs a petition to that effect containing the name of the proposed club, a statement of its purpose and goals, the specific Student Government Association or Council under whose auspices it seeks to operate, no fewer than twenty-five signatures of students, and the signature of a Faculty Advisor.” The Wilf Student Councils’ Club Rules and Guidelines reiterates these requirements.

31. Under the Wilf Constitution, the YSU Vice President of Clubs presents club applications to the five voting members of the student General Assembly. The student General Assembly then approves each application by a majority vote.

32. Under Article VII Section I.B of the Constitution of the Beren Campus Undergraduate Student Government Association (“Beren Constitution”), “applications for new club status shall be made [to the applicable student council] during an agreed upon two week period within the first three weeks of each academic semester.”

33. Under the Beren Constitution, “[a]fter the application process closes, the applicable council shall hold a ‘presentation day’ within the following two weeks, in which each new club seeking club status shall explain to the council what their request entails and why it should be granted.”

34. While Yeshiva University technically places approval of student clubs within the purview of the student government, that delegation of responsibility is in practice limited.

35. Yeshiva University retains the discretion and authority to override the decisions of student governments to accept or reject a student club.

36. Yeshiva University from time to time exercises its discretion to recognize or reject the student governments' recommendations with respect to the approval or denial of certain student clubs.

37. Defendant Yeshiva University has intentionally opposed and refused to recognize an undergraduate LGBTQ student organization at its constituent schools for years.<sup>4</sup>

38. YU denied official university recognition to an undergraduate LGBTQ student organization three times in 2019 and 2020 alone. These denials trace back more than a decade. One of the first public iterations of an LGBTQ club at YU, the "Tolerance Club," officially formed in 2009. In 2009, the Tolerance Club held an event called "Being Gay in the Modern Orthodox World" which attracted approximately 700 people from the YU community.<sup>5</sup>

39. At the event, YU students explained that the school's atmosphere of silence surrounding issues of LGBTQ identity was "agony" inducing and forced students to maintain silence about their own LGBTQ identities as a survival mechanism.

40. Upon information and belief, the Tolerance Club disbanded shortly after this event because of the significant pressure it faced from the YU administration.

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<sup>4</sup> See Carolyn J. Mooney, *Religion vs. Gay Rights – Yeshiva U. Debates Whether Recognition of Gay Groups Threatens Its Identity*, THE CHRONICLE (Nov. 16, 1994) <https://www.chronicle.com/article/Religion-vs-Gay-Rights/85236>. Many of Yeshiva University's graduate and professional schools have permitted graduate LGBTQ student groups to form. For example, the Benjamin N. Cardozo School of Law, a graduate affiliate of Yeshiva University, recognizes the law student group OUTlaw as an official LGBTQ student group. The Albert Einstein College of Medicine had also recognized an LGBTQ student group for decades prior to the College's separation from Yeshiva University in 2015. The group continues to exist at the College as "EAGBLT."

<sup>5</sup> E.B. Solomont, *YU Holds Discussion on Homosexuality*, JERUSALEM REPORT (Dec. 24, 2009), <https://www.jpost.com/Jewish-World/YU-holds-discussion-on-homosexuality>.

## 1) SPRING 2019: YU REFUSES TO RECOGNIZE THE GAY-STRAIGHT ALLIANCE, A PRIDE ALLIANCE PREDECESSOR

41. In 2018, Plaintiff Miller was elected President of the Yeshiva College Student Association (“YCSA”) for the 2018-2019 school year.

42. In his capacity as YSCA President, Plaintiff Miller met with YU LGBTQ students to understand the difficulties they faced on campus due to their LGBTQ identities. The students described to Miller their feelings of isolation, rejection, and fear.

43. During the fall of 2018 and the spring 2019 semester, Plaintiff Miller, along with two other Student Council Presidents, met repeatedly with Defendant Nissel to discuss ways to make LGBTQ students feel more welcome on campus. Miller discussed the creation of an official GSA to host LGBTQ events and speakers on campus and create a safe atmosphere for LGBTQ students on campus.<sup>6</sup> At these meetings, Nissel declined to give Miller concrete answers and said only that he needed to speak to more senior administrators.

44. In September or October 2018, Plaintiff Meisels met with Office of Student Life (“OSL”) Director Josh Weisberg and Defendant Nissel to discuss their request for the formation of an official LGBTQ student group such as a Gay Straight Alliance (“GSA”). Weisberg suggested that they instead modify an existing official student club for minority identity students called the “Diversity Club.”

45. On or about February 3, 2019, a student activist, along with several other students, submitted a formal application to the Student Council presidents for GSA club approval. In the application, the stated purpose of the club was “to provide a safe space for

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<sup>6</sup> Jacob Stone, *Former Student Leaders Detail Past Efforts for LGBTQ Inclusion*, YU Commentator (Nov. 24, 2019), <https://yucommentator.org/2019/11/former-student-leaders-detail-past-efforts-for-lgbtq-inclusion/>; Lilly Gelman, *Enough is Enough: Yeshiva University Students Protest LGBTQ Discrimination*, Moment Mag. (Aug. 29, 2019), <https://momentmag.com/enough-is-enough-yeshiva-university-students-protest-lgbtq-discrimination-on-campus/>.

students to meet, support each other, and talk about issues related to the intersection of sexual orientation and Jewish identity.”

46. On or about February 5, 2019, Plaintiff Miller and other students met with Defendant Nissel to discuss the GSA’s club application. During the meeting, Defendant Nissel expressed that the GSA would be allowed to form, as long as it was not called “Gay Straight Alliance” and did not include the terms “LGBT,” “queer,” or “gay” in the title. Defendant Nissel requested that the club’s description be sent to him once the club made its application.

47. On February 13, 2019, the students proposed to Defendant Nissel that the GSA Club could be called “Ahava” (the Hebrew word for “love”). In response, Defendant Nissel sent a description of the “Jewish Activism Club,” which mentioned LGBTQ inclusion along with numerous other topics in its mission statement.

48. Defendant Nissel’s email stated that the existence of the Jewish Activism Club should negate the need for a GSA.

49. In or around early to mid-February of 2019, the Student Council Presidents approved the GSA application.

50. In or around late February 2019, Defendant Nissel verbally informed Plaintiff Miller that an LGBTQ club would not be allowed to form, stating, in sum and substance, that while a club addressing general student tolerance on campus would be allowed, a club specifically addressing LGBTQ inclusion would not.

51. After receiving this rejection, Plaintiff Miller emailed Defendant President Berman to arrange a meeting to discuss why the administration had rejected the GSA’s application.

52. Plaintiff Miller met with Defendant Berman and then-Special Advisor to the President Rabbi Ari Lamm on or about April 15, 2019. At the meeting, Defendant Berman did not address Plaintiff Miller's concerns that YU had blocked the GSA. Defendant Berman focused only on his position of the need for further "dialogue." In a subsequent email, Defendant Berman directed Plaintiff Miller to take his concerns to the OSL.

53. Plaintiff Miller held many additional meetings with YU administrators during his 2018-2019 tenure as YCSA President to request approval for an official LGBTQ club, including Defendant Berman, Senior Vice President Josh Joseph, Dean Rabbi Menachem Penner, and administrators from the OSL. These administrators repeatedly requested that Plaintiff Miller articulate the need for an LGBTQ club, which he did. Yet the administrators still did not allow an LGBTQ club to be formed.

**a) YU Interferes with Student Events with an LGBTQ Focus**

54. In April 2019, Plaintiff Meisels invited New York State Assembly Member Deborah Glick to speak on campus about her experience as an LGBTQ legislator, and Assembly Member Glick accepted. The OSL approved the event. However, during the planning process for the event, members of the YU administration variously informed Plaintiff Meisels that (1) they did not want her to host the event and provide a space for LGBTQ students to complain to Assembly Member Glick about their experience on campus; and (2) if the event did take place, it could not focus on LGBTQ issues. After Plaintiff Meisels negotiated with the OSL, the OSL allowed the event to move forward under the title, "Overcoming Adversity: Minority Representation in NY Politics." The event was held on May 2, 2019.

## 2) SPRING 2020: YU REFUSES TO RECOGNIZE THE YU PRIDE ALLIANCE

### a) September 2019: The YU Pride Alliance is Formed As an Unofficial Student Group for LGBTQ Students, and Faces Opposition from Yeshiva

55. On September 15, 2019, Plaintiff Meisels, along with other Yeshiva University students, alumni, and other supporters, led and participated in the “We, Too, Are YU” march.

The march ended at one of Defendant Yeshiva’s campuses.

56. At the march, Plaintiff Meisels announced the formation of a new LGBTQ student group called the Yeshiva University Pride Alliance (“YU Pride Alliance”) and called on the YU administration to recognize it as an official club.

57. The founding members of the YU Pride Alliance established an eight-person board, headed by a president and vice-president. The outgoing president and vice-president select their successors, while the board members interview and select new board members. The Alliance decided not to keep track of its membership to protect students’ identities.

### b) YU Convenes a Panel that Pressures Students to Justify the Need for a Club But Offers Nothing in Return

58. Upon information and belief, in or around the fall of 2019, President Berman convened a panel of rabbis and educators, led by then-Senior Vice President Josh Joseph, and tasked them with fostering initiatives to address matters of inclusion, including LGBTQ-related issues.

59. At meetings with students convened by this panel, YU administrators required the members of the YU Pride Alliance to justify the need for an LGBTQ student club to a degree never required of another student group seeking approval.

60. In response, YU Pride Alliance members repeatedly explained the many benefits to students of having an official club, including creating a physically safe space for LGBTQ

students to meet, fostering feelings of community, improving students' mental health, and encouraging productive conversation regarding LGBTQ identity and religious identity.

61. Despite the YU Pride Alliance's good-faith participation in the panel's meetings, students were not provided with information regarding what YU would do, if anything, to address the YU Pride Alliance's concerns related to LGBTQ inclusivity on campus.

**c) December 3, 2019: Senior Vice President Joseph Discourages Official LGBTQ Club**

62. On December 3, 2019, members of the YU Pride Alliance, including Plaintiffs Meisels and Weinreich, met with YU Senior Vice President Josh Joseph to discuss the need for an LGBTQ student group on campus.

63. At the meeting, Vice President Joseph stated that he represented the Yeshiva University administrative team, rabbis, and trustees.

64. Upon information and belief, Vice President Joseph was at all times acting at the direction of and as the agent of Defendants Yeshiva University and President Berman.

65. During the meeting, YU Pride Alliance members explicitly requested that YU approve an official LGBTQ student club.

66. YU Pride Alliance members also expressed their concerns regarding homophobia on campus, feelings of being unwelcome and physically unsafe due to their LGBTQ identities, the desire to be able to hold LGBTQ events on campus, and ways to ensure LGBTQ equality and inclusion on campus.

67. Vice President Joseph repeatedly asked YU Pride Alliance members to justify the need for an official LGBTQ student club generally, for a club with a name that indicated its relationship to LGBTQ issues, and for a club that focuses on LGBTQ issues specifically.

68. Consistent with Defendants' position that it would not allow an official, recognized LGBTQ student club to be formed, Vice President Joseph implied that the students

should abandon their efforts for an official LGBTQ club and instead join an umbrella student clubs that addressed a range of issues, only some of which relate to LGBTQ students.

69. Vice President Joseph indicated to the YU Pride Alliance members that he and Defendant Berman believed that some YU administrative officials' views and the Alliance members' views were likely to be "irreconcilable."

70. Vice President Joseph also indicated that Defendants' approach to the YU Pride Alliance and LGBTQ groups more generally was being guided in part by concerns against the clubs from "outside" parties. Joseph also intimated YU Pride Alliance should not publicly challenge Yeshiva University on this issue because it would inappropriately invite outside voices into the conversation.

71. Towards the end of the meeting, a YU Pride Alliance member asked Vice President Joseph to tell the students why the YU Pride Alliance club should not exist. Vice President Joseph stated that he could not.

**d) January 30, 2020: YU Pride Alliance Submits a Club Application**

72. On or about January 30, 2020, Plaintiff Meisels and the YU Pride Alliance board completed the Wilf and Beren "Club Application Spring 2020" application form on behalf of the YU Pride Alliance and submitted it to the Yeshiva Student Union, the student governing body charged with approving or denying applications in the first instance.

73. The YU Pride Alliance application satisfied the club application requirements under the Wilf and Beren Constitutions.

74. The YU Pride Alliance proposed a club name of "The YU Alliance." It set forth a paragraph-long mission statement. It identified the specific Student Councils under which it sought to operate, including the Yeshiva Student Union, the Yeshiva College Student Association, and the Stern College for Women Student Council. It included a PDF of

approximately 70 student signatures—well over the 25 required— and the signature of its faculty advisor Professor Daniel Kimmel.

75. The mission statement of the YU Pride Alliance as set forth in its Spring 2020 club application was as follows:

The Yeshiva University Alliance is a group of undergraduate YU students hoping to provide a supportive space on campus for all students, of all sexual orientations and gender identities, to feel respected, visible, and represented. Conversation is at the heart of our community, in order to foster awareness and sensitivity to the unique experiences of being a LGBTQ+ person in YU and the Orthodox community, and to advocate for their unconditional inclusion and acceptance. Our space will promote open dialogue for all, regardless of religious views and political affiliations. We ask students to be cognizant and respectful of the beliefs, experiences, and backgrounds of everyone in attendance at our functions. At our events, please do not express assumptions about or hostility towards any person or organization.

76. Upon information and belief, the General Assembly reviewed the Pride Alliance's application for approval alongside all other club applications submitted for that semester.

**e) February 9, 2020: Yeshiva Student Council Presidents Abstain from Voting on YU Pride Alliance Club Application**

77. After the YU Pride Alliance submitted its application, on or about February 5, 2020, the Yeshiva University administration met with the Student Council Presidents to discuss the new club applications for the semester. Upon information and belief, Plaintiff YU Pride Alliance's club application was the focus of these discussions.

78. Following their meeting with the administrators, on or about February 9, 2020, the Student Council Presidents took the extraordinary step of publicly abstaining from voting on the Pride Alliance's club application.

79. Citing concerns that the club application implicated matters above their position as students, the Student Council presidents emailed a statement to the Yeshiva University

Student Body that they were abstaining from a vote on whether to grant official club status to the YU Pride Alliance and leaving the matter to the YU administration to decide.

80. The email said, “The decision about a club focusing on LBGTQ+ matters at Yeshiva University is too complex and nuanced to be voted on by Student Council Presidents. We are not administrators, we are not rabbis, and we are not subject matter experts.”

81. Upon information and belief, the General Assembly had never before abstained from voting on a club application.

82. With the General Assembly’s abstention, the decision to approve the club’s application was now the responsibility of Defendant Yeshiva University.

83. Upon information and belief, by on or around February 9, 2020, all other new club applicants for the Spring 2020 semester received a decision regarding approval or denial of the club, except for the YU Pride Alliance.

84. On or about February 9, 2020, Plaintiff Weinreich filed a discrimination complaint with YU about the YU Alliance’s Spring 2020 club’s application for official status.

85. On or about February 27, 2020 Plaintiff Weinreich was able to review a copy of YU’s decision in response to his discrimination complaint. YU concluded that no action was required at that time because no official determination regarding the club’s status had been rendered and because another club, the Jewish Activism Club, included a reference to LBGTQ issues in their mission statement. Plaintiff Weinreich was never provided with a copy of the decision and was not permitted to make a copy.

**f) YU Denies the YU Pride Alliance’s Spring 2020 Club Application**

86. On or about February 11, 2020 Plaintiffs Weinreich and Meisels, along with the other members of the YU Pride Alliance, sent an email to Vice President Joseph requesting that

YU render a decision on the club's application by the next day so that they would be able to participate in the Wilf club fair, which was scheduled for February 12, 2020 on the Wilf campus.

87. The YU Pride Alliance never received any response or answer to their February 11, 2020 request for a decision on the club's application, from Vice President Joseph or any member of the administration.

88. By taking no action in response to the request of the student body to resolve the club's application, Yeshiva denied the YU Pride Alliance's February 2020 application.

89. Lacking the needed approval and recognition from the administration, the YU Pride Alliance could only participate unofficially in the Wilf club fair held on February 12, 2020. Hours before the club fair began, Plaintiff Weinreich informally asked two Student Council presidents if the YU Pride Alliance could set up a table at the fair, despite having no official decision from the YU administration. Both presidents indicated that they would not stop the Pride Alliance from doing so. Alliance members hastily gathered materials and found a space at the fair to set up a table. Throughout the fair, they could not tell students that they were an official club, and they were at risk of being asked to leave at any time. Due to their unofficial status, they were unable to participate in the Beren club fair in any capacity.

90. On February 19, 2020, at the invitation of the Student Council presidents, Plaintiff Weinreich, Meisels, and other members of the YU Pride Alliance attended a meeting between the Student Council presidents and the administration, including Vice President Joseph and Defendant Nissel, to discuss the Alliance's club application.

91. At the meeting, Alliance members directly asked the YU administration if they would approve the YU Pride Alliance as an official club. Vice President Joseph and Defendant Nissel refused to give any answer or timeline.

92. The YU Pride Alliance did not function as a recognized student club for the Spring 2020 semester.

93. During the Spring 2020 semester, YU Pride Alliance members did not meet on campus prior to the coronavirus pandemic, did not have access to University funding for student events, could not advertise any events through official YU channels, and could not host LGBTQ-themed events. During the coronavirus pandemic, YU provided all recognized student groups with access to a premium Zoom account so that students could virtually meet and continue their club activities without the time and streaming limitations of free Zoom accounts; the Alliance had to borrow an account from a sympathetic non-profit group.

94. If YU had recognized the YU Pride Alliance as a student club for the spring 2020 semester, the group planned to hold meet-and-greets on campus where students could meet and discuss their identities, and invite speakers to campus to talk about being Jewish and LGBTQ.

95. Because there was no recognized student club, Meisels and other members of the YU Pride Alliance were required to fundraise from an outside donor to support their informal club events.

96. On May 8, 2020, Plaintiff Miller expressed to the University Office of Human Resources that he wanted to file a discrimination complaint against YU for actions taken against LGBTQ students, specifically based on YU's repeated rejection of the formation of an LGBTQ group on campus. In response, he was told that it would be futile to file a complaint because the University had already issued a decision on February 24, 2020 in response to another student's complaint about the discriminatory denial of an LGBTQ club, in which it denied the complaint.

### **3) SEPTEMBER 2020: YU AGAIN DENIES THE YU PRIDE ALLIANCE RECOGNITION AND PUBLICLY ANNOUNCES THAT IT WILL NOT RECOGNIZE LGBTQ STUDENT CLUBS**

97. On September 3, 2020, despite knowing that it might be futile, the YU Pride Alliance persisted in applying again for official club status for the Fall 2020 semester.

98. That same day, Yeshiva University administrators emailed a statement dedicated to the issue of LGBTQ students at YU, titled “Fostering an Inclusive Community,” to the entire YU community. The statement was signed by Dr. Yael Muskat, Rabbi Yaakov Neuburger, Dr. Rona Novick, and Dr. David Pelcovitz.

99. In the September 3, 2020 statement, the YU administration stated as its policy that it would not recognize LGBTQ clubs on campus.

100. Tucked between various promises to make Yeshiva University more open to LGBTQ students by, for example, providing additional training, YU stated that it would not permit LGBTQ students to form an official club.

101. In the statement, Yeshiva stated: “The message of Torah on this issue is nuanced, both accepting each individual with love and affirming its timeless prescriptions. While students will of course socialize in gatherings they see fit, forming a new club as requested under the auspices of YU will cloud this nuanced message.”

102. Yeshiva’s September 3, 2020 statement was intended to convey and did convey to the YU Pride Alliance and the whole YU community that the YU Pride Alliance (and any other LGBTQ student group) would not be recognized as an official student club.

103. Upon information and belief, President Berman authorized and approved the September 3, 2020 statement.

104. Covering the September 3, 2020 statement, the student newspaper reported, “The statement also revealed that YU will not approve an LGBTQ club, a decision passed to administrators in February.”<sup>7</sup>

105. Defendant Yeshiva University’s publication of this statement unequivocally again denied the YU Pride Alliance’s application to be recognized as an official student club, including for the Fall 2020 semester.

106. The September 3, 2020 statement was a devastating blow to YU Pride Alliance members. After years of seeking recognition for a club and YU evading the question, YU had announced to the entire University community that it would not allow one.

107. On September 29, 2020, members of the YU Pride Alliance board attended a virtual video meeting with the “YU Inclusion Panel,” including Defendant Nissel, Rosh Yeshiva Yaakov Neuburger, Dean Rona Novick, Counseling Center Director Yael Muskat, and Professor David Pelcovitz in a further attempt to receive official guidance from Yeshiva.

108. At this meeting, YU Pride Alliance board members again expressed the importance to LGBTQ students having a club, holding public events, and having public conversations about LGBTQ issues. One board member presented academic research showing the elevated suicide risk among LGBTQ students and how LGBTQ student groups lower that risk because they help address prejudice and social stigma, and provide a safe space for LGBTQ students to form community.

109. At one point, a YU Pride Alliance board member directly asked the Panel members what led to Defendant Yeshiva University’s decision not to allow the YU Pride

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<sup>7</sup> Sruli Fuchter, *YU Announces New LGBTQ Inclusivity Policies, Denies LGBTQ Club Formation*, YU Commentator (Sept. 3, 2020), <https://yucommentator.org/2020/09/you-announces-new-lgbtq-inclusivity-policies-denies-lgbtq-club-formation/>.

Alliance to exist as a club. The board member also pointed out that YU made that decision without ever holding an official meeting with the YU Pride Alliance as an entity to discuss its intent to deny the club or provide YU Pride Alliance an opportunity to respond.

110. Rosh Yeshiva Neuburger reiterated that making an LGBTQ club formal would “cloud” the issues being considered and sacrifice real accomplishment. He then said that a conversation about holding events could be held in the future, but that YU would not commit to having any substantive discussion about what event guidelines could look like without having actual proposed events in hand.

111. YU Pride Alliance board members understood Rosh Yeshiva Neuburger’s response to be another attempt to delay the establishment of formal rules, policies, or procedures that would allow the YU Pride Alliance to host events or otherwise engage in club activities.

112. On December 9, 2020, a student unaffiliated with the YU Pride Alliance received a letter from Defendant Nissel regarding his prior discrimination complaint against the University for its denial of the Alliance’s club application. In the letter, Defendant Nissel confirmed that YU had decided not to approve the YU Pride Alliance as a student group.

#### **4) YESHIVA UNIVERSITY HAS NOT CHANGED ITS OFFICIAL POSITION OF REFUSING TO RECOGNIZE OR PERMIT AN LGBTQ STUDENT ORGANIZATION**

113. Defendants continue to refuse to recognize an official LGBTQ undergraduate student club at Yeshiva University.

114. Since its September 3, 2020 statement, Defendants have not publicly changed, revised, or revisited their official position that Yeshiva University will not recognize an official LGBTQ student club.

115. It is the current policy and practice of Yeshiva University not to recognize any official undergraduate club or organization for students who identify as LGBTQ.

116. Based on the foregoing, Plaintiffs YU Pride Alliance and Doe believe that YU will deny any future application for the YU Pride Alliance to receive official student club status.

## **5) YU'S REJECTION OF AN LGBTQ STUDENT CLUB HAS HARMED PLAINTIFFS**

117. At all relevant times, Defendants have known or perceived the individual Plaintiffs and the student members of the YU Pride Alliance to be individuals who identify as LGBTQ, or to be individuals who seek to associate with other individuals who identify as LGBTQ.

118. Plaintiffs have each been harmed by Defendants' denial of the YU Pride Alliance, and its predecessor, the GSA.

119. Plaintiffs have all been negatively impacted by the lack of an official LGBTQ student group on campus during their time as undergraduate students at YU.

120. Plaintiffs may not hold meeting on campus; they must travel off-campus for meetings. They cannot choose panels and speakers on issues of its choice. They receive no funding and have had to fundraise from outside sources. During the pandemic, they did not have a premium Zoom account from YU like all other student groups. They are not listed on YU's student group list. They are not invited to the annual club fairs for new students. Plaintiffs have experienced feelings of isolation, fear, and rejection. They have felt unwelcome and unwanted on their own campus. Because they do not have a club, Plaintiffs have been deprived a safe space to create a community of people facing these same challenges as LGBTQ Jewish individuals at YU.

121. YU students have stated to Plaintiff John Doe that LGBTQ students and their allies do not have any right to “their” campus and resources, or to make YU sanction an LGBTQ club, and that instead should leave campus and withdraw from YU.

122. These deprivations and casually cruel remarks contribute to a campus environment that prevents students from having full and equal access to a successful college experience.

123. Educational institutions which provide LGBTQ students with access to recognized student groups and formal organizational spaces enable student success by allowing students to build leadership and civic engagement skillsets, develop peer and mentoring networks, and experience belonging and support.

124. Defendant’ refusal to recognize the YU Pride Alliance and its issuance of a public statement to that effect on September 3, 2020 has communicated to Plaintiffs and the broader community that it does not see Plaintiffs as equal to other students or entitled to the rights that other students enjoy.

125. Plaintiffs have expended significant time and energy trying to persuade Defendants to recognize their student organization. The individual Plaintiffs have lost opportunities to further advance their studies, engage with other clubs, participate in their own hobbies and activities, and spend time with friends and family.

126. Plaintiff YU Pride Alliance has had to divert significant club time and resources to its efforts to secure club recognition from the administration. Rather than advocating for the administration to follow the law, Plaintiff YU Pride Alliance members could have instead organized additional events to promote LGBTQ understanding and tolerance on campus; provided services and resources to LGBTQ students on campus; hosted gatherings celebrating

religious holidays; or simply bonded over books or television shows. In other words, absent Defendants' discrimination, the YU Pride Alliance could have functioned as a normal club serving the needs of LGBTQ students at YU.

**a) Yeshiva's Actions Violate Its Own Policies**

127. YU's official "Non-Discrimination and Anti-Harassment Policy & Complaint Procedures" document recognizes as unlawful and prohibits any discrimination "based on . . . sex . . . sexual orientation, [and] gender identity and expression."<sup>8</sup>

128. Defendants' refusal to approve the YU Pride Alliance as a recognized undergraduate club is unlawful discrimination based on sex, sexual orientation, and gender identity and expression in violation of this policy.

129. The Yeshiva University "Undergraduate Student Bill of Rights and Responsibilities" states that "[s]tudents who are otherwise qualified have the right to participate fully in the University community without discrimination as defined by federal, state, and local law" and to "be treated fairly with respect and dignity at all times." The same document includes provisions that allow students to "organize and join clubs and participate in events in all cases in accordance with applicable rules and procedures."<sup>9</sup>

130. Defendants' refusal to approve Plaintiff YU Pride Alliance as a sanctioned undergraduate club or allow Plaintiffs to organize and/or join an LGBTQ club is a violation of Plaintiffs' rights under the Undergraduate Student Bill of Rights and Responsibilities.

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<sup>8</sup> Yeshiva University, *Non-Discrimination and Anti-Harassment Policy & Complaint Procedures*, (Dec. 31, 2020), [https://www.yu.edu/sites/default/files/inline-files/Non-Discrimination%20and%20Anti-Harassment%20Policy%20-%20TIX%20Policy%20%28December%2031%2C%202020%29%20%2800056181xA0726%29\\_1.pdf](https://www.yu.edu/sites/default/files/inline-files/Non-Discrimination%20and%20Anti-Harassment%20Policy%20-%20TIX%20Policy%20%28December%2031%2C%202020%29%20%2800056181xA0726%29_1.pdf).

<sup>9</sup> Yeshiva University, *Undergraduate Student Bill of Rights and Responsibilities, Undergraduate Student Disciplinary Procedures*, [https://www.yu.edu/sites/default/files/legacy/uploadedFiles/Student\\_Life/Resources\\_and\\_Services/Standards\\_and\\_Policies/Updated%20Bill%20of%20Rights%2011.29.12.pdf](https://www.yu.edu/sites/default/files/legacy/uploadedFiles/Student_Life/Resources_and_Services/Standards_and_Policies/Updated%20Bill%20of%20Rights%2011.29.12.pdf)

**b) Yeshiva is Subject to, and Has Violated, the New York City Human Rights Law**

131. Denying recognition and club benefits to an LGBTQ student group, such as the YU Pride Alliance, violates Defendants' obligations under the New York City Human Rights Law.

132. By denying recognition of an LGBTQ student group, such as the YU Pride Alliance, Defendants have denied Plaintiffs of the benefits of club recognition, including funding from student government and use of university facilities, which includes virtual facilities provided by YU during the COVID-19 pandemic.

133. Defendants' refusal to grant YU Pride Alliance's student club applications has also denied Plaintiffs of the social and emotional benefits of an LGBTQ student club, including the existence of an official space to find and provide mutual support, foster community, and share experiences.

134. These privileges have been granted to other approved clubs on campus.

135. This disparate treatment and the denial of these concomitant benefits to club recognition, solely based on Plaintiffs' sex, sexual orientation, or gender identity, is not only harmful to the students, but also unlawful as it amounts to a failure to provide equal access to facilities in violation of New York City laws.

136. Section 8-107(4) of the New York City administrative code prohibits providers of public accommodation from denying the "full and equal enjoyment" of those "accommodations, advantages, services, facilities, or privileges" due to a number of protected characteristics, including gender and sexual orientation.

137. Section 8-107(20) of the New York City administrative code prohibits providers of public accommodation from denying the "full and equal enjoyment" of those "accommodations, advantages, services, facilities, or privileges" due to a relationship or

association with individuals who identify with a number of protected characteristics, including gender and sexual orientation.

138. Defendant Yeshiva University is subject to the New York City Human Rights Law.

139. Denying recognition and approval of an undergraduate LGBTQ club denies Plaintiffs full and equal enjoyment of Yeshiva University's accommodations, advantages, services, facilities, and privileges.

140. The accommodations, advantages, services, facilities, and privileges that YU is denying Plaintiffs but provides in full to other recognized student clubs include, but are not limited to, the use of campus spaces and the ability to reserve campus spaces for club use; club funding to host speakers and other club-related events, to prepare event materials such as flyers and pamphlets, and to provide food and/or beverages at meetings and/or events; access to student fairs and other events at which campus organizations make themselves known to students; and official recognition on the Yeshiva University Student Clubs and Organizations website.

141. Plaintiffs have not previously filed a civil or administrative action alleging an unlawful discriminatory practice with respect to the allegations that are the subject of this Complaint.

## **CLAIMS FOR RELIEF**

### **FIRST CAUSE OF ACTION**

#### **N.Y.C. Admin. Code § 8-107(4) – Discrimination on the Basis of Gender and Sexual Orientation in Violation of the New York City Human Rights Law (On Behalf of All Plaintiffs) (Against All Defendants)**

142. Plaintiffs repeat and reallege the allegations set forth in the preceding paragraphs as if fully set forth herein.

143. Defendants are providers of a public accommodation pursuant to N.Y.C. Admin. Code § 8-102 because they are “providers, whether unlicensed or licensed, of goods, services, facilities, accommodations, advantages or privileges of any kind.”

144. Defendants know or perceive the individual Plaintiffs and student members of YU Pride Alliance to identify as LGBTQ, and know or perceive the YU Pride Alliance’s activities to be focused on LGBTQ issues and its mission to be fostering a safe and inclusive community for LBGTQ students.

145. Defendants have denied Plaintiffs equal advantages, facilities, and privileges of a public accommodation by denying their requests for the YU Pride Alliance to be an official club because of Plaintiffs’ actual or perceived gender or sexual orientation, in violation of § 8-107(4)(a)(1)(a) of the Code and have damaged Plaintiffs thereby.

### **SECOND CAUSE OF ACTION**

#### **N.Y.C. Admin. Code § 8-107(4) – Discrimination on the Basis of Gender and Sexual Orientation in Violation of the New York City Human Rights Law (On Behalf of Plaintiffs Meisels, Miller, and Weinreich) (Against All Defendants)**

146. Plaintiffs repeat and reallege the allegations set forth in the preceding paragraphs as if fully set forth herein.

147. Defendants know or perceive Plaintiffs Meisels, Miller, and Weinreich to identify as LGBTQ.

148. Defendants have denied Plaintiffs Meisels, Miller, and Weinreich equal advantages, facilities, and privileges of a public accommodation by denying the request for the Gay-Straight Alliance to be an official club because of the actual or perceived gender or sexual orientation of Gay-Straight Alliance members, in violation of § 8-107(4)(a)(1)(a) of the Code and have damaged them thereby.

### **THIRD CAUSE OF ACTION**

**N.Y.C. Admin. Code § 8-107(4) – Discrimination on the Basis of Gender and Sexual Orientation in Violation of the New York City Human Rights Law  
(On Behalf of Plaintiffs YU Pride Alliance, Meisels, and Doe)  
(Against All Defendants)**

149. Plaintiffs repeat and reallege the allegations set forth in the preceding paragraphs as if fully set forth herein.

150. Defendants are providers of a public accommodation pursuant to N.Y.C. Admin. Code § 8-102 because they are “providers, whether unlicensed or licensed, of goods, services, facilities, accommodations, advantages or privileges of any kind.”

151. Defendants’ September 3, 2020 written communication to the Yeshiva University community titled “Fostering an Inclusive Community” communicated that Defendants would not allow an official LGBTQ student club or organization at Yeshiva University.

152. Defendants communicated their intent to refuse, withhold from, and/or deny to Plaintiffs the full and equal enjoyment, on equal terms and conditions, of a public accommodation, by publicly stating on September 3, 2020 that they would not allow Plaintiffs to establish an official LGBTQ student club such as YU Pride Alliance at Yeshiva University on account of gender and sexual orientation, in violation of § 8-107(4)(a)(2)(a) of the Code and have damaged Plaintiffs thereby.

### **FOURTH CAUSE OF ACTION**

**N.Y.C. Admin. Code § 8-107(20) – Discrimination on the Basis of Association in Violation of the New York City Human Rights Law  
(On Behalf of All Plaintiffs)  
(Against All Defendants)**

153. Plaintiffs repeat and reallege the allegations set forth in the preceding paragraphs as if fully set forth herein.

154. Defendants knew or perceived members of the YU Pride Alliance to identify as LGBTQ and knew or perceived the YU Pride Alliance's activities to be focused on LGBTQ issues and its mission to be fostering a safe and inclusive community for LGBTQ students.

155. Defendants knew or perceived that Plaintiffs, by virtue of their request for the YU Pride Alliance to receive official club approval, sought to associate with students who identify or are perceived as LGBTQ.

156. Defendants have denied Plaintiffs the advantages, facilities, and privileges of a public accommodation because of their relationship or association with individuals who identify or are perceived as LGBTQ, in violation of § 8-107(20) of the Code and have damaged them thereby.

### PRAYER FOR RELIEF

WHEREFORE, Plaintiffs respectfully request that judgment be entered against Defendants as follows:

1. Declaring that Defendants Yeshiva University, Vice Provost Chaim Nissel, and President Ari Berman violated the Plaintiffs' rights under the New York City Human Rights Law by virtue of their conduct alleged in this action and that Defendants' actions continue to cause these ongoing violations of Plaintiffs' rights;
2. Restraining Defendants Yeshiva University, Vice Provost Chaim Nissel, and President Ari Berman from continuing their unlawful refusal to (a) officially recognize the YU Pride Alliance as a student organization because of the actual or perceived sexual orientation or gender of the YU Pride Alliance's members, and/or the YU Pride Alliance's status, mission, and/or activities on behalf of

LGBTQ students and (b) grant the YU Pride Alliance the full and equal accommodations, advantages, facilities, and privileges of Yeshiva University, because of the actual or perceived sexual orientation or gender of the YU Pride Alliance's members, and/or the YU Pride Alliance's status, mission and/or activities on behalf of LGBTQ students.

3. Awarding such damages to Plaintiffs Meisels, Weinreich, Miller, and Doe as will fully compensate for injury caused by Defendants' unlawful practices;
4. Awarding punitive damages to Plaintiffs;
5. Awarding Plaintiffs reasonable attorneys' fees, costs, and expenses incurred in prosecuting this action; and
6. Granting Plaintiffs such other further relief as may be just and proper.

Dated: April 26, 2021  
New York, New York

EMERY CELLI BRINCKERHOFF ABADY  
WARD & MAAZEL LLP

By: /s/ Katherine Rosenfeld  
Katherine Rosenfeld  
Marissa R. Benavides  
Max Selver  
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and

*Attorneys for Plaintiffs*

Diane L. Houk, *Of Counsel*

# Exhibit 11

# **EXHIBIT 6**

## Fostering an Inclusive Community

Yeshiva University is wholly committed to and guided by Halacha and Torah values. These direct our every effort in establishing a caring campus community that is supportive of all its members.

To that end, a team of administrators, psychologists and rabbanim spent four months meeting with individual students and alumni representing diverse constituencies, student leaders, Roshei Yeshiva, inclusion experts and members of other faith-based organizations before the Coronavirus paused their activities. Through these conversations, we have gained perspective, awareness and sensitivity to the unique experiences of diverse groups within Yeshiva University and the Orthodox community, and fully appreciate the importance of understanding, inclusion and acceptance of all students.

Today, we are announcing concrete additional steps to ensure that our undergraduate campus environments continue to be supportive of all our students, with the goal of fostering an inclusive community of belonging. While this will be part of a larger, ongoing, campus-wide effort to identify educational and support programs for all those who feel marginalized, our initial initiatives will focus on increased support for our students who have raised concerns regarding sexual orientation and gender identity.

As such, we will be taking the following steps to further enhance our efforts related to the request for additional support, services and a club including:

- Yeshiva University has long-standing policies that prohibit any form of harassment or discrimination against students on the basis of protected classifications, including race, gender, national origin, sexual orientation or gender identity. We reaffirm our current policies that prohibit any form of harassment or discrimination against students on the basis of protected classifications.
- We will be updating our diversity, inclusion and sensitivity training to be focused on our diverse student groups, including sexual orientation and gender identity. An initial training for administrators will take place within the coming semester. Following this, we will develop training for faculty, staff and students.
- Yeshiva University's distinguished Counseling Center will continue to address all our students' needs. It will enhance its services by ensuring that there is a clinician on staff with specific LGBTQ+ experience.
- Within the coming semester, the University will appoint a point person to oversee a Warm Line that will be available for any member of the Yeshiva University community who would like to discuss and/or report any concerns pertaining to non-inclusive behavior, such as harassment, bullying or inappropriate comments.
- The message of Torah on this issue is nuanced, both accepting each individual with love and affirming its timeless prescriptions. While students will of course socialize in gatherings they see fit, forming a new club as requested under the auspices of YU will cloud this nuanced message.
- In order to continue to explore ways of bringing about greater awareness and acceptance, our next step will be to create a space for students, faculty and Roshei Yeshiva to continue this conversation. The insights of these conversations will then help guide educational platforms that will nurture a more compassionate, textured and understanding community in the years to come.

We are very thankful to everyone who participated in helping form these initiatives. We have been deeply touched by the frankness and openness of all of the conversations that have been a part of this process. It has been inspirational to see how the YU community is committed to Torah and committed to each other, and this gives us great optimism that we can all work together—students, student leaders, faculty and Roshei Yeshiva—to further enhance our Yeshiva's undergraduate culture of belonging.

**Dr. Yael Muskat**, Director of the Counseling Center

**Rabbi Yaakov Neuburger**, Rosh Yeshiva, Rabbi Isaac Elchanan Theological Seminary (RIETS)

**Dr. Rona Novick**, Dean of the Azrieli Graduate School of Jewish Education and Administration

**Dr. David Pelcovitz**, Gwendolyn and Joseph Straus Chair in Psychology and Jewish Education at the Azrieli Graduate School of Jewish Education and Administration

# Exhibit 12



**My Observations as a YU Student Leader of the Challenges Facing LGBT YU Students**

4. I was elected President of the Yeshiva College Student Association (“YCSA”) in 2018 and I served in that role for the 2018-2019 school year. I was a Vice President in student government for the 2017-2018 school year.

5. As President of YCSA, the focus of my tenure was LGBTQ issues on campus. To address the status of LGBTQ students on campus, I met with President Rabbi Dr. Ari Berman three times, University Dean of Students Dr. Chaim Nissel over five times, had multiple meetings with University administrators including Senior Vice President Josh Joseph and Rabbi Menachem Penner, and held many conversations with campus stakeholders including a board member and fellow campus leaders. Here are articles detailing some of my efforts.<sup>1</sup>

6. At the beginning of my 2018-2019 term as YCSA President, I became more aware of the ubiquitous and pervasive hardships faced by LGBTQ students on our campus. Many faced rejection and isolation from family, friends, and their faith, even struggling to find self-acceptance. LGBTQ students on campus felt isolated and excluded, and did not feel as though they were wanted members of the YU campus community. As a student leader and an LGBTQ person myself, the unique challenges faced by the LGBTQ student community resonated with me.

7. During my tenure, I met with LGBTQ students to better understand their experiences and struggles on campus and within their broader social situations. I found that students faced isolation and rejection on many levels. On an individual level, students felt uncomfortable in their own skin and fearful of accepting the reality of their identities. Students who were closeted spoke about the feelings of isolation that accompanied living with a secret

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<sup>1</sup> <https://yucommentator.org/2019/11/former-student-leaders-detail-past-efforts-for-lgbtq-inclusion/>;  
<https://momentmag.com/enough-is-enough-yeshiva-university-students-protest-lgbtq-discrimination-on-campus/>.

that could dramatically alter the trajectory of their social and religious lives. On a social level, students expressed feeling isolated and rejected from their families, communities, and peer groups. Familial tensions faced by LGBTQ YU students manifested themselves in many ways, from parents who saw reparative therapy as a viable solution to parents who, unsure of how to respond to their children, resorted to estrangement. In addition, students felt rejected from their faith, unable to envision themselves as a part of their future Jewish communities. Many LGBTQ students struggled with the perception that there was something “wrong” with them, which was only reinforced by YU faculty statements that legitimized reparative therapy and YU’s silencing of discussions around their identities.

#### **The Pressing Need for an LGBTQ Student Club at YU**

8. Through my work as YCSA President, it became clear that LGBTQ students looked for, and often needed, YU to provide the community and acceptance they could not find elsewhere. There was an urgent need for a student organization dedicated to creating a safe space for LGBTQ students and their allies at YU. An LGBTQ-oriented club would provide a much-needed space of automatic shared acceptance and provide LGBTQ students the path to formally build a community based on their shared experiences.

9. At that time (and still today), there was no recognized student organization for LGBTQ students. Because of this lack of student organization for LGBTQ-identifying individuals, my experience at YU was profoundly and negatively impacted. It felt invalidating for the university to single out for exclusion the social group to which I belonged. In many ways, YU was a religious community for me too; the administration’s persistent rejection of an LGBTQ club made me feel ostracized and unwanted from both my undergraduate community and more broadly, from my faith community.

10. On a campus comprised of close to 1000 men, I was aware of only 3 LGBTQ men before I began my tenure as President of Student Government, a symptom of the pervasive homophobia on campus. This environment created by YU made it more difficult for students like me to accept and embrace their sexual orientations.

11. As YCSA President, part of my responsibilities was to oversee club event approvals. I observed how other groups based on social and political identities fostered community and a sense of belonging on campus. For example, the Sephardic Club created events for students who identify with the Sephardic community. An International Club existed for students from other countries to similarly find community. For example, a large group of Venezuelan students at YU were able to attend events such as a panel held on “Venezuela in Crisis.”

12. The University’s rejection of a formal club reinforced the stigmas on campus against LGBTQ students. The administration’s actions communicated to all students that there was something wrong with being LGBTQ and that their existence within a Jewish community as publicly-identifying members of the LGBTQ community was unwelcome.

**YU Refused to Recognize the Gay-Straight Alliance Club Formed in 2018-2019**

13. Beginning in or around early November 2018 and continuing through the spring 2019 semester, I, along with two other Student Council Presidents, had a series of meetings with Dr. Chaim Nissel, University Dean of Students, to discuss ways to make LGBTQ students feel more welcome on campus. We proposed to Dean Nissel the creation of an official Gay-Straight Alliance club (“GSA”) and other steps to create a safe atmosphere for LGBTQ students on campus. Organizing LGBTQ-themed events and speakers on campus faced disproportionate censorship and delays. As such, we requested a clear set of guidelines that

would arbitrate which events and speakers would and would not be welcome on campus. To these requests, Dean Nissel repeatedly responded that he needed to speak to more senior administrators.

14. On or about February 3, 2019, several students submitted a formal application for an official GSA club to YU, in accordance with the procedures for club recognition. In the application, the stated purpose of the club was “to provide a safe place for students to meet, support each other, and talk about issues related to the intersection of sexual orientation and Jewish identity.”

15. On or about February 4, 2019, I went to YU’s General Counsel’s office and spoke with Esther K. Sasson, Associate General Counsel, regarding whether Yeshiva was legally allowed to prevent the formation of an LGBTQ club on campus. Ms. Sasson declined to answer my question and directed me to speak with the Office of Student Life.

16. In or around February 2019, I, along with several other students, met with Dean Nissel to discuss the GSA’s club application. During the meeting, Dean Nissel initially expressed that the GSA would be allowed to form, if it did not include the terms “LGBT” or “gay” in the title.

17. In or around early to mid-February of 2019, the GSA application was approved by the Student Council Presidents, which is the necessary step to recognition as an official student club. However, the YU Administration chose to overrule the student government decision.

18. In response to an email sent on February 14, 2019 where we attempted to follow up on the status of our application for the GSA, Dean Nissel informed us that there was a “Jewish Activism Club” on campus, forwarding a blurb about the club that stated “The Jewish Activism Club aims to educate students about topics such as: Racism in the Jewish community,

Women's issues, LGBTQ inclusion, destigmatizing marginalized groups, and more!!!” Dean Nissel stated in his email that “it looks like this new club will provide the space you are hoping to create,” implying that the existence of the Jewish Activism Club negated the need for a GSA. YU’s claim that LGBTQ students did not need their own club because another club engaged in advocacy for people of color, women, LGBTQ people, and other marginalized groups was nonsensical. In any event, there were plenty of student clubs with complimentary missions—such as the YU Israel Club and YUPAC, which works “on Yeshiva University campuses to build a strong U.S.-Israel relationship by running events and lobbying our congressional representatives.” Similarly, there is both a Yeshiva Activities Society (YAS), a club which organizes fun events for students and had proposed events such as “glow in the dark dodgeball, pizza making, movie night”) and a Spikeball Club (the two clubs actually co-organized a Spikeball tournament in Central Park) and the Classic Movie Club (which offers movie nights).

19. Dean Nissel’s rejection of the GSA club in this email was the University’s chosen method of rejecting the GSA. Reinforcing this rejection, in late February 2019, Dean Nissel told me that while a club addressing tolerance in general on campus would be allowed, a club specifically addressing LGBTQ inclusion would not. From that point on, it was clear that the GSA was denied; for example, the GSA did not appear in the comprehensive list of students’ clubs on the school’s website.

20. After receiving Dean Nissel’s email, I emailed YU President Rabbi Dr. Ari Berman to arrange a meeting to discuss why the administration had rejected the GSA’s application. During our meeting, held on April 15, 2019, President Berman neglected to address our specific concerns about why the GSA had been rejected, if a club could exist, or the criteria for LGBTQ events on campus. No conclusions were ever reached as to who would

make these decisions, the time frame for the decisions, and what the criteria should be for future LGBTQ-themed events. Instead, President Berman focused the discussion on the need for further “dialogue.” In a subsequent email, President Berman directed me to take my concerns to the Office of Student Life.

21. When YU rejected the GSA, it communicated again a hostility against LGBTQ students. I was also extremely disappointed because we as students would not be able to pursue potential events that required the recognition of the GSA, such as an LGBTQ “shabbaton,” meaning a weekend on campus with focused speakers and community building oriented around the LGBTQ community. The Sephardic Club, which is a Jewish ethnic group, hosts a Sephardic shabbaton on campus with great success, and I had hoped their success would be emulated in a weekend focused on LGBTQ community building.

22. My unsuccessful efforts to convince YU to recognize the GSA in 2018-2019 consumed a great deal of my time during those years. I met repeatedly with administrators of diverse portfolios including the University Vice President, Dean of the University’s Rabbinical School, and the Director of Housing, and spent many hours working to get the GSA approved by the administration. Because I was spending so much time on these activities to secure GSA approval, my attention and energy were diverted from goals for myself in other areas. As President of Student Government, I had an ambitious agenda that I could not fully realize due to my focus on the need to secure YU’s recognition of LGBTQ students’ rights. This most notably included initiating a lending library of required school readings to alleviate the financial strain imposed on students and creating summer opportunities for students to participate in cultural and educational activities around New York. Beyond student

government, my focus on requesting that YU allow an LGBTQ club also took away time from my other priorities including my schoolwork and my thesis research.

23. In response to my many emails and requests for a definite timeframe and plan of action to create an LGBTQ student club, I was repeatedly told by YU administrators that there needed to be student “dialogue” about the request. A fellow student council president and I even attempted to organize said “dialogue.” We successfully recruited 14 students of diverse backgrounds to participate in a focused discussion on the LGBTQ experience on campus and in the broader Orthodox Jewish Community. However, President Berman informed us that our plan failed to meet his vision for a dialogue event, and declined to agree to send a representative from his office to the event.

24. YU administrators consistently evaded granting the club approval. To take one example from 2019, a senior YU administrator told me via email that instead of planning a meeting with community stakeholders about concrete next steps to forming a club, we had to (again) discuss the need for an official LGBTQ group on campus. In his email, he said “there are many assumptions on this fundamental question on all sides of the various concerns, passions and issues. Ubt [sic] have we ever spent time trying to state them? All of them? Further – there are at least two ways we can understand the why’s: a. Why do we care about these topics? B. Why are we discussing them? Lishma /practical?” This was a typical response from the administration to the request for a student club for LGBTQ students—to propose endless discussions that resulted in no progress or concrete change.

25. Similarly, administrators such as Dean Nissel and Rabbi Penner informed me that the decision about approving the GSA was not their decision to make, but rather belonged to unnamed higher authority figures in the administration. When I consulted with the highest-

ranked administrator (namely the university president), I was redirected to the Office of Student Life, which absolved themselves of decision-making authority. This was a cyclical process of ambiguity and deferral of decision-making responsibility.

**2019-2020: My Additional Efforts to Convince YU to Recognize LGBTQ Students**

26. On May 8, 2020, I expressed to the University office of HR (Renee R. Coker, Sr. Director, Talent Management/HR Partners & Title IX Officer) that I wanted to file a discrimination complaint against YU for actions taken against LGBTQ students, specifically based on YU's repeated rejection of the formation of an LGBTQ group on campus. In response, I was told that it would be futile to file a complaint because the University had already issued a decision on February 24, 2020 in response to another student's complaint about the discriminatory denial of an LGBTQ club, in which it denied the complaint.

27. Almost two full years have gone by since the completion of my tenure as President of Student Government, and no progress has been made towards approving a club. In 2019-2020, an LGBTQ club (the YU Pride Alliance) was denied approval once again. That same year, students also voted to reject the inclusion of an anti-discrimination amendment to the YU student constitution.

28. I continued to communicate with YU administrators such as Provost Botman and Vice President Joseph about the needs of LGBTQ undergraduate students, both in the spring of 2020 and even after I graduated in May 2020. These efforts also failed to lead to an approval of an LGBTQ club.

29. Despite my efforts and the efforts of many others to gain recognition for an LGBTQ student organization, YU in many ways was a hostile place for LGBTQ students when

I was there.<sup>2</sup> With an LGBTQ club being rejected repeatedly from YU administrators to the public censorship of LGBTQ speakers and events, I left the university with tremendous frustration and disappointment. I am participating in this lawsuit so that the YU administration treats future YU students who identify as LGBTQ and their allies in a lawful manner, and with dignity and support.

  
AMITAI MILLER

Sworn to before me this 26 day of April, 2021

  
\_\_\_\_\_

NOTARY PUBLIC ANGELICA SILVA  
Notary Public  
COMMONWEALTH OF MASSACHUSETTS  
My Commission Expires On  
May 20, 2027



<sup>2</sup> <https://yucommentator.org/2018/10/yeshiva-university-model-un-united-nations-topic-paper-sexual-minorities/>

# Exhibit 13

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

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YU PRIDE ALLIANCE, et al.,

Index No.: 154010/2021

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, et al.,

Defendants.

-----X

**AFFIDAVIT OF JOHN DOE**

STATE OF NEW YORK    )  
                                  )    ss.:  
COUNTY OF NEW YORK )

JOHN DOE, being duly sworn, states that the following is true under the penalty of perjury:

1. I am a Plaintiff in this case. I am also a member of the student club Yeshiva University (“YU”) Pride Alliance, a Plaintiff in this case. I submit this affidavit in support of my request for leave to proceed anonymously in this action and in support of Plaintiff YU Pride Alliance’s request for a preliminary injunction.

2. I am a full-time student in good standing at Yeshiva University.

**Request to Proceed as John Doe**

3. I request that the Court allow me to bring my claims using the pseudonym “John Doe” for several reasons.

4. As described in more detail below, I have not publicly disclosed that I identify as a member of the lesbian, gay, bisexual, transgender, queer, other non-heterosexual, other non-cisgender (“LGBTQ”) community. No person in my family knows that I am LGBTQ. Other than YU Pride Alliance members and a few faculty members, nobody at Yeshiva University knows that I am LGBTQ.

5. I have kept my LGBTQ identity secret, or “in the closet,” as it’s commonly termed, because I am terrified of the personal, educational, and religious consequences of having my identity known.

6. Being LGBTQ is absolutely unacceptable to my family and to my local community at home. If my family learns that I am LGBTQ, they may sever relations with me and stop paying for my college tuition and expenses.

7. I already face verbal and physical harassment from people at Yeshiva University because I publicly identify as an ally to LGBTQ students. The harassment will escalate significantly if I am publicly identified as LGBTQ, particularly when Yeshiva University has not normalized having LGBTQ students on campus by refusing to allow an LGBTQ club. I am afraid of how dangerous the harassment could become, which reinforces my desire to bring my claims as a John Doe.

8. I am also afraid that if my name is publicly associated with this lawsuit, both as an LGBTQ individual and as a plaintiff against Yeshiva University, I will no longer be welcome

at my synagogue. I will lose my religious community, which is a crucial part of my identity as a Jewish individual.

9. I wish to continue receiving my otherwise excellent education at Yeshiva University without fear of being exposed, attacked, or discriminated against for trying to assert my rights as an LGBTQ individual in court.

10. Finally, I do not want my name to be forever associated with this struggle. I want to have the YU Pride Alliance recognized and move forward with my college education and with my rights protected.

#### **The Status of LGBTQ Students on YU's Campus**

11. I began my undergraduate career at YU's United States campus in August 2020.

12. The YU climate towards the LGBTQ community has been extremely challenging to navigate. The campus has felt hostile and unwelcoming—the LGBTQ community is discussed in very negative and hateful language by many people on campus. Even though the YU administration is aware of the treatment LGBTQ students receive, it has shown us a cold shoulder in terms of changes proposed by the LGBTQ community in an effort to make our experience safe, positive and more productive.

13. Students and faculty at YU regularly make anti-LGBTQ comments around me and in public spaces at YU that make the campus feel hostile and unwelcoming towards me as an LGBTQ student. For example:

- a. I regularly experience hostility and harassment for openly supporting and defending the LGBTQ community or displaying LGBTQ symbols, even though I only publicly identify as an ally because I am afraid of freely identifying as

LGBTQ. In one conversation, a student told me that LGBTQ students and their allies do not have the right to share their thoughts on Torah matters.

- b. I am regularly subject to painful and inaccurate comments from individuals on campus both in and out of classroom settings. One student told me that an LGBTQ club will lead to gay sex, and another student told me that people only identify as LGBTQ to get attention or to appear more “woke” or progressive.

These comments show a fundamental misunderstanding of LGBTQ identities and the community-driven purpose of having an LGBTQ club.

- c. On many occasions I have been forced to join discussions of my basic human rights framed as a diverting and entertaining political discussion. The discussions frame LGBTQ rights from a theoretical perspective, which ignores—and in some cases, denies—the very real consequences the LGBTQ community is facing during these political discussions that directly impact our lives.

14. The hostility I experience on campus has kept me from publicly disclosing my LGBTQ identity. Although I have considered running for student council and other student organization leadership positions, and students have approached me to ask if I am seeking election for any organization, I feel uncomfortable doing so because the added scrutiny may reveal my LGBTQ identity. I fear that I will be discriminated against by students and faculty, whether in class or elsewhere on campus.

#### **The Need for an Official LGBTQ Club at YU**

15. There has been no recognized student club or organization for LGBTQ students during the entirety of my enrollment at YU.

16. My experience at YU has been profoundly and negatively impacted due to the lack of an LGBTQ student group. I have no official space where I can gather with other LGBTQ students to form a community, share our similar experiences, and provide support to each other.

17. I and other students at YU face serious risks in publicly identifying as LGBTQ. The administration has not defended us against the open hostility we experience on campus; as a result, many members of the LGBTQ community do not feel safe on YU's campuses. This lack of safety has caused many of us to exist in a state of constant anxiety and extreme paranoia about the protection of each community member's LGBTQ identity. We exist on campus knowing that we are putting ourselves at risk. We are forced to take protective measures to safeguard our identities, including signing forms about confidentiality before entering an LGBTQ event and avoiding gathering publicly with other members of the LGBTQ community for fear of arousing suspicion. Even when we do meet, we are fearful of showing any affection that is not obviously heteronormative in nature. Most of the time, instead of meeting in person, we rely on social media chats with other LGBTQ students who we often have never met.

18. Without the funding and resources available to an official club, I have little to no access to safe spaces on campus to discuss my experiences as an LGBTQ Jewish student or seek community and support in person.

19. Because YU has publicly refused to have an official LGBTQ representation on campus, students feel emboldened to tell me and other LGBTQ students that we do not have any right to "their" campus and resources or to make YU sanction an LGBTQ club, and that instead we should leave campus and withdraw from YU. I have felt very othered by these discussions.

20. Official recognition of the YU Pride Alliance is essential to my well-being and the well-being of LGBTQ students at YU. It will provide us with a needed official space to

safely gather with other LGBTQ students. It will allow the YU Pride Alliance to bring in speakers who can relate to my experiences and provide thoughtful reflections on those experiences. If the YU Pride Alliance is made an official club, it can also help educate YU students about LGBTQ issues and mitigate some of the discrimination that LGBTQ students face on campus. The club can also advocate for the needs of the LGBTQ community in a hostile environment.

21. An official LGBTQ group will help normalize the presence of LGBTQ students at YU. When there is no sanctioned organization here at our university to create safe spaces to gather, organize events, or advocate for the needs of the LGBTQ community at YU, the normalization necessary for us to be open about who we are and to be able to participate as such in the YU community will never come. I sincerely hope that when a club is allowed on campus we will be given funding to help the YU LGBTQ community participate more fully in campus culture and change the status of how we are viewed at YU.

#### Joining the YU Pride Alliance

22. I first learned about the YU Pride Alliance a few months before I attended YU in person. I shared my LGBTQ identity with a confidante who was already familiar with the Alliance. My friend connected me to a member of the Alliance, who was able to add me to the WhatsApp chat group for LGBTQ students at YU.

23. Because of this fortunate connection, I spent the summer before arriving at YU's campus discussing my LGBTQ identity with other individuals at YU who were able to provide support and comfort to me as I grappled with what my LGBTQ identity means to me alongside my Jewish identity. They also braced me for what to expect when attending YU.

24. I feel so fortunate that I was able to arrive on campus already knowing about the YU Pride Alliance and the WhatsApp chat. I am not sure if I would have been able to find the YU Pride Alliance on my own. If I had missed connecting with the YU Pride Alliance, my school experience to date would have been much darker and much more difficult.

25. I joined the YU Pride Alliance as a general member as soon as I enrolled at YU's United States campus in August 2020. I was a member of the Alliance on September 3, 2020, when YU administrators issued a statement titled, "Fostering an Inclusive Community" that prohibited the formation of official LGBTQ student clubs.

26. I enjoyed being a part of the YU Pride Alliance community and decided to apply to the YU Pride Alliance board at the earliest opportunity. I was selected to the board in January 2021. I am a general board member.

#### **No Approval Forthcoming**

27. Based on Yeshiva University's September 3, 2020 denial of all LGBTQ student clubs and demonstrated indifference to the needs of LGBTQ students, I believe that any further application we submit for the YU Pride Alliance to receive official student club status will not be approved.

#### **Harm to Me and Other LGBTQ Students**

28. I am deeply frustrated and hurt by YU administrators' ongoing public denial of an official LGBTQ student club while they reassure members of the YU Pride Alliance that they care about the needs of LGBTQ students. Their words have had no actual value, and the meetings are ineffective at achieving any real results. I feel frustrated that YU administrators have repeatedly attempted to dissuade us from continuing to seek official club status. I also feel

hurt that the YU administrators have listened to LGBTQ students explain the importance of an official LGBTQ club for our mental health, but they still have not approved an LGBTQ club.

29. I recently watched a video of a YU Pride March speaker, who powerfully captured my feelings of being LGBTQ at YU: “We should not be spoken about as if we are not there, as if we are an abstract idea, we should not be the punchline to jokes, our lives are not to be played devil’s advocate with.” I believe this wholeheartedly. I am tired of being a laughable talking point at YU.

### **Urgency of Request**

30. The YU Pride Alliance is required to submit its request for official club approval for the Fall 2021 semester during a two-week period in the first three weeks of the semester as designated by the YU Vice President of Clubs. The YU Pride Alliance board intends to seek official club approval during that period.

31. The LGBTQ students before me have already spent years trying to negotiate and work with the YU administration to gain recognition of our student club. We are no closer today than we were when they first requested recognition. Each semester that passes, another group of LGBTQ students and our allies are deprived of the benefits of an official club and face the consequences of not having such a club. I do not want to have to wait until after I graduate, and have lost the opportunity to enjoy YU Pride Alliance as an official club, for YU to approve us. For those reasons, we ask the Court to order YU to follow the law and allow our club to exist on campus.

32. If our club is permitted to form for the 2021-2022 year, some of the events I hope to organize include formal debates between members of the club and other students, sponsoring shabbatons, and general advocacy for those represented by the club.

John Doe

John Doe (Apr 25, 2021 22:54 EDT)

JOHN DOE

Sworn to before me this  
25<sup>th</sup> day of April, 2021

  
NOTARY PUBLIC



# Exhibit 14

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X

YU PRIDE ALLIANCE, et al.,

Index No.: 154010/2021

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, et al.,

Defendants.

-----X

**AFFIDAVIT OF JANE DOE**

STATE OF NEW YORK    )  
                                  )  
COUNTY OF NEW YORK )       ss.:

JANE DOE, being duly sworn, states that the following is true under the penalty of perjury:

1. I am a member of the student organization Yeshiva University (“YU”) Pride Alliance, a Plaintiff in this case. I submit this affidavit in support of Plaintiff YU Pride Alliance’s request for a preliminary injunction.

2. I am a full-time student in good standing at Yeshiva University.

**The Status of LGBTQ Students on YU’s Campus and the Need for a Student Club**

3. I began my undergraduate career at YU’s United States campus in August 2018.

4. There has been no recognized student organization for LGBTQ students during the entirety of my enrollment at YU.

5. At YU, the climate for LGBTQ students is unwelcoming, with most students afraid to come out to their classmates, professors, and administrators. Whenever an LGBTQ topic comes up in class, both the professors and the students assume that the conversation is about “them,” people other than those of us in attendance, and not us, the students in the class. When I came to YU, I was just starting to come to terms with my own LGBTQ identity and had no available resources on campus. The Counseling Center’s website didn’t mention anything about LGBTQ identity, and there were no clubs that I could turn to for support. In my classes, teachers would talk about dating and marriage in a heteronormative way that made me feel alienated and afraid. When I started at YU and was asked questions about my future, I could not picture any future at all that fit my identity as a LGBTQ religious Jewish woman.

6. I had no way of finding a group of people on campus who were struggling with similar identity issues or finding a source of much-needed support. Up until the second semester of my sophomore year, I thought I was the only religious queer person on campus and that I was alone. It was a painful and isolating experience. I was not out to anyone when I first arrived on campus, and I was still closeted to my friends and family. I needed a support system to turn to during my process of coming out, but I couldn’t find one. I struggled immensely during my first year at YU and considered transferring to another school many times, but in the end decided to stay and try to make the school better for other students instead of leaving to find a more welcoming school for myself.

7. Because there is no official LGBTQ club, I have felt isolated and unsupported by my university. I still have not come out to most of my professors because I don’t know how my LGBTQ identity will be received. I fear that I will not be offered certain opportunities from YU if I were to come out, such as a job opportunities or acceptance to religious-based graduate

schools. It is for these reasons that I am submitting this statement to the Court using the name Jane Doe instead of my real name.

8. There is a pressing need for a student club on campus because without official, easily-accessible resources and a way to find other students in a similar situation, students at YU like me have nowhere to turn. There is an unofficial LGBTQ WhatsApp group as a stand-in for a community, but there is no easy way for a student to find out about it. If a student is lucky, they will stumble upon someone who will mention it to them and they will find a way to contact the community. But students at YU are afraid to come out to their peers, let alone their professors, and LGBTQ students often never connect with each other, even when they are in the same classes. Mental illness and distress are prevalent among LGBTQ students at YU because they feel totally alone. I have witnessed so many—too many—LGBTQ students at YU take a leave of absence because of YU's hostile climate for LGBTQ students. I have personally dealt with the mental health emergency of an LGBTQ student at YU. It was yet another heartbreaking example of the immense emotional toll that being LGBTQ at YU has on a student without a community and resources. YU students need an official club to find a space to meet others like them, feel less alone, and get the support they need to successfully continue their college careers.

9. I have felt that the University not approving the club has led to continued hurtful conversations on campus. I have heard students discuss the YU Pride Alliance not being approved and say that Alliance members should just leave YU and go to a secular institution where they can find others like them. But YU is my school, it is where my friends are and where I have built meaningful relationships with many faculty members and professors. I also came to YU because I wanted a religious education with a quality secular education that will provide a pathway for me to go on to graduate school. I came to YU excited to continue learning Jewish

law and Jewish texts. I love Torah learning and came to YU to further my religious growth just like any other student who chooses YU. I should not have to leave the school that I chose for so many reasons just to find a supportive space for an identity I didn't choose.

**My Efforts to Gain Formal Recognition for the YU Pride Alliance**

10. I first became involved in LGBTQ activism on campus in Spring 2019.
11. I joined the YU Pride Alliance in September 2019 when it was formed.
12. I was involved in attempts to hold meetings with YU administrators, and I participated in many meetings between LGBTQ students and administrators with the goal of advocating for recognition of an official LGBTQ club on campus. I also worked with other official clubs on campus to hold LGBTQ-themed events on campus, which was very difficult and was met with significant and frustrating opposition from some students and the administration.
13. The YU Pride Alliance is an unofficial group of LGBTQ students and allies with a President, Vice President, and a board. YU students apply for board member positions: the President and Vice President are chosen by the outgoing President, and the board is chosen by the outgoing board. The YU Pride Alliance does not maintain a membership list to maintain anonymity because of student fears of repercussions. Instead, there are three WhatsApp groups for LGBTQ students to get support from their peers: a general undergraduate student group, a group for transgender/nonbinary students, and an asexual group. Combined, these groups have over 20 participants. We also have other students who have not joined the groups but attend our events.

**December 3, 2019: Senior Vice President Joseph Discourages Official LGBTQ Club**

14. On December 3, 2019, I and the entire YU Pride Alliance board met with YU Senior Vice President Josh Joseph.

15. Vice President Joseph met with us in his capacity as the leader of the Inclusion Panel, a panel of rabbis and educators convened by YU President Dr. Ari Berman around Fall 2019 who had been tasked with fostering initiatives to address matters of inclusion, including LGBTQ-related issues.

16. After spending a significant time preparing for this meeting with a group of students, establishing talking points and creating a strategy, I was dismayed to find that Vice President Joseph was not interested in discussing the club, but instead tried to divert our focus to other things. It was very frustrating that our time was being wasted, the time we spent preparing to meet and the meeting time itself.

17. The meeting ended without any indication from Vice President Joseph or Yeshiva University that there existed any way for the YU Alliance to be recognized as an official club.

**January 2020: YU Pride Alliance Submits a Club Application to the Yeshiva Student Union**

18. On or about January 30, 2020, the YU Alliance board members completed the “Club Application Spring 2020” application form on behalf of Plaintiff YU Pride Alliance, the other board members, and myself, and submitted it to the Yeshiva Student Council, the student governing body charged with approving or denying applications in the first instance.

**February 2020: Yeshiva Student Council Refuses to Vote on YU Alliance Club Application**

19. On February 9, 2020, the YU Student Council Presidents emailed a statement to the YU student body stating that they had abstained from voting on whether or not to approve the

YU Pride Alliance as an official student club.<sup>1</sup> They sent the matter of our approval up to the YU administration to decide.

20. On or about February 11, 2020, Molly Meisels, along with the other members of the YU Alliance, drafted and sent an email on behalf of the Alliance and its board members, including me, to Vice President Joseph requesting that a decision regarding the club's status be rendered by the next day so that the club determine they would be able to participate in the Wilf club fair, which was scheduled for February 12, 2020 on the Wilf campus.

21. The YU Pride Alliance did not receive any response from Vice President Joseph or any member of the administration.

22. The YU Pride Alliance was never recognized as an official student club and did not function as a recognized student club for the Spring 2020 semester. We could not meet on campus, we did not have access to funding for student events, and we were not able to advertise our events to students using official YU channels. Our plan was to re-apply for the Fall 2020 semester and try again.

### **September 3, 2020: Yeshiva University Communicates Refusal to Allow LGBTQ Student Clubs**

23. On September 3, 2020, the YU Pride Alliance submitted the "Club Application Fall 2020" application to the YU Student Council.

24. That same day, Yeshiva University administrators sent a statement to the university community, titled "Fostering an Inclusive Community." The statement, sent by the YU administration, was signed by Dr. Yael Muskat, Rabbi Yaakov Neuburger, Dr. Rona Novick, and Dr. David Pelcovitz.

---

<sup>1</sup> <https://yucommentator.org/2020/02/student-council-abstains-from-lgbtq-club-vote-leaving-decision-to-yu-administration/>

25. In the statement, buried beneath several promises to create a more inclusive environment for LGBTQ students, the YU administration denied the application of the YU Pride Alliance to form a club.

26. In the statement, Yeshiva University stated: “The message of Torah on this issue is nuanced, both accepting each individual with love and affirming its timeless prescriptions. While students will of course socialize in gatherings they see fit, forming a new club as requested under the auspices of YU will cloud this nuanced message.”

27. The administration was extremely vague; it did not explain which nuances of the Torah on LGBTQ issues are at odds with the existence of our student club.

28. What was clear to the YU Pride Alliance Board and the whole YU community was that YU would not recognize an official student club. As the student newspaper reported, “The statement also revealed that YU will not approve an LGBTQ club, a decision passed to administrators in February.”<sup>2</sup>

### **September 29, 2020: Yeshiva University Continues Its Message of Denial**

29. On September 29, 2020, I and other members of the YU Pride Alliance board attended a virtual video meeting with the “YU Inclusion Panel,” including Defendant Nissel, Rosh Yeshiva Yaakov Neuburger, Dean Rona Novick, Counseling Center Director Yael Muskat, and Professor David Pelcovitz in a further attempt to receive official guidance from Defendant Yeshiva University on how the YU Alliance could be approved as a club and be allowed to hold official events.

30. At this meeting, I and other Pride Alliance board members again expressed the importance to LGBTQ students having a club, holding public events, and having public conversations about LGBTQ issues. One board member presented an academic journal article

<sup>2</sup> <https://yucommentator.org/2020/09/you-announces-new-lgbtq-inclusivity-policies-denies-lgbtq-club-formation/>

showing the elevated suicide risk among LGBTQ students and how LGBTQ student groups lower that risk because they help address prejudice and social stigma and provide a safe space for LGBTQ students to form community. A true and correct copy of the journal article is attached hereto as Exhibit 1.

31. At one point, a Pride Alliance board member directly asked the Panel members what led to YU's decision not to recognize the YU Pride Alliance as a student club. The board member also pointed out that YU made that decision without ever holding an official meeting with the YU Pride Alliance to discuss its intent to deny the club or provide YU Pride Alliance an opportunity to respond.

32. Rosh Yeshiva Neuburger reiterated that making an LGBTQ club formal would "cloud" the issues being considered. He then said that the conversation about holding LGBTQ events could be held in the future, but would not commit to having any substantial discussion about what event guidelines could look like without having actual proposed events in front of him.

33. I understood Rosh Yeshiva Neuburger's response to be another attempt to delay the establishment of formal rules, policies, or procedures that would allow the YU Pride Alliance to host events or otherwise engage in official club activities.

34. At one point, a student stated in the Zoom meeting's chat window that they would not give up on an official LGBTQ club so long as it is an imperative under pikuach nefesh, the principle in Jewish law that the preservation of human life overrides virtually all Jewish laws. Dean Novick replied that the YU Pride Alliance did not necessarily need to give up, but as a pragmatic person, she recognizes that if she is unable to move in one direction, she likes to think of other productive actions. I and the YU Pride Alliance board members understood Dean

Novick's comment as further evidence that YU does not ever intend to approve the YU Pride Alliance as an official club and will instead require YU Pride Alliance members to engage in unofficial activities only.

**Effect of Yeshiva University's Continued Discouragement of the YU Pride Alliance**

35. Because the YU Pride Alliance does not have official club status, we cannot participate in campus life or provide resources to students in the way that official clubs at YU can.

36. For example, during my time at YU, the Active Minds Club has hosted a yearly event titled Stomp Out the Stigma, where students share their experiences with mental health challenges and mental illness to increase mental health awareness and show other students dealing with similar challenges that they are not alone. Every year I've attended this event I wondered how powerful it would be to have a similar event where LGBTQ+ students could share their stories about being LGBTQ+ in an Orthodox Jewish school and community, and through this show other LGBTQ+ students that they are not alone.

37. Because the Alliance is not an official club, I have had to organize and attend all Alliance activities at off-campus locations since unofficial clubs are not allowed to use campus space for events. Not only did these events require me to travel off-campus, they also reinforced YU's message that I was not welcome on campus as an LGBTQ student. I have had difficulty publicizing and learning about LGBTQ events because the YU Pride Alliance is not allowed to publicize events through YU-approved channels. The Alliance and I must also work much harder than official clubs to inform interested students of our existence because we are not listed on YU's list of official student clubs and are not allowed to have a table or booth at student club fairs. The Alliance has to spend time requesting funding from and coordinating with an outside

organization, Jewish Queer Youth, which takes away time from actually working on the events themselves.

38. For example, in Fall 2020, because the YU Pride Alliance was not an approved organization, it was forced to organize two events under the name of other official clubs and use those organizations' funding for the events. Because we did not have a recognized club and could only have a YU-sponsored event through these alternative channels, we had to work with clubs whose focus is not LGBTQ support, and we were met with many challenges and difficulties along the way.

39. Through the Jewish Activism Club (focused on advocating for social change) and Active Minds Club (focused on mental health), members of the Pride Alliance organized an event with psychologist Dr. Sara Gluck titled "LGBTQ and Mental Health." In December 2020, some members of the YU Pride Alliance also worked with the Dean's office to host a faculty-sponsored virtual panel of LGBTQ students and alumni in discussion. The faculty sponsor of the event, Dr. Jenny Isaacs, had to negotiate extensively with Dean Nissel to get the event approved, and only received approval two weeks before the event was scheduled to occur.

40. After the event was approved, YU Pride Alliance members posted flyers around campus and a YU faculty member publicized the event using the email listserv. I, other YU Pride Alliance members, and other students observed YU rabbis removing the flyers advertising the panel from different places we had posted them on campus.

41. In other instances, we were forced to host YU Pride Alliance events without any support, which hampered our ability to do the best work we can do. We had to put in much more effort to advertise, had to reach out to outside organizations for support, and had to hope that

social media and word of mouth were enough to reach the vulnerable students who desperately need a supportive space.

42. One event we organized was a socially-distanced meet-and-greet in a Washington Heights park, in the same neighborhood as YU's campus. Because we could not use YU facilities, we had to host our event at a location that wasn't as close to YU as we would have wanted, meaning that students had to dedicate around 20 minutes to walk to the event instead of going somewhere convenient and nearby.

43. We have also held several remote "Coffee and Catch Up" events for students in order to create some community for LGBTQ students and give them a space to discuss pressing topics in a supportive environment, such as combining a religious and LGBTQ identity and dealing with added stress around exam season. Because we are not an official student club, we do not have access to a YU-licensed unlimited Zoom account. Instead, we use the account of a different organization unaffiliated with YU, Jewish Queer Youth, to host Zoom meetings, but there have been concerns expressed by some board members about confidentiality when using an outside organization's account.

44. None of these activities have been an adequate substitute for a recognized club.

45. Further, all of the time and energy that we have had to put in to seek for official club approval, efforts that no other student group has had to put in for a club, could have been put into programming, creating more crucial events, and resources for LGBTQ students at YU.

#### **No Approval Forthcoming**

46. Based on Defendants' September 3, 2020 denial of the YU Pride Alliance and the Inclusion Panel's September 29, 2020 meeting with YU Pride Alliance board, I am of the belief

and understanding that any further applications for the YU Pride Alliance to receive official student club status will not be approved.

### Harm to Me and Other LGBTQ Students

47. My unsuccessful efforts to convince YU to recognize the YU Pride Alliance from 2019 to the present have consumed a great deal of my time at YU. I filled out applications, met with administrators, head rabbis, and psychologists, reached out and petitioned to the Student Councils, and spent many hours working to get the YU Pride Alliance approved by the administration. Because I was spending so much time on these activities, my attention and energy were diverted from other activities, such as studying for my classes and exams, participating in other clubs, preparing my applications for graduate school, applying for summer internships, and building and maintaining relationships with my friends and family.

48. I feel mentally and emotionally exhausted from having to tell and re-tell different YU administrators why having a safe and supportive space for LGBTQ students is important to me. I feel like the administration asks me to meet with rabbis and share my personal story, which is draining and difficult, and then it takes no action after I share my experience. This is beyond disappointing and has taken a toll on me.

49. I am deeply frustrated and hurt by YU administrators' ongoing public denial of an official LGBTQ student club while they provide private reassurances to me that they care about the needs of LGBTQ students and are willing to have a reasonable conversation about those needs. I feel frustrated that YU administrators have repeatedly attempted to dissuade me from continuing to seek official club status. I also feel hurt that I have told YU administrators of the importance of an official LGBTQ club for my mental health and the mental health of all LGBTQ students on campus, but they still have not approved an LGBTQ club.

**Urgency of Request**

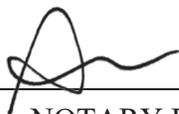
50. I and other LGBTQ students have spent years trying to negotiate and work with the YU administration in good faith to gain recognition of our student club. We are practically no closer today than we were two years ago. With YU’s most recent official denial of the Alliance in September 2020, we actually feel farther away. Each semester that passes, another group of LGBTQ students and their allies are deprived of the benefits of the Club. We ask the Court to order YU to follow the law and allow our club to exist on campus.

51. If our club is permitted to form for the 2021-2022 year, some of the events we are planning and/or would like to hold include: an official campus welcoming event; several LGBTQ-related speaker events; book club meetings to discuss books with LGBTQ relevant themes, movie nights, a personal conversation with a parent of an LGBTQ child, an event with a LGBTQ-specialized therapist about coping skills, and moderated discussions of LGBTQ issues with focus groups.

  
Jane Doe (Apr 26, 2021 16:18 EDT)

JANE DOE

Sworn to before me this  
26th day of April, 2021

  
\_\_\_\_\_  
NOTARY PUBLIC

AVANIKA SHARDA  
NOTARY PUBLIC-STATE OF NEW YORK  
No. 01SH6365179  
Qualified in Kings County  
My Commission Expires 10-02-2021

# Exhibit 15

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X

YU PRIDE ALLIANCE, et al.,

Index No.: 154010/2021

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, et al.,

Defendants.

-----X

**PLAINTIFFS YU PRIDE ALLIANCE AND JOHN DOE’S MEMORANDUM OF LAW  
IN SUPPORT OF MOTION FOR PRELIMINARY INJUNCTION**

Emery Celli Brinckerhoff Abady Ward & Maazel LLP  
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Yeshiva University, *Consolidated Financial Statements: June 30, 2020 and 2019*,  
[https://www.yu.edu/sites/default/files/inline-files/USDP-0195928%20Yeshiva%20University%202012.23.20\\_FINAL\\_1.pdf](https://www.yu.edu/sites/default/files/inline-files/USDP-0195928%20Yeshiva%20University%202012.23.20_FINAL_1.pdf) ..... 15

## PRELIMINARY STATEMENT

Yeshiva University (“YU”) has privately acknowledged for decades that it cannot legally discriminate against LGBTQ<sup>1</sup> student groups: “[YU] is subject to the human rights ordinance of the City of New York . . . . *Under this law, YU cannot ban gay student clubs. It must make facilities available to them in the same manner as it does to other student groups,*” the University wrote in a 1995 Fact Sheet titled “Gay Student Organizations.” Ex. 1 (1995 Fact Sheet) at 2 (emphasis added)<sup>2</sup>; see Weinreich Aff. ¶ 19. YU’s legal analysis is as correct today as it was in 1995, when it received this advice from its lawyers. It is bound by the New York City Human Rights Law (“NYCHRL”), just like any other university in the City. YU chose to register as a nonsectarian corporation fifty years ago—notwithstanding its historical affiliation with Judaism—in order to benefit from government funding that was and is unavailable to entities organized as religious corporations. Because it is now a legally non-sectarian institution, YU knows it has “no credible legal argument” to discriminate against LGBTQ student groups. Ex. 1 at 3.

No matter. YU refuses to recognize LGBTQ student organizations on its campus today. On three occasions in 2019 and 2020, YU denied official university recognition to an undergraduate student organization seeking to form an LGBTQ student club, only because of the group’s LGBTQ status, membership and mission of fostering a safe and inclusive community for LGBTQ students. YU will not allow a student club with the term “LGBT” or “gay” in the title, Dean of Students Chaim Nissel told students in February 2019. There will not be a club, the

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<sup>1</sup> LGBTQ refers to people who are lesbian, gay bisexual, trans, queer, or have other non-cisgender or non-heterosexual identities. *What is LGBTQ*, The Lesbian, Gay, Bisexual & Transgender Community Center, <https://gaycenter.org/about/lgbtq/>.

<sup>2</sup> All references to “Ex.” refer to the Exhibits attached to the Declaration of Katherine Rosenfeld dated April 26, 2021.

administration announced in September 2020, because it would “cloud” the university’s “nuanced” position on the treatment of LGBTQ students.

Plaintiffs YU Pride Alliance (the “Alliance”), the unofficial LGBTQ student group at YU, and John Doe, a current LGBTQ student, move for a preliminary injunction enjoining Defendants from continuing to deny the Alliance official recognition and the same treatment YU gives to over 100 recognized student groups.

Plaintiffs easily meet all three requirements for a preliminary injunction. *First*, their NYCHRL public accommodations discrimination claim will succeed on the merits, as Defendants’ own counsel admitted in 1995. Defendants have denied the Alliance recognition and equal access to school facilities, funding, and other benefits YU provides to its 116 recognized student groups *because* of Alliance members’ sexual orientation and gender and the LGBTQ content of its mission and activities.

*Second*, the Alliance and its student members will be irreparably harmed absent a preliminary injunction. Without an injunction, the Alliance may wait years for recognition while this case proceeds, by which time many if not all of its current members will have graduated. Numerous courts have held that denying LGBTQ student groups equal access to school facilities satisfies the irreparable harm requirement. Plaintiffs’ expert, Professor Jason Garvey, has marshaled empirical evidence showing the concrete harms exacted when universities refuse to recognize LGBTQ student groups. Alliance members illustrate the irreparable harm best: “[YU] has shown that it does not believe that LGBTQ students need to be treated equally.” Emma Doe Aff. ¶ 6. “Mental illness and distress are prevalent among LGBTQ students at YU because they feel totally alone.” Jane Doe Aff. ¶ 8.

*Third*, the balance of the equities overwhelmingly favors Plaintiffs. Defendants suffer no harm at all by complying with the law to treat the Alliance the same as all other recognized student groups, but Plaintiffs will continue to suffer the discrimination, denial of access and opportunities in their college experiences, dignitary harms, and injuries to their well-being that result from YU's decision to bar a student club for LGBTQ students.

## FACTS

### *Parties*

Plaintiff Alliance is “an unofficial group of undergraduate YU students who seek to create a formal student club that will provide a supportive space on campus for all students, of all sexual orientations and gender identities, to feel respected, visible, and represented,” and “foster awareness and sensitivity to the unique experiences of being a LGBTQ+ person in YU and the Orthodox community.”<sup>3</sup> Ex. 2 (Mission Statement). It has a President, Vice President, and eight-member board. Jane Doe Aff. ¶ 13.

Plaintiff John Doe<sup>4</sup> is a current YU student and Alliance board member who identifies as LGBTQ. John Doe Aff. ¶¶ 1, 25. He would like to belong to a recognized club. “Without the funding and resources available to an official club, I have little to no access to safe spaces on campus to discuss my experiences as an LGBTQ Jewish student or seek community and support in person.” *Id.* ¶ 18. Official recognition “will allow the [Alliance] to bring in speakers who can relate to my experiences and provide thoughtful reflections on those experiences.” *Id.* ¶ 19.

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<sup>3</sup> The Alliance seeks to build a supportive community for both LGBTQ students and their allies. Throughout this brief, the term “LGBTQ students” refers to both LGBTQ students and their allies.

<sup>4</sup> Throughout this brief, Plaintiff Anonymous is John Doe.

Plaintiffs Meisels, Miller and Weinreich are former Alliance members and/or recent graduates who were involved in rejected efforts to gain official recognition for an LGBTQ student club. Meisels Aff. ¶¶ 2, 17-44; Miller Aff. ¶¶ 2, 13-28; Weinreich Aff. ¶¶ 2, 14-33.

Defendant YU is a private, nonsectarian university that “integrates the knowledge of Western civilization and the rich treasures of Jewish culture.” YU, *Our History*, <https://www.yu.edu/about/history>. It offers undergraduate students a dual curriculum of academic study and Jewish studies. Defendant Ari Berman is YU’s President. Defendant Chaim Nissel is YU’s Vice Provost of Student Affairs and former Dean of Students.

### *The Urgent Need for the YU Pride Alliance*

Over the years, YU’s LGBTQ students have repeatedly attempted to form a student club. Compl. ¶ 38. Students reinvigorated these efforts in 2018, seeking to create an organization where LGBTQ students could meet on campus, share experiences, socialize, create community, host speakers and events on topics of interest to their members, and support each other. Miller Aff. ¶¶ 13-15; Jane Doe Aff. ¶ 49. Just as the Sephardic Club exists as an affinity group for students with a Sephardic identity, LGBTQ students wanted the same. Miller Aff. ¶ 11. Professor Jason Garvey, an expert on the campus experiences of LGBTQ collegians, explains that the benefits of such organizations for LGBTQ students are enormous. Garvey Report § III.f

The environment at YU is not an easy one for LGBTQ students. The main form of existing community for students today is a WhatsApp chat group. Emma Doe Aff. ¶¶ 7-11. That is not enough. “YU has put a barrier that is preventing the students from easily meeting others who are similarly struggling and could show them that they are not alone.” *Id.* ¶ 11. YU’s unequal treatment fuels an unhealthy campus climate. “Students feel emboldened to tell me and other LGBTQ students that we do not have any rights on campus and should leave YU.” John Doe Aff. ¶ 18. “I could never ‘just’ be a student of [YU]. I always had to fight for my right

to have a community like my fellow students.” Meisels Aff. ¶ 8. Club recognition would be an important step for the quality of students’ experience.

### ***Club Recognition’s Significant Benefits***

Official recognition confers significant material and dignitary benefits, which YU has denied the Alliance and its members. YU’s recognized student groups, among other tangible benefits, can use classrooms and campus facilities to host meetings and events; bring speakers of their choice to campus; use bulletin boards, email listservs, and the student event calendar to promote activities; receive funding from student councils; are listed on YU’s club list; and have access to YU’s premium Zoom account during the pandemic. Jane Doe Aff. ¶¶ 35-42 (reviewing benefits of club recognition); Ex. 12 (Beren Student Council Constitution) art. IX §§ I(A)(vii) III(A)(vii), & V(A)(ix) (describing clubs’ funding); Ex. 13 (Wilf Student Council Constitution) art. III § 5 (same).

Together, these material benefits add up to the right to participate on campus. YU’s Undergraduate Student Bill of Rights gives every student this right: “Students who are otherwise qualified have the right to participate fully in the University community without discrimination as defined by federal, state, and local law” and to “be treated fairly with respect and dignity at all times,” including to “organize and join clubs and participate in events *in all cases* in accordance with applicable rules and procedures.”<sup>5</sup> By denying the Alliance recognition and violating its own Bill of Rights, YU sends a clear message that LGBTQ students are unworthy of equality and dignity on campus.

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<sup>5</sup> YU Undergraduate Student Bill of Rights and Responsibilities, [https://www.yu.edu/sites/default/files/legacy/uploadedFiles/Student\\_Life/Resources\\_and\\_Services/Standards\\_and\\_Policies/Updated%20Bill%20of%20Rights%2011.29.12.pdf](https://www.yu.edu/sites/default/files/legacy/uploadedFiles/Student_Life/Resources_and_Services/Standards_and_Policies/Updated%20Bill%20of%20Rights%2011.29.12.pdf) (emphasis added).

***Winter 2019 – Fall 2020: Defendants Deny LGBTQ Student Groups Recognition Three Times***

The Alliance’s organizers have applied for official recognition three times in the past two years alone. Defendants have rejected each request, even though their applications met all procedural requirements. Defendants have sometimes danced around their plain discriminatory intent by avoiding explicit statements denying the club recognition. But on each application, Defendants unmistakably denied the club recognition and made statements confirming their discriminatory purpose.

In February 2019, YU overruled the Student Council Presidents’ approval of the Gay-Straight Alliance (“GSA”), an Alliance predecessor. Miller Aff. ¶ 17. That same month, Dean Nissel had told Miller that the school would not permit a student club with the terms “LGBT” or “gay” in the title. *Id.* ¶ 16. The Office of Student Life (“OSL”) told Miller that a club addressing tolerance in general on campus would be allowed, but a club specifically addressing LGBTQ inclusion would not. *Id.* ¶ 19.

In January 2020, the Alliance applied for club recognition. It met all the prerequisites, including a mission statement, 25 student signatures, and faculty advisor signature. Ex. 3 (Jan. 2020 Club Application); *see* Meisels Aff. ¶¶ 25-27. But on February 9, four days after meeting with YU administrators to discuss the club’s recognition, the Student Council Presidents, whom the administration designates to process student club requests, abstained from voting on recognition for the Alliance because “[t]he decision about a club focusing on LGBTQ matters at [YU] is too complex and nuanced to be voted on by Student Council Presidents. We are not administrators . . . .” Ex. 4 (Feb. 9, 2020 Abstention Letter). The unprecedented abstention left the club recognition decision in Defendants’ hands, but they refused to act, denying the Club recognition. Meisels Aff. ¶¶ 34-38; Jane Doe Aff. ¶¶ 20-21. The Alliance was not granted recognition throughout spring 2020. Jane Doe Aff. ¶ 22.

In September 2020, the Alliance applied again for recognition and again met all the prerequisites. *Id.* ¶ 24; Ex. 5 (Fall 2020 Application). On September 3, 2020, YU sent a statement to the entire YU community that feigned goals of inclusivity but nonetheless denied the Alliance recognition: “forming a new [LGBTQ] club as requested under the auspices of YU will cloud” the school’s “nuanced” position about full acceptance for its LGBTQ students because of “timeless prescriptions” in the Torah that are in tension with “accepting each individual.” Ex. 6 (“Fostering an Inclusive Community”); *see* Meisels Aff. ¶¶ 41-42. The statement suggested the students instead “socialize in gatherings as they fit” without the benefits of club recognition. *Id.* On information and belief, President Berman approved this statement. Compl. ¶ 103. The Alliance was not granted recognition throughout fall 2020. Jane Doe Aff. ¶¶ 28-34.

#### ***Winter 2020: Defendants Admit They Will Not Recognize the Alliance***

In December 2020, Dean Nissel, responding to a student’s internal Title IX complaint on this issue, wrote that “Yeshiva’s decision to not approve the YU Alliance student group on its undergraduate campuses . . . due to its religious tenets and foundations is a permitted determination.” Ex. 7 (Dec. 9, 2020 Nissel Letter) at 1.

#### ***Unproductive and Demeaning Meetings***

Alliance members have met many times with Berman, Nissel, and other YU administrators over the last two years seeking official recognition. The students entered these discussions in earnest. YU dodged questions about why it will not recognize the club and belittled the students’ requests for equal rights.

- December 2019: YU Vice President Josh Joseph told Alliance members (incorrectly) that no faith-based institutions in the United States have LGBTQ

clubs. Meisels Aff. ¶ 23. The City’s two major Jesuit universities, Fordham and St. John’s, both have undergraduate LGBTQ student groups.<sup>6</sup>

- February 2020: Dean Nissel and Vice President Joseph suggested the Alliance’s advocates were opposed to Judaism and the Torah and refused to answer questions about if or when they would approve the club. Weinreich Aff. ¶ 26.
- September 2020: A University Dean, parroting the wording of the “Fostering an Inclusive Community” statement, told a student who asked why YU refused to recognize the Alliance that recognition would “cloud the issues being considered.” Jane Doe Aff. ¶ 32.<sup>7</sup>

#### ***YU Pressures Plaintiffs to Join a non-LGBTQ Affinity Group Instead***

Administrators have repeatedly pressed Plaintiffs to join the “Jewish Activism Club” instead of forming an LGBTQ affinity group, claiming that this club would “provide the space you are hoping to create.” Ex. 14 (Feb. 14, 2019 Email); *see* Miller Aff. ¶ 18. Denying a discrimination complaint filed by Weinreich, YU wrote that the Jewish Activism Club’s use of the word “LGBTQ” in its mission statement shows that YU does not discriminate on the basis of sexual orientation. Weinreich Aff. ¶ 31.

The Jewish Activism Club is not a substitute for the Alliance. Its purpose is to advocate on social issues important to marginalized communities, such as people of color, women, and LGBTQ people. Herszage Aff. ¶ 3. Crucially, it does not share the Alliance’s core mission to

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<sup>6</sup> Fordham Univ., *Pride and Rainbow*, [https://www.fordham.edu/info/20913/lgbtq\\_resources/1729/pride\\_and\\_rainbow](https://www.fordham.edu/info/20913/lgbtq_resources/1729/pride_and_rainbow); St. John’s Univ., *Spectrum*, <https://www.stjohns.edu/life-st-johns/new-york-city-your-campus/queens-campus-life/spectrum>.

<sup>7</sup> Miller had a similarly unproductive meeting with President Berman in April 2019. Miller Aff. ¶ 20.

provide a supportive community for students of all sexual orientations and gender identities. *Id.* ¶¶ 5-6.

### *The Alliance's Fight for Existence*

YU's years of denying the club has left the Alliance has been unable to operate as an equal student club. It may not hold meetings on campus; students must travel off-campus for meetings. It cannot choose panels and speakers on issues of its choice. It receives no funding and has had to fundraise from outside sources. During the pandemic, it did not have a premium Zoom account from YU like all other student groups. It is not listed on YU's student group list. It is not invited to the annual club fairs for new students. Jane Doe Aff. ¶¶ 35-42. And intangibly, each day, the message from YU to the students is reinforced: you are not welcome, you do not belong here. YU can issue statements that it affirms tolerance, but its actions tell a different story.

On the other hand, if the student group was recognized, the Alliance would host “an official campus welcoming event; several LGBTQ-related speaker events; book club meetings to discuss books with LGBTQ relevant themes”—the list goes on. *Id.* ¶ 49; Meisels Aff. ¶¶ 38-39. These opportunities would meaningfully improve the experience of being an LGBTQ student at YU: “[H]aving a club on campus is essential to showing LGBTQ students that they belong at YU.” Emma Doe Aff. ¶ 12. “If a club existed, I would not have had to push myself so hard mentally and physically just for a space on campus to be myself.” Meisels Aff. ¶ 8.

## ARGUMENT

Plaintiffs YU Pride Alliance and John Doe move for a preliminary injunction on their First Cause of Action, discrimination based on sexual orientation and gender in violation of New York City Administrative Code § 8-107(4). *See* Compl. ¶¶ 142-45. Plaintiffs seek to restrain

Defendants from continuing their unlawful refusal to officially recognize the Alliance and grant it the same benefits YU gives to all recognized student groups.

The Court should grant a preliminary injunction when the moving party shows (1) a likelihood of success on the merits, (2) irreparable injury absent granting the preliminary injunction, and (3) a balancing of the equities in the movant's favor. *Aetna Ins. Co. v. Capasso*, 75 N.Y.2d 860, 862 (1990). Plaintiffs meet all three requirements.

**I. PLAINTIFFS HAVE SHOWN A LIKELIHOOD OF SUCCESS ON THE MERITS**

**A. YU Admits the NYCHRL Requires It to Recognize LGBTQ Student Groups**

In 1995, YU's Department of Public Relations distributed a four-page "Fact Sheet About Gay Student Organizations at Yeshiva University" in which it unequivocally acknowledged that the NYCHRL requires it to recognize LGBTQ student groups: "Yeshiva University is subject to the human rights ordinance of the City of New York, which provides protected status to homosexuals. *Under this law, YU cannot ban gay student clubs. It must make facilities available to them in the same manner as it does to other student groups.*" Ex. 1 at 2 (emphasis added). YU reached this conclusion after an "exhaustive review of the ordinance and applicable case law" by "YU's General Counsel and Weil Gotshal & Manges, special counsel engaged to review this issue." *Id.* at 3. YU since acknowledged to the New York Court of Appeals that it must comply with the NYCHRL. *Levin v. Yeshiva Univ.*, 96 N.Y.2d 484, 491 (2001) ("Yeshiva concedes that it is subject to the City Human Rights Law.").

This 1995 Fact Sheet did not mince words about YU's view of its LGBTQ students. "YU does not approve of homosexual conduct," it explained, citing then-YU President Norman Lamm's "considered repudiation of homosexual conduct as utterly immoral." Ex. 1 at 2-3. But even so, President Lamm knew that "as president of a nondenominational institution that must accommodate people who reflect a wide range of backgrounds and beliefs, it is my duty to assure

that the policies and procedures of Yeshiva University conform to the applicable provisions of non-sectarian law, even in the rare instances in which these may offend my own religious beliefs and personal convictions.” *Id.* at 3. President Lamm’s legal analysis is correct. The NYCHRL requires YU to recognize the Alliance. The University cannot claim a religious exemption from the law because it is incorporated as a nondenominational institution. And it has no defense based on the free exercise of religion because the NYCHRL is a valid and neutral law of general applicability.

Twenty-six years later, YU has discarded its own accurate legal analysis in service of its institutional intolerance.

**B. YU Is Correct: Its Refusal to Recognize the YU Pride Alliance Violates the NYCHRL**

The NYCHRL makes it an “unlawful discriminatory practice” to deny equal access to “any of the accommodations, advantages, facilities, or privileges of a place or provider of public accommodations” based on a person’s sexual orientation or gender. N.Y.C. Admin. Code § 8-107(4)(1)(a). This provision must be given a “liberal construction in all circumstances” to fulfill the law’s “uniquely broad and remedial purposes.” *Bennett v. Health Mgmt. Sys., Inc.*, 92 A.D.3d 29, 34 (1st Dep’t 2011) (cleaned up). YU’s refusal to officially recognize the Alliance because of its members’ sexual orientation and gender and the LGBTQ content of its mission has deprived Plaintiffs of numerous “accommodations,” “advantages,” “facilities,” and “privileges” given to YU’s 116 recognized student organizations. *See* N.Y.C. Admin. Code § 8-107(4)(1)(a).

**1. The Alliance Has Standing**

In addition to Plaintiff John Doe, who as a current student seeking to join the Alliance has standing to seek relief, the Alliance has standing as an organization. An organization has “standing in its own right to seek judicial relief from injury to itself and to vindicate whatever

rights and immunities the association itself may enjoy.” *Mental Hygiene Legal Serv. v. Daniels*, 33 N.Y.3d 44, 51 (2019) (cleaned up). The Alliance is an “organization,” making it a “person” protected from public accommodations discrimination by the NYCHRL. N.Y.C. Admin. Code § 8-107(4)(1)(a) (prohibiting discrimination against any “person”); *id.* § 8-102 (defining “person” to include “organizations”).

Because it is protected by the NYCHRL, the Alliance, “just like an individual[,] must show that it has suffered an ‘injury in fact’” that is fairly traceable to Defendants’ conduct and redressable by a favorable decision. *Mental Hygiene Legal Serv.*, 33 N.Y.3d at 51.

The Alliance satisfies these standing requirements. Its inability to meet and host events on campus, promote events on campus, access funding available to recognized groups, and appear on the club list are “concrete and demonstrable injuries” beyond its “abstract social interests.” *See Havens Realty Corp. v. Coleman*, 455 U.S. 363, 378-79 (1982) (impairment to housing organization’s “ability to provide counseling and referral services for low-and moderate-income homeseekers” satisfies injury-in-fact requirement). Without these resources, the Alliance has been forced to organize groups on social media where “students who do not know each other” have “difficult, heartbreaking, and painful conversations” that “would be much more easily shared and moderated in person.” *Emma Doe Aff.* ¶¶ 9-11; *see also Meisels Aff.* ¶ 38 (“If we [were] a recognized student club . . . we would have hosted pizza meet-and-greets on campus [and] would have invited speakers to campus talking about being Jewish and queer.”).

Defendants caused these injuries by refusing to recognize the Alliance, and those injuries would be redressed by the relief the Alliance seeks—an injunction restraining Defendants from continuing to unlawfully deny it official recognition. Accordingly, the Alliance has standing to bring its public accommodations claim under the NYCHRL.

## 2. YU Is a “Place or Provider of Public Accommodation” Under the NYCHRL

The NYCHRL defines a “place or provider of public accommodation” expansively to include any “place or provider” that “extend[s]” or “offer[s]” access to “goods, services, facilities, accommodations, advantages, or privileges of any kind.” N.Y.C. Admin. Code § 8-102. A private, nonsectarian university like YU meets this definition. *See Novio v. N.Y. Acad. of Art*, 286 F. Supp. 3d 566, 583 (S.D.N.Y. 2017) (graduate school is a place of public accommodation under the NYCHRL); *Bahl v. N.Y. College of Osteopathic Medicine of N.Y. Institute of Tech.*, No. 14 Civ. 4020, 2015 WL 4603210, at \*9-10 (E.D.N.Y. July 28, 2015) (same). Indeed, the numerous benefits of official recognition that YU has denied the Alliance—meeting space, bulletin board access, funding opportunities, and club lists, among others—are paradigmatic examples of “services,” “facilities,” “advantages,” “privileges,” and “accommodations” under the NYCHRL. *See Jane Doe Aff.* ¶¶ 35-42; N.Y.C. Admin. Code § 8-102; *Gay Rights Coal. of Georgetown Univ. Law Ctr. v. Georgetown Univ.*, 536 A.2d 1 (D.C. 1987) (Georgetown, a Jesuit university, cannot deny LGBTQ student group equal access to outreach mechanisms, funding opportunities, and other benefits of student group recognition because these are “facilities and services” under D.C. Human Rights Law).

## 3. The Individual Defendants Are Subject to the NYCHRL

The NYCHRL prohibits any “owner . . . superintendent, agent, or employee of any place or provider of public accommodation” from denying equal access to public accommodations based on a protected characteristic. N.Y.C. Admin. Code § 8-107(4). Berman and Nissel are both YU employees.

#### 4. Defendants Refuse to Recognize the Alliance Because of Sexual Orientation and Gender

Defendants communicated their discriminatory purpose all three times they rejected Plaintiffs' applications to form an LGBTQ affinity group at YU.<sup>8</sup>

- February 2019 Rejection of GSA: That month, Dean Nissel told Miller that the school would not permit a club with the words "LGBT" or "gay" in the title, and the OSL told Miller the school would not allow a club focused on LGBTQ inclusion. Miller Aff. ¶¶ 16-19.
- February 2020 Rejection of the Alliance: After the Student Council Presidents (understandably) placed the decision about permitting or denying a "club focusing on LGBTQ matters" in Defendants' hands, Defendants refused to respond to the Alliance's requests for recognition and did not recognize the club that semester. Ex. 8 (Feb. 11, 2020 Email); *see* Meisels Aff. ¶¶ 31-37.
- September 2020 Rejection of the Alliance: YU's September 2020 public letter rejecting the club's fall 2020 application for recognition stated that "forming a new [LGBTQ] club as requested under the auspices of YU will cloud" the school's "nuanced" position about full acceptance for its LGBTQ students. Ex. 6.

Dean Nissel laid YU's rejection of the Alliance bare in December 2020: "Yeshiva's decision to not approve the YU Alliance student group on its undergraduate campuses . . . due to its religious tenets and foundations is a permitted determination." Ex. 7 at 1.

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<sup>8</sup> Discrimination against LGBTQ people and groups constitutes sexual orientation and gender discrimination under the NYCHRL. The law defines "sexual orientation" to include "actual or perceived romantic, physical or sexual attraction to other persons . . . on the basis of gender," and "gender" to include "actual or perceived sex, gender identity and gender expression . . . regardless of the sex assigned to that person at birth." N.Y.C. Admin. Code § 8-102.

YU's insistence that the students join the Jewish Activism Club instead of the Alliance seals the point. YU claims its recognition of the club, which focuses on a range of social justice issues, proves YU's absence of discrimination. Weinreich Aff. ¶ 28. The University has this backwards. It proves that YU's discrimination is targeted directly against an LGBTQ affinity group and its LGBTQ members.

### **C. YU Is Not Exempt from the NYCHRL on Any Ground**

As its lawyers advised YU in 1995, and as remains equally true today, YU cannot claim a religious exemption to evade compliance with the NYCHRL.

#### **1. By Registering as a Nonsectarian Corporation, YU Chose Not to Exempt Itself from the NYCHRL**

YU is not entitled to NYCHRL's exemption from the definition of "place or provider of public accommodation" for a "religious corporation incorporated under the education law or the religious corporation law," N.Y.C. Admin. Code § 8-102, because it is not a religious corporation. YU incorporated as a non-sectarian institution in December 1969, when it amended its Charter to end its incorporation as a religious corporation and become "an educational corporation under the Education Law of the State of New York." Ex. 9 (Dec. 1969 YU Charter Amendment) ¶ 1. At the same time, YU separated its yeshiva (Jewish seminary) into a distinct entity, the Rabbi Isaac Elchanan Theological Seminary ("REITS"). Ex. 10 (Jan. 1970 YU Charter Amendment); Ex. 11 (Feb. 1970 REITS Charter).

YU has maintained its legal status as a non-sectarian institution ever since, a conscious choice motivated by its desire to receive public funds that other private research universities receive. Yeshiva University, *Consolidated Financial Statements: June 30, 2020 and 2019*, at 6 ("YU Financial Statement"), [https://www.yu.edu/sites/default/files/inline-files/USDP-0195928%20Yeshiva%20University%2012.23.20\\_FINAL\\_1.pdf](https://www.yu.edu/sites/default/files/inline-files/USDP-0195928%20Yeshiva%20University%2012.23.20_FINAL_1.pdf); Michael J. Brovide, *The*

*Ghosts Have Become Alive*, YESHIVA UNIV. COMMENTATOR, May 10, 2020 (discussing YU’s continued incorporation “as a non-sectarian institution as a matter of law, mostly to allow them to remain eligible for financial assistance provided by the state and national government”). YU has reaped many governmental financial benefits because of its legal status as a nonsectarian institution.<sup>9</sup> “The University derives its revenues principally from student tuition and fees, government appropriations, contributions, and investment earnings.” YU Financial Statement at 6.

YU knows full well that its incorporation as a nonsectarian institution means it is not exempt from the NYCHRL’s definition of a “place or provider of public accommodations.” The 1995 Fact Sheet where YU acknowledged that the NYCHRL required it to treat LGBTQ student groups equally also explained that YU’s attorneys “*firmly* believe that YU would not qualify for a religious exemption, based on its charter and its actions over the course of decades, including representations that have been made concerning the University’s *legal status as a nondenominational institution.*” Ex. 1 at 3 (emphasis added). Nothing material about YU’s legal status has changed since then. It is still incorporated as a non-sectarian institution and is still not exempt from the NYCHRL’s definition of a “place or provider of public accommodations.”

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<sup>9</sup> For example, YU has received hundreds of millions of dollars in tax-exempt bonds from the Dormitory Authority of the State of New York (“DASNY”), including \$90 million in bond financing in 2011. See \$90,000,000: DASNY, Yeshiva University Revenue Bonds (Sept. 21, 2011) (“DASNY Bond Report”), [https://www.dasny.org/sites/default/files/inline-files/Yeshiva\\_University%20Final\\_OS.pdf](https://www.dasny.org/sites/default/files/inline-files/Yeshiva_University%20Final_OS.pdf). Presumably because the New York State Constitution prohibits public funding of religious educational institutions, N.Y. CONST. art. IX, § 3, access to DASNY bonds comes with “Restrictions on Religious Use,” specifically that the funds “shall not be used for sectarian religious instruction or in connection with a school or department of divinity for any religious denomination,” DASNY Bond Report, *supra*, at C-8 (cleaned up).

## 2. YU Cannot Claim a “Religious Principles” Exemption

YU also does not qualify for the NYCHRL’s narrow “religious principles” exemption, which provides that a religious institution or affiliated organization may “limit[] employment or sales or rentals of housing accommodations or admissions to or giv[e] preference to persons of the same religion or denomination . . . to promote the religious principles for which it is established or maintained.” N.Y.C. Admin. Code § 8-107(12).

By its plain language, this provision applies only to certain religious organizations giving preference to people with shared religious affiliations in “employment,” “housing,” and “admission” decisions. *Id.*

The New York Court of Appeals, construing the New York State Human Rights Law’s (“NYSHRL”) nearly identical exemption, called it a “narrow exception for preference in employment, housing, and admissions in order to promote the religious principles of such institutions.” *Scheiber v. St. John’s Univ.*, 84 N.Y.2d 120, 126 (1994) (cleaned up); *accord Logan v. Salvation Army*, 809 N.Y.S.2d 846, 849 (Sup. Ct. N.Y. Cnty. 2005) (NYCHRL’s “limited exemption” does not apply in workplace harassment claim based on sexual orientation).

YU’s denial of recognition and equal benefits to an LGBTQ student organization is not a preference to persons of a particular denomination in a housing, employment, or admissions decision, to which the limited exemption applies—even if YU’s incorporation as a nondenominational institution would not bar it from availing itself of the exemption to begin with. That ends the inquiry.

### D. The Alliance Is Entitled to Injunctive Relief

The NYCHRL expressly permits individuals aggrieved by an unlawful discriminatory practice under § 8-107 to pursue “injunctive relief and such other remedies as may be appropriate.” N.Y.C. Admin. Code § 8-502(a).

The injunctive relief envisioned by the NYCHRL is broad. The “law anticipates the vigilant enforcement of rights thereunder and explicitly states that ‘any person claiming to be aggrieved by an unlawful discriminatory practice as defined in [§ 8-107]’ shall have a cause of action in any court of competent jurisdiction for injunctive relief.” *Wilson v. Phoenix House*, 42 Misc. 3d 677, 708 (Sup. Ct. Kings Cnty. 2013) (quoting N.Y.C. Admin. Code § 8-502). Injunctive relief advances the NYCHRL's strong purpose to root out “prejudice, intolerance, bigotry, discrimination, sexual harassment and bias-related violence or harassment in any form.” N.Y.C. Admin. Code § 8-101; *see also Wilson*, 42 Misc. 3d at 707. Accordingly, injunctive relief “should be crafted to prevent future violations and remove the lingering effects of past discrimination.” *Short v. Manhattan Apartments, Inc.*, 916 F. Supp. 2d 375, 402 (S.D.N.Y. 2012) (adopting injunction requiring defendants to follow the law and to implement anti-discrimination policies and training).

The injunctive relief Plaintiffs seek serves these core purposes. Recognizing the Alliance and granting it the same benefits as other recognized student groups puts an end to Defendants’ ongoing violation of the NYCHRL and alleviates the lingering stigma placed on Alliance members as a result of Defendants’ years-long unlawful refusal to recognize the club.

#### **E. Defendants Have No Free Exercise Defense**

“[T]he right of free exercise does not relieve an individual of the obligation to comply with a ‘valid and neutral law of general applicability on the ground that the law proscribes (or prescribes) conduct that his religion prescribes (or proscribes).’” *Catholic Charities of Diocese of Albany v. Serio*, 7 N.Y.3d 510, 521 (2006) (quoting *Emp. Div., Dep’t of Human Res. of Ore. v. Smith*, 494 U.S. 872, 879 (1990)). There can be no dispute that the NYCHRL is a valid and neutral law of general of applicability that Defendants must follow even if it has the “incidental effect” of burdening their religious exercise. *Id.* at 522 (cleaned up). Indeed, the Third

Department has already held that the NYSHRL, the NYCRHL's statewide counterpart, is a valid and neutral law of general applicability because it does not "target[] religious beliefs" and its objective is not to "infringe upon or restrict practices because of religious motivation." *Gifford v. McCarthy*, 137 A.D.3d 30, 39 (3d Dep't 2016) (cleaned up) (wedding venue owners cannot refuse to host same-sex wedding despite religious objection). Defendants cannot cloak their unlawful discrimination in the guise of free exercise.

In fact, recognizing the Alliance does not burden Defendants' religious exercise at all. It is well established that permitting a club to exist on equal terms with other student clubs does not imply the institution's endorsement of the club's mission, convey a message that the club's beliefs are favored, or indicate school support for the club's message. *See, e.g., Bd. of Educ. of Westside Cmty. Schs. v. Mergens By and Through Mergens*, 496 U.S. 226, 250 (1990) ("We think that secondary school students are mature enough and are likely to understand that a school does not endorse or support student speech that it merely permits on a nondiscriminatory basis."); *Widmar v. Vincent*, 454 U.S. 263, 274 (1981) ("An open forum in a public university [with over 100 student groups] does not confer any imprimatur of state approval. Such a policy would no more commit the University to religious goals than it is now committed to the goals of the Students for a Democratic Society, Young Socialist Alliance or any other group eligible to use its facilities." (cleaned up)).

That is precisely the case here. Club recognition allows students to organize on campus and access certain resources to advance *their own* interests, not those of YU or its administrators. YU's website describing its "Student Clubs and Organizations" acknowledges this—the University's "numerous clubs offer programs and events indicative of the vast interests of the *students*." YU, *Student Clubs and Organizations*, <https://www.yu.edu/student-life/student->

organizations (emphasis added). Indeed, YU’s 116 recognized student groups organize around interests and identities as diverse as poetry and private equity, video games and the outdoors, and College Democrats and College Republicans. YU Club List Fall 2020, [https://docs.google.com/spreadsheets/d/1N\\_Jao6nYxFBOYSvGMpy8awSmho6SZWAWPIUgv7amcQM/edit?\\_ga=2.92446173.115941488.1619301732-1212899715.1617635385#gid=0](https://docs.google.com/spreadsheets/d/1N_Jao6nYxFBOYSvGMpy8awSmho6SZWAWPIUgv7amcQM/edit?_ga=2.92446173.115941488.1619301732-1212899715.1617635385#gid=0). No one reading YU’s club list would think it endorses or takes any view on these organizations’ conduct or message. How could it? The College Democrats and Republicans have diametrically opposed political missions, yet YU recognizes both.<sup>10</sup> As YU acknowledged, “[t]he New York City ordinance states explicitly that institutions acting in compliance with the law are not thereby endorsing homosexual behavior or organizations involved with gay issues.” Ex. 1 at 2.

## II. PLAINTIFFS WILL SUFFER IRREPARABLE INJURY ABSENT A PRELIMINARY INJUNCTION

“[I]rreparable injury means injury for which a monetary award cannot be adequate compensation.” *Jackson Dairy, Inc. v. H. P. Hood & Sons, Inc.*, 596 F.2d 70, 72 (2d Cir. 1979); accord *J.O.M. Corp. v. Dep’t of Health of State of N.Y.*, 173 A.D.2d 153, 154 (1st Dep’t 1991). The Alliance brings its NYCHRL public accommodations discrimination claim exclusively for injunctive relief because a monetary award is not an adequate remedy here. And the harm to Plaintiffs is not only “imminent,” but *currently ongoing*. *White v. F.F. Thompson Health Sys., Inc.*, 75 A.D.3d 1075, 1076-77 (4th Dep’t 2010) (cleaned up). Students seek to form a club that can function in the 2021-2022 school year; to do so, the Club must be approved at the start of the fall semester in August 2021. Ex. 12 art. VII § I(B) (club applications submitted within first

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<sup>10</sup> YU also recognizes other “Political and Activism” student organizations, such as the “YU Feminist’s Club.” YU Club List Fall 2020, *supra*. As with the College Democrats and Republicans, YU allows these organizations to meet and organize events on campus to further their own interests, not YU’s or its administrators’.

three weeks of semester); Ex. 13 art. III § 4(1) (club applications submitted within first two weeks of semester). Absent immediate relief, another year will pass where the Alliance is denied the right to form as a club. This means another year where students lack access to the benefits of a chosen student club, whether to hold leadership positions, foster connections important for career and academic development, create new friendships, gain expertise in political or social issues, or any of the myriad important benefits of belonging to a chosen student organization.

The only way to prevent irreparable harm to the YU Pride Alliance is to preliminarily enjoin Defendants from continuing their refusal to recognize the club. No amount of money can compensate the Alliance or its members for the harm Defendants have imposed on the organization's ability to advance its mission of building a community that supports YU's LGBTQ students—the toll is a dignitary, social, emotional, and educational one that cannot be distilled to dollars and cents. *John Doe Aff.* ¶ 17 (“I have no official space where I can gather with other LGBTQ students to form a community, share our similar experiences, and provide support to each other.”); *see also* *Emma Doe Aff.* ¶¶ 9-11. Professor Garvey's research confirms that “queer and trans student organizations provide space where students experience belonging and connect with support, both of which have positive impacts on queer and trans student retention.” *Garvey Report* § III.f. Such “spaces that promote kinship and community are vital for student success.” *Id.*

Because of the purely non-compensable and ongoing nature of Plaintiffs' injuries, numerous courts have granted preliminary injunctions ordering schools to recognize LGBTQ affinity groups or give them equal access to facilities. *See Boyd Cnty. High Sch. Gay Straight All. v. Bd. of Educ. of Boyd Cnty., KY*, 258 F. Supp. 2d 667, 692 (E.D. Ky. 2003) (“Absent a preliminary injunction, Plaintiffs will be unable to meet at school, unable to benefit from a forum

for discussion with other students who are suffering the effects of harassment based on sexual orientation, and unable to work with other students to foster tolerance among all students.”); *see also Straights and Gays for Equality (SAGE) v. Osseo Area Schs.*—*Dist. No. 279*, 471 F.3d 908, 913 (8th Cir. 2006); *Gay-Straight All. of Okeechobee High Sch. v. Sch. Bd. of Okeechobee Cnty.*, 483 F. Supp. 2d 1224, 1228, 1231 (S.D. Fla. 2007) (“*Okeechobee Cnty.*”) (collecting cases); *White Cnty. High Sch. Peers in Diverse Educ. v. White Cnty. Sch. Dist.*, No. 06 Civ. 29, 2006 WL 1991990, at \*13 (N.D. Ga. July 14, 2006) (“*White Cnty.*”).

The irreparable harm to Plaintiffs absent a preliminary injunction is magnified because many of its members are likely to graduate long before a final judgment in this case. *E.g.*, Jane Doe Aff. ¶ 3 (current YU senior). Without a preliminary injunction, the Alliance cannot offer the benefits of being an officially recognized student group to these students at all. *See Okeechobee Cnty.*, 483 F. Supp. 2d at 1231 (irreparable harm to unrecognized Gay-Straight Alliance because “the end of the school year is approaching and seniors who desire equal access of the [club] will graduate prior to resolution on the merits” (cleaned up)); *Boyd*, 258 F. Supp. 2d at 692 (same).

### III. THE BALANCE OF EQUITIES FAVORS PLAINTIFFS

The balance of the equities strongly supports entering a preliminary injunction “since the irreparable injury to be sustained by [P]laintiff[s] is more burdensome to [them] than the harm caused to defendants through imposition of the injunction.” *Burmax Co. v. B & S Indus., Inc.*, 135 A.D.2d 599, 601 (2d Dep’t 1987) (cleaned up).

Plaintiffs face irreparable harm if YU is not required to recognize their student organization. *See supra* Section II. The harm is both dignitary and material. YU’s refusal to recognize the Alliance stigmatizes YU’s LGTBQ students as unworthy of equal treatment. John Doe Aff. ¶¶ 11-14; Douglas Nejaime & Reva Siegel, *Religious Exemptions and*

*Antidiscrimination Law in Masterpiece Cakeshop*, 128 YALE L.J. FORUM 201, 214 (2018) (“[The Supreme Court] is especially concerned to emphasize that public accommodations laws protect against the dignitary as well as the material harm of refusals.”). The clock is also ticking down on many of the Alliance members’ college years. The organization has an urgent interest in serving these students with on-campus events and speakers, using resources available to recognized student groups, so that an inclusive, welcoming space can be part of their college experience.

By contrast, YU is not harmed at all by allowing the formation of the student group. Injunctive relief would simply require Defendants to comport with its duty to treat the Alliance and its student members the same as YU’s other clubs.<sup>11</sup> YU will argue that permitting the Club burdens its free exercise of religion. But YU faces no burden on its religious exercise. *See supra* Section I.D.

Courts have resoundingly rejected claims that educational institutions are burdened by the recognition of an LGBTQ club and found the balance of equities favors the students and organizational plaintiffs. *See, e.g., Okeechobee Cnty.*, 483 F. Supp. 2d at 1231 (“The balance of hardships favors the Plaintiffs. Compliance with a preliminary injunction will require only that the Defendant recognize the OHS GSA and grant it the same access and privileges it already grants many other clubs.”); *White Cnty.*, 2006 WL 1991990, at \*13.

## CONCLUSION

YU has denied its LGBTQ undergraduate students equal treatment for far too long. But the University’s opportunity to become a safer, more welcoming, and more *equal* place for

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<sup>11</sup> Notably, several of YU’s graduate schools, including Cardozo School of Law, recognize LGBTQ student groups on campus. Cardozo Student Bar Ass’n, Student Clubs & Organizations, <https://www.sbacardozo.com/clubs-orgs#outlaw>.

LGBTQ students remains. Alliance recognition will give students “a space to meet others like them, feel less alone, and get the support the need to successfully continue their college careers.”

Jane Doe Aff. ¶ 8.

For the reasons stated above, Plaintiffs’ motion for a preliminary injunction should be granted.

Date: April 27, 2021  
New York, NY

Respectfully Submitted,

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SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X

YU PRIDE ALLIANCE, et al.,

Index No.: 154010/2021

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, et al.,

Defendants.

-----X

**CERTIFICATION**

Pursuant to Rule 202-8-b(c) of the Uniform Civil Rules for the Supreme Court, undersigned counsel hereby certifies that the above Plaintiffs’ Memorandum of Law in Support of Preliminary Injunction has 7,000 words, exclusive of the caption, table of contents, table of authorities, and signature block, and thus complies with the word limit set forth in Civil Rule 202-8-b(a).

Date: April 27, 2021  
New York, NY

Respectfully Submitted,

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WARD & MAAZEL LLP

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# Exhibit 16

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants.

Index No. 154010/2021

(Kotler, J.)

**AFFIDAVIT OF RABBI DR. ARI BERMAN**

Rabbi Dr. Ari Berman, of full age, deposes and says

1. I am the President of Yeshiva University. I am also the President of the Rabbi Isaac Elchanan Theological Seminary or RIETS.

2. Yeshiva and RIETS are part of a multi-millennial tradition that hearkens back to when G-d gave Israel the Torah on Mount Sinai.

3. Yeshiva continues that tradition by forming each generation of undergraduate students in the Jewish faith, while also giving them a stellar secular education.

4. Yeshiva's dual purpose is captured by its motto of *Torah Umadda*, which refers to Torah and Madda, or "secular studies." Yeshiva's education of *Torah Umadda* encourages students to carry Torah values into the secular world.

5. RIETS's primary purpose is to prepare students to become ordained rabbis. It is one of the nation's largest and most prominent Orthodox seminaries.

6. Although Yeshiva and RIETS are separately incorporated, their work has always been closely integrated. RIETS is housed on Yeshiva's undergraduate men's campus, and RIETS's rabbis are an

essential part of Yeshiva's Torah studies. RIETS's *Roshei Yeshiva* ("senior rabbis") also provide spiritual guidance to Yeshiva's senior administrators, including myself.

7. Given the age of incoming students, the influence of Torah study is profound and pervasive during students' undergraduate years. The undergraduate program is structured to help students embrace the Jewish faith and engage with the secular world from a foundation of Torah values.

8. In Yeshiva's graduate schools, the focus shifts to professional training and academic research. Our graduate schools continue to facilitate religious observance by ensuring Shabbat- and kosher-compliant environments and by respecting the Jewish holiday calendar. But the graduate programs are no longer structured with the same religious environment or religious studies as Yeshiva's undergraduate programs.

9. This reflects our beliefs about how best to form students in the faith while also preparing them to make a difference in the secular world.

10. The Torah reflects a distinct way of life that G-d has commanded Israel to model including a traditional view on intimate relationships. How we apply the Torah's mandates in the modern world is informed by thousands of years of biblical and rabbinic teachings, including the command to "love your neighbor as yourself."

11. After much deliberation, Yeshiva decided that hosting the student club "Pride Alliance"—as described by Plaintiffs and understood by the culture at large—has implications that are not consistent with Torah.

12. Yeshiva, however, remains committed to ongoing dialogue toward the creation of forums and/or clubs that are consistent with Torah values and promote inclusivity.

WHEREFORE, Plaintiffs' motion for preliminary injunction should be denied and their case dismissed.



Rabbi Dr. Ari Berman  
President  
Yeshiva University

Affirmed before me on this 28th day of May 2021



Andrew J. Lauer  
Attorney and Counselor at Law  
Notary Public - State of New York  
Nassau County - No. 02LA5076277  
Commission Expires July 30, 2022

# Exhibit 17

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants.

Index No. 154010/2021

(Kotler, J.)

**AFFIDAVIT OF CHAIM NISSEL**

Chaim Nissel, of full age, being duly sworn, deposes and says

1. I am the Vice Provost for Students and University Dean of Students at Yeshiva University.
2. As the Dean of Students I have first-hand knowledge of the requirements for students in Yeshiva’s undergraduate program.
3. Yeshiva was recently ranked #76 in the United States among national universities and has high expectations for students in their secular courses.
4. Yeshiva also requires all students to engage in intense Torah studies.
5. Approximately 80% of Yeshiva undergraduates begin their undergraduate studies with a year of intense Torah study at an affiliated school in Israel.
6. Throughout their time as undergraduates, all students have to take religious studies. On average, women study Torah-related subjects at least one hour per day. Depending upon their course of study, men average two to five and a half hours per day.

7. Yeshiva carefully structures undergraduate life to instill Torah values in its students.
8. All of Yeshiva's presidents have been Orthodox Jews and many, including the current president, have been ordained rabbis.
9. Yeshiva's employee handbook directs employees to "bring wisdom to life by combining the finest, contemporary, academic education with the timeless teachings of Torah." The relevant portion of the Employee Handbook is attached as **Exhibit 1**.
10. As at most post-high school yeshivas and Jewish seminaries, the University's undergraduate campuses are sex-segregated.
11. Male and female students have their own campuses with many of their own student leadership organizations.
12. Yeshiva students are asked to dress in a manner consistent with the ideals of Yeshiva University.
13. This is generally understood to mean that undergraduate male students are encouraged to wear a yarmulke or other head covering, while undergraduate women are encouraged to wear modest dress.
14. We do not discipline students for failing to comply, but such failures can be a teaching moment.
15. Synagogues are located throughout both the men's and women's campuses so that students may participate in the regular prayers and other religious services required by Jewish law.
16. Yeshiva faithfully observes, and asks undergraduates to observe, Orthodox Jewish laws throughout campus life.

17. Its offices, libraries, and other facilities are closed on Shabbat and Jewish holidays, and it prepares and serves only kosher food in its dining facilities.

18. Undergraduate dorms are also governed by Torah values.

19. Male and female undergraduates live in separate dormitories and may not visit each other's living spaces.

20. Men may live on campus only if they are enrolled in one of the Jewish studies divisions and enrolled for at least 12 credits each semester or are a full-time "semicha" (or seminary) student.

21. Students are expected to live in accordance with halachic norms and Torah ideals.

22. All dormitories are governed by a policy of public Shabbat observance.

23. Elevators are set to run automatically and electronic appliances may be confiscated if used in blatant violation of the rules of Shabbat, and the students involved may be subject to disciplinary action.

24. Yeshiva has long sought to "[p]romote a Jewish community that champions Torah Umadda, love for humankind, and support for the State of Israel" and to "enabl[e] communities to turn to Yeshiva for guidance on contemporary halachic and hashkafic matters." Pathways to Our Future, The Strategic Plan for Yeshiva University (2016-2020) at 2, 12.

25. A true and correct copy of the document entitled "Pathways to Our Future" is attached as **Exhibit 2**.

26. Yeshiva's mission is embodied in its commitment to *Torah Umadda*—"harmoniously combin[ing] the best of modern culture with the learning and the spirit of Torah." Yeshiva College, Mission and History, available at <https://www.yu.edu/yeshiva-college/mission-history>.

27. A true and correct copy of the University webpage at the foregoing link is attached as **Exhibit 3**.

28. My responsibilities as Dean of Students include overseeing Yeshiva's Office of Student Life, which manages all student clubs, events, and campus activities—including Shabbat and other Jewish holiday events.

29. When students want official University recognition for a club, they must first seek approval of Yeshiva's student government leaders.

30. To participate on both undergraduate campuses, students proposing a club must get approval from the student governments on each campus.

31. In making their decisions, student leaders on both campuses are charged with upholding Yeshiva's religious values.

32. Elected leaders on the men's campus are charged to "maintain the religious atmosphere on campus." *Id.* at 8. Men's Constitution, art. III § 6(3).

33. A true and correct copy of the relevant portions of the student government constitution for the men's campus is attached as **Exhibit 4**.

34. The Women's Student Council can only authorize a club charter if it "embod[ies] the Halachic tradition." Women's Constitution, art. II A.'

35. A true and correct copy of the relevant portions of the student government constitution for the women's campus is attached as **Exhibit 5**.

36. To ensure compliance with Torah values, the decisions of student government leaders are subject to review by the Office of Student Life.

37. Because students know that club recognition is ultimately contingent on University approval, they will frequently seek club recognition from the Office of Student Life at the same time they propose it to student government leaders,

38. If a proposed club brought to the Office's attention raises especially complex issues, the Director of Student Life and I will discuss the approval.

39. Our discussions can cover a wide range of issues including whether the club is duplicative of existing groups, whether its activities could put students at risk or expose the University to liability, and whether the club comports with the University's religious mission and identity.

40. On particularly difficult issues, especially those affecting Yeshiva's religious mission, the Director and I may consult with Yeshiva's religious leadership and other senior administrators.

41. During my time at Yeshiva, the University has denied recognition to various clubs.

42. For example, it has denied recognition for a shooting club based on liability concerns and public perception.

43. It has denied recognition for the Jewish fraternity AEPi. Although Yeshiva appreciates the fraternity's commitment to certain Jewish values, other aspects of fraternity life were considered inconsistent with Yeshiva's religious atmosphere and identity.

44. The University also denied recognition to a gaming club because it creates an appearance that is at odds with Torah values. I also recall the University denying recognition to a gambling club.

45. Just as official recognition for clubs must be approved by the Office of Student Life, any events held by clubs after they are recognized must also be approved in advance by the University.

46. For the last several years, Yeshiva has engaged in regular discussions with LGBTQ students about how to help them feel more welcomed and supported on campus.

47. These discussions have included requests from students for Yeshiva to approve a club called “YU Pride Alliance.”

48. As a result of these discussions, the University has taken significant steps in response to student concerns.

49. Yeshiva has established a team of administrators, psychologists, and rabbanim to create policies promoting the undergraduate university’s commitment to Torah and commitment to each other.

50. Yeshiva has reaffirmed its longstanding policies against harassment or discrimination; updated sensitivity training to include sexual orientation and gender identity; and added a clinician to its counseling center with specific LGBTQ+ experience to provide a safe space for LGBTQ students.

51. In or around September 2020, University Officials issues a statement on “Fostering an Inclusive Community” that detailed these and other efforts.

52. A true and correct copy of that letter is attached as Exhibit 6 to Plaintiff’s complaint.

53. After consulting with its *Roshei Yeshiva* (“senior rabbis”) and with educational and mental health professionals, Yeshiva decided not to approve the proposed YU Pride Alliance because it was not consistent with Yeshiva’s mission and religious identity, and the request to have LGBTQ-focused programs and meetings could already be met through existing clubs.

54. I was not personally involved in making the decision.

55. As Plaintiffs acknowledge at paragraph 43 of their complaint, I relayed to them that I “needed to speak to more senior administrators.”

56. Given the religious ramifications of their request, this was not a decision I had authority to make on my own.

57. My only role was to communicate the decision to the students as it was conveyed to me.

58. Yeshiva has for many years allowed events on LGBTQ issues. I have been and remain a supporter of these events and an LGBTQ ally.

59. Approximately ten years ago, I attended one of Yeshiva’s first ever events on identifying as LGBTQ in an Orthodox environment.

60. Yeshiva has also allowed clubs that explore tolerance and diversity issues respecting LGBTQ individuals, though the clubs have often discontinued due to their memberships lapsing after interested students graduate.

61. Currently, the Jewish Activism Club thrives on campus and has LGBTQ issues as part of its mission.

62. Over the past year, the University has approved the following events discussing issues related to LGBTQ sensitivity: (1) counseling center training from a Fordham University psychologist on LGBTQ issues; (2) a discussion on what helps and hurts on LGBTQ issues and mental health with Dr. Sarah Gluck (an LGBTQ psychologist) sponsored by the Jewish Activism Club; (3) an event on “sensitivity and specificity when discussing LGBTQ+ topics” put on by the Jewish Activism Club; and (4) a library book talk on “Before Trans: Three Gender Stories from Nineteenth-Century France.”

63. I am personally supportive of these events, and I am confident that Yeshiva's administration is interested in continued, good-faith dialogue with students engaged with LGBTQ issues to explore activities and events that could receive University approval.

64. I have also written personal letters of recommendation for various members of YU Pride Alliance, including some of the Plaintiffs, at their request. I have continued to do so after this lawsuit was filed. Yeshiva has treated every student with respect--one Plaintiff, for example, was a student council president, another was editor-in-chief of the student newspaper, while at least two have had their pictures appear in University publications.

65. I am happy to help our LGBTQ students and see them succeed in their educational and vocational endeavors, just as I help any student I can.

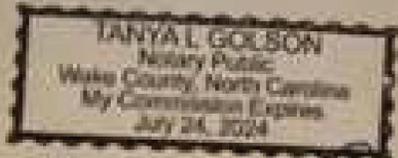
WHEREFORE, Plaintiffs' motion for preliminary injunction should be denied and their case dismissed.

Date: 5-28-2021

C. Nossel, Ph.D.

Dr. Chaim Nossel  
Vice Provost for Student Affairs  
University Dean of Students  
Yeshiva University

Sworn to before me on this 28 day of May 2021



Lanya L. Golson  
Lanya L. Golson

# Chaim Nissel Affirmation

## **EXHIBIT 4**

# *Constitution*



*of the Yeshiva University  
Undergraduate Student  
Government*

## Preamble

**W**e, the undergraduate male students of Yeshiva University, in order to further the interests and provide for the general welfare of the Student Body, cooperate with Yeshiva University administrators and faculty in handling problems concerning the Student Body, provide for the management of student activities, maintain cooperative exchange of ideas with Student Bodies of other institutions, and enrich the religious atmosphere on campus, do hereby establish this Student Government Constitution.

## Article I

### Name and Purpose

#### Section 1

- (1) The Student Government shall represent the undergraduate male students of Yeshiva University in all their collective dealings with the administration and faculty of Yeshiva University, and with similar organizations in other institutions, and shall determine policy for the Student Body for all student affairs.
- (2) The Student Government shall endeavor to improve the quality of life for all undergraduate male students, and shall utilize its resources for this purpose alone.

## Article II

### Membership

#### Section 1

- (1) The Student Government shall consist of the Yeshiva Student Union (YSU), the Yeshiva College Student Association (YCSA), the Syms Student Council (SYMSSC), and the Student Organization of Yeshiva (SOY).

#### Section 2

- (1) The representative organ for the undergraduate male students of Yeshiva University shall be the Yeshiva Student Union (YSU).
- (2) The Yeshiva Student Union Council shall comprise of the Yeshiva Student Union President, the Student Union Vice President of Clubs, and the Student Union Vice President of Class Affairs.
- (3) The YSU President must be a senior in good standing and a full-time student.
- (4) The YSU President shall preside over all meetings of the Yeshiva Student Union, shall prepare an agenda before all such meetings, shall appoint all members of standing and special committees that serve under the auspices of the Yeshiva Student Union, shall call meetings of the entire Student Body when necessary, shall be an ex-officio member of all committees and clubs under their auspices, and shall act as a representative of the Student Body at all official functions and meetings with the administration and faculty.
- (5) If for any reason the YSU President temporarily cannot perform his duties, the Student Union Vice President of Class Affairs shall serve as Acting YSU President. If the YSU President is permanently unable to perform his duties or is removed from office before March 1, the YSU Vice President of Class Affairs shall succeed to the YSU Presidency, and an election for a new YSU Vice President of Class Affairs shall be held within two weeks. If the vacancy occurs after March 1, the YSU Vice

President of Class Affairs shall succeed to the YSU Presidency and shall appoint a Vice President of Class Affairs, with the approval of a majority of the Student Union Executive Council.

### Section 3

- (1) The YSU Vice President of Clubs must be a senior or junior in good standing and a full-time student.
- (2) The YSU Vice President of Clubs shall assist the YSU President in the performance of his duties.
- (3) The YSU Vice President of Clubs shall be an ex-officio member of all clubs, and shall receive and act upon all student complaints.
- (4) The YSU Vice President of Clubs shall maintain a record of all receipts and expenditures of the Student Union and shall retain the right to audit and monitor the finances of all Student Union extensions, clubs and societies.
- (5) The YSU Vice President of Clubs, along with the YSU President, shall coordinate all major fund raising activities and be responsible for raising necessary revenues.
- (6) If for any reason the YSU Vice President of Clubs temporarily cannot perform his duties, the YSU President shall appoint a temporary replacement with the approval of a majority of the YSU Executive Council. If the YSU Vice President of Clubs is permanently unable to perform his duties or is removed from office before March 1, an election for a new YSU President of Clubs shall be held within two weeks. If the vacancy occurs after March 1, the YSU shall appoint a replacement with the approval of a majority of the YSU.

### Section 4

- (1) The YSU Vice President of Class Affairs must be a senior in good standing and a full-time student.
- (2) The YSU Vice President of Class Affairs shall assist the YSU President in the performance of his duties.
- (3) The YSU Vice President of Class Affairs shall serve as the Government Assembly liaison to all class officers and assist them in coordinating class activities.
  - (a) The YSU Vice President of Class Affairs shall preside over a subcommittee consisting of four representatives from each undergraduate class of the university. All class Representatives must be members in good standing of their respective classes.
  - (b) The Vice President of Class Affairs and Representatives of each class shall represent their respective classes at all meetings of the Subcommittee on Class Affairs, shall hold class meetings at their discretion, and shall be responsible for all class functions, providing a minimum of two each semester.
  - (c) The Representative of each class shall record the minutes of all class meetings, shall maintain a file of all class correspondence and official documents, shall be responsible for all finances for class activities in cooperation with the Student Union Vice President of Clubs and shall keep a record of all receipts and expenditures.
  - (d) The Senior Class Representative shall be responsible for arrangements for the Senior Class Dinner, Senior Service Awards and for the production of Masmid, as described in Article VIII, Section 2 of this Constitution.
  - (e) If any class officer temporarily cannot perform his duties, the Vice President of Class Affairs shall appoint a replacement. If the vacancy is permanent, and occurs before March 1, an election shall be held within two weeks of the vacancy to fill the position. If a position is vacated after March 1, the Vice President shall appoint a new class Representative.

- (6) If for any reason the YSU Vice President of Class Affairs temporarily cannot perform his duties, the YSU President shall appoint a temporary replacement with the approval of a majority of the Government Assembly. If the YSU Vice President of Class Affairs is permanently unable to perform his duties or is removed from office before March 1, an election for a new YSU Vice President of Class Affairs shall be held within two weeks. If the vacancy occurs after March 1, the YSU President shall appoint a replacement with the approval of a majority of the Government Assembly.

If the above occurs, it is recommended that the Yeshiva Student Union President give priority towards the appointment of a member of the Class Subcommittee prior to finding an outsider.

#### **Section 5**

- (1) The YCSA shall serve the students of Yeshiva College, and shall be the representative organ of Yeshiva College students in all matters of specific interest to these students.
- (2) The YCSA will act as the liaison for any matters for the student body to the faculty and administration at Yeshiva College. This includes all academic matters and any other matters that affect the student body.
- (3) The YCSA shall consist of a President, a Vice President, and a Secretary/Treasurer.
- (4) The YCSA President must be a senior in good standing and a full-time student of the Yeshiva College for at least two semesters prior to taking office.
- (5) The YCSA President may appoint standing committees as he sees fit, including the Yeshiva College Academic Standards Committee and the Yeshiva College Curriculum Committee"
- (6) The YCSA Vice President must be a junior or senior in good standing and a full-time student of the Yeshiva College for at least two semesters prior to taking office.
- (7) The YCSA Secretary/Treasurer must be at least a junior in good standing and a full-time student of the Yeshiva College for at least one semester prior to taking office.
- (8) If any YCSA officer temporarily cannot perform his duties, the officer below him in rank shall fill the position.
- (9) If the YCSA President is permanently unable to perform his duties or is removed from office before March 1, the YCSA Vice President shall succeed to the YCSA Presidency, and an election for a new Student Union Vice President shall be held within two weeks. If the vacancy occurs after March 1, the YCSA Vice President shall succeed to the YCSA Presidency and shall appoint a Vice President.
- (10) If any other YCSA officer is permanently unable to perform his duties or is removed from office before March 1, an election shall be held within two weeks to fill the position. If the vacancy occurs after March 1, the YCSA President shall appoint a replacement.

#### **Section 6**

- (1) The SYMSSC shall serve the students of Sy Syms School of Business on Yeshiva University's uptown campus, and shall be the representative organ of Sy Syms School of Business students in all matters of specific interest to these students.
- (2) The SYMSSC shall consist of a President, a Vice President, and a Secretary/Treasurer.
- (3) The SYMSSC President must be a senior in good standing and a full-time student of the Sy Syms School of Business for at least two semesters prior to taking office.
- (4) The SYMSSC Vice President must be a junior senior in good standing and a full-time student of the Sy Syms School of Business for at least two semesters prior to taking office.

- (5) The SYMSSC Secretary/Treasurer must be at least a junior in good standing and a full-time student of the Sy Syms School of Business for at least one semester prior to taking office.
- (6) If any SYMSSC officer temporarily cannot perform his duties, the officer below him in rank shall fill the position.
- (7) If the SYMSSC President is permanently unable to perform his duties or is removed from office before March 1, the SYMSSC Vice President shall succeed to the SYMSSC Presidency, and an election for a new Student Union Vice President shall be held within two weeks. If the vacancy occurs after March 1, the SYMSSC Vice President shall succeed to the SYMSSC Presidency and shall appoint a Vice President.
- (8) If any other SYMSSC officer is permanently unable to perform his duties or is removed from office before March 1, an election shall be held within two weeks to fill the position. If the vacancy occurs after March 1, the SYMSSC President shall appoint a replacement.

### Section 7

- (1) The SOY shall serve the undergraduate students of the Yeshiva Program/Mazer School of Talmudic Studies (MYP), Irving I. Stone Beit Midrash Program (SBMP), Isaac Breuer College, (IBC), James Striar School of General Jewish Studies (JSS) and shall be the representative organ of all religious and spiritual life on the Wilf Campus.
- (2) The SOY board shall consist of a President, a Vice President, and a representative from MYP, SBMP, IBC and JSS.
- (3) The SOY President must be a senior or upper junior in good standing, and enrolled in the Judaic Studies morning program with the largest student population.
- (4) The SOY Vice President may be either a Senior or Junior from any Judaic Studies morning program.
- (5) The MYP, SBMP, IBC and JSS Representatives shall represent the interests of their respective Judaic Studies morning programs to the SOY Council.
- (6) The MYP, SBMP, IBC and JSS Representatives shall assist the SOY President and Vice President in the performance of their duties.
- (7) If the SOY President is permanently unable to perform his duties or is removed from office before March 1, the SOY Vice President shall succeed to the SOY Presidency, and an election for a new Student Union Vice President shall be held within two weeks. If the vacancy occurs after March 1, the SOY Vice President shall succeed to the SOY Presidency and shall appoint a Vice President.
- (8) If any other SOY officer is permanently unable to perform his duties or is removed from office before March 1, an election shall be held within two weeks to fill the position. If the vacancy occurs after March 1, the SOY President shall appoint a replacement.

### Section 8

- (1) The General Assembly shall consist of five voting members, including the Presidents of the YSU, YCSA, SYMSSC, and SOY, as well as the Senior co-chair of the Student Life Committee.
- (2) The four class Representatives shall serve as non-voting members of the General Assembly.

### Section 9

- (1) The Student Government Parliamentarian shall be nominated by the YSU President, and shall be confirmed by a majority vote of the General Assembly.
- (2) The Parliamentarian shall serve as an advisor to the General Assembly on Constitutional and parliamentary matters.

- (3) The Parliamentarian may not serve as an elected member of YSU.

### **Section 10**

- (1) No student may be a member of the General Assembly while holding a position on the Governing Boards of The Commentator, Dramatics Society, or WYUR, nor while holding the position of Editor-in-Chief of Masmid or serving as a Justice on Student Court, a Student Senator, or a Resident Advisor.
- (2) No student may be a member of the General Assembly while holding the position of Editor-in-Chief of The Commentator, Editor-in-Chief of Masmid, or Station Manager of WYUR, nor while serving as a Justice on the Student Court, a Student Senator, or a Head Resident Advisor.
- (3) No student may hold more than one elected position on the General Assembly simultaneously.
- (4) For any positions with qualifications based on class standing, the class standing of candidates or officers shall be determined by the Office of the Registrar and verified by the Canvassing Committee, through the Office of the Dean of Students.
- (5) The Student Court shall verify the qualifications, as defined in Article II, of each elected officer during the first academic week of the school year. Ineligible officers shall be immediately removed from office.

## **Article III**

### **Elections and Installations**

#### **Section 1**

- (1) The Canvassing Committee shall be responsible for all elections, and shall be responsible for ensuring that all candidates meet all qualifications for their respective positions as defined in Article II of this Constitution.
- (2) The Chairman of the Canvassing Committee, who may not be an elected member of the YSU, shall be nominated by the Yeshiva Student Union President, and shall be approved by a majority vote of the Executive Council.
- (3) The Presidents of YSU, YCSA, SYMSSC and SOY, shall each serve as a member of the Canvassing Committee, or may appoint another student from their respective schools to represent their schools on the Canvassing Committee and assist in matters deemed necessary by the Chairman of the Canvassing Committee. In the event that any one of the aforementioned officials shall be running for any Student Union position, or shall be involved in any other conflict of interest, he shall be required to appoint another student from his school to serve on the Canvassing Committee in his place.
- (4) The Chairman shall select two other students, neither of whom may be elected members of YSU to complete the committee of nine members, each of whom shall have a vote on the Canvassing Committee. Any voting member of the Canvassing Committee, with the approval of the Chairman, may appoint additional non-voting members, as he shall deem necessary.
- (5) The Canvassing Committee shall have jurisdiction over the regulation of campaign spending limits, campaign advertisement limits, and the types of paraphernalia that candidates may distribute, and shall disqualify all candidates who violate election rules or fail to meet the applicable requirements.
- (6) The Canvassing Committee shall be responsible for posting a public notification of all election rules and requirements at least two weeks prior to elections, and shall be responsible for publicizing the Executive Council debates at least three days prior to the event.

- (7) The Canvassing Committee shall conduct elections through a secret/closed written ballot in a manner that ensures that the elections are held in as objective a fashion as possible, and shall be responsible for the tallying of votes.
- (8) The Canvassing Committee shall publicize election results as soon as possible.
- (9) In the event of a conflict between this Constitution and the rules set forth by the Canvassing Committee, this Constitution shall remain supreme.

### Section 2

- (1) Elections for the following year's YSU, excluding the Freshman and Sophomore Class Representatives, shall be held no earlier than the second week in March and no later than the first week in May.
- (2) Elections for the Freshman and Sophomore Class councils shall be held between the third and sixth academic week of the Fall semester.
- (3) Any candidate may run for only one office per election period.

### Section 3

- (1) The Canvassing Committee shall post a public notification of all available positions at least five days prior to the stated deadline for declaration of candidacy.
- (2) All rules governing the elections shall be clearly outlined by the Canvassing Committee for the candidates at an official meeting to be convened after the deadline for declaration of candidacy.
- (3) Following the official meeting, the Canvassing Committee must allow candidates at least five days to submit a petition signed by one-third of the body they wish to represent or five hundred students, whichever is less. Only candidates who submit valid petitions may have their names printed on the ballots.
- (4) Following the deadline for the submission of petitions, candidates may start to campaign at the time set forth by the Canvassing Committee, according to the rules set forth by the Canvassing Committee.
- (5) Failure to adhere to the rules set forth by this Constitution and the Canvassing Committee may result in a disqualification of the candidate by the Canvassing Committee.
- (6) No candidate may run on a ticket or otherwise campaign jointly with any other candidate for any Student Government position.

### Section 4

- (1) All students may vote in the election for YSU President, YSU Vice President of Class Affairs, and YSU Vice President of Clubs
- (2) Only students of Yeshiva College may vote for the YCSA.
- (3) Only students of Sy Syms School of Business may vote for the SYMSSC.
- (4) All students may vote in the election for the SOY President and Vice President. Students of MYP, IBC, JSS, and SBMP may only vote for the Representatives of their respective Judaic Studies morning programs.
- (5) All students who are members of a particular class at the time of an election may vote for all officers of that class for the following year.

### Section 5

- (1) All officers shall be elected by a plurality of the votes cast, excluding blanks, the elections to be conducted by the Canvassing Committee.

- (2) In the event of a tie, the Student Government shall vote from amongst the candidates who have tied, and a majority vote of the Student Government shall be required to elect a candidate.
- (3) All students running as a write in must receive a minimum of 20 votes to win that position. Any position not filled during the election will be elected in fall elections.

### **Section 6**

- (1) All elected members of the Student Union shall be inducted by the outgoing Student Union President in the presence of the outgoing Executive Council, excluding the Freshman and Sophomore Class Representatives, who shall be inducted in the fall.
- (2) Official duties of the incoming officers shall be assumed upon graduation day of the outgoing senior class, but incoming officers may begin work from the date of their election.
- (3) Prior to taking office, each newly elected officer must sign an affirmation stating that he will strive protect the integrity of the Constitution, unify the Student Body, and maintain the religious atmosphere on campus.
- (4) All newly elected officers must meet all qualifications for their position, as defined in Article II of this Constitution, at the time they take office, and at all times during which they hold office, to be determined by the Canvassing Committee.

## **Article IV Meetings**

### **Section 1**

- (1) The General Assembly shall meet either upon the discretion of the YSU President or upon petition to the YSU President by at least three voting members of the General Assembly within the time requested by the petition.
- (2) A majority of the voting members of the General Assembly shall constitute a quorum for General Assembly meetings.
- (3) All meetings of the General Assembly shall be open meetings unless a closed meeting is called by the YSU President or by petition of a majority of the voting members of the General Assembly. Once an open meeting is in progress, it may be closed only by a vote of a majority of the voting members of the General Assembly.
- (4) At open meetings of the General Assembly, all students may participate in debate upon recognition by the YSU President, but only the General Assembly shall have parliamentary power.
- (5) Only voting members of the General Assembly shall be allowed to vote at General Assembly meetings.
- (6) In the event of a tie in the General Assembly, the YSU President's vote shall be counted twice.

### **Section 2**

- (1) Two written proxies on agenda matters will be accepted per semester for each member of the General Assembly to be used at meetings of the General Assembly.
- (2) The rules contained in Robert's Rules of Order shall govern the meetings of the General Assembly in all cases in which they are applicable and in which they are consistent with this Constitution and its By-laws.
- (3) At each meeting of the General Assembly, the senior SLC co-chair shall have with him a copy of this Constitution and a copy of Robert's Rules of Order.

**Section 3**

- (1) The YSU President may appoint a Sergeant-at-Arms to help keep decorum for all meetings of the General Assembly.

**Article V****Powers of the Student Government and the Student Body****Section 1**

- (1) The Student Government shall have the power to:
  - a. Be the representative, self-governing body of the undergraduate male students of Yeshiva University and have precedence over all other organized and duly established undergraduate male student organizations.
  - b. Represent student opinion in all student-faculty and student-administration relations.
  - c. Coordinate all duly chartered and recognized student organizations and their activities.
  - d. Regulate all student elections through the Canvassing Committee.
  - e. Provide for the preparation and publication of all student publications.
  - f. Authorize all student social functions.
  - g. Sponsor a moneymaking project for any charity it sees fit.
  - h. Receive any recall, initiative, or referendum petitions pertaining to the Student Government or the Student Body. Within two weeks of the receipt of such petitions, an election on the matter shall be held.
  - i. Grant or revoke the charter of any student organization.
  - j. Regulate the use of University facilities by undergraduate male students of Yeshiva University.

**Section 2**

- (1) The General Assembly shall have the power to:
  - a. Exercise legislative authority in all General Assembly matters.
  - b. Impose sanctions upon any student organization for infraction of this Constitution, its By Laws, or any regulations passed by General Assembly.
  - c. Affiliate or disaffiliate with recognized regional, national, or international student organizations and their activities.
  - d. Exercise authority as delegated elsewhere in this Constitution.

**Section 3**

- (1) The Student Body shall have the power to:
  - a. Elect all members of the Student Government.
  - b. Submit petitions to members of the Student Government.
  - c. Submit petitions of initiative and referendum by no less than a two-thirds of the Student Body.
  - d. Pass petitions of initiative and referendum by no less than half of the entire Student Body.
  - e. Submit petitions of recall by no less than a two-thirds of the represented Student Body.
  - f. Pass petitions of recall by no less than half of the represented Student Body.
  - g. Exercise authority as delegated elsewhere in this Constitution.

## **Article VI Impeachment**

### **Section 1**

- (1) Impeachment proceedings may be brought against any member of the Student Government by a majority of the General Assembly or by a petition signed by at least two-thirds of the Student Body.
- (2) Upon reception for a petition for impeachment, a procedural motion for investigation of the charges against any member of the Student Government must be passed, by a majority of the General Assembly, whereupon the YSU President shall appoint an investigative committee, composed of elected Student Government officials and other members of the Student Body, to secure the facts involved.
- (3) The accused shall be tried at an open meeting of the General Assembly as soon as possible, whereupon the General Assembly shall discuss the case, the accused being given every reasonable opportunity to present his defense.
- (4) Conviction and removal of the accused from office shall require a two-thirds vote of the General Assembly, counting the YSU President's vote in the whole.
- (5) The accused shall not vote and shall not be included in the two-thirds tabulation.

## **Article VII Extensions**

### **Section 1**

- (1) The Yeshiva College Dramatics Society shall produce dramatic presentations for the enjoyment of the Student Body, faculty, and administration of Yeshiva University.
- (2) The Dramatics Society shall choose a Faculty Advisor for each academic year.
- (3) The outgoing Dramatics Society President shall appoint the Dramatics Society President for the following year, who shall, in turn, appoint the other officers for the following year, with the approval of the YSU Vice President of Clubs, before the end of the previous academic year.
- (4) The incoming Dramatics Society President shall appoint the other officers for the following year, shall choose a Governing Board from among the newly appointed officers, and shall submit a list of the Governing Board to the YSU Vice President of Clubs.
- (5) All presentations to be produced shall be selected jointly by the Governing Board of the Dramatics Society and the Faculty Advisor. The Dramatics Society must produce at least one presentation each semester.
- (6) The YSU must allocate funds for at least one Dramatics Society production each academic year.

### **Section 2**

- (1) The Radio Station of Yeshiva University shall be WYUR, which shall broadcast during hours determined by the Governing Board of WYUR.
- (2) WYUR shall have one Faculty Advisor, who shall be selected by the Governing Board of WYUR, with the approval of the previous year's Faculty Advisor.
- (3) The outgoing WYUR Station Manager shall appoint the Station Manager for the following year, who shall, in turn, appoint the other officers for the following year, with the approval of the YSU Vice President of Clubs, before the end of the previous academic year.
- (4) The incoming Station Manager shall choose a Governing Board from among the newly appointed officers, and shall submit a list of the Governing Board to the YSU Vice President of Clubs

- (5) The Governing Board of WYUR shall determine the editorial policy of WYUR.
- (6) WYUR shall broadcast publicity announcements for the Student Union, and any other information requested by the Student Government.
- (7) Funds for the operation of WYUR shall be obtained by allocation in the annual budget by the YSU, and by advertisements, as the Governing Board and the YSU feel necessary.

## **Article VIII Publications**

### **Section 1**

- (1) The official undergraduate newspaper of Yeshiva College shall be The Commentator, which shall be published every month, subject to the discretion of the Governing Board.
- (2) The bylaws of the Commentator shall be written by the Board of Directors and must be made physically available in the Office of Student Life, and digitally available on the Commentator Website.
- (3) The Commentator shall have no Faculty Advisor.
- (4) The outgoing Governing Board of The Commentator shall elect the next year's Governing Board at the end of the academic year, subject to approval of the outgoing YSU.
- (5) The Governing Board of The Commentator alone shall determine the editorial policies of the newspaper and shall be responsible for its content.
- (6) The YSU President may sit in on all meetings of the Governing Board of The Commentator.

### **Section 2**

- (1) The official senior yearbook of the undergraduate male students of Yeshiva University shall be Masmid.
- (2) The Editor-in-Chief of Masmid shall be a senior chosen at the end of his junior year by the incoming Senior Class Representative
- (3) The Editor-in-Chief of Masmid shall choose his own staff, the Governing Board to be approved by the Senior Class Representative.
- (4) The Senior Class Representative may attend all meetings of the Governing Board of Masmid.
- (5) Funds for the publication of Masmid shall be obtained by allocation in the annual budget by the YSU, and any moneymaking projects the Governing Board deems necessary, with the approval of the YSU and the Senior Class Representative.

## **Article IX Committees**

### **Section 1**

- (1) All committees that serve the entire Student Body shall be under the auspices of the General Assembly.
- (2) All committee chairmen shall be appointed by the YSU President with the approval of a majority of the General Assembly, with the exception of committees under the auspices of the YCSA, SYMSSC, and SOY.
- (3) The committee chairmen of the YCSA, SYMSSC, and SOY shall be each appointed by the President of the Association or Council under the auspices of which he shall serve.

- (4) All committee members shall be nominated by the committee chairmen and shall be approved by a majority of the General Assembly, with the exception of committees under the auspices of the YCSA, SYMSSC and SOY.
- (5) All YCSA, SYMSSC, and SOY committee members shall be nominated by the committee chairmen and shall be approved by a majority of the Association or Council under the auspices of which they shall serve.
- (6) Special committees may be appointed as the YSU President shall see fit with the approval of the General Assembly.
- (7) Special committees may be appointed as the Presidents of YCSA, SYMSSC, SOY, shall see fit with the approval of the Association or Council under the auspices of which they shall serve.
- (8) YCSA, SYMSSC, and SOY may not appoint a committee with the same name or purpose as a committee under the auspices of the General Assembly, unless approved by a majority of the General Assembly.

## **Article X**

### **Clubs**

#### **Section 1**

- (1) Within the first month of each semester, the YSU Vice President of Clubs shall designate and publicize a period of at least one week for the submission of petitions for new clubs.
- (2) Clubs may operate under the auspices of any appropriate Student Government Association or Council.
- (3) Any group of students wishing to form a club affiliated with the Student Government shall submit to the YSU Vice President of Clubs a petition to that effect containing the name of the proposed club, a statement of its purpose and goals, the specific Student Government Association or Council under whose auspices it seeks to operate, not less than twenty signatures of students in good standing, and the signature of a Faculty Advisor. The YSU Vice President of Clubs shall present the petition to the General Assembly at the following meeting. A signatory of the petition shall be present to answer questions regarding the proposed club.
- (4) A majority vote of the General Assembly shall be necessary to establish the club with full rights and privileges.
- (5) At the first meeting of the new club, the members of the club shall nominate and elect officers.

#### **Section 2**

- (1) Any student in good standing may join any club affiliated with the Student Government.
- (2) By November 15, and upon subsequent request by the YSU Vice President of Clubs, or the Association or Council under whose auspices it operates, the President of each club shall submit to the Vice President of the appropriate Student Government Association or Council a list of the members of that club.
- (3) Each club shall choose its own method for electing or appointing club officers, and shall inform the Vice President of the Student Government Association or Council under whose auspices it operates in writing of its election procedures and governing guidelines.

**Section 3**

- (1) In order for a club to be eligible for funding, it must present to the Vice President of the Student Government Association or Council under whose auspices it operates lists of its current board, current members, and proposed events and activities, as well as an itemized budget request.
- (2) YSU, YCSA, SYMSSC, and SOY shall each have full discretion over funding for clubs under their auspices, shall evaluate at the beginning of each semester the amount of funding to be delivered to each club, and may, at any time, add or deduct from the amount of funding to be delivered to each club.

**Section 4**

- (1) In order that a club need not reapply for affiliation with Student Government at the beginning of each academic year, it shall organize at least two events each year, and shall at all times have at least ten members, have a Faculty Advisor, and follow the regulations set forth by the General Assembly.
- (2) If a club does not meet these requirements, a majority vote of the General Assembly shall be required to dissolve the club.

**Section 5**

- (1) Any group wishing to sponsor a specific activity not within the program of existing recognized organizations may petition for recognition limited to the duration of the activity, providing that the members follow all established regulations for recognized organizations.

**Article XI****Student Court****Section 1**

- (1) The judicial powers of the Student Body shall, unless otherwise demarcated in this Constitution, be vested in the Student Court.
- (2) The Student Court shall consist of a Chief Justice, who must be a senior, and who shall preside over all Student Court meetings and cases tried before the bench, and write the Student Court Official Reports; four Justices, two of whom must be seniors, and two of whom must be juniors; and a Justice Pro-Tempore, who must be at least a sophomore, and who shall keep records of all proceedings, including minutes of all trials, but will not sit on the bench of the Student Court, unless required to under Section 3, paragraph 1 of this Article.
- (3) The YSU President shall nominate all Justices and the Justice Pro-Tempore at the first meeting of the new General Assembly, subject to approval by a majority of the General Assembly, to be voted upon at the first meeting of the General Assembly.
- (4) A four-fifths vote of the General Assembly shall be required to remove any justice from the Student Court.

**Section 2**

- (1) The Student Court shall have jurisdiction over disputes with regard to the interpretation of the Student Government Constitution or its By-Laws; the determination of the legitimate holder of Student Government positions, or other positions subject to Student Government oversight; all student activities sponsored by the Student Government; all Yeshiva University undergraduate male students as spectators at all Yeshiva University athletic events, both home and away; all Yeshiva

University undergraduate male students violating rules and/or regulations established by the Student Government or the administration concerning extracurricular activities; any formal charges of negligence, incompetence, or malfeasance brought against any Student Government official, or holder of another position subject to Student Government oversight; and appeals in any case involving suspension or expulsion.

- (2) The Student Court shall have the power to enforce its subpoenas by means of disciplinary action against those who fail to appear.

### **Section 3**

- (1) A quorum of the Student Court, which is necessary for all case trials and meetings, shall consist of the five Justices of the Student Court, or, in the absence of any one Justice, the other four Justices with the Justice Pro-Tempore.
- (2) Upon reception of a suit filed, the Student Court must, by majority vote of the Justices, within 5 days, beginning with the day filed, decide whether to hear the case. Once the Student Court decides to hear the case, it must do so within 12 days from the day filed. The Justices shall meet privately and release a majority opinion, in writing, within 3 days after the case has been heard.
- (3) The opinion of the court shall be given to the defendant, and a copy shall be retained on record.
- (4) All trials of the Student Court shall be considered open unless a closed trial is requested either by the Chief Justice or the defendant. Public notification of each open trial shall be posted at least 2 days prior to the trial.
- (5) Minutes shall be kept on record, but shall be considered confidential with the exception of their release for counseling purposes, their release to the Student Court upon the request of the Student Court for internal or later trial purposes, their release to the public upon the request of the defendant, or their release to the public by unanimous vote of the Student Court or Executive Council.
- (6) The Student Court shall, in all cases, accept written briefs as it deems appropriate from external parties.
- (7) Either party may appeal if new evidence is found, whereupon the Chief Justice shall decide whether to hear the case, as delineated in paragraph 2 of this Section.

### **Section 4**

- (1) The Student Court shall hold at least one non-trial meeting per semester to review any actions taken by the court since the last meeting and to produce and make public a Student Court Official Report that must contain a summation of any actions taken by the Student Court, and any rulings of the Student Court, including the opinions themselves and commentary on them.

## **Article XII**

### **Debts and Contracts**

#### **Section 1**

- (1) The Student Government shall have no right to levy any dues upon any of its members for any reason.
- (2) The Student Government may sponsor a moneymaking project for any charity it sees fit.

## **Article XIII Amendments**

### **Section 1**

- (1) The General Assembly shall establish a standing committee to deal with proposals for constitutional amendments, to be called the Amendments Committee.
- (2) The committee shall convene a Constitutional Amendments Convention each semester with the purpose of raising any potential amendments to the Student Government Constitution. All students shall have the opportunity to state opinions with regard to specifics of the Student Government Constitution, as well as to propose their own amendments.
- (3) The General Assembly shall vote upon final proposals for amendments at least one week prior to the General Student Body Amendment Vote. All amendments approved by a majority vote of the General Assembly shall be presented to the Student Body prior to or at the General Amendment Vote.
- (4) There shall be a General Student Body Amendment Votes held each semester, unless no amendments have been proposed. The fall semester vote must take place within the two weeks prior to Reading Week. The spring semester vote shall be incorporated into the General Election.
- (5) Ratification of amendments shall be by three-fifths of votes cast by the Student Body during the Amendment Vote, excluding blanks.
- (6) Any amendments to this Constitution shall not violate campus or University rules.

### **Section 2**

- (1) The original body of this Constitution shall remain unedited and unchanged in any manner. All changes to the Constitution shall be addenda to the Constitution. As a notice of the amendment, an asterisk may be placed in the point of amendment. On any point of contradiction, the amended text shall supersede the original text.

## **Article XIV Ratification**

### **Section 1**

- (1) At the time of ratification of the amendments proposed above, the elected YSU Vice President, YSU Vice President, YSU Secretary and YSU Treasurer shall become the YSU President, YSU Vice President of Clubs, and YSU Vice President of Class Affairs. The elected Senior, Junior, Sophomore and Freshman Class Presidents shall become the YSU Class Representatives serving under the YSU Vice President of Class. The elected SOY Secretary, and the Presidents of the SBMPSC, IBCSC and JSSSC shall serve as the Representatives of MYP, SBMP, IBC and SBMP. The YCSA and SYMSSC serve as elected.
- (2) This Constitution shall be ratified by a three-fifths vote of the Student Body, and, upon such ratification, shall be binding upon the Student Body.

# Chaim Nissel Affirmation

## **EXHIBIT 5**

# Constitution



*Stern College for Women Student Council  
Yeshiva University Beren Campus*

STERN COLLEGE FOR WOMEN  
CONSTITUTION OF THE STERN COLLEGE FOR WOMEN STUDENT COUNCIL  
(SCWSC)

ARTICLE 1 - NAME

The name of this council shall be Stern College for Women Student Council (SCWSC).

ARTICLE 2 - AIMS

Section 1

The Stern College for Women Student Council will maintain and enhance the communal aspects of Stern College for Women in accordance with the Halachic standards of Yeshiva University.

Section 2

The aims of this organization shall be as follows:

- A. To express the opinions of the students of Stern College for Women upon matters affecting them.
- B. To act as a liaison between the administration, faculty, and students.
- C. To coordinate extra-curricular activities with the approved student clubs.

ARTICLE 3 - MEMBERSHIP

Section 1

All undergraduate students of Stern College for Women may be elected members of this student council. Students must be in good academic standing (3.0 GPA or above) as well as good standing with the university with regards to non-academic performance on campus.

Section 2

The Student Council will consist of the Executive Board.

Section 3

A class representative will be elected with the general elections and will organize committees.

ARTICLE 4 - THE EXECUTIVE BOARD

Section 1

The Executive Board of the Stern College for Women Student Council shall consist of a president, vice president of clubs, vice president of academic affairs, public relations secretary, and treasurer.

- A. Each member of the Executive Board will oversee a designated number of clubs depending on the total number of clubs.

Section 2

No student may be a member of the Executive Board of SCWSC while holding any of the following positions: Chief Editor of The Observer or yearbook, a Resident Advisor, executive officer of TAC or Sy Syms, student manager of WYUR, SCWSC club president, Under Secretary General or Secretary General of Model United Nations, Student Life Committee Co-Chair.

ARTICLE 5 - POWERS AND DUTIES

### Section 1 - The President

- A. The President of SCWSC shall be a member of the incoming Senior class as of the first day of the academic year following spring elections.
- B. Duties
  - a. It shall be the duty of the President to preside over all meetings of the Student Council.
    - i. The council will meet once, weekly. The president will report on those meetings to the Office of Student life or another.
  - b. The President shall represent the Student Council whenever necessary, and shall serve as an ex-officio member of all committees of the Student Council.
  - c. The President shall have the power to call special meetings.
  - d. The President shall meet with the presidents of the Torah Activities Council, Sy Syms Student Council and, the Office of Student Life or another, on a weekly basis regarding campus and council issues.
  - e. The President shall meet with Club Presidents and Class Presidents at least twice a semester.
  - f. The President is responsible for delegating the supervision of all classes, clubs, publications, and honor societies to whoever she deems appropriate.
    - i. All club heads must meet with their SCWSC liason at least 2 times per academic semester.

### Section 2 - The Vice President of Clubs

- A. The Vice President of Clubs of SCWSC shall be a member of the incoming Junior or Senior class as of the first day of the academic year following spring elections.
- B. Duties
  - a. The Vice President of Clubs shall assume the chair and execute the duties of the President's office in the absence of the President.
  - b. The Vice President of Clubs is responsible for overseeing all non-academic student organizations and must assign one member of the executive board to function as a liaison to each club.
  - c. The Vice President of Clubs must ensure that the event request form is up to date and frequently checked.
  - d. The Vice President of Clubs will keep a list of how many events, and of what kind, each respective non-academic club runs each semester.

### Section 3 - The Vice President of Academic Affairs

- A. The Vice President of Academic Affairs of SCWSC shall be a member of the incoming Junior or Senior class as of the first day of the academic year following spring elections.
- B. Duties
  - a. The Vice President of Academic Affairs shall serve as the liaison for all academic clubs on campus.
  - b. The Vice President of Academic Affairs will keep a list of how many events and of what kind each academic club runs each semester.
  - c. The Vice President of Academic Affairs will work with the Student Life Committee to serve as a liaison to the Deans regarding student input on academic affairs.

#### Section 4- The Public Relations Secretary

- A. The Public Relations Secretary of SCWSC shall be a member of the incoming Junior or Senior class as of the first day of the academic year following spring elections.
- B. Duties
  - a. The Public Relations Secretary is responsible for maintaining and updating all social media accounts of Stern College for Women Student Council, including but not limited to Facebook and Snapchat.
  - b. The Public Relations Secretary is responsible for the maintenance and upkeep of the Stern College for Women Student Council events calendar bulletin board.
  - c. The Public Relations Secretary is responsible for marketing all Stern College for Women Student Council events, including but not limited to flyer making and circulation.

#### Section 5- The Treasurer

- A. The Treasurer of SCWSC shall be a member of the incoming Junior or Senior class as of the first day of the academic year following spring electrons.
- B. Duties
  - a. The Treasurer of the Student Council shall take charge of the funds of the Council.
  - b. The Treasurer shall meet with the overseeing staff, be it the Office of Student Life or another, regarding the council finances regularly.
  - c. The Treasure must submit a weekly report of spending per club to the President.
  - d. The allocation of funds are up to the discretion of the President and Treasurer.
  - e. The Treasurer must collect all documents verifying the use of all funds.
  - f. The Treasurer shall require an itemized budget from each chartered club or organization to be submitted with each event request.
  - g. The Treasurer shall maintain a budget for the regulation of the expenditures of the Student Council in the following manner:
    - i. At the first meeting of the Executive Board each year, a financial account of the preceding year shall be submitted thereafter, at the first meeting of each month the expenditure and balance shall be presented.
    - ii. No extra budget expenditures shall be made without the consent of the Executive Board.

### Article 6- RESPONSIBILITIES OF THE EXECUTIVE BOARD

#### Section 1

- a) The Executive Board shall be a policy formulating body with the power to initiate legislation and transact business.
- b) The Executive Board shall have the power to charter clubs, organization, societies, publications, and honor societies as specified in the constitution.
- c) All Executive Board members must be in attendance at Orientation for both the Fall and Spring Semesters.
  - a. Members may request permission for absence if necessary.

- d) All Executive Board members must be present at Stern College for Women Student Council-run shabbatons including but not limited to YUNite and Beren Unite or the equivalent.
- e) All Executive Board members must be present at SCWSC run events such as Welcome Back events, Chagiga's, and two events a semester per club that they serve as a liaison for.
- f) Each member of the Executive Board must serve as a co-chair for one campus or University wide event.
- g) Executive Board members must create a weekly Shabbat rotation schedule so that there is at least one member of the Executive Board present each Shabbat on campus.
- h) The Executive Board may appoint all committees not otherwise provided for in the Constitution. Final decisions will be made by the Student Council Presidents.
  - a. The procedure for selecting committee members is as follows: at the beginning of each academic year it should be publicized that those students interested in activities should fill out the appropriate forms and file them with the respective committee heads. Each committee head will review the applications and submit them to the Office of Student Life or another.

The Executive Board will discuss the applications and make final decision.

- i) The Executive Board must approve the activities of all clubs, classes, organizations, publications, and honor societies.
  - a. Any publication and written literature must be approved.
  - b. Any publication and written literature must publicize Student Council sponsorship.
  - c. Guidelines for branding must be followed by all sponsored publications.
- j) The Executive Board shall meet once a week.
- k) The Executive Board shall meet once a month with the overseeing office.
- l) The Council President shall meet once a week with the Office of Student Life or another along with the other council presidents on the Beren Campus.

## Article 7 - MEETINGS

### Section 1

The Executive Board shall hold open meetings at a fixed time and place not less than once every six weeks. In addition, the President may call extra meetings at the written request of ten or more members of the body.

Quorum must be present for meetings to take place.

### Section 2

All issues that arise at a Student Council meeting shall be voted upon only by those members of the Student Council present at the meeting. There will be no alternate delegates to represent absent members. An issue may be brought up for a vote upon the consent of the majority of the

aforementioned members. The current council president casts the deciding vote in the event of a tie.

### Section 3

In the event that an Executive Board member is repeatedly absent from or late to meetings, she must submit an acceptable excuse to the Executive Board or face impeachment.

### Section 4

Student Council must have a meeting with all club presidents, publication editors, and committee chairpersons at least once a semester.

## ARTICLE 8 – REFERENDUM

### Section 1

- A. Upon request of 25% of the attending student body, petitions may be presented to appeal Student Council rulings.
- B. 75% of the total student body must agree for the results of the referendum to be considered binding.

## ARTICLE 9 – IMPEACHMENT

### Section 1- Executive Board

- a) Impeachment charges may be brought against any member of the Executive Board by consent of a majority of the Executive Board members, or a petition signed by a majority of the student body.
- b) The officer facing charges has the right to request a written explanation for the cause of impeachment.
- c) The President of the Student Council will call a meeting of the student body within ten days of her impeachment charges, and the accused has the right to make a statement in her defense. (In the event that the President is the one to be impeached, the Vice President should take charge.)
- d) At the meeting, the President will read the charges. If affirmatively voted on by at least two thirds of the attending student body, a date shall be set for trial by the Executive Board concerning the officer.
- e) The accused is removed from office upon the vote of two thirds of the Executive Board.

### Section 2- Class and Club Boards

- a) Impeachment charges may be brought against a member of a class board or a member of a club board by consent of a majority of the board or of the members of the class or club.
- b) A vote of two thirds of the class members or club members is required to remove the board member from office.

## ARTICLE 10 – ELECTIONS OF THE EXECUTIVE BOARD OF THE STUDENT COUNCIL AND CLASS BOARDS

### Section 1 - SCWSC Executive Board

- A. The President, Vice President of Clubs, Vice President of Academic Affairs, Public Relations Secretary, and Treasurer of the Student Council of Stern College for Women shall be elected by ballot by the entire student body of this college.
- B. Graduating seniors may vote for and sign only the petitions of the Executive Board.

#### Section 2 - Executive Board Requirements

In order to run for a Executive Board, one must fulfill the following criteria:

- A. At least two weeks prior to elections, a notice of the election shall be posted on the Student Council bulletin board.
- B. Class status for a candidate running for Student Council Executive Board shall be determined by the official class listing of the Office of the Registrar.
- C. Each candidate must submit a nomination list of 200 names for President of Student Council and 150 names for Executive Board. Upon completion, it is handed to the election coordinator(s) for approval by the Academic Deans, Office of Student Life or another.
- D. All prospective candidates for office in the Student Council must have had some record of service or leadership, e.g. officer of chartered club, resident advisor, editor of The Observer etc.
- E. She must be attending the college full time during her term and live in university housing and in good academic and university standing. (The student may not be on probation of any kind within the university.)
- F. The eligibility of each candidate shall be considered for approval by the Executive Board of the Student Council and the Office of Student Life or another.

#### Section 3- Class Board Requirements

In order to run for a Class Board, one must fulfill the following criteria:

- A. Each candidate must be a member of the class for which she is running.
- B. Class status for a candidate running for a Class Board shall be determined by the official class listing of the Office of the Registrar.
- C. All candidates must complete official SCWSC petition forms.
- D. Each candidate must submit a nomination list of 75 names for President of a class board, and 50 names for class board. Upon completion, it is handed to the election coordinator(s).
- E. She must be attending the college full time during her term and live in university housing and in good academic and university standing. (The student may not be on probation of any kind within the university.)

#### Section 4 - Canvassing Committee

- A. The Canvassing Committee shall be formed at least two weeks before the election is organized and be comprised of graduating seniors who have been involved on campus.
- B. The Canvassing Committee shall publicize all information about the elections including available positions, rules and regulations, and election timeline.
- C. The Canvassing Committee shall be the point people for any election related questions and responsible for updating and communicating with all potential candidates.

### Section 5 - Rules and Regulations

- D. Any member of the student body who desires to become a candidate for an office shall submit her name to the President of Student Council and the Office of Student Life or another at least three days before election bids are scheduled to be confirmed.
- E. Each candidate must be in good academic standing, not on probation of any kind within the university, and have a GPA of at least a 3.0 and no tentative grades. However, students not meeting that requirement may petition the Executive Board for special consideration.
- F. If an elected officer or senior becomes a member of another class while still serving her term, she shall complete her elected term unless her previous class opposes. In the event of opposition to a Class Board member, a special election shall be held. In the the event of opposition to a senator an immediate appointment shall be made.
- G. Graduating seniors may vote for and sign only the petitions of the Executive Board.
- H. Elections shall be held by the first Thursday in May unless this date conflicts with vacation, in which case the Executive Board shall determine the date of elections. The presidential debate shall be conducted by the Student Council president and Election coordinator(s).
- I. The results of the elections shall be posted in four prominent locations no later than midnight after the closing of election polls.
  - 1. The Student Council President Elect shall preside at the last Student Council meeting of the year.
  - 2. The term for office for an Executive Board member of the Student Council shall be for a period of one academic year.
  - 3. A student may be elected for the same office for more than one term.
- J. Executive Board candidate may spend at most \$75.00, and each Class Board candidate may spend at most \$50.00
- K. No student on probation may run for an office.
- L. No student may run for an office is she will graduate before May of the year in which she will serve her term.
- M. Members of the Executive Board and Class Presidents may not chair any clubs, committees, or organization, but they may be members.

### Section 6- Campaigning

- A. At least three days prior to elections shall be designated for campaigning.
- B. During campaigning, each candidate for the Executive Board of the Student Council shall present a speech at a time and place designated by the current Student Council President.
- C. Candidates may not give out any items to students.
- D. No signs may exceed eight and a half by fourteen inches.
- E. All signs must be approved by the election coordinator(s).
- F. Candidates may use their personal social media outlets (such as Facebook, Instagram, Snapchat, Twitter et al) for campaigning purposes.

### Section 7 - Voting

- A. Voting polls shall sent to each current student's Yeshiva University email address on the morning of the vote.
- B. Voting shall be by secret ballot.
- C. There shall be no voting by absentee ballot.
- D. There shall be no voting by proxy.
- E. The votes shall be counted by the automated election system. Result notification shall be sent to the Office of Student Life or another and the election coordinator(s) who will disseminate the information.
- F. In the event of a tie, re-voting shall take place within three days of the election. No compositions will be allowed.
- G. An incomplete ballot will be counted.
- H. The ballot count shall not be revealed.
- I. Write-in ballots shall be accepted. This candidate may not be declared the winner unless she meets all previously stated qualifications.

### Section 8 - Publication of Voting Results

- A. The Canvassing Committee shall contact all candidates with the election results after receiving them from the Office of Student Life or another.
- B. The Canvassing Committee shall then send notifications to the student body with the election results.

### ARTICLE 12- AMENDMENTS

#### The Amendment Process

- A. In order to amend the constitution, a petition with 100 signatures from the student body must be submitted to the President.
- B. The amendment must then be approved by three fifths of the Executive Board.
- C. Upon approval, the amendment must be approved by three fourths of the voting student body in a special election called by the President

### ARTICLE 13-RATIFICATION

Two thirds of the ballots cast by the voting student body must approve the constitution in order for it to be ratified.

### BY LAWS

#### ARTICLE 1 - ELECTION OF CLASS OFFICERS

##### Section 1

- A. Class elections for the Sophomore, Junior, and Senior boards shall be held the same day as elections of the Executive Board.
- B. The elections shall be conducted under the supervision of the Student Council election coordinator(s).
- C. Elections of the incoming Freshman class officers shall be held within one month of the beginning of the next academic year.

##### Section 2

- A. Class officers (President Vice President Treasurer, Secretary) shall be installed at the official Student Council Installation.

- B. Class officers must have at least a 3.0 GPA and must be attending class full time during their term of office and be in good standing with the University.
- C. Voting procedures shall be the same as those outlined for the Executive Board.

## ARTICLE 2 - CLUBS

- A. The charters of organizations and clubs must be obtained from a Student Council Executive Board Secretary. All organizations must embody the Halachic tradition and must adhere to the policies of the Student Council. The form of the charter is as follows:
  - 1) The Student Council of Stem College for Women hereby charters the Club Society/Organization for a period of one year commencing and conducting in compliance with regulations accompanying the charter.
  - 2) Each charter shall be filed with the Secretary of the Student Council.
  - 3) Applications for renewal of charters shall be made at the end of the Spring semester or at the start of the Fall semester with budgetary requirements listed.
  - 4) A report of the year's activities of each club/society/organization shall be filed with the Secretary at the end of each semester.
  - 5) An oral or written report of each club's activities shall be given at Student Council meetings.
  - 6) No new organization shall be chartered unless a minimum of 25 persons submit a written request to the Student Council.
  - 7) If the charter of a club/organization/society is not renewed, the credits or deficits of it shall be assumed by the Student Council and the organization shall be declared non-existent.
  - 8) No member of the student body may hold more than two key positions (i.e. President of two clubs).

## ARTICLE 3- STUDENT LIFE COMMITTEE

### Section 1

- A. The Student Life Committee is the official liaison between the students and the administration regarding academic affairs.
- B. The selection will be done by an application and interview process and voted on by the current sitting Student Life Committee Chairs.
- C. The positions open are as follows:

One representative from Freshman class

Two representatives from Sophomore class

Three representations from Junior class

Three representatives from Senior Class

In addition there must be at least one member from each one of the four categories on the SCW requirement sheet.

Examples:

- A. Sy Syms, Speech Pathology, Speech and Drama, Math, Foreign Language and Computer Science,
- B. Humanities

- C. Social Sciences
- D. Natural Sciences
- E. The Freshman class representative shall be selected in the Fall during Freshman class board elections.

# Exhibit 18

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants.

Index No. 154010/2021

(Kotler, J.)

**DEFENDANTS' MEMORANDUM OF LAW IN SUPPORT OF THEIR  
MOTION TO DISMISS THE COMPLAINT**

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## PRELIMINARY STATEMENT

Yeshiva University is the nation's flagship Jewish university rooted in Torah values. Along with giving a first-class secular education, its purpose is to pass Torah values to each new generation of undergraduate students, the overwhelming majority of whom are Orthodox Jews. This case is about whether the government can compel Yeshiva to give official recognition to Plaintiff YU Pride Alliance, a club that—as described by Plaintiffs and as understood by the culture at large—is not consistent with Torah values. It cannot. As a religious institution, Yeshiva's right to manage its internal religious affairs without government interference is protected by the First Amendment's religion clauses. And the Free Exercise Clause, the Free Speech Clause, and the Assembly Clause also preclude the government from telling Yeshiva how to shape its religious environment and apply its Torah values.

Plaintiffs invoke the public-accommodation provisions of the New York City Human Rights Law ("NYCHRL") to argue that Yeshiva must recognize the Pride Alliance. But the doctrine of constitutional avoidance requires that—wherever possible—statutes be read to avoid constitutional conflicts. Here, that's easy. The statute itself categorically exempts "a religious corporation incorporated under the education law." N.Y.C. Admin. Code § 8-102. That's Yeshiva. As New York courts hold, this exemption is "absolute and not subject to limitation." Because Yeshiva is a religious education corporation, the NYCHRL does not apply and the First Amendment protects Yeshiva in managing its own religious affairs. All of the claims against the individual Defendants similarly turn on Yeshiva being a public accommodation. Because it is not, all claims against all Defendants must be dismissed as a matter of law.

Plaintiffs' claims against Defendant Chaim Nissel must be dismissed for an additional reason. The NYCHRL applies only to employees with decision-making authority over the alleged misconduct. But the Complaint acknowledges that Nissel doesn't have that authority. Accordingly, the Court should grant Defendants' motion and dismiss this case in its entirety.

## FACTUAL BACKGROUND

### Yeshiva's Religious Character

By its very name, Yeshiva University makes clear it is a university with religious values. Its slogan of Torah Umadda reflects its mission to combine “the spirit of Torah” with strong secular studies (“*madda*”). Nissel Aff. Ex.3 at 2 (2020 Mission Statement).<sup>1</sup> See also Sher Aff. Ex.4 ¶¶ 1, 5 (hereinafter “Complaint”) (Yeshiva offers “a dual curriculum of Jewish scholarship and academics”); ¶ 75 (referencing “YU and the Orthodox community”). It is both ranked among the best national universities, [2021 Best National University Rankings | U.S. News & World Report \(https://www.usnews.com\)](https://www.usnews.com), and deeply religious, Berman Aff. ¶¶ 3-4. All students are required to engage in religious studies—for most male undergraduates, often several hours per day.

Yeshiva carefully structures its undergraduate program to instill Torah values. All of Yeshiva's presidents have been Orthodox Jews and many, including the current president, have been ordained rabbis. Yeshiva's employee handbook directs employees to “bring wisdom to life by combining the finest, contemporary, academic education with the timeless teachings of Torah.” Nissel Aff. Ex.1 at 9. As at most post-high-school yeshivas and Jewish seminaries, the University's undergraduate campuses are sex-segregated, with several campus-specific student leadership organizations. Nissel Aff. ¶ 11.

The Rabbi Isaac Elchanan Theological Seminary (“RIETS”), one of the nation's largest Orthodox rabbinical seminaries, is housed on the Yeshiva men's campus and is intertwined with Yeshiva's undergraduate programs. They have the same Executive Officers, partial overlap in their boards of trustees, and an express affiliation that, among other things, allows undergraduates to take courses in the Seminary and vice-versa. See Berman Aff. ¶ 6. RIETS faculty also provide much of the undergraduates' Torah studies. *Id.*

Synagogues are located throughout both the men's and women's campuses so that students may participate in the regular prayers and other religious services required by Jewish law. Yeshiva

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<sup>1</sup> When considering a motion to dismiss under CPLR 3211(a)(7), a defendant may submit evidence via affidavits showing “that the plaintiff has no cause of action.” (*Basis Yield Alpha Fund (Master) v Goldman Sachs Group, Inc.*, 980 NYS2d 21, 26-27 & n.4 [1st Dept 2014]).

faithfully observes, and asks undergraduates to observe, Orthodox Jewish laws throughout campus life. Its offices and classes are closed on Shabbat and Jewish holidays and its dining facilities prepare and serve only kosher food. Nissel Aff. ¶ 17. Undergraduate dorms are also governed by Torah values. Male and female undergraduates live in separate dormitories. Nissel Aff. ¶ 19. Men may live on campus only if they are “enrolled in one of the Jewish studies divisions and enrolled for at least 12 credits each semester or are a full-time ‘semicha’ (or seminary) student.” Nissel Aff. ¶ 20; [Men’s Housing | Yeshiva University \(yu.edu\)](#) (“Eligibility”). They must agree “to live in accordance with halachic [Jewish law] norms and Torah ideals.” Nissel Aff. ¶ 21. All dormitories are governed by a policy of public Shabbat observance. Nissel Aff. ¶ 22; *see also* [Women’s Housing | Yeshiva University \(yu.edu\)](#). Elevators are set to run automatically and electronic appliances may be confiscated if used in blatant violation of the rules of Shabbat, and the students involved may be “subject to disciplinary action.” Nissel Aff. ¶ 23.

Yeshiva has long sought to “[p]romote a Jewish community that champions Torah Umadda, love for humankind, and support for the State of Israel” and to “enabl[e] communities to turn to Yeshiva for guidance on contemporary halachic and hashkafic matters.” Nissel Aff. ¶ 24; Nissel Aff. Ex.2 at 2, 12.

### **Plaintiffs’ Recognition of Yeshiva’s Religious Character**

Plaintiffs admit that Yeshiva is deeply religious. One supporting declaration states, “I love Torah learning and came to YU to further my religious growth *just like any other student who chooses YU.*” Doc. 25 ¶ 9 (Jane Doe affidavit) (emphasis added). Plaintiff Miller states that “YU was a religious community for me too.” Doc. 23 ¶ 9. Events requested by Plaintiffs include LGBTQ “shabbatons,” or LGBTQ programming as part of celebrating the Sabbath. *See, e.g., id.* ¶ 21; Doc. 24 ¶ 32. Even Plaintiffs’ critiques of Yeshiva are rooted in Yeshiva’s religious views. Plaintiff Weinreich, for example, “published an article in one of the student newspapers” criticizing Yeshiva for its *religious* approach to LGBTQ issues. Doc. 22 ¶ 16 (citing <https://yucommentator.org/2019/09/walking-the-walk-of-empathy>). For Plaintiffs, Yeshiva’s religiosity is a feature, not a bug.

### **Yeshiva's Corporate Charter**

Yeshiva (originally named RIETS) started in 1897 as a membership corporation. Over time, the seminary became a division within the University. *See* Sher Aff. Ex.1 at 26; *see also* Doc. 16. Its corporate status gradually evolved, with many amendments to expand its academic offerings, change its corporate name, and increase its number of trustees. *See generally* Sher Aff. Ex.1. Revisions to the Education Law in 1963 confirmed that absent “the consent of the commissioner of education,” membership corporations had to be incorporated under the Education Law. Sher Aff. Ex.2 at 4, 1963 N.Y. Laws 2406-2408 (enacted April 23, 1963). Consistent with the Education Law, Yeshiva “continued” the University as “an educational corporation under the Education Law” in 1967. Doc. 14. RIETS followed suit by separately incorporating “as an educational corporation” in 1970. Doc. 16. The general requirement to incorporate as an education corporation remains today. *See* N.Y. Educ. Law § 216. Thus, neither Yeshiva nor RIETS has ever been incorporated as a “religious corporation” within the meaning of the New York Religious Corporations Law. N.Y. Religious Corporations Law § 2. But despite New York’s compelled classification, both institutions have always *functioned* as religious corporations. While nondenominational and nonsectarian in admitting students from any Jewish or other faith tradition, Yeshiva’s undergraduate program is designed to encourage all students to embrace Torah-based Jewish beliefs. *See* Berman Aff. ¶ 7.

### **Decision Not To Approve Pride Alliance**

In its effort to “establish[] a caring campus community that is supportive of all its members,” Yeshiva is “wholly committed to and guided by Halacha and Torah values.” Doc. 11; Complaint ¶ 98. To that end, it has long distinguished undergraduates “socializ[ing] in gatherings as they see fit” from putting its seal of approval on clubs that appear not consistent with Torah values. Doc. 11; *see also* Nissel Aff. ¶¶ 7, 18, 36, 44.

Official club recognition (or revocation) starts with Yeshiva’s Student Government. *See* Complaint ¶¶ 29-36; Nissel Aff. Ex.4 (Male Student Government Constitution, art. V § 1(c), (i)); Nissel Aff. Ex.5 (Women’s Student Government Constitution art. VI, §1(b)). The Student

Government is specifically tasked by Yeshiva to uphold Torah values and “enrich the religious atmosphere on campus.” *See, e.g.*, Nissel Aff. Ex.4 at 2 (Men’s Constitution, “Preamble”); *see also* Nissel Aff. Ex.5 at 2 (Women’s Constitution, art. II §1). Indeed, every elected male student leader is charged to “maintain the religious atmosphere on campus.” Nissel Aff. Ex.4 at 8. Men’s Constitution, art. III § 6(3). Similarly, the Women’s Student Council can only authorize a club charter if it “embod[ies] the Halachic tradition.” Nissel Aff. Ex.5 at 10 (Women’s Constitution, art. II A). These decisions are also subject to review by Yeshiva’s Director of Student Life, who is responsible for ensuring that club approvals comply with Yeshiva’s religious values and other standards. Nissel Aff. ¶¶ 36, 38.

If a proposed club raises especially complex issues, the Director of Student Life will discuss the approval with Chaim Nissel, Vice Provost for Students and University Dean of Students at Yeshiva. Nissel Aff. ¶¶ 1, 38. On particularly difficult issues, especially those affecting Yeshiva’s religious mission, the Director of Student Life and Vice Provost Nissel may additionally consult with Yeshiva’s religious leadership and other senior administrators. Nissel Aff. ¶ 40. Even after a club has been approved, all its activities and speakers must be approved via the same process to help provide a student experience steeped in Torah values. Nissel Aff. ¶ 45.

This standardized process was followed with respect to Pride Alliance. Over the past several years, senior religious and administration officials at Yeshiva have engaged in regular discussions with LGBTQ students over forums or clubs that can explore issues of interest to LGBTQ individuals within a Torah framework. *Id.* ¶ 46; Complaint ¶ 1. That has included discussions concerning students’ requests for Yeshiva to put its imprimatur on the YU Pride Alliance and, before that, a Gay-Straight Alliance. Nissel Aff. ¶ 46; Complaint ¶ 43. When Plaintiffs submitted their most recent request for official approval of YU Pride Alliance in February 2019, Plaintiffs requested to meet with a senior administrator and Nissel. Complaint ¶¶ 45-46, 90. But as Nissel had repeatedly informed Plaintiffs, he lacked the authority to decide an issue so intertwined with Yeshiva’s religious mission and “needed to speak to more senior administrators.” *Id.* ¶ 43.

As the Complaint itself alleges, Plaintiffs next elevated discussions beyond Nissel to those with decision-making authority. *Id.* ¶ 53. A panel of rabbis and educators was established to review the issues surrounding the request for formal recognition, *id.* ¶ 58, and there were ongoing meetings with student representatives to discuss the same, *id.* ¶¶ 62-71. On September 3, 2020, after conversations among Yeshiva’s senior officials and religious leaders, Yeshiva announced that it would not officially recognize Pride Alliance because doing so would not be consistent with Torah values. *Id.* ¶¶ 98, 101. Nissel was not personally involved in making this decision. *Id.* ¶¶ 98, 103 (alleging that other Yeshiva administrators and religious officials, not Nissel, authorized this decision). Nor did he sign the letter. Doc. 11. And his own recounting of these events confirms Plaintiffs’ allegations, demonstrating that Nissel’s only role in this process was as a messenger, “communicat[ing] the decision to the students as it was conveyed to [him].” Nissel Aff. ¶ 57. He “was not personally involved” in making the final decision.” *Id.* ¶ 54; Doc. 11. Rather, “[g]iven the religious ramifications of their request, this was not a decision [he] had authority to make.” Nissel Aff. ¶ 56.

It is undisputed that Yeshiva’s decision was a decision based upon religious values and principles. Plaintiffs acknowledge that “timeless prescriptions” in the Torah are the basis for this decision. *See, e.g.*, Complaint at ¶ 101. In a recent YouTube interview, Plaintiff Meisels agreed that “they said this forthrightly. The reason why they will reject a club is because it clouds the nuance of the Torah.” [Plaintiff Meisels YouTube Statement at 18:10](#); *see also* Nissel Aff. ¶ 53; Doc. 11.

Yeshiva’s decision not to recognize YU Pride Alliance is consistent with how it has evaluated other student groups. For example, Yeshiva has declined to approve the Jewish “AEPi” fraternity. Nissel Aff. ¶ 43. Although Yeshiva appreciates the fraternity’s commitment to certain Jewish values, it has concluded that other aspects of fraternity life are not consistent with Yeshiva’s Torah values. Nissel Aff. ¶ 43. Similarly, Yeshiva declined to approve proposed gaming and gambling clubs. Nissel Aff. ¶ 44.

Plaintiffs are candid as to what more they seek to accomplish through a YU Pride Alliance. They want Yeshiva to “send[] a clear message” that Plaintiffs’ own views of Judaism on human sexuality “belong at YU.” Doc. 28 at 5, 9. Plaintiff Meisel has confirmed that the lawsuit’s goal is to force “cultural changes” at Yeshiva. [Plaintiff Meisels YouTube Statement at 26:22](#). Plaintiffs want Yeshiva to “make a statement.” *Id.* And they hope that “an establishment of a club really could change things” at Yeshiva, including changing the “people who are against the movement in the student body.” *Id.*

Yeshiva’s senior administrators, faculty, rabbis, and student body of course deeply care for its LGBTQ students. And the University is similarly committed to seeing all its students, including its LGBTQ students, succeed. Nissel Aff. ¶¶ 63-65. Yeshiva thus is committed to continuing this conversation with its students within the context of Torah values. But Plaintiffs’ disagreement with Yeshiva’s religious decision is not sufficient to state a claim for relief.

#### ARGUMENT

Under New York law, a cause of action must be dismissed if there is documentary evidence of a defense or if the complaint fails to state a cause of action. CPLR 3211(a)(1), (7). “[F]actual claims inherently incredible or flatly contradicted by documentary evidence” do not suffice. (*Caniglia v Chi. Tribune-N.Y. News Syndicate, Inc.*, 204 AD2d 233, 233-34 [1st Dept 1994]).

Here, Plaintiffs’ claims against all Defendants must be dismissed for two reasons:

*First*, Yeshiva is exempt from the NYCHRL’s public accommodation provisions because, as a “religious corporation incorporated under the education law,” it is “distinctly private.” N.Y.C. Admin Code § 8-102. Because every claim—including those against the individual Defendants—require Yeshiva to be a “public accommodation,” which it is not, each claim fails as a matter of law.

*Second*, construing the NYCHRL otherwise would lead to constitutional problems—violating the principle of constitutional avoidance. If the NYCHRL applies here, then Plaintiffs’ claims are

forbidden by the First Amendment.<sup>2</sup> The Free Exercise, Establishment, Free Speech, and Assembly Clauses all protect Yeshiva University's freedom to carry out its religious mission and form the next generation of undergraduate students according to its own religious beliefs, free from government interference.

Plaintiffs' claims against Nissel must be dismissed for an additional reason. As a mere conduit with no decision-making authority over Plaintiffs' desired club, Nissel is not subject to liability under the NYCHRL.

**I. Plaintiffs have failed to state a claim under the NYCHRL.**

**A. The public accommodation provisions do not apply to religious organizations.**

Plaintiffs have sued Yeshiva as a "place or provider of public accommodation." N.Y.C. Admin. Code § 8-107(4); *see also* Complaint at ¶¶ 142-156. But the NYCHRL's definition of "place or provider of public accommodation" deliberately excludes "distinctly private" organizations. N.Y.C. Admin. Code § 8-102. Religious corporations expressly fall within this exclusion—and not only those incorporated under New York's Religious Corporations Law. *See id.* Rather, the NYCHRL explicitly states that "a religious corporation incorporated under the education law" is "distinctly private." *Id.* "A plain reading of the statute reveals that the exemption" "is absolute and not subject to limitation." (*Gifford v Guilderland Lodge, No. 2480, B.P.O.E. Inc.*, 707 NYS2d 722, 723-724 [3d Dept 2000]).

This plain reading accords with both the NYCHRL's "legislative intent" and "the construction of the statute adopted by other appellate courts." *Id.* (citing cases); *see also* N.Y.C. Admin. Code § 8-107(12) (protecting religious schools even outside of the public accommodations context). As the NYCHRL's legislative history states, the law was only directed toward "business purposes, employment, and professional advancement." Local Law No. 63 [1984] of the City of New York § 1. When amending the NYCHRL to apply certain other, non-public accommodation provisions

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<sup>2</sup> The First Amendment requires resolving claims that impact internal religious affairs at the outset. (*See, e.g., Fratello v Archdiocese of N.Y.*, 863 F3d 190, 198 [2d Cir 2017] (resolving whether the "ministerial exception" applied at the motion to dismiss stage); (*see also NLRB v Catholic Bishop*, 440 US 490, 502 [1979] ("very process of inquiry" into internal religious affairs can "impinge on rights guaranteed by the Religion Clauses").

to private organizations, the City Council expressly exempted religious organizations “[b]ecause small clubs, benevolent orders and religious corporations have not been identified . . . as places where business activity is prevalent.” *Id.*; (see also *N. Y. State Club Ass’n, Inc. v City of New York*, 487 US 1, 16-17 [1988]). Yeshiva’s entire existence centers not on “business activity,” but on infusing secular (“madda”) studies with Torah values. *Supra* 2. “Madda” without “Torah” is not Yeshiva. Berman Aff. ¶¶ 4, 7, 10.

In short, because Yeshiva is “a religious corporation incorporated under the education law,” it is “distinctly private” and not subject to the NYCHRL’s public accommodations provisions.

**B. Yeshiva University is a religious organization.**

Yeshiva is a “religious corporation incorporated under the education law,” making it “distinctly private” under the NYCHRL.

**1. Religious status is based on overall character, not corporate form.**

When assessing whether an organization is religious under the NYCHRL, “courts engage in a robust analysis of the facts that arguably demonstrate the religious character of the organization and its work.” (*Jing Zhang v Jenzabar, Inc.*, 2015 WL 1475793, \*9 [ED NY Mar. 30, 2015, No. 12-CV-2988]). There is no “particular test or measure to define a religious organization.” *Id.* Factors to consider include evidence of the organization’s “founding,” “key documents purporting to represent [its] religious nature,” its “public presentation,” and whether “by the time” of the relevant events, the organization has “evolved” such that it is religious in nature. *See id.* at \*9-11. Focusing on function means that the “corporation’s certificate of incorporation” is not dispositive; “the actual practices of the organization” are what count. (*Watt Samakki Dhammikaram, Inc. v Thenjitto*, 631 NYS2d 229, 231 [Sup Ct, Kings County 1995]). Courts can be led astray if they myopically let one document gloss over a religious organization’s functions. (*Kittinger v Churchill*, 292 NYS 35, 46-47 [Sup Ct, Erie County 1936], *affd*, 292 NYS 51 [4th Dept 1936]) (“Although the Churchill Evangelistic Association, Inc., has the form of a stock trading corporation, it is patent that it is . . . a religious society.”). By focusing on function, a court can assess the organization “as it was intended to be, and actually is.” *Id.* at 48.

This function-based approach is required by the U.S. Constitution. The U.S. Supreme Court has long held that even “independent organization[s]” possess “full, entire, and practical freedom for all forms of religious belief and practice.” (*Watson v Jones*, 80 US 679, 724-728 [1871]). This is because a religious organization’s chosen legal form “is more or less intimately connected [to its] religious views” and understanding of “ecclesiastical government.” *Id.* at 726. “Fear of potential liability” cannot be allowed to drive how a religious organization forms and operates. (*Corp. of Presiding Bishop v Amos*, 483 US 327, 336 [1987]). Accordingly, the “definition and explanation” a religious organization provides of its religious functions “is important”; the nation’s religious diversity precludes judges from “hav[ing] a complete understanding and appreciation of . . . a particular role in every religious tradition.” (*Our Lady of Guadalupe Sch. v Morrissey-Berru*, 140 S Ct 2049, 2066 [2020]; *see also Amos*, 483 US at 341) (Brennan, J., concurring) (First Amendment guarantees religious organizations freedom to “define their own doctrines, resolve their own disputes, and run their own institutions.”).

## **2. Yeshiva’s overall character is deeply religious.**

Yeshiva’s functions confirm it is deeply religious. All undergraduates are strongly encouraged to begin their Yeshiva experience with intensive religious studies in Israel, with over 80% doing so for University credit. On campus, students spend one to nearly six hours per day in Torah study with rabbis or other religious educators—a requirement that is facilitated by Yeshiva being home to one of the nation’s largest Orthodox seminaries (RIETS); students living on campus agree “to live in accordance with halachic [Jewish law] norms and Torah ideals”; Yeshiva complies fully with the laws of Shabbat and Kashrut and encourages students to do the same; campuses, dorms, and prayers are sex-segregated consistent with Torah law and tradition; student government officers are charged to help “maintain the religious atmosphere on campus”; and all student activities are subject to University approval for religious compliance. *Supra* 2-3, 5. For Yeshiva, Judaism is not a matter of intellectual curiosity. It is the heart of what Yeshiva is.

Plaintiffs admit that Yeshiva is renowned for its religious character. Plaintiff Miller states that “YU was a religious community for [him] too.” Doc. 23 ¶ 9. Declarant Jane Doe acknowledges

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

Yeshiva itself, RIETS is currently incorporated “as an educational corporation” and before 1970 was a “membership corporation.” Doc. 16; Sher Aff. Ex.1 at 26. Function is the proper analysis here, and Yeshiva’s functions are infused with religious exercise.

Second, the 1963 revision to the Education Law confirmed that, absent contrary written approval, all colleges, universities, and other higher educational institutions *must* incorporate as educational corporations. Sher Aff. Ex.2. It therefore cannot be the law that a corporation is “religious” only when incorporated under the Religious Corporations Law. That would be inconsistent with every New York corporate law case cited above. It would also render meaningless the NYCHRL’s specific exemption for “any religious corporation incorporated under the education law.” N.Y.C. Admin. Code § 8-102.

**1995 “fact sheet.”** Plaintiffs also point to a 1995 “fact sheet” addressing “the gay student clubs” at some of Yeshiva’s graduate schools. Doc. 6 at 2. But this “fact” sheet does not override Yeshiva’s religious character for three reasons:

First, whatever advice Yeshiva leaders were given nearly three decades ago, it does not change the fact that—long before 1995 and continuing ever since—Yeshiva has always been a deeply religious institution. Berman Aff. ¶¶ 2-4. While nondenominational in the sense that it welcomes students of all faiths, Yeshiva does so for the purpose of teaching them Judaism. And the 1995 “fact” sheet itself repeatedly confirms that Yeshiva “has not, by virtue of any of its actions, abandoned moral principles”; that Yeshiva “make[s] a unique and vital contribution to the Jewish community and society at large” by preserving the integration of its rabbinical training into university life; and that Yeshiva “makes every effort to . . . remain true to the history and traditions of the institution,” such as in keeping kosher and observing Shabbat. Doc. 6 at 3-5. A function-focused analysis must situate the 1995 “fact” sheet within Yeshiva’s 124-year institutional religious history and 3,000-year-old religious tradition—neither of which could be, or ever has been, trumped by a PR “fact” sheet.

Second, the 1995 “fact” sheet distinguishes Yeshiva’s graduate schools from its undergraduate and seminary programs, a distinction that aligns with Yeshiva’s religious beliefs and practices. A

central purpose of the undergraduate and seminary programs is to help students grow in their observance of the Torah and to enable them to take Torah into their chosen professions. Berman Aff. ¶¶ 4, 7. All undergraduate students spend hours each day studying Torah. Nissel Aff. ¶ 6. And campus life is designed to imbue Torah values in its students. Indeed, as Plaintiffs admit, spiritual formation is why students choose to attend Yeshiva—usually after spending a full gap year in Israel studying Torah full time. Nissel Aff. ¶ 5. While Yeshiva’s graduate schools are also structured to enable religious observance, their emphasis shifts from religious formation to greater professional development. Berman Aff. ¶ 8. The University’s decision to allow at the graduate level what it does not at the undergraduate level reflects its mission to form students’ faith during their most impressionable years. Berman Aff. ¶¶ 7-8.

Third, while there is no evidence that Yeshiva has ever retreated from the religious mission of its undergraduate program for any reason, including to get public funding (as Plaintiffs allege), it is undisputed that Yeshiva *today* is deeply religious. Under the NYCHRL, what counts is whether an organization is religious at the time of the events giving rise to the cause of action. *See Jenzabar*, 2015 WL 1475793, at \*11 (under NYCHRL, “[n]othing prohibits an entity from evolving in such a way as to affect its status as a religious organization.”) (*Kroth v Congregation Kadisha*, 105 Misc 2d 904, 910 [Sup Ct, NY County 1980]) (organization can “metamorphose[] into a de facto religious corporation”). Plaintiffs do not dispute that Yeshiva’s decision not to approve of Pride Alliance has *always* been a religious decision. Berman Aff. ¶ 11; Nissel Aff. ¶ 53; *supra* 6. Plaintiffs may disagree with that decision, but it simply is “not within the judicial function and judicial competence to inquire whether [Plaintiffs] or [Yeshiva] more correctly perceive[] the commands of their common faith. Courts are not arbiters of scriptural interpretation.” (*Thomas v Review Bd. of Indiana*, 450 US 707, 716 [1981]).

Yeshiva’s receipt of public aid does not change the analysis. Plaintiffs argue that, in applying for state and federal funding, Yeshiva has often represented itself as not being a “religious corporation” and as being “nondenominational” and “nonsectarian.” *See, e.g.*, Complaint ¶ 5. But none of these statements is inconsistent with Yeshiva’s status as a religious organization.

Consistent with the strictures of the Education Law, *supra* 4, Yeshiva is not incorporated under the Religious Corporations Law, but under the Education Law. Moreover, Yeshiva accepts students from all Jewish denominations, and indeed from all faiths, making it both nondenominational and nonsectarian.<sup>3</sup>

None of this precludes Yeshiva from being a religious institution with a religious mission. Indeed, the NYCHRL's public accommodations provisions expressly recognize that an organization incorporated under the Education Law can still be "religious." N.Y.C. Admin. Code § 8-102. Nor does it disqualify Yeshiva from receiving public funding. The U.S. Supreme Court has twice held recently that religious organizations cannot be denied generally available funding based on their religious status. (*Espinoza*, 140 S Ct at 2259; *Trinity Lutheran Church of Columbia, Inc. v Comer*, 137 S Ct 2012, 2021 [2017]). Reflecting this reality, the DASNY bond that Plaintiffs refer to (Complaint at ¶ 23) makes clear that its use restriction "shall not prohibit the free exercise of any religion." Sher Aff. Ex.3 at 108. Plaintiffs' argument that Yeshiva forfeited its religious identity by applying for public funding is simply wrong.

\* \* \* \*

Because Yeshiva is a "religious corporation incorporated under the education law," it is exempt from the NYCHRL's public accommodation provisions. Every claim, against both Yeshiva and the individual Defendants, depend on this faulty premise. Because it is wrong as a matter of law, the claims against all Defendants must be dismissed.

## **II. Plaintiffs' reading of the NYCHRL would violate the First Amendment.**

A plain reading of the NYCHRL's exemption for religious corporations avoids constitutional conflict. By contrast, ignoring the exemption would make the NYCHRL's public accommodation provisions unconstitutional.

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<sup>3</sup> Many churches refer to themselves as "nondenominational" despite their obvious religiosity. And the U.S. Supreme Court has held that "sectarian" as used in funding restrictions is "code for Catholic" and a term "born of bigotry." (*See Espinoza v Montana Dept. of Revenue*, 140 S Ct 2246 [2020]; *Mitchell v Helms*, 530 US 793, 828-829 [2000].) Moreover, Judaism is not a "sect" in any sense of the word.

**A. Plaintiffs' NYCHRL claims violate religious autonomy.**

The First Amendment ensures religious organizations can “define their own doctrines, resolve their own disputes, and run their own institutions.” (*Amos*, 483 US at 341) (Brennan, J., concurring); (*see also Our Lady*, 140 S Ct at 2060) (holding that religious schools possess a “sphere” of “autonomy” to make “internal management decisions that are essential to the institution’s central mission”). Therefore, a civil court cannot “intrude for the benefit of one segment of a [religious organization] the power of the state.” (*Kedroff v St. Nicholas Cathedral of Russian Orthodox Church*, 344 US 94, 119 [1952]). Yet Plaintiffs’ claims require exactly that.

If the Court were to accept Plaintiffs’ NYCHRL construction, then it would have to tell Yeshiva how to construe and apply its religious mission and values when deciding to approve a club. Indeed, Plaintiffs admit this goal. *Supra* 7. But “the First Amendment has struck the balance” already. (*Hosanna-Tabor Evangelical Lutheran Church & Sch. v EEOC*, 565 US 171, 196 [2012]). Yeshiva “alone” has the right and the duty to decide those religious questions. *Id.* at 195.

**B. Plaintiffs' NYCHRL claims violate the Free Exercise Clause.**

Plaintiffs wrongly claim that the NYCHRL satisfies the Free Exercise Clause simply because it is not targeted toward religious beliefs or crafted “‘because of religious motivation.’” Doc. 28 at 19.<sup>4</sup> But the “Free Exercise Clause is not limited to acts motivated by religious hostility.” (*Cent. Rabbinical Congress v New York City Dept. of Health & Mental Hygiene*, 763 F3d 183, 197 [2d Cir 2014]) (cleaned up). Rather, “Government regulations are not neutral and generally applicable, and therefore trigger strict scrutiny ... whenever they treat *any* comparable secular activity more favorably than religious exercise.” (*Tandon v Newsom*, 141 S Ct 1294, 1296 [2021]). With the NYCHRL, that is clearly the case.

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<sup>4</sup> Plaintiffs also claim that Yeshiva giving its imprimatur to the Pride Alliance “does not burden [its] religious exercise at all.” Doc. 28 at 19. But that claim is undermined by one of their own cases. (*See Gay Rights Coal. of Georgetown Univ. Law Ctr. v Georgetown Univ.*, 536 A.2d 1, 5 [DC 1987]) (recognizing a student club on a religious campus “carr[ies] an intangible ‘endorsement’”). Forcing Yeshiva to “make a statement” contrary to Yeshiva’s understanding of the Torah is precisely what Plaintiffs want. *See, e.g., Plaintiff Meisels YouTube Statement at 26:22.*

Here, it is undisputed that the NYCHRL exempts “distinctly private” clubs and benevolent orders. (*Gifford*, 707 NYS2d at 723-724). Similarly, in instances where the NYCHRL applies to private entities, it exempts some religious activities but not others. (*See, e.g.*, N.Y.C. Admin. Code § 8-107(12)). These distinctions alone, to say nothing of the NYCHRL’s other exemptions, require strict scrutiny under *Tandon*. And Plaintiffs’ desired goal—forcing Yeshiva to make “cultural changes” to its religious environment and “make a *statement*,” *supra* 7 (emphasis added)—cannot satisfy what strict scrutiny requires: a compelling governmental interest pursued in the least-restrictive way. “The First Amendment ensures that religious organizations ... are given proper protection as they seek to teach the principles that are so fulfilling and so central to their lives and faiths, and to their own deep aspirations to continue the family structure they have long revered.” (*Obergefell v Hodges*, 576 US 644, 679-680 [2015]).

**C. Plaintiffs’ NYCHRL claims violate the Free Speech Clause.**

The Free Speech Clause prohibits compelling a private party “to be an instrument for fostering public adherence to an ideological point of view.” (*Wooley v Maynard*, 430 US 705, 715 [1977]).

Here, this is exactly what Plaintiffs want. They admit—both in their briefing and in public interviews—that the point of this lawsuit is to force “cultural changes” onto Yeshiva and send a different “statement” than the one Yeshiva’s Torah values produce. *Supra* 7. The First Amendment prohibits courts from imposing “what shall be orthodox in . . . religion . . . or force citizens to confess by word or act their faith therein. If there are any circumstances which permit an exception, they do not now occur to us.” (*W. Virginia Bd. of Educ. v Barnette*, 319 US 624, 642 [1943]); (*see also Hurley v Irish-American Gay, Lesbian & Bisexual Group*, 515 US 557, 579 [1995]) (government “is not free to interfere with speech for no better reason than promoting an approved *message* or discouraging a disfavored one, however enlightened either purpose may strike the government”) (emphasis added).

**D. Plaintiffs’ NYCHRL claims violate the Assembly Clause.**

The Assembly Clause protects the freedom of private organizations to form their members in ways of life that are “indispensable to the effective and intelligent use of the processes of popular

government.” (*See Thomas v Collins*, 323 US 516, 532 [1945]). This freedom includes the right of religious organizations to “educat[e] and form[.]” the next generation according to their particular tradition’s religious vision. (*Our Lady*, 140 S Ct at 2055; *Obergefell*, 576 US at 679-680). The freedom of assembly protects the right of distinct religious communities to unite in witness against the “hydraulic insistence on conformity to majoritarian standards.” (*Wisconsin v Yoder*, 406 US 206, 217 [1972]).

Here, Plaintiffs seek to employ secular judicial power to turn Yeshiva away from its 3,000-year-old religious tradition toward Plaintiffs’ preferred religious message. But “our constitutional tradition” flatly forbids such an infringement. *See Collins*, 323 US at 531-532.

### **III. Nissel is not subject to liability under the NYCHRL.**

Defendants Nissel and Berman should be dismissed along with Yeshiva because Yeshiva is not a public accommodation and thus not subject to the public accommodation provisions of the NYCHRL. If Yeshiva cannot be liable, neither can its employee or officer.

The Complaint’s own allegations confirm that Defendant Nissel must also be dismissed because he lacked authority to decide whether to approve Plaintiffs’ desired club—“he needed to speak to more senior administrators.” Complaint ¶ 43. The NYCHRL primarily affects businesses and organizations; it extends liability to employees of said organizations only “under limited circumstances,” (*Palmer v Cook*, 64 Misc 3d 1222(A), 2019 NY Slip Op 51228[U], \*4 [Sup Ct, Queens County 2019]), and does not apply to employees where they do not “act with or on behalf of” their employer (*i.e.*, “in some agency or supervisory capacity”), (*Priore v New York Yankees*, 307 AD2d 67, 74 [2003]) (addressing identical language in a related provision of the NYCHRL).<sup>5</sup> To be liable, an employee “must be found to possess the power to do more than simply carry out . . . decisions made by others.” (*Id.*) (holding that this rationale under the NYSHRL also applies to the NYCHRL). As such, where a plaintiff “does not allege that [a defendant] possessed any

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<sup>5</sup> An earlier case from the Second Department, *Murphy v ERA United Realty*, 251 AD2d 469, 471 [1998], held without analysis that any employee can be held liable under the NYCHRL. However, *Priore* confirms that the First Department expressly rejects that analysis. (*See* 307 AD2d at 74).

supervisory authority,” that plaintiff “cannot sustain a cause of action against [that defendant] pursuant to NYCHRL.” (*Palmer*, 2019 NY Slip Op 51228[U], \*4). Merely possessing a leadership title is not sufficient—if the employee accused under the NYCHRL did not have the authority to make decisions over the alleged conduct, that employee cannot be liable under the NYCHRL. (*Mitra v State Bank of India*, 2005 WL 2143144, \*3 [SD NY Sept. 6, 2005, No. 03 CIV. 6331]) (dismissing NYCHRL claims against supervisor defendants because plaintiffs did not allege they had authority to make relevant personnel decisions).

Here, the Complaint fails to allege Nissel had any decision-making authority over whether to approve the Gay-Straight Alliance or, later, the YU Pride Alliance. Rather, Plaintiffs consistently allege that Nissel did *not* have that authority. For example, Plaintiffs allege Nissel told them “that he needed to speak to more senior administrators” because he lacked authority to recognize YU Pride Alliance. Complaint ¶ 43. They further allege that Plaintiffs themselves elevated discussions over club approval to other Yeshiva administrators and religious leaders with real authority. *Id.* ¶ 53. Indeed, Plaintiffs acknowledge that a senior administrator, not Nissel, was tasked with convening a committee to assist Yeshiva in deciding whether to officially acknowledge YU Pride Alliance. *Id.* ¶¶ 58, 62-71. From the face of the Complaint, Nissel lacks the requisite authority for NYCHRL liability.

While the Complaint alone demonstrates the need to dismiss Nissel, his own testimony further confirms it. *See* Nissel Aff. ¶ 56 (“Given the religious ramifications of their request, this was not a decision I had authority to make on my own.”). Nissel was merely a conduit, relaying the students’ concerns and the administration’s decisions between them. *See, e.g., id.* ¶¶ 54 (“I was not personally involved in making the decision [to deny official recognition.]”); ¶ 55 (“As Plaintiffs acknowledge at paragraph 43 of their complaint, I relayed to them that I ‘needed to speak to more senior administrators.’”), ¶ 57 (“My only role was to communicate the decision to the students as it was conveyed to me.”). Vice Provost Nissel has never taken any actions against Plaintiffs and, to the contrary, is well-known to be an ally and supporter of Yeshiva’s LGBTQ community. He has attended LGBTQ events at Yeshiva in the past and continues to support various

LGBTQ initiatives on campus. Nissel Aff. ¶ 58-59, 63. Nissel has also written personal letters of recommendation for various members of the YU Pride Alliance and has continued to do so even after this lawsuit was filed. *Id.* ¶ 64.

In sum, Nissel has not taken any action against YU Pride Alliance and lacks the authority to do so. Because he did not have the authority to “den[y]” Plaintiffs their desired recognition, he therefore cannot be held liable under Counts I, II, or IV. *See* Complaint ¶¶ 145, 148, & 156. Similarly, Nissel cannot be held liable under Count III, which turns on him “communicat[ing] [his] intent to refuse, withhold from, and/or deny” Plaintiffs their desired recognition. *Id.* ¶ 152. The communication that Plaintiffs point to—Yeshiva’s September 3, 2020 letter (*id.*)—is one that Nissel did not sign. Complaint at ¶ 98 (listing signatories); *see also* Nissel Aff. ¶¶ 53-56. Indeed, the fact that Yeshiva communicated this decision without Nissel at all confirms that he cannot be liable under Count III. Nissel is therefore well outside the NYCHRL’s ambit. All causes of action against Nissel must be dismissed.

### CONCLUSION

Applying the NYCHRL’s public accommodation provisions against Yeshiva would not simply stretch the statute beyond its plain words and purpose. It would allow the government to intervene in all aspects of Yeshiva’s application of its religious values, as well as its religious programming. Beyond sexual orientation, the public accommodation provisions also prohibit distinctions based on “creed” and “gender.” Thus, if Yeshiva were deemed a public accommodation, any of its Torah-based actions—including its religious curriculum requirements, its sex-segregated campuses and classes, its efforts to maintain a kosher campus, and its observance of the Sabbath and Jewish holidays—would all be subject to challenge in the courts. Neither the NYCHRL nor the First Amendment permits this result. Both protect Yeshiva’s right to control its internal religious affairs and shape its religious environment. The Court thus should dismiss Plaintiffs’ case in its entirety.

Respectfully submitted,

KAUFMAN BORGEEST & RYAN LLP

By: /s/ Brian M. Sher  
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Kenneth Abeyratne  
120 Broadway, 14th Floor  
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Email: ebaxter@becketlaw.org  
whaun@becketlaw.org

*Attorneys for Defendants*

**CERTIFICATION**

Pursuant to Rule 202-8-b(c) of the Uniform Civil Rules for the Supreme Court, undersigned counsel hereby certifies that the above Defendants' Motion to Dismiss Complaint has 6888 words, exclusive of the caption, table of contents, table of authorities, and signature block, and thus complies with the word limit set forth in Civil Rule 202-8-b(a).

/s/ Brian M. Sher

# Exhibit 19

# Brian Sher Affirmation

## **EXHIBIT 1**

The University of the State of New York  
Education Department

YESHIVA UNIVERSITY  
AMENDMENT OF CHARTER

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of July 13, 2020,

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchanan Theological Seminary Association" on March 20, 1897; amended on March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College"; April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva College"; November 16, 1945 to change the corporate name to "Yeshiva University"; amended on various occasions with the last amendment being granted on September 12, 2017 be, and the same hereby is, amended to add authority for the corporation to confer the Doctor of Occupational Therapy (O.T.D.) degree.



Granted, July 13, 2020 by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 27,163.

*Betty M. ...*  
Chancellor

*Sharon L. Tabor*  
Interim President of the University and  
Commissioner of Education



**YESHIVA UNIVERSITY  
AMENDMENT OF CHARTER**

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of September 12, 2017.

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchanan Theological Seminary Association" on March 20, 1897; amended on March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College"; April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva College"; November 16, 1945 to change the corporate name to "Yeshiva University"; amended on various occasions with the last amendment being granted on October 18, 2016 be, and the same hereby is, amended to authorize the corporation to confer the Master of Studies in Law (M.S.L.) degree.



**Granted, September 12, 2017 by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 26,721.**

*[Handwritten Signature]*  
Chancellor

*[Handwritten Signature]*  
President of the University and  
Commissioner of Education



YESHIVA UNIVERSITY

AMENDMENT OF CHARTER

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of October 18, 2016.

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchonon Theological Seminary Association" on March 20, 1897; amended on March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College"; April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva College"; November 16, 1945 to change the corporate name to "Yeshiva University"; amended on various occasions with the last amendment being granted on June 16, 2015 be, and the same hereby is, amended to authorize the corporation to confer the Associate in Science (A.S.) degree.



Granted, October 18, 2016 by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 26,553.

A handwritten signature in black ink, appearing to be "Bryant" followed by a flourish.

Chancellor

A handwritten signature in black ink, appearing to be "Margaret Elin".

President of the University and Commissioner of Education

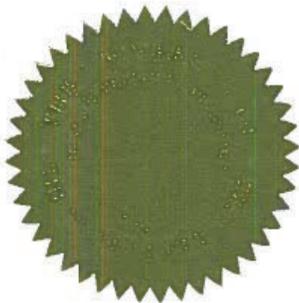


**YESHIVA UNIVERSITY  
AMENDMENT OF CHARTER**

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of June 16, 2015.

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchonon Theological Seminary Association" on March 20, 1897; amended on March 27, 1924, March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College," May 18, 1933, April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva College," November 16, 1945 to change the corporate name to "Yeshiva University"; amended on various occasions with the last amendment being granted on May 17, 2011 be, and the same hereby is, amended to authorize the corporation to confer the Doctor of the Science of Law (J.S.D.) degree.



**Granted, June 16, 2015 by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 26,309.**

**Chancellor**

**Acting Commissioner of Education**

*The University of the State of New York*  
**Education**  **Department**

**YESHIVA UNIVERSITY  
 AMENDMENT OF CHARTER**

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of May 17, 2011,

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchonon Theological Seminary Association" on March 20, 1897; which certificate of incorporation was amended by action of the Board of Regents on March 27, 1924, March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College," May 18, 1933, April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva College," November 16, 1945 to change the corporate name to "Yeshiva University;" which absolute charter was amended by Regents action on various occasions with the last amendment being granted on July 28, 2008 be, and the same hereby is, amended to authorize the corporation to operate postsecondary degree programs registered by the State Education Department and to confer degrees approved and authorized by the Board of Regents in connection with such programs, including the degree of Master of Business Administration (M.B.A.).

**Granted, May 17, 2011, by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 25,381.**



*Meryl A. Lick*

**Chancellor**

*[Signature]*

**President of the University and  
 Commissioner of Education**

The University of the State of New York  
Education Department



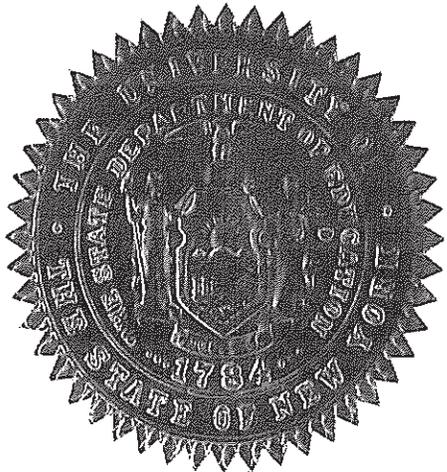
YESHIVA UNIVERSITY

AMENDMENT OF CHARTER

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of July 28, 2008,

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchonon Theological Seminary Association" on March 20, 1897; which certificate of incorporation was amended by action of the Board of Regents on March 27, 1924, March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College," May 18, 1933, April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva College," November 16, 1945 to change the corporate name to "Yeshiva University;" which absolute charter was amended by Regents action on various occasions with the last amendment being granted on June 17, 2003 be, and the same hereby is, amended to authorize the corporation to confer the degree of Master of Public Health (M.P.H.).



Granted, July 28, 2008, by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 24,607.

*R. M. Bennis*  
Chancellor

*R. L. Hill*  
President of the University and  
Commissioner of Education



**YESHIVA UNIVERSITY**  
**AMENDMENT OF CHARTER**

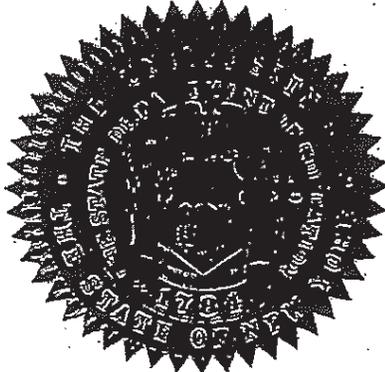
This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of June 17, 2003,

An application having been made by and on behalf of the trustees of Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of Yeshiva University, located in the city, county, and state of New York, which was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchonon Theological Seminary Association" on March 20, 1897; which certificate of incorporation was amended by action of the Board of Regents on March 27, 1924, March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (sic) Theological Seminary Association and Yeshivah College" and to add authority for the College to conduct courses in liberal arts and sciences leading to the degrees of Bachelor of Arts (B.A.) and Bachelor of Science (B.S.), May 18, 1933, April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva (sic) College" and to add authority for the College to confer the honorary degree of Doctor of Divinity (D.D.), November 16, 1945 to change the corporate name to "Yeshiva University" and to add authority for the University to confer the degrees of Bachelor of Hebrew Literature (B.H.L.), Master of Hebrew Literature (M.H.L.), Bachelor of Religious Education (B.R.E.), Master of Religious Education (M.R.E.), Master of Science (M.S.) and Doctor of Philosophy (Ph.D.), December 15, 1950, May 24, 1957, November 21, 1958, March 25, 1960, June 23, 1961, May 27, 1966, December 15, 1967, June 27, 1969, January 21, 1970, April 26, 1974, August 1, 1975, October 23, 1980 and April 21, 1998 be, and the same hereby is, amended to delete the existing language in paragraph 2 and replace it with the following:

2. The property and estate of Yeshiva University are vested in, and all of its rights, powers and privileges shall be exercised by, its board of trustees, consisting of not less than 16 nor more than 50 trustees, elected from time to time by the board of trustees. The number of trustees, their qualifications and divisions into classes, shall be fixed from time to time by bylaws of the corporation adopted and amended from time to time by the board of trustees. Trustees shall be elected for such terms of office as will result in the terms of one-fourth of their number expiring annually. Trustees whose terms expire shall be eligible for reelection, if qualified."

and to correct the spelling "Elchonon" to "Elchanan" and remove "(sic)" from all references spelled "Elchanan."



Granted, June 17, 2003, by the Board of Regents of The University of the State of New York, for and on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 23,604.

*Ann Barrett*  
Chancellor

*Richard P. Mills*  
President of the University and  
Commissioner of Education



## YESHIVA UNIVERSITY

## AMENDMENT OF CHARTER

This Instrument Witnesseth That the Board of Regents for and on behalf of the Education Department of the State of New York at their meeting of April 21, 1998,

An application having been made by and on behalf of the trustees of the Yeshiva University, for an amendment of its charter, it was

Voted, that the absolute charter in the first instance of the Yeshiva University, located in the city, county, and state of New York, which corporation was incorporated pursuant to the provisions of the Membership Corporation Law under the corporate name "The Rabbi Isaac Elchonon Theological Seminary Association" on March 20, 1897; which certificate of incorporation was amended by action of the Board of Regents on March 27, 1924, March 29, 1928 to change the corporate name to "Rabbi Isaac Elchanan (*sic*) Theological Seminary Association and Yeshivah College" and to add authority for the College to conduct courses in liberal arts and sciences leading to the degrees of Bachelor of Arts (B.A.) and Bachelor of Science (B.S.), May 18, 1933, April 19, 1940 to change the corporate name to "Rabbi Isaac Elchanan Theological Seminary and Yeshiva (*sic*) College" and to add authority for the College to confer the honorary degree of Doctor of Divinity (D.D.), November 16, 1945 to change the corporate name to "Yeshiva University" and to add authority for the University to confer the degrees of Bachelor of Hebrew Literature (B.H.L.), Master of Hebrew Literature (M.H.L.), Bachelor of Religious Education (B.R.E.), Master of Religious Education (M.R.E.), Master of Science (M.S.) and Doctor of Philosophy (Ph.D.), December 15, 1950, May 24, 1957, November 21, 1958, March 25, 1960, June 23, 1961, May 27, 1966, December 15, 1967, June 27, 1969, January 21, 1970, April 26, 1974, August 1, 1975 and October 23, 1980 bc, and the same hereby is, amended to add authority for the University to confer through its Benjamin N. Cardozo School of Law the degree of Master of Laws (LL.M.).



Granted, April 21, 1998, by the Board of Regents of The University of the State of New York, for an on behalf of the State Education Department, and executed under the seal of said University and recorded as Number 22,477.

Sher Ex 1-8

App.266

The University of the State of New York



Amendment to Charter

YESHIVA UNIVERSITY

THIS INSTRUMENT WITNESSETH That the Regents of The University of the State of New York have amended the charter of Yeshiva University, New York, such charter having been amended from time to time by the Board of Regents, in various respects, and having been last amended by the Regents on August 1, 1975, with respect to the number of trustees of the corporation, to authorize the corporation to award the degree of doctor of psychology (Psy. D.), in conformity with the Rules of the Board of Regents of The University of the State of New York and the Regulations of the Commissioner of Education for the registration of the program leading to such degree.



Granted October 23, 1980, by the Board of Regents for and on behalf of the State Department of Education, executed under the seal of said Department and recorder therein. Number 18,050

William W. Hornish
Chancellor

Thomas M. Allen
President of The University
and Commissioner of Education



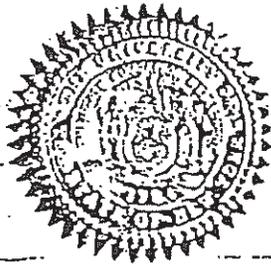
Amendment to Charter

YESHIVA UNIVERSITY

THIS INSTRUMENT WITNESSETH That the Regents of The University of the State of New York have amended the charter of Yeshiva University, New York, such charter having been amended from time to time by the Board of Regents, in various respects, and having been last amended by the Regents on April 26, 1974 to authorize the corporation to establish a school of law and award the degree of doctor of law (J.D.), by deleting paragraph 2 thereof and substituting therefor the following new paragraph 2:

"2. The property and estate of Yeshiva University are vested in, and all of its rights, powers and privileges shall be exercised by its board of trustees, consisting of not less than 16 nor more than 40 trustees, elected from time to time by the board of trustees. The number of trustees, their qualifications and divisions into classes, shall be fixed from time to time by bylaws of the corporation adopted and amended from time to time by the board of trustees. Trustees shall be elected for such office as will result in the terms of one-fourth of their number expiring annually. Trustees whose terms expire shall be eligible for reelection, if qualified."

Granted August 1, 1975 by the Board of Regents of The University of the State of New York and executed under the seal of said University and recorded as Number 15,074.



*[Signature]*  
Chancellor

*[Signature]*  
President of The University and  
Commissioner of Education

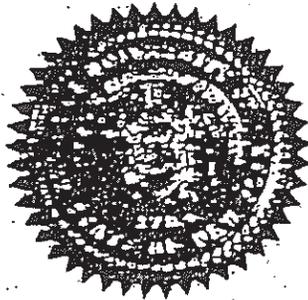
The University of the State of New York  
Education Department



Amendment to Charter

YESHIVA UNIVERSITY

THIS INSTRUMENT WITNESSETH That the Regents of The University of the State of New York have amended the charter of Yeshiva University, New York, such charter having been amended from time to time by the Board of Regents, in various respects, and having been last amended by the Regents on January 21, 1970, with respect to the degree-conferring powers of the corporation, to authorize the corporation to establish a school of law and award the degree of doctor of law (J.D.), in conformity with the Rules of the Board of Regents of The University of the State of New York and the Regulations of the Commissioner of Education for the registration of the program leading to such degree.



Granted April 26, 1974 by the Board of Regents of The University of the State of New York and executed under the seal of said University and recorded as Number 13,011.

*Joseph W. McHenry*  
Chancellor

President of The University and  
Commissioner of Education

Sher EX 1 - 11

The

Commission of the  
Education

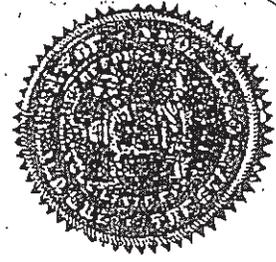
State of New York  
Department

Amendment to Charter of  
Yeshiva University

This instrument witnesseth That the Board of Regents for and on behalf of the Education  
Department of the State of New York has amended the

Charter of Yeshiva University, located in the city, county and State of  
New York, which was granted by the Board of Regents, and amended in  
various respects, and having been last amended by the Regents on January 1968,  
by authorizing the university to confer the additional degree of doctor of  
social welfare (D.S.W.), as follows:

1. By authorizing the university to confer the additional degree of bachelor  
of education (B.Ed.) and bachelor of science in education (B.S. in Ed.) in conformity  
with Rules of the Board of Regents of The University of the State of  
New York and the Regulations of the Commissioner of Education for the  
registration of institutions of higher education; and
2. By deleting therefrom the authorization to grant the degrees of  
bachelor of Hebrew literature (B.H.L.)  
master of Hebrew literature (M.H.L.)  
doctor of Hebrew literature (D.H.L.)  
bachelor of religious education (B.R.E.)  
master of religious education (M.R.E.)  
doctor of religious education (D.R.E.)



Joseph L. Meyer  
Chairman

(Granted January 24, 1970 by the Board of Regents  
for and on behalf of the State Education Department,  
created under the seal of said Department  
and recorded therein, Volume 10, 145

*Subulleyood*  
President of the University  
and Commissioner of Education

The



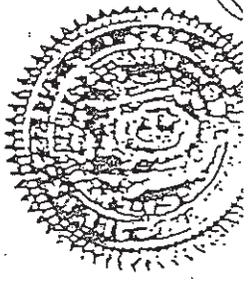
State of New York  
Department of Education

Committee of the  
Graduation

Amendment to Charter of

Yeshiva University

This instrument witnesses, That the Board of Regents for and on behalf of the Education Department of the State of New York has amended the Charter of Yeshiva University, located in the city, county, and State of New York,-- which was duly incorporated as a membership corporation under the laws of the State of New York on March 29, 1897, under the name of The Rabbi Isaac Elchanan Theological Seminary Association, such charter having been amended from time to time by the Board of Regents, in various respects having been last amended, in its entirety, on December 15, 1967,-- by authorizing the university to confer the additional degree of doctor of social welfare (D.S.W.), in conformity with the Rules of the Board of Regents of the University of the State of New York and the Regulations of the Commissioner of Education for the registration of institutions of higher education.



Granted June 27, 1969 by the Board of Regents  
for and on behalf of the State Education Department,  
enacted under the seal of said Department  
and recorded hereby. Number 9486

*Markoff*  
Acting President of the University of the State of New York

*Joseph W. Myer*  
Chairman





The



Government of the  
Education

State of New York  
Department

Amendment to Charter of

Yeshiva University

This instrument witnesses That the Board of Regents for and on behalf of the Education  
Department of the State of New York has amended the

Charter of Yeshiva University, New York, -- which was duly incorporated as a membership corporation under  
the laws of the State of New York on March 20, 1897, under the name of The Rabbi Isaac Elchanen  
Theological Seminary Association, which certificate of incorporation was amended from time to time  
by action of the Board of Regents having been last amended on March 25, 1953, -- by deleting therefrom  
the authority to confer the degree of master of social service (M. S. S.), which authority was granted to the corpora-  
tion through amendment of its charter by the Regents on November 21, 1953, and by substituting therefor authority  
to confer the degree of master of social work (M. S. W.), in conformity with the Rules of the Board of Regents and the  
Regulations of the Commissioner of Education for the regulation of institutions of higher education.



Granted June 23, 1961, by the Board of Regents  
for and on behalf of the State Education Department,  
executed under the seal of said Department  
and attested therein. Number 7310

Edgar M. Cooper  
Chairman

Frank J. Kelly, Jr.  
President of the University  
and Commissioner of Education

The



State of New York  
Department

of the  
Education

Amendment to Charter of

Yeshiva University

This instrument witnesses that the Board of Regents for and on behalf of the Education Department of the State of New York has amended the

Charter of Yeshiva University, New York, -- which was duly incorporated as a membership corporation under the laws of the State of New York on March 30, 1897, under the name of Rabbi Isaac Elchanan Theological Seminary Association, which certificate of incorporation was amended from time to time by action of the Board of Regents, having been last amended on November 21, 1958, with respect to the degree-conferring powers of the corporation, -- by authorizing the corporation to acquire, establish and operate such hospitals, dispensaries and clinics as may be necessary or desirable in connection with the operation of the corporation's college of medicine.

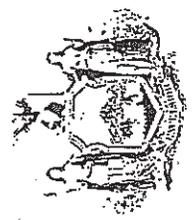


Granted March 25, 1960 by the Board of Regents  
for and on behalf of the State Education Department,  
executed under the seal of said Department  
and recorded through Number 97628

*Joseph P. Klein*  
President of the University  
and Commissioner of Education

*John P. Thuman*  
Chancellor

The



State of New York  
Department

Committee of the  
Education

Amendment to Charter of

*Yeshiva University*

This instrument witnesses that the Board of Regents, for and on behalf of the Education Department of the State of New York, has amended the

charter of Yeshiva University, New York, -- which was incorporated as a membership corporation under the laws of the State of New York on March 29, 1897, under the name of Rabbi Isaac Elchanan Theological Seminary Association, which certificate of incorporation was amended from time to time by action of the Board of Regents, having been last amended on May 24, 1957, with respect to the number of trustees of the corporation, -- by authorizing the university to confer, in addition to the degrees which it has heretofore been authorized to confer, the degrees of master of arts (M.A.), master of social service (M.S.S.) and doctor of education (Ed.D.), in conformity with the Rules of the University and the Regulations of the Commission of Education for the registration of institutions of higher education.



Granted November 21, 1958, by the Board of Regents for and on behalf of the State Education Department, and recorded therein, number 7345

*James E. Allen*  
President of Yeshiva University  
and Commissioner of Education

*John W. Adams*  
Chairman

The



State of New York  
Department

University of the  
Education

Amendment to Charter of  
Yeshiva University

This instrument witnesses that the Board of Regents for and on behalf of the Education Department of the State of New York has, amended the

certificate of incorporation of Yeshiva University, New York, -- which was duly incorporated as a membership corporation under the laws of the State of New York on March 29, 1897, under the name of Rabbi Isaac Elchanan Theological Seminary Association, such certificate of incorporation having been amended by action of the Regents of the University on March 21, 1924, and again amended and the name of the corporation changed to Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College by action of the Regents on March 25, 1928, and further amended by the Regents on April 18, 1955, with respect to the degree-conferring powers of the corporation, and again amended by action of the Regents on April 19, 1940, in relation to the conferring of degrees and by changing the name of the corporation to Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, and further amended on November 16, 1945, by changing the corporate name of the institution to Yeshiva University and by authorizing the institution to confer the degree of bachelor of Hebrew literature (B.H.L.), master of Hebrew literature (M.H.L.), bachelor of religious education (B.R.E.), master of religious education (M.R.E.), master of science (M.S.) and doctor of philosophy (Ph.D.), and again amended by action of the Regents on December 15, 1956, by authorizing the institution to conduct programs in medical and dental education, leading to the degrees of doctor of medicine (M.D.) and doctor of dental surgery (D.D.S.), respectively, and to confer said degrees in conformity with the rules of the Regents of the University and the regulations of the Commissioner of Education for the registration of institutions of higher education, -- by selecting from the original certificate of incorporation, which was filed in the Department of State on October 29, 1897, the provision contained in Paragraph Fifth of said certificate which reads: "The number of directors is eleven," and by inserting in place thereof the following provision: "The number of trustees of the corporation shall not exceed 25 nor be less than 5."

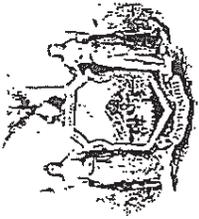


Granted May 24, 1957 by the Honorable Regents for and on behalf of the State Education Department, created under the seal of said Department and recorded through...

James M. [Signature]  
President of the University and Commissioner of Education

[Signature]  
Chairman

The



University of the  
Education

State of New York  
Department

Amendment to Charter of

Yeshiva University

This instrument witnesses that the Board of Regents for and on behalf

of the Education Department of the State of New York has amended the certificate of incorporation of Yeshiva University, New York, -- which was duly incorporated as a membership corporation under the laws of the State of New York on March 29, 1927, under the name of Rabbi Isaac Elchanan Theological Seminary Association, such certificate of incorporation having been amended by action of the Regents of the University on March 27, 1924, and again amended and the name of the corporation changed to Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College by action of the Regents on March 29, 1928, and further amended by the Regents on May 19, 1933 with respect to the degree-conferring powers of the corporation, and again amended by action of the Regents on April 19, 1942 in relation to the conferring of degrees and by changing the name of the corporation to Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, and further amended on November 16, 1945 by changing the corporate name of the institution to Yeshiva University, and by authorizing the institution to confer the degree of Bachelor of Theological Literature (B.T.L.), master of Theology (M.Th.), doctor of religious education (D.R.E.), master of religious education (M.R.E.), master of science (M.S.), and doctor of philosophy (Ph.D.) -- by authorizing the institution to confer programs in medical and dental education leading to the degrees of doctor of medicine (M.D.) and doctor of dental surgery (D.S.), respectively, and to confer said degrees in conformity with the rules of the Regents of the University and the regulations of the Commission of Education for the registration of institutions of higher education.



Granted December 14-15, 1960 by the Honorable Regents for and on behalf of the State Education Department, executed under the great seal of said Department and recorded therein, Number 5977

William J. Wallin  
Chairman

Carroll A. Wise  
President of the University and Commissioner of Education

*Amended*

# Amendment to charter of

Rabbi Isaac Elchanan Theological Seminary and Yeshiva College

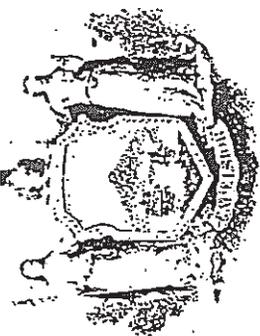
This instrument witnessed by the Regents of the University of the State of New York

have amended the certificate of incorporation of Rabbi Isaac Elchanan Theological Seminary and Yeshiva College, New York, which was duly incorporated as a membership corporation under the laws of the State of New York on March 20, 1897, under the name Rabbi Isaac Elchanan Theological Seminary Association, such certificate of incorporation having been amended by action of the Regents of the University on March 27, 1924, and again amended and the name of the corporation changed to Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College by action of the Regents on March 29, 1928, and further amended by the Regents on May 18, 1933, with respect to the degrees conferring powers of the corporation, and again amended by action of the Regents on April 19, 1940, in relation to the conferring of degrees and by changing the name of the corporation to Rabbi Isaac Elchanan Theological Seminary and Yeshiva College by changing the corporate name of the institution to Yeshiva University and by authorizing it to confer the degrees of Bachelor of Hebrew Literature (B.H.L.), Bachelor of Hebrew Literature (M.H.L.), Bachelor of religious education (B.R.E.), Master of religious education (M.R.E.), Master of science (M.S.) and doctor of philosophy (Ph.D.) when courses leading to said degrees shall have been approved by the Education Department.



Granted November 16, 1945 by the Regents of the University of the State of New York executed under their seal and recorded in their office. Number 5155

7100



University of the State of New York

State of New York

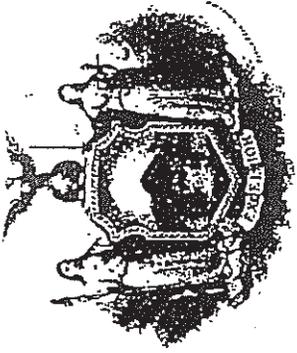
Amendment to charter of Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College

This instrument witnesses that the Regents of the University of the State of New York have amended the certificate of incorporation of Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College - which was duly incorporated as a membership corporation under the laws of the State of New York on March 20, 1897, under the name Rabbi Isaac Elchanan Theological Seminary Association, such certificate of incorporation having been amended by action of the Regents of the University on March 27, 1924, and again amended and the name of the corporation changed to Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College by action of the Regents on March 29, 1928, and further amended by the Regents on May 18, 1933, by authorizing the corporation to confer the degree of Doctor of Humane Letters (L.H.D.) and Doctor of Laws (LL.D.), honoris causa, - by authorizing the institution to confer the degree of Doctor of Divinity (D.D.), honoris causa, and by eliminating the word "Association" from its corporate name, so that hereafter the name of the corporation shall be Rabbi Isaac Elchanan Theologica Seminary and Yeshiva College.

(S)anted April 19, 1940 by the Regents of the University of the State of New York

University of the

State of New York



Amendment to charter of

Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College

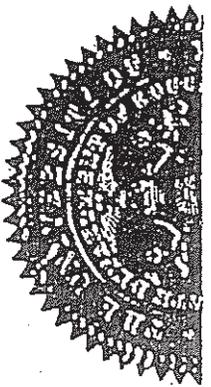
This instrument witnesseth That the Regents of the University of the State of New York:

have amended the certificate of incorporation of Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College, which was duly incorporated as a membership corporation under the laws of the State of New York on March 20, 1897, under the name Rabbi Isaacs Elchanan Theological Seminary Association, (such certificate of incorporation having been amended by action of the Regents of the University on March 27, 1924, and further amended and the name of the corporation changed to Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College by action of the Regents at their meeting held March 29, 1928,) by authorizing said corporation to confer the degrees of Doctor of Humane Letters, (L.H.D.), and Doctor of Laws, (LL.D.), Honoris

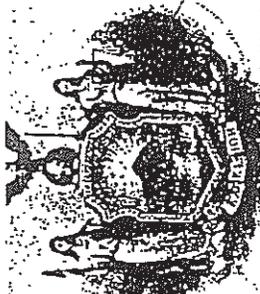
causa.

Granted May 18, 1933 by the Regents of the University of the State of New York recorded under their seal and recorded in their

1150



# University of the State of New York

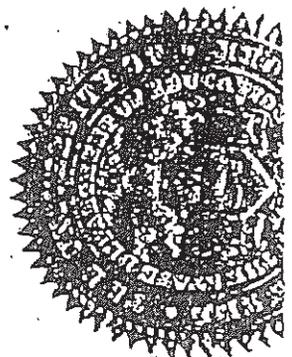


## Amendment to charter of

# Rabbi Isaac Elchanan Theological Seminary Association

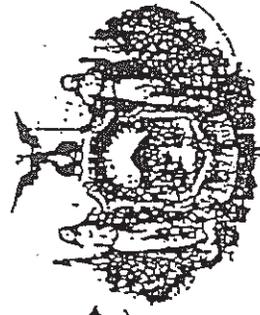
This instrument witnesseth That the Regents of the University of the State of New York

Have amended the charter of Rabbi Isaac Elchanan Theological Seminary Association, New York City, which was incorporated as a membership corporation under the laws of the State of New York, March 20, 1897, and charter amended by the Regents of the University on March 27, 1924, by changing the corporate name of said corporation to Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College and by authorizing said corporation to give courses in liberal arts and sciences, leading to the degrees of Bachelor of Arts and Bachelor of Science, provided however, that such degrees shall not be conferred until the same shall have been duly registered by the State Education Department in conformity with its rules and regulations.



Granted March 29, 1928, by the Regents of the University of the State of New York recorded under their seal and recorded in their office, Number 3763

*Charles A. ...*



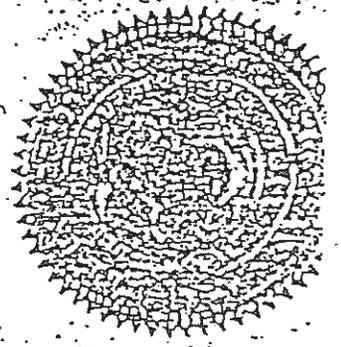
# University of the State of New York

Amendment to charter of

## Rabbi Isaac Elchanan Theological Seminary,

This instrument witnesses the *Trustees* of the *University of the State of New York*

have amended the charter of Rabbi Isaac Elchanan Theological Seminary, located in the city, county and state of New York, which was incorporated as a membership corporation March 20, 1897, by authorizing such corporation to confer upon its graduates the degree of *Hebraicarum Litterarum Doctor (Doctor of Hebrew Literature)*



Witnessed March 27, 1927 by the Regents of the University of the State of New York executed under their seal and recorded on their Office Number 3340

Chas. H. ...

Chancellor



# Certificate of Incorporation.

STATE OF NEW YORK  
City and County of New-York } ss.

We, the Undersigned, desiring to form a corporation pursuant to the provisions of the membership Corporations Law, all being of full age and two-thirds being citizens of the United States and at least one a resident of the state of New York, do hereby Certify and State:

First. The particular objects for which the corporation is to be formed are to promote the study of Talmud and to assist in educating and preparing students of the Hebrew faith for the Hebrew Orthodox ministry.

64 Second. The name of the proposed corporation is The Rabbi Isaac Elchonon Theological Seminary Association

Third. The territory in which its operations are to be principally conducted is the City, County and State of New-York

Fourth. The town, village or city in which its principal office is to be located is the City of New-York in the County of New-York and State of New York.

Fifth. The number of its directors is eleven....

Sixth. The names and places of residence of the persons to be its directors until its first annual meeting are

| NAMES               | Places of residence.      |
|---------------------|---------------------------|
| Samuel Schatzkin    | 1 Canal Street, N.Y. City |
| Jehuda Solomon      | 134 E. Broadway, " "      |
| Asher L. Germansky  | 30 Canal Street, " "      |
| Max Lewis           | 24 Orchard Street " "     |
| David Abramovitz    | 5 Hester Street " "       |
| Mendel Zuckerman    | 162 Henry Street " "      |
| Julius Braunstein   | 272 E. Broadway " "       |
| Samuel Silberstein  | 235 Division Street " "   |
| Moses H. Bernstein  | 89 Division Street " "    |
| Julius D. Bernstein | 71 Henry Street " "       |
| Moses M. Matlin     | 172 Clinton Street " "    |

Seventh. The times for holding its annual meetings are the first Saturday in January of each year.



In Witness Whereof, we have made and acknowledged this Certificate  
this 11-th day of February 1897

*James J. [Signature]*  
Jehuda Salomon

Asher L. Gorman  
Hart Lane

Jacob H. Selidontz  
Isaac J. Zucker  
Jacob Brownstein  
Samuel Silberstein  
Simon Seligowitz

M. Bernstein  
Joseph M. Nathan  
Joseph Goldenson  
Gulman S. Eisenstein

# Exhibit 20

# **EXHIBIT 4**



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## Yeshiva College

# Academic Advising | Major/Minor Factsheets

## Major/Minor Requirements Sheets

### Quick Links:

[General Requirements](#)

[Online Course Policy](#)

[Videos from Student Majors Night](#)

[Requirements for Majors](#)

[Requirements for Minors](#)

---

## General Requirements

[General CORE Requirements \(May 2020\)](#)

---

## Online Course Policy

Students may count a maximum of **4 online courses** toward their undergraduate degrees. A maximum of two online courses may be applied toward the major and a maximum of two online courses may apply toward the general education requirements.

Click here for the complete set of [online course guidelines](#).

---

## Videos from Student Majors Night

**Undecided about a major?** [Click here to hear directly from student representatives about the majors YU has to offer.](#)

---

## Requirements for Majors

NEW! [Shaped Major](#)



Chemistry

UPDATED! [B.A in Computer Science](#)

UPDATED! [B.S in Computer Science- Distributed Systems](#)

UPDATED! [B.S in Computer Science- Data Science](#)

[Economics](#)

[Economics Mathematical Concentration](#)

[English--Literary Studies](#)

[English--Creative Writing](#)

[History](#)

[Jewish Studies](#)

[Math General Concentration](#)

[Math Computer Concentration](#)

[Math Actuarial Concentration](#)

[Music](#)

[Philosophy](#)

[Physics](#)

[Political Science](#)

[Pre-Engineering/Physics](#)

[Pre-Engineering /Columbia University Track](#)

[Psychology](#)

[Psychology and the Community Track](#)

[Sociology](#)

---

## Requirements for Minors

NEW! [Shaped Minor](#)

[Architecture](#)

[Biology](#)

[Business](#)

[Chemistry](#)

[Computer Science](#)

[Creative Writing](#)

[Criminology](#)

[Economics](#)

[English](#)

[History](#)

[Jewish Studies](#)

[Mathematics](#)

[Media Studies](#)

[Music](#)

[Philosophy](#)

[Physics](#)



Yeshiva University



[Sociology](#)

[Spanish](#)

## Academic Advising

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# Yeshiva University



Yeshiva University



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Libraries

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Faculty

**Jewish Living & Learning**

**YU for You**

RIETS

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Center for the Jewish Future

Faculty

Sephardic Programs

Alumni

Torah Studies



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500 West 185th Street, New York, NY 10033  
212.960.5400

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# Exhibit 21

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

YU PRIDE ALLIANCE, MOLLY MEISELS,  
DONIEL WEINREICH, AMITAI MILLER,  
and ANONYMOUS,

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, VICE PROVOST  
CHAIM NISSEL, and PRESIDENT ARI  
BERMAN,

Defendants.

Index No.: 154010/2021  
Kotler, J.

Mot. Seq. No. 6

**MEMORANDUM OF LAW IN FURTHER OPPOSITION  
TO DEFENDANTS' CONVERTED MOTION FOR SUMMARY JUDGMENT**

Emery Celli Brinckerhoff Abady Ward & Maazel LLP  
600 Fifth Avenue, 10<sup>th</sup> Floor  
New York, New York 10020  
(212) 763-5000

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**THE COURT SHOULD DENY SUMMARY JUDGMENT BECAUSE YESHIVA  
UNIVERSITY IS NOT A “RELIGIOUS CORPORATION”**

Defendants’ converted summary judgment motion should be denied because: (1) Defendants fail to establish a prima facie case entitling them to judgment as a matter of law that Defendant Yeshiva University (“YU”) is an exempt “religious corporation” under Section 8-102 of the New York City Human Rights Law (“NYCHRL”); (2) the plain text of Section 8-102 and its legislative history establish that YU—a New York educational corporation—is not a “religious corporation”; (3) the legislative intent of the provision would be eviscerated by exempting YU; (4) YU’s own corporate history and self-presentation prove it is not a “religious corporation”; (5) if the Court applies YU’s invented “functional” test to define YU’s corporate status, summary judgment is premature because Plaintiffs lack sufficient discovery and; (6) even on the current limited record, some of which is newly before the Court on this sur-reply brief, genuine factual disputes predominate.

YU’s bid to evade the City’s Human Rights Law is shocking because it is so long-settled that universities may not deny resources to students because of their sexual orientation. At YU, LGBTQ students may attend the University, but they may not form a student organization and they may not use its classrooms, meeting places, bulletin boards, email lists, Zoom links and other resources for their student organization’s activities—because of their sexual orientation. The NYCHRL requires “full and equal enjoyment, on equal terms and conditions,” not second-class status. Over fifty law professors at YU’s renowned Cardozo School of Law agree that YU’s “unacceptable treatment of our LGBTQ+ students” is “wrong and unlawful.” Ex. 31. In 1987, the D.C. Court of Appeals held, under D.C.’s Human Rights Law, that Georgetown University, another elite research university with a “cherished religious heritage,” must give its LGBTQ student group access to the same facilities as other student

groups. *Gay Rights Coal. Of Georgetown Univ. Law Ctr. v. Georgetown Univ.*, 536 A.2d 1 (D.C. 1987).

Thirty-four years later, YU seeks to turn New York City’s Human Rights Law, the strongest in the nation, into a backwater, concocting a sweeping exemption for itself that lacks any basis in the statute and that the City Council did not intend. YU is not a “religious corporation” by any stretch of the imagination.

**I. YU IS AN EDUCATIONAL CORPORATION ORGANIZED “EXCLUSIVELY” FOR EDUCATIONAL PURPOSES AND NOT A “RELIGIOUS CORPORATION”**

YU has not met its burden to make a *prima facie* showing that it is entitled to judgment as a matter of law by tendering sufficient evidence to demonstrate the absence of any material issues of fact that it is an exempt “religious corporation” under Section 8-102 of the NYCHRL. YU is not a religious corporation. It is an educational one. No New York court has ever held that an educational corporation incorporated under the Education Law is actually a “religious corporation.” YU would be the first.

YU is incorporated as an “educational corporation under the Education Law.” Ex. 1 ¶ 1. Its Certificate of Incorporation states that it is “organized and operated *exclusively* for educational purposes,” and states no religious purpose or governance whatsoever. *Id.* ¶¶ 8-9 (emphasis added). These facts are fatal to YU’s claim to be a “religious corporation.” *See Matter of Lueken*, 97 Misc.2d 201, 203 (N.Y. Sup. Ct. Queens Cnty. 1978) (“In determining what kind of corporation is presently proposed, it is incumbent upon [the Court] to make this evaluation based on the purposes set forth in the certificate of incorporation.”).

**A. YU Is Not a “Religious Corporation” Under New York Law**

The straightforward language of the NYCHRL requires that to be exempt as a “religious corporation,” an entity must be organized as one. “[W]hen the statutory language is

clear and unambiguous, it should be construed so as to give effect to the plain meaning of the words used.” *People v. Pabon*, 28 N.Y.3d 147, 152 (2016) (citations omitted). Because YU is not incorporated as a “religious corporation,” it is not exempt.

**1. A “Religious Corporation” is an Entity Created for Religious Purposes, Which YU Is Not.**

To be a “religious corporation,” an entity must be a “corporation created for religious purposes.” RCL § 2. The Religious Corporations Law (“RCL”) – the statute laying out the “[legal] rules for the governance of religious bodies,” *Venigalla v. Nori*, 11 N.Y.3d 55, 61 (2008)—is the only place where the term “religious corporation” is defined in New York law.<sup>1</sup> The RCL identifies two types of “religious corporations”: an “incorporated church” and “unincorporated church.” RCL § 2. Both are “created to enable its members to meet for divine worship or other religious observances.” *Id.* The RCL’s definition of a “religious corporation” applies whether the term is used in the NYCHRL or any other statute.<sup>2</sup> See *People v. Carroll*, 93 N.Y.2d 564, 568-69 (1999) (using definition of term in Family Court Act to supply definition of undefined term in Penal Law). The RCL’s examples of types of religious corporations—synagogues, mosques, and churches—are instructive: they confirm that a “religious corporation” is a legal entity created for the purpose of worship or religious observance. See *In re Watson’s Estate*, 171 N.Y. 256, 259 (1902) (“Section 2 of the [RCL] defines a religious corporation to be a corporation organized for religious purposes. We are not much the wiser for this definition, but

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<sup>1</sup> The RCL establishes rules for formation and governance of religious corporations, such as certificates of incorporation, qualification of voters, and powers of trustees. It enumerates more than twenty different types of religious corporations, all places of worship—e.g., various Christian churches, “churches affiliated with the Islamic faith,” and synagogues. RCL §§ 40-489.

<sup>2</sup> The NYCHRL intentionally uses the term “corporation,” making clear that the statute refers to a legal entity. Corporation, Black’s Law Dictionary (“An entity . . . established in accordance with legal rules into a legal or juristic person that has a legal personality distinct from the natural persons who make it up.”).

an examination of the statute shows that its provisions are devoted to the organization and government of the various denominational churches.”).<sup>3</sup>

## 2. YU Is Incorporated Exclusively for Educational Purposes.

YU’s Certificate of Incorporation creates an “educational corporation” whose purpose is to operate “exclusively for educational purposes.” New York courts rely heavily on the language in certificates of incorporation defining the corporation’s purpose to determine whether a corporation is legally organized as a “religious corporation.” The Second Department has held that a Hindu Temple incorporated under the Not-for-Profit Corporations Law (“N-CPL”) is a de facto “religious corporation” because it is “a place of worship” whose certificate “states that it is a religious corporation formed to promote the philosophy of Bhagvad Gita” and includes “the signature of a Justice of the Supreme Court,” a requirement for incorporating under the RCL. *Temple-Ashram v. Satyanandji*, 84 A.D.3d 1158, 1160 (2d Dep’t 2011) (cleaned up); *see also Agudist Council of Greater N.Y. Imperial Sales Co.*, 158 A.D.2d 683, 683 (2d Dep’t 1990) (“In light of the petitioner’s valid certificate of incorporation which indicates that its purposes are to provide religious services and services to senior citizens, the Supreme Court properly determined that the petitioner is a religious corporation”). YU’s stated exclusive educational purpose in its incorporating documents disposes of its claim to be a de facto “religious corporation.”

YU’s charter also requires no religious governance of its affairs, even though “there is, as a rule, denominational control of the temporalities of religious corporations.” 92

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<sup>3</sup> The City’s lawyers at the time this statute went into effect also defined “religious corporation” under Section 8-102 solely by reference to the RCL’s definition, explaining to the New York Court of Appeals that “a religious corporation would be either ‘an incorporated church created to enable its members to meet for divine worship or religious observances,’ or ‘an incorporated congregation, society, or other assemblage, accustomed to meet for the same purpose.’” Ex. 18 at 18.

N.Y. Jur. 2d Religious Organizations § 23. Under YU’s Certificate of Incorporation, “[p]ersons of every religious denomination shall be equally eligible to offices and appointments.” Ex. 1 ¶ 8. Its bylaws contain no rules of religious governance at all. *See* Ex. 2. YU does not require that its trustees, officers, administrative leaders, faculty or students be of a religious faith.<sup>4</sup> The Court’s inquiry should end here: YU is an educational corporation that operates “exclusively for educational purposes”; it is not incorporated as a “religious corporation,” and it has no legally required religious governance or control. It qualifies for no exemption.

### 3. YU Is Not a “Religious Corporation” Under Any Body of Law.

Defendants point to the language in Section 8-102 that exempts “religious corporations” incorporated under either the RCL *or* the Education Law to argue that YU somehow qualifies as a de facto “religious corporation” because it is organized under the Education Law. But this argument fails because whatever statute it is incorporated under, YU is still organized “exclusively” for educational purposes.

Corporations incorporated under statutes other than the RCL may be de facto “religious corporations” under New York law, but only if they satisfy the definition of a “religious corporation” *under the Religious Corporations Law* based on their corporate purpose in their governance documents. For example, in *Temple-Ashram*, the Second Department held that a Hindu Temple incorporated under the N-CPL “may be considered a ‘de facto’ religious corporation *in accordance with the Religious Corporations Law*” because it is a “place of worship” whose certificate of incorporation meets “a hybrid of the relevant criteria of both the

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<sup>4</sup> No religious organization has any role in hiring or firing YU Trustees or officials. Students also are not subject to any religious observation requirements. They are not required to attend or take part in religious services, Ex. 10 52:5-53:15; they are not required to wear religious garments, *id.* 75:2-6; and they are not required to maintain religious restrictions on what they eat, *id.* 77:23-78:5.

Religious Corporations Law and the N-PCL.” *Temple-Ashram*, 84 A.D.3d at 1160 (emphasis added).

Defendants’ cited cases follow the same analysis: “the plaintiff corporation [incorporated under the N-PCL] was established primarily for religious purposes, continues to operate as such, and thus falls within the ambit of the Religious Corporations Law” because it was a “*temple/residence*” established, under its certificate of incorporation, “for the study of Buddhism.” *Watt Samakki Dhammikaram, Inc. v. Thenjitto*, 631 N.Y.S.2d 229, 231 (Sup. Ct. Kings Cnty. 1995) (emphasis in original); *see also Kroth v. Congregation Kadisha, Sons of Israel*, 105 Misc. 2d 904, 910 (Sup. Ct. N.Y. Cnty. 1980) (“[S]ince, if unincorporated, [the corporation, a synagogue] could now only be incorporated under the Religious Corporations Law, that statute is applicable to its governance”). Thus, for a corporation incorporated under the Education Law—like YU—to qualify as a de facto “religious corporation,” it must still meet the RCL’s definition of a “religious corporation”: a legal entity created for the purpose of worship or religious observance. YU fails to qualify because it is created “exclusively” for educational purposes.

**B. YU Has Never Claimed to be a “Religious Corporation” Until this Lawsuit**

YU invented the idea that it is a “religious corporation” under Section 8-102 of the NYCHRL for purposes of defending this lawsuit, hunting for a safe harbor from the City’s anti-discrimination laws. YU’s corporate history and its decades of consistent representations to local, state and federal government confirm what is obvious from the face of its corporate documents: it is an educational corporation formed for educational purposes.

The University’s *own attorneys* from Weil Gotshal & Manges, “special counsel engaged to review this issue,” concluded in 1995 “after an exhaustive review of the ordinance and applicable case law,” that the University’s governance documents and representations about

its corporate status precluded it from seeking a religious exemption from the NYCHRL as a “religious corporation”: “The attorneys firmly believe that YU would not qualify for a religious exemption, based on its charter and its actions over the course of decades, including representations that have been made concerning the University’s legal status as a nondenominational institution.” Ex. 3 at 3. That remains as true today as it was then.

**1. YU’s Corporate History Belies Its Baseless Claim to Be a “Religious Corporation.”**

In 1967, YU legally transformed itself from a corporation with a religious purpose in its charter, comprised of both a secular academic program and a seminary ordaining future rabbis) to a corporation with an exclusively educational purpose granting only secular degrees, separately incorporated from the seminary.

YU was first incorporated in 1897 as the Rabbi Isaac Elchanan Theological Seminary (“RIETS”) under the Membership Corporations Law. The corporation’s purpose was the “promotion of the study of Talmud and assistance in educating the preparing students of the Hebrew faith for the Hebrew Orthodox ministry.” Ex. 4. In 1945, that corporation’s name changed to “Yeshiva University.” Ex. 6.

In 1967, YU petitioned the Board of Regents to amend and restate its Charter to become an educational corporation under the Education Law because:

[T]he original purpose of the corporation as stated in [the 1897 Certificate of Incorporation] is no longer applicable or appropriate in light of the degree granting schools and divisions comprising the University and its present corporate activities in connection therewith. The membership association which was originally formed under the designation of Rabbi Isaac Elchanan Theological Seminary Association has long since ceased to function as an association or part of the University.

Ex. 7 at 4.

Also in 1967, YU formally split from its seminary, RIETS, which in turn incorporated separately. After the split, RIETS retained a religious purpose clause,<sup>5</sup> but YU did not. YU became a corporation “organized and operated *exclusively* for educational purposes.” Ex. 1 ¶ 9 (emphasis added). The Regents approved these requests as “long overdue,” noting that the original charter “has been amended from time to time for and on behalf of the Education Department to reflect the expansion of this institution into a complex university.” Exs. 8-9.

In 1969, YU again changed its Certificate of Incorporation, this time to eliminate “Religious Education” degrees from its charter to be “consistent with its present corporate organization and operation.” Ex. 7. YU clarified that “[i]t is also desired to effectuate the foregoing change to clarify the corporate status of the University as a non-denominational institution of higher education.” *Id.* at 5-6. YU testified that the corporation’s “non-denominational” status “is true” today. Ex. 10 at 105:9-15. YU’s current corporate purpose and structure are not products of happenstance; they reflect a considered choice to become an educational corporation with an exclusively educational purpose to qualify for public funding.<sup>6</sup>

## **2. YU Publicly Represents and Reports that it is a Non-Sectarian Educational Corporation.**

### **a. YU Reports to the New York State Attorney General.**

In 2018, to obtain an exemption from reporting as a charitable organization, YU informed the New York State Attorney General’s Office that it was an “educational institution,”

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<sup>5</sup> 1970: “The purposes are to prepare students for the rabbinate and to issue the traditional Certificate of Ordination in connection therewith.” Ex. 5.

<sup>6</sup> According to the scholarship of a current YU professor, YU split from RIETS in 1967 “to reconstitute itself as formally ‘nonsectarian’ in order to comply with the [New York Constitution’s] provision that public money not be used to ‘aid schools under the control and direction of any religious denomination or in which any denominational tenet.’” Ex. 11. An Emory law professor—and YU alumnus—writes that this corporate reorganization bars YU from seeking a religious exemption under the NYCHRL: “It is a secularly chartered but religiously affiliated institution, a status . . . unprotected by the rights granted to religious institutions.” Ex. 12.

and not an organization “incorporated under the religious corporations law or . . . with a religious purpose or [] operated, supervised or controlled by or in connection with a religious organization.” Ex. 13.

|  |  |  |  |                                       |  |
|--|--|--|--|---------------------------------------|--|
| <b>Schedule E</b><br>(Form CHAR410,<br>CHAR410-A or CHAR410-R)<br><br>Must be attached to form CHAR410,<br>CHAR410-A or CHAR410-R  |  | <b>Request for Registration Exemption for Charitable Organizations</b><br>New York State Department of Law (Office of the Attorney General)<br>Charities Bureau - Registration Section<br>120 Broadway<br>New York, NY 10271<br>www.charitiesnys.com |  | <b>Open to Public Inspection</b>      |  |
| Full Name of Organization<br>Yeshiva University  |  | Fed. employer ID no. (EIN)<br>13-1624225   |  | NY State registration no.<br>44-10-46 |  |
| <i>If your organization is not claiming exemption from registration under either or both Article 7-A or the EPTL, do not complete Schedule E and do not submit a blank Schedule E. An exemption request that is not accompanied by all required documentation as listed below and in CHAR410, CHAR410-A or CHAR410-R Part D (Attachments) will not be considered. Do not request exemptions that cannot be supported by the documentation required. An exemption request has not been granted unless you receive a letter confirming your organization's exemption.</i>          |  |  |  |                                       |  |
| Indicate whether you are claiming an exemption from the EPTL or Article 7-A or both. Complete the corresponding exemption request questions.   |  |  |  |                                       |  |
| EPTL ..... <input type="checkbox"/> ⇔ Complete Part I (EPTL), skip Part II (Article 7-A).<br>Article 7-A ..... <input type="checkbox"/> ⇔ Complete Part II (Article 7-A), skip Part I (EPTL).<br>Both EPTL and Article 7-A ..... <input checked="" type="checkbox"/> ⇔ Complete Part I (EPTL) <b>and</b> Part II (Article 7-A). If you complete one but not both exemption request parts, your organization may be exempted under only one law and registered under the other law, in which case your organization would be required to file annually with the Charities Bureau. |  |  |  |                                       |  |
| <b>Part I: EPTL Exemption Request</b>  |  |  |  |                                       |  |
| Registration exemption claim (check all that apply)  |  |  | Required additional documentation<br>(in addition to attachments listed in CHAR410, CHAR410-A or CHAR410-R Part D)   |                                       |  |
| <input type="checkbox"/> 1. Organization is not charitable   |  |  | None   |                                       |  |
| <input type="checkbox"/> 2. Organization does not conduct activity in NY State   |  |  | If your organization lists a New York address in either question 3 (Mailing address) or question 4 (Principal NYS address) of CHAR410, CHAR410-A or CHAR410-R Part A, attach a detailed explanation of why the organization has a New York address but claims not to conduct activity in NY State  |                                       |  |
| <input type="checkbox"/> 3. Organization is a government agency or is controlled by a government agency  |  |  | For organizations controlled by a government agency, attach a description of the relationship between your organization and the government agency <b>and</b> either:<br>• a copy of the letter from the Charities Bureau confirming the government agency exemption of that other organization, <b>or</b><br>• a copy of the government agency's charter <b>and</b> , if applicable, IRS tax exemption determination letter  |                                       |  |
| <input type="checkbox"/> 4. Organization reports annually to either the U.S. Congress or the NY State Legislature  |  |  | Attach a copy of either:<br>• the most recent annual report filed with the U.S. Congress or the NY State Legislature, as the case may be; <b>or</b><br>• a letter from such legislative body confirming that your organization reports annually to it  |                                       |  |
| <input type="checkbox"/> 5. Organization is incorporated under the religious corporations law <b>or</b> is another type of organization with a religious purpose <b>or</b> is operated, supervised or controlled by or in connection with a religious organization   |  |  | Attach a copy of listing in official denominational directory (for example, "Blue Directory"), if applicable; <b>and</b><br>• For organizations operated, supervised or controlled by or in connection with another organization that is exempt from registration as religious, attach a description of the relationship between your organization and that other organization <b>and</b> either:<br>- a copy of the letter from the Charities Bureau confirming the religious exemption of that other organization, <b>or</b><br>- a copy of that other organization's certificate of incorporation, by-laws, trust agreement and/or other organizational document and amendments, <b>and</b> , if applicable, IRS tax exemption determination letter |                                       |  |
| <input checked="" type="checkbox"/> 6. Organization is an educational institution, museum or library incorporated under the NY State Education Law or by special act   |  |  | None   |                                       |  |



YU testified that its Director of Tax & Compliance, Alan Kluger, registered YU as an educational corporation, and not a “religious corporation,” because “it would be difficult”

to produce documents showing its entitlement to this religious exemption and did not know whether any such documents existed. Ex. 10 at 109:5-16:22.

**b. YU Reports to New York State.**

In 2011, YU received \$90 million in bond financing from New York State to build classrooms and dormitories. Ex. 10 at 167:3-68:11. To receive that money, it represented that: “The University is an independent, coeducational, nonsectarian, not for profit institution of higher education.” Ex. 14 at YU01251. Although the funding was partially for classrooms, YU “agree[d] that . . . the Project or any portion thereof will not be used for sectarian religious instruction or as a place of religious worship or in connection with any part of a program of a school or department of divinity for any religious denomination.” *Id.* at YU01301.

**c. YU Reports to Federal and Local Agencies.**

In a funding application submitted to the U.S. Department of Homeland Security, YU checked a box that it was a “Not For Profit” entity and not a “Sectarian Entity.” Ex. 15.

| Grant Application  |                    | Homeland Security Non Profit Grant  |  |
|--|--------------------|---|--|
| Project No   | Grantee Name       |   |  |
| HS21-1471-E00  | Yeshiva University | 04/22/2021  |  |
| Project Title: FY2021 NSGP-UA  |                    |   |  |
| Contacts   |                    |   |  |
| Mr. Paul Murtha<br>Director Of Security<br>500 West 185Th Street<br>New York, NY 10033<br>Phone:846-592-4480, Ext:8200 Fax:<br>Email:murtha@yu.edu                         |                    | Project Start: 10/01/2021<br>Project End: 09/30/2024<br>Project Period Years 3 Months 0<br>Submission Date 04/15/2021   |  |
| Mr. Cristobal Hiraldo<br>Physical Security Manager<br>500 West 185Th Street<br>New York, NY 10033<br>Phone:212-960-5221, Ext:5481 Fax:212-960-0072<br>Email:hiraldo@yu.edu |                    | EIN:<br>13-1624225<br>Municipality No:<br>Dun & Bradstreet No:<br>071036636<br>Charities Registraton No:<br><input checked="" type="checkbox"/> Not For Profit<br><input type="checkbox"/> Sectarian Entity |  |
| Ronald Nahum<br>Director of Finance and Administration<br>500 W 185th St<br>New York, NY 10033<br>Phone:846-592-4002, Ext: Fax:<br>Email:nahum@yu.edu                      |                    | County:<br>New York<br>Region:<br>New York City   |  |
| Randy Apfelbaum<br>Director of University Operations<br>500 West 185th Street<br>New York, NY 10033<br>Phone:846-592-4113, Ext: Fax:<br>Email:randy.apfelbaum@yu.edu       |                    | BUDGET SUMMARY<br>Grant Funds: \$150,000.00 100.00%<br>Matching Funds \$0.00 0.00%<br>Total Funds \$150,000.00  |  |



Similarly, in an application to the City of New York for funding, it described itself as “a community-based not-for-profit corporation or other public service organization.”

Ex. 16.

**C. YU Wrongly Seeks Summary Judgment That It Is a “Religious Corporation” Based on Its Religious Identity and Activities Rather Than its Legal Status**

Defendants never define a “religious corporation”; their argument rests on an impressionistic, imprecise use of the legal term in order to sweep YU under it. Defendants sometimes incorrectly characterize the exemption as one for “religious organizations” rather than “religious corporations.” Defendants claim there is “no particular test or measure to define a religious organization,” Dkt. 71 at 9 (cleaned up), just that it be an “organization that has religious functions, regardless of form,” Dkt. 107 at 7. A hazy suggestion that one look to an entity’s “functions” is all that Defendants offer. But that result flouts the term’s plain meaning. A “religious corporation” is a *legal status* under New York law. YU does not have it.

YU asks the Court to interpret the word “religious” in “religious corporation” as an adjective, such as one might say that someone was a “religious person.” But the plain language of the statute is clear that it requires the legal corporate status of a “religious corporation.” YU also urges the Court to disregard the statute’s plain meaning and deem it a “religious corporation” based on its religious identity. Accepting that the University has a Jewish identity, and that Judaism is deeply important to the University’s existence and activities, it is still not a “religious corporation” as the law requires. The NYCHRL’s exemption does not extend to religiously-identified or religiously-affiliated organizations: it is by its own terms limited *only* to “religious corporations.”

*Naarim v. Kunda*, 801 N.Y.S.2d 237 (Table), 2005 WL 1355143 (N.Y. Sup. Ct. Kings Cnty. 2005) illustrates the point. There, the court held that the fact that a summer camp

provides “boys with a summer vacation in a religious, spiritual atmosphere” does not make it a religious corporation because “a religious corporation should be one formed primarily for religious purposes; exercising some ecclesiastical control over its members, having some distinct form of worship and some method of discipline for violation thereof.” *Id.* at \*2 (cleaned up). Just so here. YU’s claim that its undergraduate campus has a religious atmosphere or identity is irrelevant. Its lack of religious corporate status precludes it from being a “religious corporation.”

YU asks to be deemed a “religious corporation” based on how it “functions,” although that test exists nowhere in law and violates the NYCHRL’s rules of statutory construction that it be “liberally and independently construed with the aim of making it the most progressive in the nation.” *Farrugia v. North Shore Univ. Hosp.*, 820 N.Y.S.2d 718, 724 (N.Y. Sup. Ct. N.Y. Cnty. 2006). Critically, “[e]xceptions to and exemptions from the provisions of this title shall be construed narrowly in order to maximize deterrence of discriminatory conduct.” N.Y.C. Admin. Code § 8-130(b). Defendants do the opposite, exploding a narrow exemption into an unlimited one.

Section 8-102’s use of the term “religious corporation” is not accidental or superfluous. Courts have therefore strictly construed the statute’s exemptions based on the enumerated corporate forms, particularly since it is couched as absolute exemption. *See Gifford v. Guilderland Lodge, No. 2480, B.P.O.E. Inc.*, 272 A.D.2d 721, 722-23 (3d Dep’t 2000) (“A plain reading of the statute reveals that the exemption for organizations formed pursuant to the Benevolent Orders Law is absolute and not subject to limitation. This interpretation accords with the legislative intent behind the amendment deeming religious corporations and benevolent

orders to be ‘distinctly private.’”).<sup>7</sup> Conversely, an entity such as YU that lacks the corporate form specified in the statute cannot be exempt.

## II. PERMITTING YU TO SELF-EXEMPT AS A “RELIGIOUS CORPORATION” SUBVERTS THE LEGISLATIVE INTENT TO OUTLAW DISCRIMINATION BY PLACES OR PROVIDERS OF PUBLIC ACCOMMODATION

YU’s expansive, textually unmoored definition of a “religious corporation” would violate the City Council’s explicit intent in passing the 1984 law: to expand protections against discrimination in public accommodations.

As the Court correctly noted in its August 18, 2021 Decision & Order, Section 8-102 differentiates between places or providers of “public accommodation” and places or providers of “private accommodation.” Dkt. 117 at 6. When it passed the statute in 1984, the Council sought to increase public accommodations protections to include *more* providers and places on the public side of the line, and exempt only a limited group of three “distinctly private” membership-based entities. “When resolving a question of statutory interpretation, the primary consideration is to ascertain and give effect to the legislature’s intent.” *People v. Schneider*, 37 N.Y.3d 187, 196 (2021); *see also Lubonty v. U.S. Bank. N.A.*, 34 N.Y.3d 250, 255 (2019) (“In a manner consistent with the text, we may look to the purpose of the enactment and the objectives of the legislature.”). Section 8-102’s legislative history demonstrates that the Council intended to cover a public-facing educational corporation, such as YU, as a public accommodation.

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<sup>7</sup> The Supreme Court specifically cited the “unique” corporate nature of “religious corporations”—to which “the State has extended special treatment in the law” and which “continue[] to be treated in a separate body of legislation”—as a basis for upholding the law from a challenge by private club owners. *See N.Y. State Club Ass’n, Inc. v. City of N.Y.*, 487 U.S. 1, 16-17 (1988).

**A. The City Council Intended Section 8-102's Exceptions for "Distinctly Private" Clubs, Benevolent Corporations, and Religious Corporation—Not A Public-Facing Research University Like YU**

**1. The Council Amended the Law in 1984 to Include More, Not Fewer, Entities as Public.**

Before 1984, the NYCHRL prohibited discrimination in any “place of public accommodation,” but it exempted “private” clubs. Ex. 36. In 1984, the City Council amended the law to bring “private clubs that are determined to be sufficiently ‘public’ in nature” within the law’s protections. *N.Y. State Club Ass'n*, 487 U.S. at 5. The goal was to target the City’s remaining private men’s clubs that refused to admit women and other traditionally excluded groups such as Jews, since their ongoing exclusion from these clubs harmed their employment, professional and business advancement. Ex. 19 § 1 (Local Law 63 (1984)); Ex. 17.

The 1984 amendment exempted small, “distinctly private” clubs (with fewer than 400 members), not serving meals, and not open to the public for any purpose. N.Y.C. Admin. Code § 8-102(9) (1984). In addition, the amendment stated that “a *corporation* incorporated under the benevolent orders law or described in the benevolent orders law but formed under any other law of this state, or a *religious corporation* incorporated under the education law or the religious corporations law” “shall be deemed to be in its nature *distinctly private*.” *Id.* (emphasis added).

The three “distinctly private” entities exempted by the Council—small private clubs, benevolent corporations, and religious corporations—shared important characteristics: (1) they were private; (2) they were membership organizations; and (3) they were not places of business, professional, or employment opportunity. The City Council exempted these entities because they did not pose a barrier to the advancement of “women and minorities”: “Because small clubs, benevolent orders and religious corporations have not been identified in testimony

before the Council as places where business activity is prevalent, the Council has determined not to apply the requirements of this local law to such organizations.” Ex. 19; *see* Ex. 18 at 18.

The City Council “recognize[d] the interest in private association asserted by club members,” but found that “the public interest in equal opportunity” outweighed that interest. Ex. 19. In balancing private associational rights with this important public interest, the Council found that only truly (“distinctly”) private, “family-like” membership groups deserved protection to discriminate in their membership, while larger, public-facing entities with market interactions did not: “To have their privacy protected, clubs must function as extension of members’ homes and not as extension of their business. Racial prejudice will not be permitted to infect channels under the guise of privacy.” Ex. 20 at 4. Then-Mayor Koch and Council President Bellamy explained that the exception is limited to private groups coming together for strictly private purposes: “We all agree that distinctly private clubs that are strictly social, religious or fraternal in nature are not at issue.” Ex. 21; *see also* Ex. 22.

**2. The Council Did Not Intend to Create a Broad Religious Exemption from Section 8-102.**

The legislative history contains no evidence that the Council intended to broadly exempt large religiously-affiliated corporations—universities, hospitals, or any other organization—from the definition of a public accommodation. To the contrary, the history shows a commitment to expand the law into more and more domains. Accordingly, the statute must be interpreted as it reads: as exempting three enumerated private places (clubs, religious corporations, and benevolent corporations), rather than as a religious exemption *per se*.

The Council was fully aware of how to carve out a broader religious exemption that is not limited to “religious corporations,” and it did so elsewhere at Section 8-107(12). In 8-107(12), the Council allowed a wider array of religious organizations, whether or not

incorporated as “religious corporations,” to claim exemptions in matters of employment, sales, housing rentals, and admissions, areas of public life where organizations might legitimately seek to favor co-religionists. The Council chose the narrower term “religious corporation” for the public accommodations provision, evidencing its determination that discrimination in providing facilities to the public was almost entirely prohibited. The Court is bound to observe and effectuate the distinction intended by the Council: “religious corporations” can seek to exclude themselves from the public accommodations provision, but simply religiously-affiliated or identified entities may not. YU’s undergraduate college has a Jewish religious identity, campus culture, and community, but it is not a “religious corporation” exempt from the law that covers every other university in New York City.

The Council’s intent carving out a narrow exemption would be undermined by allowing YU to claim it is a “religious corporation.” Defendants do not point to a shred of evidence in the legislative record that the Council intended to exempt a public-facing university serving thousands of students, funded almost entirely by public monies, when it narrowly exempted three enumerated private, membership organizations.

**B. The Council Intended Universities Such as YU to Be Covered Places or Providers of Public Accommodation**

It is undisputed that Section 8-102 includes all universities in New York City as places or providers of public accommodation. *See* Ex. 23 at 39 (“The term ‘place or provider of public accommodation’ would now include both public and private educational institutions” based on the City’s “independent and overriding interest in routing out discrimination from its schools.”). Students who attend universities and colleges are “members of the public,” using these institutions as places of public accommodation. *See PGA Tour, Inc. v. Martin*, 532 U.S. 661, 690 (2001). *PGA Tour* makes clear that students are a university’s public, notwithstanding

that they have applied to attend the university. *See id.* (professional golf tour was public accommodation, even though only highly skilled golfers who had won preliminary competitions were permitted to compete). Once open to the public, there is no right to maintain a caste system within a university that differentiates the benefits provided to students because of sexual orientation. The Council’s decision to include all universities and colleges in Section 8-102 further confirms that YU is a covered public accommodation and the 5,000 students who attend the schools and college making up YU are its public.

**1. YU is A Public-Facing Institution, Not a “Distinctly Private” Membership Entity.**

On the spectrum of public to private, YU is distinctly public and completely unlike the “distinctly private” entities the Council excluded from the law.<sup>8</sup> YU has invited the public—its students—to receive educational services in order to prepare them to be citizens and workers in the world. It is a public-facing entity, large in size, and it holds itself open to the public. It bears no resemblance to the small, intimate, membership associations that the Council exempted

**a. YU’s Public-Facing Mission**

YU’s mission is to educate its student and community so they may positively influence the broader society and world at large:

- Our students learn and go forth, as both educated and ethical people, to share their own talents and wisdom with society.

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<sup>8</sup> The Council required that the exempt entity be not just private, but meet the higher bar of “distinctly private.” In interpreting the parallel language in the State Human Rights Law, the Court of Appeals explained that to be “distinctly private” does not “refer simply to private clubs or establishments closed to the public but uses more restrictive language excluding from the statute’s provisions only clubs which are ‘distinctly private.’ We construe it strictly to promote its purposes.” *U.S. Power Squadrons v. State Human Rights Appeal Bd.*, 59 N.Y.2d 401, 412 (1983).

- Our University serves as a platform to bring Yeshiva’s collective wisdom to the world through our community outreach, publications, seminars and broad range of academic programs.

Ex. 24; *see* Ex. 33.

YU’s Strategic Plan focuses on “infus[ing] our unique mission into a dynamically growing changing market and achiev[ing] a global impact.” Ex. 25 at YU00932.

#### **b. YU’s Professional Opportunities**

YU is laser focused on the employment opportunities and professional advancement of its students, echoing Section 8-102’s central concern: that “all persons . . . have a fair and equal opportunity to participate in the business and professional life of the city, and may be unfettered in availing themselves of employment opportunities.” Ex. 19. YU prides itself on “preparing students for success in the lives they lead and the careers they build.” Ex. 25 at YU00932. YU’s undergraduate campus regularly brings employers to campus to “recruit students.” Ex. 10 at 84:22-24. It hosts “nights for accountants,” and “other corporate entities come to campus.” *Id.* at 84:24-85:2. It has a robust career center, *id.* at 84, which touts graduates’ employment in several industries—accounting, finance, education, technology, medicine/research, real estate—all essential parts of New York City’s business and professional life. <https://www.yu.edu/sgc/outcomes>; *see* Ex. 26.

And that is to say nothing of YU’s graduate schools, like Cardozo Law School, the Ferkauf Graduate School of Psychology, and Wurzweiler School of Social Work, whose very purpose is to train students to join specific professions. *See, e.g.*, <https://cardozo.yu.edu/about> (“Cardozo Law School . . . has innovative programs that prepare you to succeed in your legal career. Our location in New York City—a global hub of business, culture, and the law—offers unparalleled options and opportunities.”). YU is a place where students are prepared for

professions and employment.<sup>9</sup> *Cf.* Ex. 19 (exempting religious corporations that “have not been identified in testimony before the Council as places where business activity is prevalent.”).

**c. YU’s Community Engagement**

YU holds its campuses open to New York City’s broader public in myriad contexts. This year, it applied for \$10 million in state funding to build a pedestrian plaza on Amsterdam Avenue to “provide a needed space for respite and community gathering in Washington Heights.” Ex. 27. It is meant to be “an open plaza for the community” at “the heart of the [undergraduate] campus.” Ex. 10 at 182:20-84:11. YU also submitted a Community Project Funding Request to Congress this year, seeking \$1 million to renovate “Weissberg Commons,” a YU building containing “a multipurpose events space” currently used for “both academic and public-facing events” and “community-facing activities,” including by the local community board, local public school students, and as a community vaccination hub open to the public. *See id.*; Ex. 28 at YU01158. In its application, YU touted how “the project will significantly contribute to the overall benefit of the Washington Heights community.” *Id.*

Because the University is a paradigmatically public-facing institution, it would be entirely contrary to the Council’s intent in exempting “distinctly private” entities if YU was excluded.

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<sup>9</sup> Defendants’ claim to be a “religious corporation” rests entirely on the Jewish identity or activities of its undergraduate colleges. See Dkt. 71. Defendants have cherry-picked its three undergraduate schools out of the eleven constituent undergraduate and graduate schools that comprise the University. Ex. 10 at 22:7-21. Defendants’ analysis entirely ignores its graduate schools, all part of the corporation too, where President Berman attests that “the focus shifts to professional training and academic research,” and which “are not structured with the same religious environment.” Dkt. 83 ¶ 8. Defendants’ exclusive reliance on the undergraduate college’s “religious character” not only ignores that “religious corporation” refers to corporate form; it also pretends that more than half of YU does not exist.

**III. SUMMARY JUDGMENT IS PREMATURE AND DEFENDANTS HAVE FAILED TO CARRY THEIR BURDEN TO SHOW NO TRIABLE ISSUES OF FACT EXIST**

**A. Summary Judgment for Defendants Is Premature Because Plaintiffs Have Not Conducted Sufficient Discovery into YU’s Claimed “Functional” Religious Status**

Even disregarding YU’s chosen corporate form and “exclusively educational purpose,” and applying Defendants’ unbounded functional test—even though no authority, including the authority Defendants cite, says “functions” determine corporate status—summary judgment is premature because Plaintiffs have not had the chance to conduct critical discovery into YU’s assertions.

First, Plaintiffs have not yet had the opportunity to depose Defendants Vice Provost Chaim Nissel and President Ari Berman.<sup>10</sup> Defendants stake their entire claim that YU is a “religious corporation” on facts asserted in the affidavits of these two party-witnesses. They cite Nissel and Berman more than 40 times in their moving brief on the converted motion. *See* Dkt. 71 at 2-13. Summary judgment is premature under CPLR 3212(f) where “facts essential to justify opposition to a motion for summary judgment are exclusively within the knowledge and control of the movant.” *Global Minerals & Metals Corp. v. Holme*, 35 A.D.3d 93, 103 (1st Dep’t 2006). Nissel and Berman’s affidavits provide essentially no documentary or other support for the statements they make therein; the only way to understand the factual basis for their assertions is to depose them. *See Bodden v. Stouall*, 907 N.Y.S.2d 98 (Table), 2009 WL 5731183, at \*4 (N.Y. Sup. Ct. Bronx Cnty. 2009) (summary judgment premature before

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<sup>10</sup> The Court permitted discovery because “Yeshiva directly put into controversy its religious nature by arguing that it was a religious corporation and pointing to facts and evidence which went beyond the scope of a CPLR § 3211 motion,” Dkt. 149, at 1. Plaintiffs served notices for Berman’s and Nissel’s depositions on August 24, 2021, and filed a motion to compel their depositions, which is fully submitted as of November 8, 2021, and currently pending. *See* Dkts. 151, 167 (Mot. Seq. 9).

depositions of party-witnesses whose affidavits gave “skeletal accounts”). Facts essential to justify opposition to Defendants’ claim that YU’s “functions” make it a religious corporation—should the Court adopt that erroneous test—are in the exclusive possession of Defendants, making summary judgment on that basis premature.

Second, information obtained in other requested discovery is also highly likely to create triable issues of fact about YU’s religious “functions.” However, much of that discovery remains outstanding. To date, the only witness deposed was the University’s corporate representative, who was unable to answer many questions that relate to Defendants’ “functional” test,<sup>11</sup> and responded “I don’t know” 75 times during his deposition. Defendants have also blocked other important discovery: they have refused to provide responsive documents about YU’s funding from religious sources (Ex. 34); they have ignored Plaintiffs’ document deficiency notice demanding unredacted production of improperly redacted Form 990, DASNY Bond Issue, and Self-Study Report (Ex. 35); and they have moved to quash a third-party production regarding Defendants’ potential religious representations to the New York State Commission on Independent Colleges and Universities. Dkt. 159.

#### **B. Defendants Have Not Met Their Burden on Summary Judgment**

Even on the current limited record, triable issues of fact preclude summary judgment as a matter of law that YU “functions” as a religious corporation for the purpose of the public accommodation definition of the NYCHRL. In *Brown v. St. John’s University*, No. 08 Civ. 2218, 2010 WL 11627391, at \*9-10 (E.D.N.Y. June 28, 2010), the court analyzed whether summary judgment was appropriate in favor of St. John’s University, a large, Catholic-affiliated

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<sup>11</sup> Ex. 10 at 57:24-58:3; 65:6-12; 82:24-83:2; 116:5-11; 209:20-25; 108:17-109:4; 133:20-24; 135:7-15; 137:2-8; 161:9-22; 176:25-177:11; 201:10-14; 203:20-23; 78:18-21; 80:20-81:4; 83:18-20; 57:24-58:3; 138:6-8; 48:6-15, 51:23-52:4.

research university in New York City, on the ground that it was an exempt “religious organization” under Title III of the Americans with Disabilities Act (“ADA”), which prohibits private entities from discriminating against people with disabilities in public accommodations. 42 U.S.C. § 1218(a).<sup>12</sup> The court was asked to determine whether St. John’s was exempt under the ADA’s exception for a “religious organization,” and applied a multi-factor test examining the institution’s mission, curriculum, corporate governance, and operation. *Brown*, 2010 WL 11627391, at \*12. The court denied summary judgment to St. John’s, concluding that it could not find based on the current record that St. John’s was entitled to the religious exemption set forth in the statute as a matter of law.

The same factors that the *Brown* court found sufficient to create issues of fact also preclude summary judgment for YU in this case using its own preferred “functional” analysis. YU does not require that its trustees, officers, administrative leaders, faculty or students be of a religious faith. There is no required religious observance for students. The university’s mission statement foregrounds the pursuit of wisdom and professional development. YU’s charter documents grant it the authority to award 22 degrees—all of which are secular degrees, unlike RIETS, which exclusively ordains rabbis. *See* Exs. 29-30.

At minimum, these facts create triable issues of fact that preclude summary judgment as a matter of law that YU “functions” as a religious corporation within the meaning of the public accommodation definition of the NYCHRL.

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<sup>12</sup> The ADA exempts “religious organizations or entities controlled by religious organizations, including places of worship” from its public accommodation provisions, while the NYCHRL more narrowly exempts “religious corporations incorporated under the education law and the religious corporation law. *Compare* 42 U.S.C. § 12187, *with* N.Y.C. Admin. Code § 8-102. The ADA exemption for “religious organizations” is “very broad, encompassing a wide variety of situations.” 28 C.F.R. Pt. 36, App. B (2007).

#### IV. YU HAS NO FIRST AMENDMENT DEFENSE

Applying Section 8-102 of the NYCHRL to YU does not violate Defendants' First Amendment rights. It is a neutral law of general applicability, and the Council's intent to prohibit discrimination in places of public accommodation provides a rational basis for its enactment. *See Cath. Charities of Diocese of Albany v. Serio*, 7 N.Y.3d 510, 521 (2006).

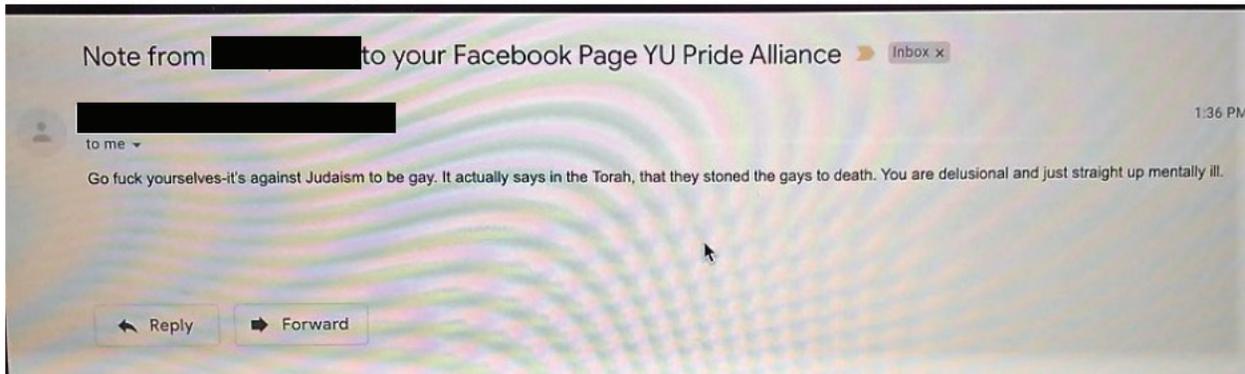
#### V. YU'S DISCRIMINATION HARMS LGBTQ STUDENTS BY DENYING THEM EQUAL RESOURCES AND OPPORTUNITIES AND BY STIGMATIZING THEM

On a tangible level, YU's conduct hinders LGBTQ students "in their academic and professional pursuits, which has broad-reaching implications for college choice, matriculation, and student success." Ex. 32 at 9.

But the NYCHRL's purpose is not just to remedy such exclusion from the market and professional, employment, and economic sectors, but also to target segregation and subordination within public accommodations. "[P]rejudice, intolerance, bigotry, and discrimination . . . threaten the rights and proper privileges of [the City's] inhabitants." N.Y.C. Admin. Code § 8-101. Since the Civil Rights movement of the 1950-60s, courts have recognized that disfavored groups may be included but not fully accepted, subordinated rather than completely excluded, and the resultant harm to people's dignity and participation. YU's conduct towards its LGBTQ students is reminiscent of restaurants and other public accommodations earlier in America's history which served Black people, but only in certain departments in the store, or only for take-out not sit-down meals. *Bell v. Maryland*, 378 U.S. 226, 271-76 (1964) (Douglas, J., concurring) (compiling sit-in cases in which store managers testified that their establishments served Black people in all departments except lunch counters).

Right now, LGBTQ students at YU receive less than full and equal participation in public life. YU's repeated claim that it values LGBTQ students even while it engages in

blatant discrimination against them rings hollow. By denying Plaintiffs the same resources and benefits provided to all other students, YU sends the stigmatizing message to the entire YU community that LGBTQ people are unwelcome and unequal. As this hateful Facebook message sent recently to the YU Pride Alliance shows, YU's position may embolden others to reject and devalue Plaintiffs, LGBTQ people, and their allies. The NYCHRL protects students in all the City's universities from unequal treatment, including students at YU.



### CONCLUSION

For the reasons stated above, the Court should deny summary judgment to Defendants.

Dated: December 17, 2021  
New York, New York

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SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

----- X

YU PRIDE ALLIANCE, et al.,

Index No.: 154010/2021

Plaintiffs,

*-against-*

YESHIVA UNIVERSITY, et al.,

Defendants.

-----X

**CERTIFICATION**

Pursuant to Rule 202-8-b(c) of the Uniform Civil Rules for the Supreme Court, undersigned counsel hereby certifies that the above Plaintiffs’ Memorandum of Law in Further Support of Preliminary Injunction has 6,915 words, exclusive of the caption, table of contents, table of authorities, and signature block, and thus complies with the word limit set forth in Civil Rule 202-8-b(a).

Date: December 17, 2021  
New York, NY

Respectfully Submitted,

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# Exhibit 22

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

YU PRIDE ALLIANCE, *et al.*,

Plaintiffs,

v.

YESHIVA UNIVERSITY, *et al.*,

Defendants.

Index No. 154010/2021

(Kotler, J.)

Motion Sequence No. 6

**DEFENDANTS' SURREPLY IN FURTHER SUPPORT OF THEIR  
CONVERTED MOTION FOR SUMMARY JUDGMENT**

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## PRELIMINARY STATEMENT

Plaintiffs sued Yeshiva University as a “place of public accommodation” under the New York City Human Rights Law (“NYCHRL”). But the NYCHRL exempts corporations that are (1) “incorporated under the education law” and (2) “religious.” After Yeshiva moved to dismiss on this ground, the Court converted the motion to one for summary judgment, stating it was “ripe” for adjudication. When Plaintiffs begged to first test the facts, the Court gave them time. Their plan failed, because discovery only underscored Yeshiva’s exemption. It’s indisputable that Yeshiva incorporated under the Education Law in 1967, and—as Plaintiffs put it most recently—“the University has a Jewish identity,” one that is “deeply important to [its] *existence* and *activities*.” (Emphases added.)

Trapped by their findings, Plaintiffs swapped theories. According to them, the facts are now irrelevant, as the Plaintiffs claim summary judgment for themselves as a matter of law. To plaintiffs, Yeshiva’s religiosity can be ignored, because an organization is “religious” only if organized, or eligible to be organized, under the Religious Corporations Law (RCL). And since only houses of worship are eligible, Yeshiva is not exempt. It’s a tidy theory. But it’s nowhere in the NYCHRL, which exempts a religious corporation “incorporated under the education law *or* the religious corporations law,” not one “incorporated, or eligible to be incorporated” under the RCL. Besides rendering the “education law” clause superfluous, Plaintiffs’ theory would lead to absurd results: no separately incorporated religious school could ever be exempt, including Yeshiva’s affiliated rabbinical seminary or hundreds of religious schools throughout the City.

Plaintiffs’ other theories are equally untenable. Seeking to rewrite the statute’s plain terms with legislative history, Plaintiffs insist that exempt religious corporations cannot be “public facing” or “large,” and their charters must use the magic words “religious corporation.” This is contrary to the ordinary meaning of the statute itself. That should end the case.

Even if the NYCHRL had no protection for religious corporations, the First Amendment does. Yet Plaintiffs’ response to Yeshiva’s First Amendment protections is as thin as the single sentence they devote to them. Among other things, the *Serio* case they rely on is on the ropes. The United

States Supreme Court has just ordered its reconsideration in light of *Fulton v City of Philadelphia*, a case holding 9-0 that a city’s public-accommodations law could not be applied to a Catholic foster agency that, for religious reasons, could not provide foster-care certifications to same-sex couples. And even if *Serio* survives, it is inapposite.

Left with nothing else, Plaintiffs argue that, despite their own concessions of Yeshiva’s “deeply important” religious identity, its Judaism is just a facade. This should not be taken seriously. Yeshiva is one of the nation’s most overtly and thoroughly religious universities. The federal government knows it from Yeshiva’s IRS 990. New York State and New York City know it when Yeshiva seeks their support. Students are told about it when they apply. Plaintiffs—current and former students—have admitted it. And national media touts it when discussing Yeshiva’s accomplished men’s basketball team. Yeshiva is a *Yeshiva*. If that is not a religious school, then there are no religious schools in New York City.

In short, the Court has been right all along: this case is “ripe for summary adjudication.” And only one result can follow: Yeshiva is entitled to summary judgment.

## ARGUMENT

### I. Yeshiva is exempt from the NYCHRL’s public accommodations provisions.

The NYCHRL exempts “distinctly private” organizations, and “a religious corporation incorporated under the education law” is “deemed” to meet that standard. (N.Y.C. Admin. Code § 8-102.) Here, it is undisputed Yeshiva is incorporated under the Education Law. And Plaintiffs have conceded what discovery confirmed: Yeshiva is religious. Summary judgment must follow.

#### A. Yeshiva is both “incorporated under the education law” and “religious.”

Yeshiva’s corporate documents show it incorporated under the Education Law in 1967. (Ex. A.)<sup>1</sup> That is undisputed. Thus, the only remaining question is whether Yeshiva is “religious.” And Plaintiffs have conceded that point too. They acknowledge that “Judaism is deeply important to the University’s existence and activities,” (Doc. 229 at 11), and they chose to attend Yeshiva

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<sup>1</sup> All cited exhibits accompany the Affirmation of Eric Baxter filed with this sur-reply.

specifically because it is a “religious community,” (Doc. 23 ¶ 9), that would support their own “religious growth,” (Doc. 25 ¶ 9.) On these concessions alone, the Court could grant summary judgment.

Moreover, the undisputed evidence from discovery compels the same result.<sup>2</sup> Whether a corporation is “religious” is determined by the “purpose for which it was organized” and its everyday “functions.” (*Kittinger v Churchill*, 292 NYS 35, 41, 47 [Sup Ct, Erie County 1936].) These confirm that Yeshiva is deeply religious.

Plaintiffs do not dispute the overwhelming evidence of Yeshiva’s obvious religious purpose. Yeshiva initially was formed as “The Rabbi Isaac Elchanan Theological Seminary Association” for a *purely* religious educational purpose: “to promote the study of Talmud and to assist in educating and preparing students of the Hebrew faith for the Hebrew Orthodox ministry.” (Ex. B.) Over time, Yeshiva added secular degrees, changing its name first to “The Rabbi Isaac Elchanan Theological Seminary Association and Yeshiva College” in 1926, and then to “Yeshiva University” in 1945. Yeshiva never stopped “promot[ing] the study of Talmud” or “preparing students of the Hebrew faith for the Hebrew Orthodox ministry.” (*See, e.g.*, Ex. C (Yeshiva’s Rabbi President Berman: Yeshiva’s “specific form and structure has shifted depending on times, needs and circumstances, but the core mission has always remained the same.”); Ex. D 31:2-3 (“The mission of Yeshiva University has not changed.”).)

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<sup>2</sup> Plaintiffs’ complaint that the testimony of Yeshiva’s corporate representative is inadequate is baseless. *First*, Plaintiffs have repeatedly said “[t]here is no genuine dispute of material fact” remaining. (Doc. 272 at 5; *see also* Doc. 147 at 2-3 n 1 (“[T]he Court should resolve this question using traditional principles of statutory interpretation,” with “little-to-no inquiry into Yeshiva’s religious ‘function.’”.) *Second*, Plaintiffs spent the Yeshiva deposition—which they ended early—repeatedly asking questions about “the legal organization as a religious corporation under New York law.” (Ex. D 127:22-24; *see also, e.g., id.* at 123:3-6, 124:5-6, 125:11-12, 126:14-24, 128:14-15, 129:15-21, 131, 132:3-7; 133:20-23, 136:7-11, 137:9-16, 155-156, 176:17-25, 178:18-21, 205-207; *id.* at 206:12-13 (“I feel like this question was asked like hours ago.”).) There is no reason for additional fact discovery on the purely legal question of, as Plaintiffs’ counsel put it, “how the law characterizes a corporation.” (*Id.* at 129:3-4.)

Nor do Plaintiffs dispute that Yeshiva implements this religious mission in daily life. In everything it does, Yeshiva “operates with an understanding of [its] values,” which “come from the Torah.” (Ex. D 65:14-16; *see also* Doc. 71 at 2.) These values are embraced by the University’s motto, Torah Umaddah (combining religious and secular studies), which is inscribed in Hebrew on the University’s seal, along with the name of its affiliated rabbinic seminary.



To keep this mission at the forefront of university life, the seal is prominently displayed at the campus entrance and on virtually all public-facing materials. (*See Kroth v Congregation Chebra Ukadisha Bnai Israel Mikalwarie*, 430 NYS2d 786, 790 [Sup Ct, NY County 1980] (taking judicial notice of religious “inscriptions” on “the facade”).)

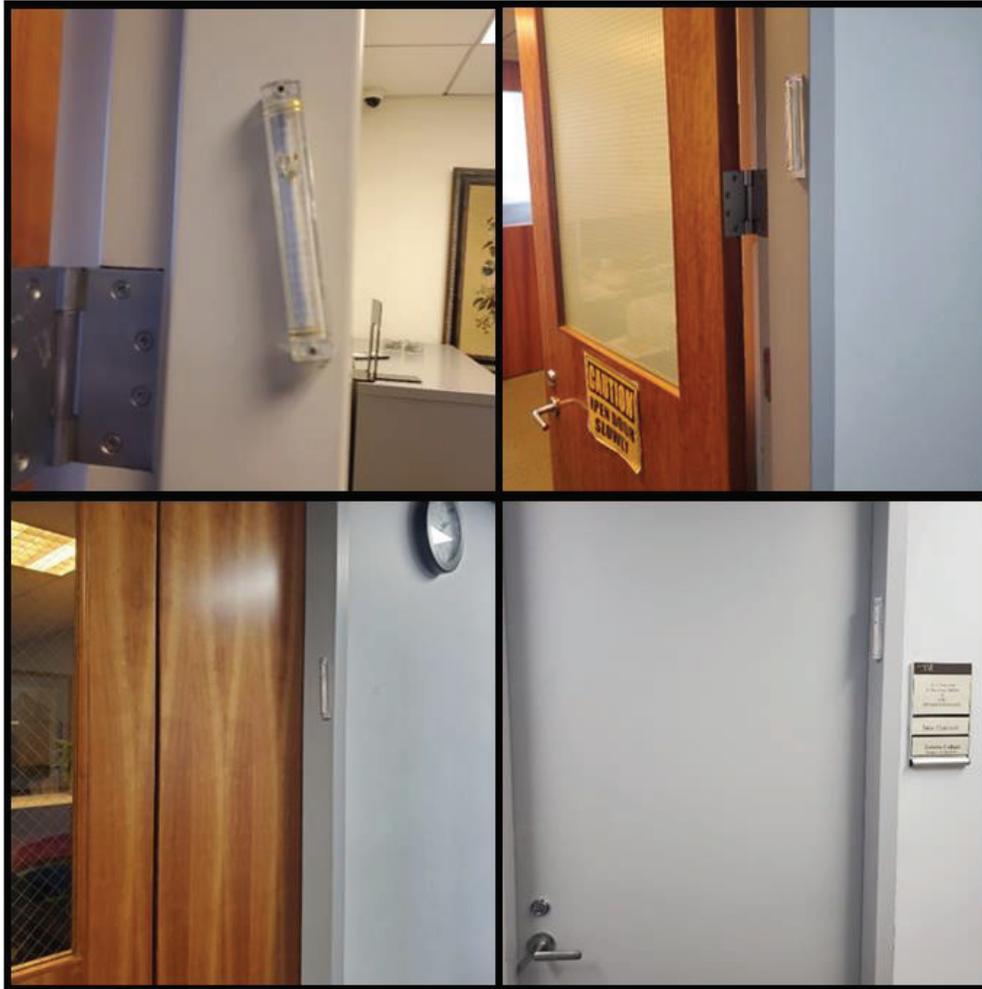


Plaintiffs do not dispute that all undergraduates are strongly encouraged to begin their Yeshiva experience with intensive religious studies in Israel, with over 80% doing so for university credit. (Doc. 55 at 3; *see also* Ex. D at 26:14-15.) They do not dispute that all male students spend one to nearly six hours per day in Torah study, and all female students have religious instruction several hours a week. (*See id.* at 7:14-19; *see also* Ex. E; Ex. F.) Nor do Plaintiffs dispute that the Rabbi Isaac Elchanan Theological Seminary (RIETS) “sits on the same campus” as the undergraduate men’s school, (Ex. D 60:13-14), or that “[t]hey don’t really separate” undergraduates and seminary students for religious instruction in the *beit midrash* or “study hall,” (*id.* 62:12-13) (pictured).



Plaintiffs further do not dispute that students living on campus agree “to live in accordance with halachic [Jewish law] norms and Torah ideals,” or that Yeshiva complies fully with the laws of Shabbat and Kashrut in its undergraduate programs and encourages students to do the same. (Doc. 55 at 4; Ex. D 138:20–139:5 (students are “told ... it’s a religious campus, orthodox on campus, prayer, kashrut, [S]habbos”); Ex. G (elevators run automatically on Sabbath; provision prohibiting use of computers/electronics on Sabbath); Ex. H (“Shabbat Programming”); Ex. I (explaining to incoming undergrads that “[e]very week is a Shabbaton” on campus, with “[t]ailored programs”).) Nor do they dispute that campuses, dorms, and prayers are sex-segregated consistent

with Torah law and tradition; that all campuses have synagogues; that all doors on campus have mezuzahs, even in administrative areas (pictured); that student government officers are charged to help “maintain the religious atmosphere on campus”; and that student activities are reviewed for religious compliance. (Doc. 71 at 2, 4-5, 10.)



Similarly, Yeshiva’s faculty handbook describes “normal work hours” on Friday (the day Shabbat begins at sundown) as ending at 2:30 PM—while “normal” hours go to 5:30 every other weekday. (See Ex. J.) As the handbook also says, “Jewish holidays are observed, and offices will be closed, when the holiday falls on a workday.” (Ex. K; see also *Yeshiva Undergraduate Academic Calendar Fall 2021*, available at <https://perma.cc/LT7N-LHU5> (noting observance of Jewish religious holidays and fast days).)

Even undergraduate programs that are not explicitly religious rest on Torah values. Yeshiva's Sy Syms Real Estate Program is described as "following in Avraham's [Biblical Abraham's] footsteps." (Ex. L.) Throughout campus, there is a wide range of "spiritual guidance and programing" advertised to all undergraduates. (Ex. M (YU03004-YU03007).) "[E]ach" student has a *mashgiach ruchani*, or "spiritual advisor[.]" some of which "are also faculty." (Ex. D 8:5-7, 11; *see also* Ex. N.) As the *Wall Street Journal* recently put it when profiling the Yeshiva men's basketball team (fittingly named the Maccabees), Yeshiva "began as a school primarily for Jewish studies" and sticks to its roots." (*See* Masada Siegel, *The Kippahs on the Yeshiva University Basketball Court*, WSJ, Nov. 26, 2021, available at <https://perma.cc/KWB9-JDWA>.)



Deans of Yeshiva's Undergraduate Torah Studies Program and the Sy Syms School of Business studying the Talmud during halftime of a Maccabees game.

Notably, Plaintiffs also do not dispute that, to its most salient public—future students and their families—Yeshiva is adamant regarding "what the campus life is really about." (Ex. D 138:22-139:3.) Students from its "feeder schools" are already "coming from generally Jewish religious background[s]." (*Id.* at 55:14-15.) Still, they are advised that while "[a]nyone is eligible to apply to Yeshiva University," they must be "willing and interested" in a rigorous religious education. (*Id.* at 138:22-139:3; *see also* Ex. M (YU03007).)

Indications of Yeshiva's religious character are found everywhere on campus. Spiritual guidance resources abound. (*See, e.g.* Ex. N (Beren Campus resources).) Yeshiva hosts a collection of "more than 10,000 artifacts reflecting 5,000 years of Jewish culture, art, and history from around

the world.” (Ex. O.) There is “signage” throughout the dining halls indicating the “expect[ation]” of keeping kosher. (See Ex. D 77:17–78:2.) Campus garages are closed on the Jewish Sabbath and all Jewish holidays.



Under New York law, evaluating whether a corporation is “religious” requires “looking through the structure and determining what it actually is.” (*Kittinger*, 292 NYS at 47.) Here, “view[ing] [Yeshiva] as it was intended to be, and actually is,” (*id.* at 47-48), the undisputed, material facts establish what this Court already found: “Yeshiva University [is] an educational institution with a proud and rich Jewish heritage and a self-described mission to combine ‘the spirit of Torah’ with strong secular studies.” (Doc. 115 at 1.) It is, therefore, a “religious corporation incorporated under the education law” exempt from the NYCHRL’s public accommodations provisions. (N.Y.C. Admin. Code § 8-102.)

**B. Plaintiffs’ reading of the NYCHRL is untenable.**

Because Plaintiffs do not—and cannot—dispute the overwhelming evidence of Yeshiva’s religious character, they try rewriting the NYCHRL. Their reading pretends the language “under the Education Law” does not exist, ignores relevant case law, and distorts legislative history.

### 1. Plaintiffs' reading is atextual.

As this Court has held, “[Plaintiffs’] reading of the Administrative Code is contrary to the plain language of the statute.” (Doc. 115 at 6.) Plaintiffs argue that Yeshiva could only be a “religious” corporation if it incorporated under the RCL. But this reading ignores the statutory text.

The NYCHRL unambiguously provides that a “religious” corporation qualifies if it is “incorporated under the education law *or* the religious corporation law.” (N.Y.C. Admin. Code § 8-102 (emphasis added).) Plaintiffs’ contrary reading violates basic interpretive principles, so it must be rejected—again. (*See Matter of Tonis v Bd. of Regents of Univ. of State of N.Y.*, 295 NY 286, 293 [1946] (“each word used” in a statutory enumeration must be understood “to express a distinct and different idea”).)

If accepted, Plaintiffs’ argument would produce absurd results. (Doc. 229 at 3-4.) On their theory, *no* separately-incorporated religious school in New York of any faith tradition—primary, secondary, college, or university—could ever be “religious” under the NYCHRL. Even RIETS—which trains and ordains rabbis—would be treated as a “public accommodation” because it is incorporated under the Education Law. This must be rejected. (*See, e.g., McKinney’s Cons. Laws of N.Y.*, Book 1, Statutes § 145.)

Tellingly, Plaintiffs eventually concede that “[c]orporations incorporated under statutes other than the RCL”—such as the “Education Law”—“may be de facto ‘religious corporations.’” (Doc. 229 at 5.) But then they argue this is possible “only if” that corporation can “satisfy” the RCL. (*Id.*) This argument is as defective as the first, as it also robs the phrase “under the education law” of any meaning and leads to the same absurd result.

Moreover, nothing in the NYCHRL supports Plaintiffs’ RCL-only contention. None of Plaintiffs’ cited cases construe the NYCHRL or suggest that a “religious corporation incorporated under the Education Law” *must* also qualify under the RCL—they state only that houses of worship incorporated under other laws *could* be subject to the RCL. (*See Temple-Ashram v Satyanandji* 84 AD3d 1158 [2d Dept 2011] (holding that RCL *could* be applied to Hindu Temple incorporated

under Not-For-Profit Law because it otherwise qualified); *Watt Samakki Dhammikaram, Inc. v Thenjitto*, 631 NYS2d 229, 231 [Sup Ct, Kings County 1995] (same for Buddhist Temple.)

New York cases confirm that religious corporations can incorporate under various statutes. Plaintiffs' lead case, *Matter of Watson*, itself held that the Young Men's Christian Association and a missionary organization—neither incorporated under the RCL—“were created for purposes so closely allied to religion that they may be *broadly classed* as religious corporations.” (171 NY 256, 260 [1902] (emphasis added); *see also In re Moses*, 123 NYS 443, 446-447 [1910] (explaining how New York tax law was modified after *Watson* to confirm this reality).) Similarly, in *Matter of Lueken*, the court held that the “Not-For-Profit Corporation Law is intended as a general incorporating statute and clearly governs ‘religious corporations.’” (97 Misc 2d 201, 203 [NY Sup Ct, Queens County 1978].) The Education Law, too, contemplates religious corporations independent of the RCL. It permits not-for-profit schools, via the Not-For-Profit Corporation Law, to possess “one or more” “educational” or “religious” purposes. (*See* N.Y. Not-for-Profit Corporation Law § 102 (3-b); N.Y. Educ. Law §§ 216-a(4), (5) (the Not-For-Profit Corporation Law governs education corporations where the Education Law is silent).) In fact, outside of a “clear and unavoidable conflict between the two statutes,” it was the New York Legislature’s “inten[t]” that “the Not-for-Profit Corporation Law,” not the RCL, “would be controlling with respect to religious corporations.” (*Rector, Church Wardens and Vestrymen of St. Bartholomew's Church v Committee to Preserve St. Bartholomew's Church, Inc.*, 84 AD2d 309, 314 [1st Dept 1982].)

Finally, and for similar reasons, Plaintiffs' suggestion that a corporation can only be religious if such purpose is clearly stated “in [its] governance documents,” (Doc. 229 at 5), is unavailing. This argument rests on the mistaken assumption that a clearly-defined line exists between “religious” and “educational” purposes. But New York law has long rejected this parsing. (*See Rabbi Solomon Kluger Sch., Inc. v Town of Liberty*, 351 NYS2d 563, 566-567 [Sup Ct, Sullivan County 1974] (“the education and cultivation of the Jewish Religion” is a religious function); *In re Moses*, 123 NYS at 446-447 (religious association's work of “developing and cultivating the

various physical, intellectual, and moral faculties” was “[e]ducational”).) As the U.S. Supreme Court recently said: “The religious education and formation of students is the very reason for the existence of most private religious schools.” (*Our Lady of Guadalupe Sch. v Morrissey Berru*, 140 S Ct 2049, 2055 [2020].)

As for Yeshiva, its initial charter stated an *exclusively* religious purpose (“promote the study of Talmud”). (Ex. B.) And when Yeshiva “continued” as an Educational Corporation in 1967, the amended charter confirmed that it “*is and continues to be* organized and operated exclusively for educational purposes,” indicating that the original religious education purposes carried through. (Ex. A (emphasis added).) Plaintiffs have no basis for concluding that Yeshiva’s educational purposes are now exclusively secular.

Similarly, New York courts have long rejected any suggestion that a religious purpose must be apparent from specific words in a charter—or that a stated purpose is dispositive. In *Kittinger*, for example, the charter of a stock corporation “eliminated ... any statements” showing religious intent. 292 NYS at 38. But the court held that the corporation was still, in its function, “a religious society,” upholding the “actual intent of the incorporators.” (*Id.* at 38, 48; *see also Kroth*, 430 NYS2d at 790 (identifying a religious corporation by “function,” how “those in control” understood its purposes, religious “inscriptions” on the building’s exterior, and the “subsequent history of ... its function”); *In re Religious Corps. & Assns.—Divestment of Prop.*, 784 NYS2d 923 [Sup Ct, NY County 2003] (identifying religious corporation based on its “enabling legislation, corporate purposes and activities, position on this lawsuit,” and “history”).) The same is true under New York State’s Human Rights Law. (*Scheiber v St. John’s Univ.*, 84 NY2d 120, 126 [1994] (refusing to limit “status as a religious organization” to “only an entity organized pursuant to the Religious Corporations Law”).)<sup>3</sup> Plaintiffs’ attempt to reject this rule and impose a “magic word” test should be rejected.

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<sup>3</sup> Plaintiffs’ argument that the City’s lawyers define “religious corporation” more narrowly under the NYCHRL is unavailing. (*See* Doc. 229 at 4 n.3 (discussing City’s brief in *N.Y. State Club Assn., Inc. v City of N.Y.*, 487 US 1 [1988]); *see also* Doc. 249 (City’s brief).) The thrust of the City’s argument—and all the

## 2. Plaintiffs' reading upends the NYCHRL's legislative history and structure.

Plaintiffs' arguments regarding the NYCHRL's "legislative history" are also misguided. Their first argument—that "large" or "public facing" religious corporations cannot be exempt—is contradicted by the statute itself. The same sentence exempting religious corporations also exempts benevolent orders, many of which have thousands of members and many public-facing activities. (See N.Y. Benevolent Orders Law §§ 2, 7 (expressly including over 50 different benevolent orders with large memberships, including the Masons, the Knights of Columbus, the American Legion, and the Veterans of Foreign Wars).) Both religious corporations and benevolent orders are "deemed to be ... distinctly private." (N.Y.C. Admin. Code § 8-102 (emphasis added); accord *Gifford v Guilderland Lodge*, 272 AD2d 721, 722-733 [4th Dept 2000] ("the exemption ... is absolute and not subject to limitation").) Nothing about this sentence suggests a size or any other limit. Plaintiffs cannot credibly claim that a religious corporation like Yeshiva is "too large" to claim the exemption, when—in the very same sentence—much larger benevolent orders are exempted regardless of size.

Plaintiffs' second argument—that the NYCHRL did not intend to exclude "religiously-affiliated or identified entities"—also bears no resemblance to the text. (See Doc. 229 at 16.) Plaintiffs ignore that the statute gives religious institutions two layers of protection. First, the religious corporations mentioned in the definition of "public accommodation" (*i.e.*, those "incorporated under the education law or the religious corporation law") are deemed "distinctly private" and thereby categorically exempt. (N.Y.C. Admin. Code § 8-102.) Second, for other religious organizations, activities "calculated ... to promote the religious principles for which [the organization] is established or maintained" are also exempt. (See N.Y.C. Admin. Code § 8-

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U.S. Supreme Court later held—was that the RCL's existence gave the City a "rational basis" for the NYCHRL's public accommodations exclusion. (See 487 US at 16.) This does not mean that the RCL encompasses the universe of religious corporations. As the City said, that basis could be "imperfect" and still be rational. (See Doc. 249 at 18.) Moreover, the City also argued that exempting religious corporations from the NYCHRL's public accommodations provisions reflected the City's intention of being "quite sensitive to the constitutional issues raised by the legislation." (*Id.*) Just so here. See *infra* Part II (Yeshiva's First Amendment protections).

107(12).) Both exemptions protect Yeshiva. But more to the point, nothing about this statutory language—and nothing in the legislative history—supports cramping the NYCHRL’s religious protections in line with Plaintiffs’ semantics (“religious corporation” vs. “religiously-affiliated entity” vs. “religiously-identified entity” vs. “large religiously-affiliated corporations”).

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As Plaintiffs themselves explain, the NYCHRL’s “goal” was to “target” “clubs that refused to admit ... traditionally excluded groups such as Jews.” (Doc. 229 at 14.) When Yeshiva began, there were many “difficulties facing American Orthodox Jewry,” including “mandatory Shabbos (Saturday) labor at the workplace, the assimilation of youth into secular American culture, and the lack of availability of Torah education.” (*In re Religious Corps.*, 784 NYS2d at 923.) Yeshiva was founded—and exists today—to serve as a renowned home for Orthodox Jews who want to study Torah and use Torah values to engage the world. (*See, e.g.*, Rabbi Norman Lamm, *Torah Umadda* 28-31, 162-163 [3d ed. 2010].) It would be tragic if an institution that sustained Jews against discrimination, and had its growth fueled by Holocaust survivors, lost the freedom to remain Jewish—because of a statute intended to combat anti-Semitism. (*Cf.* W.E.B. Du Bois, *Schools*, 13 *The Crisis* 111, 112 [1917] (“We must rally to the defense of our schools. We must repudiate this unbearable assumption of the right to kill institutions unless they conform to one narrow standard.”).)

### **C. Constitutional avoidance compels a ruling for Yeshiva.**

The NYCHRL is clear. But even if there were ambiguity, the doctrine of constitutional avoidance would require the Court to interpret it to avoid “serious First Amendment questions.” (*NLRB v Catholic Bishop of Chicago*, 440 US 490, 504 [1979]; *see infra* II (outlining First Amendment problems).) Unless there is “clear expression” to the contrary, the statute must be interpreted to avoid an unconstitutional result. (*Id.*) There is no such expression here. By contrast, Plaintiffs’ construction would needlessly conjure a clear violation of First Amendment rights. This might explain why Plaintiffs prefer their own avoidance canon: avoid the Constitution. Their brief

gives the First Amendment just one sentence. The Court should take the hint. Plaintiffs have no response to the myriad First Amendment problems caused by their NYCHRL construction.

## **II. Plaintiffs' reading of the NYCHRL would violate the First Amendment.**

Twisting the NYCHRL's religious exemption as Plaintiffs propose would make its public accommodation provisions unconstitutional. Citing the New York Court of Appeals' decision in *Catholic Charities of Diocese of Albany v Serio*, 7 NY3d 510 [2006], Plaintiffs' sole contrary argument is to blithely pronounce that the First Amendment does not apply to the NYCHRL. (Doc. 229 at 23.) Plaintiffs fail to mention that the U.S. Supreme Court recently ordered New York courts to reexamine (and likely overturn) *Serio* in light of *Fulton v Philadelphia*, 141 S Ct 1868 [2021]. (See *R.C. Diocese of Albany v Vullo*, 185 AD3d 11 [3d Dept 2020] (relying on *Serio* to reject religious organizations' First Amendment defenses to a New York state regulation), *and cert granted, judgment vacated sub nom. R.C. Diocese of Albany v Emami*, 142 S Ct 421 [2021] (ordering reconsideration).) A single sentence that clings to a case ordered for reconsideration by the U.S. Supreme Court is not an adequate response.

### **A. Plaintiffs' claims violate religious autonomy.**

Under the religious autonomy doctrine,<sup>4</sup> the First Amendment guarantees religious schools like Yeshiva the right to “define their own doctrines, resolve their own disputes, and run their own institutions.” (*Corp. of the Presiding Bishop v Amos*, 483 US 327, 341 [1987] (Brennan, J., concurring).) While “[t]his does not mean that religious institutions enjoy a general immunity from secular laws, ... it does protect their autonomy with respect to internal management decisions that are essential to the institution's central mission.” (*Our Lady*, 140 S Ct at 2060; *see also Kedroff v St. Nicholas Cathedral of Russian Orthodox Church*, 344 US 94, 119 [1952] (invalidating use of New York's Religious Corporations Law to override a religious decision).)

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<sup>4</sup> Also known as “church autonomy,” (*see, e.g., Our Lady*, 140 S Ct at 2061), the doctrine applies not just to hierarchical church organizations but to “religious institutions” more generally, including religious schools. (*Id.* at 2055.)

Plaintiffs agree that the decision not to recognize their club was a decision concerning Yeshiva's internal religious affairs, made after lengthy deliberation by Yeshiva's *Roshei Yeshiva* concerning how to maintain a religious environment on campus consistent with Torah values. (*See, e.g.*, Doc. 1 ¶¶ 53, 58, 101, 110.) Under longstanding Supreme Court precedent, Yeshiva possesses the autonomy necessary to make this religious determination. (*See, e.g., Serbian E. Orthodox Diocese v Milivojevich*, 426 US 696, 729 [1976] (religious decisions “on matters purely ecclesiastical, although affecting civil rights, are accepted in litigation before the secular courts as conclusive”).)

Even assuming it's still good law, *Serio* would not cabin Yeshiva's religious autonomy. There, the New York Court of Appeals held that church autonomy was “not at issue” because the Legislature, in requiring all employers to provide contraception coverage in healthcare plans, was “merely regulat[ing] one aspect of the relationship between plaintiffs and their employees” and had “not attempted ... to ‘lend its power to one or the other side in controversies over religious authority or dogma.’” (*Serio*, 7 NY3d at 524.) But here Plaintiffs' reading would subject *all* of Yeshiva's activities to the NYCHRL's public accommodation provisions and choose Plaintiffs' preferred “cultural changes” over Yeshiva's Torah values. (*See* Doc. 71 at 16-17.)

Moreover, post-*Serio*, the United States Supreme Court has repeatedly emphasized that religious autonomy is much broader than what *Serio* might suggest—any “government interference with an internal [religious] decision that affects the faith and mission” is prohibited. (*Hosanna-Tabor Evangelical Lutheran Church & Sch. v EEOC*, 565 US 171, 190 [2012]; *see also Our Lady*, 140 S Ct at 2060 (“[T]he Religion Clauses protect the right of churches and other religious institutions to decide matters of faith and doctrine without government intrusion.”) (cleaned up); *Kedroff*, 344 US at 116; N.Y.C. Admin. Code § 8-107(12) (providing statutory protection for internal religious affairs).) Because Yeshiva's decision indisputably concerned its internal religious affairs, religious autonomy prohibits the NYCHRL's application.

Plaintiffs' argument that religious autonomy extends no further than the ministerial exception, (Doc. 105 at 18), has also been directly refuted. (*Our Lady*, 140 S Ct at 2060-2061 (ministerial

exception just one “component” of broader religious autonomy, which is a “general principle” and not “exclusively concerned with the selection or supervision of clergy”).)

**B. Plaintiffs’ claims violate the Free Exercise Clause.**

If applied to Yeshiva, the NYCHRL’s public accommodation provisions would also violate the Free Exercise Clause, because they are neither neutral to religion nor generally applicable. (*Fulton*, 141 S Ct at 1876.) Any law that categorically exempts certain secular organizations from its regulatory ambit, but does not do the same for religious organizations, is not generally applicable. (*See, e.g., Tandon v Newsom*, 141 S Ct 1294, 1296 [2021].) This is true even if the law exempts *some* religious activity or organizations. (*Id.* at 1297.) A law is further not generally applicable if it contains a “formal mechanism for granting exceptions,” even if no exemptions have yet been given. (*Fulton*, 141 S Ct at 1879.)

Here, a core part of Plaintiffs’ (flawed) statutory argument is that the NYCHRL *does* make categorical exemptions—just not for religious universities like Yeshiva. (*See* Doc. 229 at 14-15 (the NYCHRL exempts “small private clubs, benevolent corporations, and religious corporations” but not all religious organizations).) Moreover, the NYCHRL expressly permits “the [Human Rights] commission” to “grant[] an exemption based on bona fide considerations of public policy” “with respect to ... gender” based claims. (N.Y.C. Admin. Code § 8-107(4)(b).) So even if Plaintiffs’ statutory arguments are right, under recent Supreme Court precedent, the NYCHRL is not neutral or generally applicable and is therefore subject to strict scrutiny. (*Fulton*, 141 S Ct at 1879.) And as previously explained, Plaintiffs’ claims fail it. (*See* Doc. 71 at 16.) Indeed, as the *Fulton* court made clear, either the existence of undisputed exceptions or a system for creating exceptions “undermines the ... contention that [a government’s] non-discrimination policies can brook no departures,” which is a requirement to satisfy strict scrutiny. (*Id.* at 1882.)

Moreover, *Fulton* explained that there is “incongruity in deeming a private religious [organization] a public accommodation” when it conducts “a customized and selective assessment that bears little resemblance to” traditional public accommodations. (*Id.* at 1880-1881.) This observation applies with full force here. Like the Catholic agency in *Fulton*, Yeshiva University

evaluates student clubs to ensure they conform to its Torah values before approval. (*See, e.g.*, Doc. 71 at 5-6.) Conflating that internal, religiously informed deliberation with the typical public accommodation has the same “incongruity.”

### **C. Plaintiffs’ claims violate the Free Speech and Assembly Clauses.**

The Free Speech Clause prohibits compelling a private party “to be an instrument for fostering public adherence to an ideological point of view.” (*Wooley v Maynard*, 430 US 705, 715 [1977].) And the Assembly Clause protects the freedom of private organizations, including religious organizations, to educate and form the next generation according to their particular tradition’s religious vision. (*Our Lady*, 140 S Ct at 2055; *Thomas v Collins*, 323 US 516, 532 [1945].) Yet Plaintiffs seek to use the NYCHRL and this Court to force “cultural changes” both at Yeshiva and in the Orthodox Jewish community at large. (*See, e.g.*, Doc. 229 at 24.) The Free Speech and Assembly Clauses preclude such coercion. (Doc. 71 at 16-17.)

### **III. Yeshiva’s religious identity has always been obvious.**

Unable to refute the overwhelming evidence of Yeshiva’s religious character, Plaintiffs try claiming it’s all a facade. (Doc. 229 at 6 (“YU has never claimed to be a ‘religious corporation’ until this lawsuit.”).) In support, Plaintiffs cherry-pick outdated and irrelevant material that has never been used to govern Yeshiva University. This is a fool’s errand.

The record is replete with undisputed evidence that Yeshiva has always provided its undergraduate students with a rigorous religious education and maintained an undergraduate-campus environment that encourages religious belief and observance. *Supra* Part I. This includes Plaintiffs’ concession that “Judaism is deeply important to the University’s existence and activities.” (Doc. 229 at 11.) And as one of Plaintiffs’ own sources puts it, Yeshiva has “developed” “[m]echanisms” to ensure its “religious character would always be maintained.” (Doc. 94 at 8 (“The Men and Women of Yeshiva”).) Plaintiffs’ contrary insinuations should be rejected.

#### **A. Yeshiva’s government forms confirm its religious mission.**

Plaintiffs argue that, by identifying itself as an “educational institution” or a “not for profit” on certain government forms, or by representing that it would not use government funds for religious

purposes, Yeshiva has disavowed its religious identity. (Doc. 229 at 9-10.) This is wrong—and contradicted by undisputed evidence.

Specifically, Plaintiffs cite two government forms filled out by Yeshiva to suggest that its religious defenses are insincere. (See Doc. 229 at 8-10.) But the forms show no such thing. The first form Plaintiffs cite, the CHAR410 Schedule E, (*id.* at 9), instructs the responding party: “*Do not request exemptions that cannot be supported by the documentation required.*” (*Id.*; see also Doc. 244 at 3.) For box 5, which Plaintiffs claim Yeshiva should have checked, the satisfactory documents include only (1) an official denominational directory such as the “Blue Directory” (a listing of Christian denominations with no Jewish equivalent); or (2) documents proving that the responding entity is “operated, supervised, or controlled by” another exempt organization. But Yeshiva is an independent Orthodox Jewish university that—unlike many Christian colleges—is not governed by a separate entity in the traditional sense. It would not, for example, show “control” in the same manner as a Christian college from a hierarchical tradition. (See Ex. D 115:16-17 (“Again, the word ‘control’ in Judaism is a hard word to document.”); see also “*Halakhah*,” Routledge Encyclopedia of Philosophy (E. Craig, ed.) [1998] (modern *Halakhah* Judaism is decentralized, “where hardly any debate ends with an explicitly stated definitive conclusion”).) America’s legal traditions have long recognized every religion’s freedom to employ “corporate powers” consistent with “their own religious duties.” (*Terrett v Taylor*, 9 Cranch [13 US] 43, 49 [1815]; see also *Watson v Jones*, 13 Wall [80 US] 679, 726 [1871] (religious organizational structure “more or less intimately connected [to] religious views”).) Here, Yeshiva had every right not to select box 5 because that box’s options do not align with Yeshiva’s religious structure. Instead, Yeshiva properly chose to rely upon its “educational institution” status.

The second form Plaintiffs highlight—a state Department of Homeland Security form (Doc. 229 at 10)—raises a similar issue. There Yeshiva chose to rely on its status as a “not for profit corporation,” rather than identifying as “sectarian,” a term that does not accurately describe any Jewish organization. (See *Mitchell v Helms*, 530 US 793, 828-829 [2000] (noting the historical association of the word “sectarian” with “Catholic”); Ex. D at 139:17-22; 172:20-173:3; 174:5-6;

194:7-131.) Indeed, Yeshiva accepts students from all “different denominations of Jewish faith” and “anyone of any faith is eligible to apply,” assuming they are sincerely open to Yeshiva’s programs for religious formation. (*Id.* at 139:6-25.) Yeshiva objects to any suggestion that its own or any other branch of Judaism is properly considered a “sect.”<sup>5</sup>

Plaintiffs also ignore the countless government filings where Yeshiva makes its religious nature explicitly clear. Take, for example, Yeshiva’s IRS Form 990—the government filing most easily accessed by the public. Its Schedule O includes a detailed recitation of Yeshiva’s core Torah values, (*see* Ex. Q), and goes on at length about Yeshiva’s religious character:

YESHIVA UNIVERSITY IS THE WORLD'S PREMIER JEWISH INSTITUTION FOR HIGHER EDUCATION. ROOTED IN JEWISH THOUGHT AND TRADITION, IT SITS AT THE EDUCATIONAL, SPIRITUAL AND INTELLECTUAL EPICENTER OF A ROBUST GLOBAL MOVEMENT THAT IS DEDICATED TO ADVANCING THE MORAL AND MATERIAL BETTERMENT OF THE JEWISH COMMUNITY AND BROADER SOCIETY, IN THE SERVICE OF GOD.

Other filings are likewise unequivocal. For example, Yeshiva sought \$3.6 million in New York state funding to install security cameras in its pedestrian plaza, because “[g]iven the University’s preeminence as a center of Jewish learning, it is a high profile terrorist target” for “extremists [who] rail against the very existence of the Jewish state and urge acts of violence against Jews and Jewish institutions.” (Ex. R.) Yeshiva has also often discussed its religious nature in detail with New York City Council Members as it seeks government funding. (*See, e.g.*, Exs. S & T.) Yeshiva’s applications to its accrediting agency are similar. For example, Yeshiva said its “serious, in-depth program in Torah Studies amounting to a second major” is “[m]ainly what distinguishes undergraduate education at YU.” (Ex. U at 6.) Similarly, Yeshiva detailed its “Mazer Yeshiva Program, serving about 625 male undergraduates,” which mostly consists of “traditional Talmud

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<sup>5</sup> Plaintiffs have also discussed Yeshiva securing \$90 million in DASNY bond financing. (Doc. 229 at 10.) But DASNY’s restrictions do not prohibit aid to religious corporations. They only prohibited certain religious “use[s].” (Ex. P.) Yeshiva complied with those restrictions. (*See id.*) And in any case, those “restriction[s],” as the bond says, “shall not prohibit the free exercise of any religion.” (*Id.*)

study,” and leads “[m]any” participants to either further Jewish studies or to rabbinical ordination. (*Id.* at 10-11.) In sum, Yeshiva’s public filings consistently affirm its religious nature.

**B. Yeshiva’s internal documents confirm its religious mission.**

Plaintiffs’ second attempt at arguing against Yeshiva’s religious nature fares no better. They claim that a few documents, read in the worst possible light, suggest Yeshiva is faking its overtly public religious nature. Viewing these documents in context, that effort is defeated.

Plaintiffs first rely on a 1995 memo that discusses “gay student clubs” at “two *graduate* schools.” (Doc. 234 at 2 (emphasis added).) But Plaintiffs ignore that this memo specifically disclaims its relevance to the undergraduate schools at issue here: “There are no gay clubs at any of YU’s undergraduate schools, at its graduate schools in Jewish studies and Jewish education, or at its affiliated Rabbi Isaac Elchanan Theological Seminary.” (*Id.*) This follows from Yeshiva’s understanding of proper religious immersion and formation, as has already been explained. (*See, e.g.*, Doc. 55 at 13-14.) More importantly, Plaintiffs have not alleged, let alone identified any evidence, that Yeshiva ceased functioning as a religious corporation at the time of the memo.

Plaintiffs also highlight Yeshiva’s corporate charter changes in 1967 and 1969. (Doc. 229 at 7-8.) But Yeshiva’s corporate changes during that period actually confirm that Yeshiva’s religious purposes, as the documents themselves say, “continued.” *Supra* Part I.B.1. Yeshiva’s corporate changes simply reflect—along with the many other charter amendments both before and after—its gradual progression from a religious membership corporation to a religious university. (*See* Ex. D 122-123.) Memorializing this change in Yeshiva’s corporate charters in 1967 followed revisions to New York corporate law that generally required universities incorporated as membership corporations to reincorporate under the Education Law. (*See* 1963 N.Y. Laws 2406-2408 (enacted April 23, 1963); *see also* Doc. 71 at 4.)<sup>6</sup>

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<sup>6</sup> Moreover, then-applicable case law suggested that governments could withhold public funds from “sectarian” schools. (*See, e.g., Comm. for Pub. Ed. & Relig. Lib. v Nyquist*, 413 US 756, 771 [1973].) The Supreme Court has now confirmed this rule violates the Free Exercise Clause. (*See Espinoza v Mont. Dept of Revenue*, 140 S Ct 2246 [2020]; *Trinity Lutheran Church of Columbia, Inc. v Comer*, 137 S Ct 2012 [2017].) Under current law then, New York’s “sectarian” prohibitions cannot be justified. So even assuming

Nor do Plaintiffs get any mileage out of misconstruing language from Yeshiva's 1969 and 1967 petitions to the Board of Regents. (*See* Doc. 229 at 7.) The 1967 petition—by which Yeshiva “continued” from a membership corporation to an education corporation—did not suggest Yeshiva abandoned its religious purposes. It simply explained why its status *as a membership corporation* no longer made sense: “in light of the degree granting divisions and schools comprising the University,” the “membership association” that originally formed the Rabbi Isaac Elchanan Seminary had “long ceased to function as an association or as part of the University.” (Doc. 228 at 4.) The emphasis was on the dissolution of the membership association, not the seminary itself. Indeed, the very next paragraph expressly states that “the Rabbi Isaac Elchanan Theological Seminary continued as an affiliate of the University.” (*Id.*) But rather than remaining a member-driven organization, the seminary by 1967 had become a division of the broader University, operated by Yeshiva's corporate leadership within Yeshiva's corporate structure.

Yeshiva's related request in the 1969 petition to drop some degrees was also consistent with Yeshiva's identity as a religious corporation. The degrees it sought to drop were degrees in Hebrew literature and religious education, which had been authorized by the Board under the heading of “Religious Education.” (Doc. 238 at 5). The petition merely states there was low demand for the degrees and students chose to pursue similar courses of study under other degree programs. (*Id.*)<sup>7</sup>

\* \* \* \*

Plaintiffs' attempt to show Yeshiva is no longer religious rests on randomly selected forms and obscure memoranda—all construed without the context that Plaintiffs concede: “Judaism is deeply important to the University's existence and activities.” (Doc. 229 at 11.) New York law has long

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Plaintiffs' theory—that Yeshiva structured itself to highlight its robust secular education—is correct, Yeshiva cannot be faulted for protecting its students' rights to receive government funding against unconstitutional funding restrictions.

<sup>7</sup> Contrary to Plaintiffs' suggestion that Yeshiva's Board is not religious, Yeshiva's Board operates “like many things in Judaism”—by tradition. (Ex. D 45:16-17.) The Board “officially operates” by “a tradition” of ensuring new members are committed to Yeshiva's Jewish mission. (*See id.* at 45:16-20; *see also id.* at 40:8-12.) In addition to the Board, overseeing this tradition of *halakah* Judaism at Yeshiva are the “*Roshei Yeshiva*,” or senior rabbis, who are “very large influencers on campus” with “hundreds of students” learning Torah from them annually. (*Id.* at 60:22-61:3; *see also id.* at 65:14-17.)

refused to “suffer” pedantic formalism over “view[ing] the association as it was intended to be, and actually is.” (*Kittinger*, 292 NYS at 47-48.) The Court should do the same here.

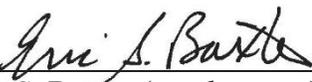
### CONCLUSION

For all the foregoing reasons, Yeshiva’s converted motion for summary judgment should be granted, Plaintiffs’ cross-motion for summary judgment should be denied, and the case should be dismissed.

Date: January 20, 2022

Respectfully submitted,

THE BECKET FUND  
FOR RELIGIOUS LIBERTY

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**CERTIFICATION**

Pursuant to the Court's December 9, 2021 Order limiting the parties' surreply papers to 7,000 words (Doc. 179), undersigned counsel hereby certifies that the above *Surreply in Further Support of Defendants' Converted Motion for Summary Judgment* has 6,868 words including picture captions and pictured text, but exclusive of the brief caption, table of contents, table of authorities, and signature block, and thus complies with the word limit set forth in Civil Rule 202-8-b(a).

  
Eric S. Baxter

# Exhibit A

# University of the Education Foundation



## Amendment to Charter of Yeshiva University

# State of New York Department of Education

This statement discusses the Board of Regents of the State of New York and the Department of Education's approval of the University of the Education Foundation's proposed amendment to the Charter of Yeshiva University, which was filed on November 10, 2021, under the name of the Yeshiva University Foundation for Educational Purposes, Inc. ("Yeshiva University").

1. The Corporation, incorporated as the Yeshiva University Foundation for Educational Purposes, Inc. ("Yeshiva University"), is a not-for-profit corporation organized under the laws of the State of New York. The Corporation's principal office is located at 100 East 17th Street, New York, New York 10003. The Corporation's principal business is to provide educational services to the Yeshiva University community and the broader Jewish community.

2. The Corporation is a not-for-profit corporation organized under the laws of the State of New York. The Corporation's principal office is located at 100 East 17th Street, New York, New York 10003. The Corporation's principal business is to provide educational services to the Yeshiva University community and the broader Jewish community.

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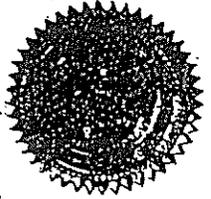
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Yegor N. Caplan  
Counsel

December 15, 2021  
for on behalf of the State Education Department  
and several others. Order 9582  
Counsel

# Exhibit B

RECEIVED: NYSCEF: 01/20/2022

# Certificate of Incorporation

STATE OF NEW YORK  
City and County of New-York } ss.

We, the Undersigned, desiring to form a corporation pursuant to the provisions of the membership Corporations Law, all being of full age and two thirds being citizens of the United States and at least one a resident of the state of New York, do hereby Certify and State:

64 **First.** The particular objects for which the corporation is to be formed are to promote the study of Talmud and to assist in educating and preparing students of the Hebrew faith for the Hebrew Orthodox ministry.

**Second.** The name of the proposed corporation is The Rabbi Isaac Elchonon Theological Seminary Association

**Third.** The territory in which its operations are to be principally conducted is the City, County and State of New-York

**Fourth.** The town, village or city in which its principal office is to be located is the City of New-York in the County of New-York and State of New York.

**Fifth.** The number of its directors is eleven....

# Exhibit C

# Investiture Speech of Rabbi Dr. Ari Berman

— *Transcript of Rabbi Dr. Berman's speech as delivered*

**Sunday, September 10, 2017**

Thank you, Rabbi Schacter, for your incredibly moving and generous words. Your friendship and mentorship has long been a source of great blessing and inspiration to me and I am honored to share the podium with you on this special day.

Chairman Moshael Straus; members of the Board of Trustees of Yeshiva University; Rabbi Joel Schrieber; members of the Board of Trustees of RIETS; past presidents, Dr. Norman Lamm and President Richard Joel; Rashei Yeshiva; Rabbis; faculty and deans; our Honorary Chairman, Mr. Mark Wilf; distinguished dignitaries, senators and ambassadors, presidents and representatives of the broader university community; respected leaders of our administration, professionals and staff; dear alumni; friends and supporters; and most especially our beloved students:

It is deeply humbling to stand here today in this hallowed hall, this hall through which the voices of our past continue to echo across the generations, the voices of our early presidents, Dr. Bernard Revel and Dr. Samuel Belkin, and those of the great scholars and sages who have lectured from this pulpit, most notably our revered teacher of blessed memory Rabbi Joseph B. Soloveitchik. As we embark on this next phase of Yeshiva University's illustrious history, I am fully conscious of the fact that we are only here today because of the incredible work and sacrifice of so many leaders who have come before us. Whatever success we hope to achieve in shaping our future will be due to the fact that we are standing on the shoulders of giants, and I begin my talk today by asking you to join me in showing recognition and appreciation to the third and fourth presidents of Yeshiva University, Dr. Norman Lamm and President Richard Joel.

I first stepped into this room when I was 13 years old as a student of the Marsha Stern Talmudical Academy. Since that moment, I have been inspired and nourished by Yeshiva University. My studies — high school, college, graduate school, ordination, post-ordination, and my early teaching career — all occurred at YU. Even my wife — I met Anita when I was a senior in high school on the MTA-Central blind date event.

Intellectually, spiritually and socially I am a product of this special institution.

Most new presidents of universities need to learn the story of their institutions to understand their narrative and their purpose, but I do not need to read a history book to understand Yeshiva University. It is in my heart and it is in my soul, as it is in the heart and soul of so many of you who are sitting here today and so many people who are our friends and partners throughout the world.

But, interestingly, it is not always so easy to articulate.

Before I officially started as president in June, I spent three months living on campus commuting back and forth from Israel. When I moved out after graduating college in 1991, I have to admit that I never thought that, 26 years later, I would move back into the Morg dorm, but life is full of surprises.

During this time, I had the opportunity to speak with board members, alumni and supporters as well as meet with the faculty, administrators and professional staff of each of our schools, and spend much quality time with our students. And in most of my meetings, I asked the same question. What does Yeshiva University stand for?

Perhaps, unsurprisingly, there were many different answers and often there was no answer at all.

This is a crucial question for us. Yeshiva University is, of course, an institution; it has campuses, buildings and students. But, at its core, Yeshiva University is an idea. And it is this idea that gives us our strength and positions us to be the educational and intellectual epicenter of a large global movement. Therefore, before I outline our direction for the future of the institution, in the first part of this talk I need to address the question of Yeshiva University as an idea. What is Yeshiva University? What does it stand for?

In my mind, there are five values that personify Yeshiva University, which I would call the Five Torot or the five central teachings of our institution.

The first is Torat Emet — we believe in truth.

We believe that God gave the Torah to Moses at Mount Sinai. We believe that in that Torah there are eternal values, not subject to the vagaries and vicissitudes of history. It is this pursuit of truth that animates our intense study of Torah during the day and deep into the night which, in turn, deepens our relationship with God.

But we also believe that our goal is not simply to sit, study and live in some ivory tower but that we must be fully engaged in the world and responsible to the world.

We do not just believe in Torat Emet but also Torat Chayyim — that our truths and values must live in the world.

Who are our graduates?

They are rabbis and Jewish educators and they are lawyers and doctors, accountants and financial analysts, social workers and psychologists, mothers and fathers, community leaders and leaders of industry — all of whom are out in the world, acting daily as productive citizens of society.

And we are uniquely qualified to raise engaged Jewish citizens for whom Judaism is vibrant and essential to their lives. Many of our students come to campus with a full day school education; some of our students come from public school, with little to no previous Jewish education. Here in Yeshiva University our students find friends for life, and often even soul mates and partners for life. Here in Yeshiva University our students have the opportunity to not just learn about Judaism but to experience Judaism, to appreciate that Shabbat is not just something we keep, it is something we treasure, and that living a life of faith adds great meaning and joy to one's life.

generation with the tools for critical critique and self-reflection so that they can not only weather the storms and tempests of contemporary moral discourse but also leave here both rooted and nimble, anchored in our values and equipped with the language and sophistication necessary to succeed as leaders in the world of tomorrow.

By offering in one institution a comprehensive, integrated educational program that produces the Jewish leaders of the next generations who are firmly committed, forward focused, engaged in the world and pillars of society, Yeshiva University is the world's premier Jewish educational institution.

But Yeshiva University is not just for our Jewish students. We are also proud to include a large non-Jewish population in our graduate programs, and this message applies to you as well.

The educational philosophy of Torah u-Madda is based on Maimonides' directive to accept the truth from whatever source it comes. We know that there are great truths to be discovered in the study of the human mind, the physical world, literature, legal interpretation and more. Our belief in the higher purpose of education is true for all of humanity. In addition, Torat Chayyim requires everyone to be engaged in the project of applying these values and truths to the world, and we look to all of our faculty and intellectual leaders to guide us in this effort. As such, by utilizing our vast, interdisciplinary resources, Yeshiva University is uniquely positioned to address the most pressing moral issues of the day. In an era in which there is a breakdown of civil and civic discourse, we stand proud as educators, thought leaders and moral voices for our generation.

These are our first two values: Torat Emet and Torat Chayyim.

But Yeshiva University does not only believe in truth, it also believes in humanity.

Our tradition teaches us that each individual is created in God's divine image and that it is a sacred task for each individual to hone and develop their unique talents and skills. In addition, we are charged with the obligation to use these unique gifts in the service of others; to care for our fellow human beings; to reach out to them in thoughtfulness, kindness and sensitivity, and form a connected community. These two values, humanity and compassion, are our next two Torot: Torat Adam and Torat Chesed.

One of the aspects of YU that simply amazed me when I was walking around the university in the spring is the way in which these themes of Torat Adam and Torat Chesed manifest themselves in each of our schools.

For example, in Cardozo, Professor Jocelyn Getgen Kestenbaum leads the Ferencz Human Rights and Atrocity Prevention Clinic, which fights against human rights violations and genocides around the world. Dr. Bill Salton heads the Parnes Clinic of the Ferkauf School of Psychology which provides low-cost, high-quality psychological treatment for a Bronx population that would not otherwise be able to afford it. The Wurzweiler School of Social Work is launching a new innovative mental health clinic, which will help people from all walks of life cope with life stress issues. When I was visiting the Albert Einstein College of Medicine I encountered a group of people sitting around a table who were introduced to me as super-scientists. I asked them about their research and each shared with me their work on some matter crucial to the betterment of humanity. One was a leader in the fight against AIDS, another the Zika virus, a third, breast cancer.

undergraduate students go to the local Manhattan public schools to teach children about science and technology. When I heard this I was very impressed, but it was only later that I discovered that this program was actually launched by undergraduate students at Yeshiva University seven years ago and has subsequently spread to chapters in countries across the world. And this is emblematic of our student body, as hundreds of our students participate in these kinds of programs throughout the academic year, channeling their unique talents into extraordinary acts of kindness. Just last week our Student Life department initiated student-led missions to Houston to help our fellow citizens recover from Harvey. Within minutes our sign-up sheet had over a hundred students volunteering to go.

And this is what we do. At Yeshiva University, we teach our students to fight for justice; to fight for the underprivileged; to fight against violence; to fight against disease.

But most of all, at Yeshiva University we teach our students to fight against indifference.

The values of Torat Adam and Torat Chesed pervade our entire university, fusing a lofty sense of human dignity with an inspiring commitment to compassion.

These are our first four principles: Torah that is True and Torah that is alive; a belief in human capacity and the need to reach out to others.

And there is a fifth: Torat Tziyyon, the Torah of Redemption.

Torat Tziyyon of course directly relates to the project of building the modern State of Israel. And this is very important to us as proud Zionists. We certainly encourage students to move to Israel and we encourage those who live outside of Israel to devote their time and resources to help Israel further its role as a shining light to humanity. But it is also much more than that, because the return to Israel in Jewish theology is, in and of itself, part of a much greater narrative. Torat Tziyyon tells us that we are not accidents of history, nor even simply participants in history, but we are drivers of history.

Torat Tziyyon requires us to understand that as human beings we all have one common, overarching goal, and that is to redeem the world, and transform it for the better; to birth a world suffused by justice, goodness, prosperity and transcendence. If, as Martin Luther King Jr. proclaimed “The arc of the moral universe is long but it bends towards justice,” then Torat Tziyyon charges us with the task of moving history forward. This directive applies to all of humanity. And at this moment in time — more than at any point in the entire span of Jewish history — the Jewish people are capable of partnering with the full breadth of humanity to move history forward.

Let me share with you a personal story that illustrates this point.

My wife’s grandmother, Bubbe, is an extraordinary woman who survived the Holocaust by evading the Nazis hiding in caves, forests and cemeteries. She was born in Poland, and had a large family including her brother Pinchas to whom she was very close. Her childhood sweetheart, Shlomo, eventually became her husband and together they lived a relatively quiet and peaceful life. But then the Nazis invaded Poland, entered their town, and gathered and killed all of its Jews. Bubbe managed to escape into the woods with Shlomo and a few of their

forward the story by a couple of decades, and one day Bubbe received a call from a friend of hers who just returned from a trip to the former Soviet Union. “Cyla” she said, “You need to sit down, I have something astounding to tell you. Your brother, Pinchas – he is alive. While you ran west, he escaped east. You each thought the other was dead, but Pinchas is alive and living in Russia.” Bubbe immediately contacted him, but they were never able to meet, as soon afterwards Pinchas died. Pinchas, though, had a daughter named Gala, who married Vladimer. When they had a son, they named him Pinchas, after her father. Some years later, the Iron Curtain fell, and Gala and her family moved to Israel. Shortly thereafter, Anita and I were studying in Yeshiva University’s center in Israel. At the end of the year, Anita gave birth to our first son, whom we named Shlomo after her grandfather who had recently passed away. I still remember the scene when Bubbe came to Israel for the bris. She was sitting with her new great grandson, Shlomo, on her lap, when in came a woman who carried a clear family resemblance. It was her niece Gala whom she had never previously met. And with Gala came a little boy named Pinchas. And when Pinchas ran over to see the baby, once again Bubbe was surrounded by Pinchas and Shlomo.

You see, they thought they could kill us, they thought they could remove us from the earth, but Pinchas and Shlomo were alive again, and this time they connected with each other in Jerusalem, the capital of the modern Jewish State of Israel. Bubbe’s life represents the dramatic story of the Jewish people in the modern era, a story of an indomitable spirit able to transcend destruction and to rebuild a lost world.

It is my great joy at this point to pause for a moment and acknowledge the presence of a woman who is over 100 years old, *beli ayin ha-ra*, who is here with us today celebrating the investiture of her grandson – ladies and gentlemen, my Bubbe.

[Applause]

To me, this story highlights the reality of the Jewish world today, as it provides a stark contrast with the Jewish world of yesterday. The prophet Ezekiel foretells a wondrous future in which the dry bones of Israel are brought back to life, but for us living today we know that this is no dream; it describes our reality. Pinchas and Shlomo once left for dead have now returned in a new generation. And look at the world that they face today. It is an era that is simply unprecedented in Jewish history.

We live in an era that is miraculous and wondrous. The Jewish people are no longer lost in exile but have once again returned to their homeland. Torah study is open and accessible throughout the world. Where once we might have looked at our neighbors and saw only persecutors, today we may look at them and see potential partners. And this presents us not only with great opportunities but also great responsibilities.

As Rabbi Soloveitchik taught us in 1956, in this very room, from this very podium – some of you may even have been in this room – *kol dodi dofeq*, the voice of God is metaphorically calling to us, knocking at our door. He has placed us in this incredible time, and he beckons us to respond.

Yeshiva University represents the kinds of thinkers and dreamers who have always believed in embracing history and its opportunities. Now more than ever before it is time to think bigger, to think beyond our individual selves, to

Torat Emet, Torat Chayyim, Torat Adam, Torat Chesed and Torat Tziyyon – Truth, Life, Humanity, Compassion and Redemption.

These are the Five Torot that differentiate us and are our identity. They root us deeply within a structured value system while providing moral guidance and direction in living our lives. They propel us to develop our talents and skills while directing us to reach outwards and connect to others in kindness. And they inspire us with a grand, historic purpose to make a difference, and impact the world.

This is what we believe Judaism represents and what God wants from all of us. This is not just about Modern Orthodoxy, or even Orthodoxy. These are our messages to the Jewish people and to the world at large.

This is who we are – this is our philosophy of life.

And now that we have discussed the idea of Yeshiva University, we can focus on outlining the future of Yeshiva University as an *institution*. Once we have established who we are, we can now lay out where we are going. And I have to tell you that the future of Yeshiva University as an institution is bright and it is exciting.

When Yeshiva was founded in the early 20th century, it met the needs of an Orthodox Jewish immigrant population with limited higher education possibilities. Over the generations, our specific form and structure has shifted depending on times, needs and circumstances, but the core mission has always remained the same. At this point, the world has changed greatly but our task of educating the next generation of students and future leaders has not changed, it has just shifted to be in synch with our new realities. Today, perhaps more than ever before, there is a need to raise generations of students who are both deeply rooted and forward focused. And Yeshiva University will continue to look ahead into the future to open up new worlds for them.

And I say this specifically in respect to three areas in which we will be looking to expand.

First, new industries:

We will continue to excel at educating our students in the areas of law and medicine, accounting and finance, social work and psychology, education and scholarship. But as the global economy evolves we will also create new opportunities for our students in the areas of STEM – science, technology, engineering and mathematics – as well as in the health fields. The marketplace of tomorrow will feature high demand for graduates trained in coding, data analytics, quantitative analytical skills, as well as those with entrepreneurial experience, and we will be preparing our students with the skill sets necessary to succeed in this new reality.

Second, new markets of students:

In our graduate and undergraduate programs we will be diversifying our offerings and utilizing the latest technological innovations allowing for greater accessibility to attract new student populations both in the United States and internationally. Moreover, we will actively seek to attract students who represent the values of our institution, who are role models of our Five Torot, including students who show a propensity and passion for their Torah studies, or who display extraordinary capabilities in areas that create new knowledge like in science and

for *sherut leumi*, national service, or volunteering to become members of Tzahal, soldiers in the Israeli army, or students who volunteer to join the United States Armed Forces. We already have a significant number of these students in our ranks and we will work to attract even more of such people in the years ahead, as these are the young men and women we wish to showcase to our community as role models and future leaders,

And finally, new educational pathways:

We conceptualize Yeshiva University as a single, interconnected network, instead of a collection of separate schools. As such, new connections between our graduate schools and new pipelines between our undergraduate and graduate programs, like the Einstein College of Medicine, the Cardozo School of Law and the newly developed Katz School, will enable our students to complete their studies here market-ready and poised for immediate success. In addition, our tens of thousands of alumni and friends are a crucial part of our network and will play an important role in our new educational models as connectors who will help place our students at summer positions or advanced internships between their college and graduate school years. Moreover, we are looking to partner with the graduate schools of other stellar institutions in their areas of expertise.

One manifestation of all of these points will be our new connections with Israel. As we know, Israel is no longer simply a charity case for Diaspora Jews, but is now an economic powerhouse and major resource specifically in areas of innovation. Over the past few months, we have been working to formulate partnerships with universities in Israel, and I am excited to report that just last week we reached agreements with Bar Ilan University and the Hebrew University to create bridge programs between our institutions so that a YU student who earns a BA in computer science can complete her or his studies with a Master's degree at Bar Ilan or the Hebrew University in such areas as data science, cybersecurity and information technology. Through the assistance of our alumni, this program will include high-level internships in the start-up and hi-tech industries in Israel. We have been closely working with Israel's education ministry and government on this project, and they are providing us with substantial support because they see Yeshiva University as their natural partners. There will be more announcements like this in the future but my point now is that we will continue to leverage our close ties with Israel to create these kinds of pipelines so that our students will receive the best training in the skill sets necessary to succeed in the marketplace of the future, and the world of tomorrow.

But Israel is just the beginning. The global economy is evolving and emerging markets in places like East Asia and India are growing in importance. We already have a relationship with a number of universities in China, and have over 30 Chinese students enrolled in our Katz School, and we will be looking to expand further. In addition to growing our tuition base, these efforts will allow us to spread Jewish values and ideas across the world, help shape future global partners and ambassadors for Israel and the Jewish community, and enable our students to develop a worldwide network that will be crucial for their success in the future.

But most importantly, all of these innovative and exciting initiatives will be advanced within the context of the Five Torot. Since its founding, Yeshiva University has looked to open new worlds for its constituencies, placing them within the framework of our moral and religious ideals. Tomorrow's Yeshiva University will continue in that effort. Our differential will always be our Torot, our values and teachings, our sense of rootedness, together with our drive to engage the world, directing the development of our own special skills in the service of others, with the

We live in a rapidly changing world. Technology, medicine, education, and communications are progressing and shifting in fundamental ways. This presents daunting challenges but also extraordinary opportunities for humanity. Armed with a 3,000-year-old tradition of wisdom, Yeshiva University's mission is to guide our students and broader society in seizing these opportunities and transforming our world of tomorrow for the better. We will dedicate ourselves to empowering morally-mature, market-ready graduates with the skill sets for lifelong success, endowing them with both the will and the wherewithal to make a historic, significant impact on an ever-changing world.

This is the future of Yeshiva University.

I will close with one final story:

Last week I spent Shabbat at our Beren campus with our undergraduate women. And in a talk at the end of Shabbat I mentioned to our students how important it is for us to come together as one united whole; that in a time in which competition and self-focus are the underpinnings of the society in which we live, our student body must exemplify the value of supporting one another and rooting for each other's success. And I mentioned to our students that I am rooting for them, that I am rooting for each of them to succeed in life. And then one woman in the crowd shouted out: "Rabbi, we are rooting for *you!*"

I was very moved by what she said. And I want to tell you that this is the feeling that I have been experiencing both from inside and outside our university. Over the last number of months, I have been visiting many communities in this country and beyond, and the overwhelming feeling that I have walked away with is how many people are rooting for us to succeed. I have repeatedly encountered a clear appreciation of the crucial importance of Yeshiva University, of the necessity for Yeshiva University to live up to its own ideals, to raise the next generations of leaders, and to serve as not only the premier Jewish higher educational institute but also the spiritual and intellectual epicenter of a robust global movement that unites the international Jewish community together with all of our partners and friends in its dedication to promoting the moral and material betterment of human society.

On and off campus, there is a great feeling about this moment and a great excitement for our future.

To all of you who have long been part of the Yeshiva University community, who have been nurtured by this institution, who deeply understand the enormous potential that lies within our mission, who wish Yeshiva University not only to grow and expand but to rise and become the place it was always meant to be, and for all those who are new to us, who are meeting Yeshiva University for the first time, who identify with our values, who see the importance of such an institution for the Jewish community and the broader society — now is the time to get involved. The participation of each and every one of you will make a real difference, strengthening and energizing our renewed sense of purpose.

For all of you sitting here today and for all of our friends who are listening throughout the world — now is the time to come together.

Join us in our journey. Be a part of history, as we maximize our potential, write a new chapter in the Jewish story and work to make a lasting impact on the history of all of humanity.

# Exhibit D

SUPREME COURT OF THE STATE OF NEW YORK  
COUNTY OF NEW YORK

-----x  
YU PRIDE ALLIANCE, et al.,  
Plaintiffs,  
-against- Index No.  
154010/2010

YESHIVA UNIVERSITY, et al.,  
  
Defendants.

-----x  
  
November 23, 2021  
9:10 a.m.

Deposition of RABBI DR. YOSEF KALINSKY,  
taken by Plaintiffs, pursuant to Notice, held  
at the offices of Emery Celli Brinckerhoff  
Abady Ward & Maazel LLP, 600 Fifth Avenue,  
New York, New York, before Joseph R. Danyo,  
a Shorthand Reporter and Notary Public within  
and for the State of New York.

HUDSON COURT REPORTING & VIDEO (212) 273-9911

1  
2 A P P E A R A N C E S :  
3  
4 EMERY CELLI BRINCKERHOFF ABADY WARD & MAAZEL LLP  
Attorneys for Plaintiffs  
5 600 Fifth Avenue, 10th Floor  
New York, New York 10020  
6 (212)763-5000  
7 By: KATHERINE ROSENFELD, ESQ.  
MAX SELVER, ESQ.  
8  
9 THE BECKET FUND FOR RELIGIOUS LIBERTY  
Attorneys for Defendants  
10 1919 Pennsylvania Avenue N.W., Suite 400  
Washington, D.C. 20006  
11 (202)955-0095  
12  
13 By: ERIC S. BAXTER, ESQ.  
ABIGAIL E. MAJANE SMITH, ESQ.  
14  
15 Also Present:  
16 ANDREW J. LAUER, ESQ.,  
Yeshiva University

17 ~oOo~  
18  
19  
20  
21  
22  
23  
24  
25

1 KALINSKY  
2 RABBI DR. YOSEF KALINSKY, having been first duly  
3 affirmed by Joseph R. Danyo, a Notary Public, was  
4 examined and testified as follows:  
5 EXAMINATION BY MS. ROSENFELD:  
6 Q. Good morning, Rabbi Dr. Kalinsky. We  
7 met off the record. My name is Katie Rosenfeld.  
8 I am one of the lawyers representing the plaintiffs  
9 in this lawsuit. Thank you for being here today.  
10 Have you ever had your deposition taken before?  
11 A. No.  
12 Q. Very briefly I will explain how we  
13 proceed. I will ask you a series of questions, and  
14 you will respond to my questions the best you can.  
15 I ask that we try not to speak over each other  
16 because the court reporter is taking down my  
17 questions and your answers. Does that make sense?  
18 A. Sure.  
19 Q. We also have to answer all questions  
20 verbally out loud because the court reporter can't  
21 take it down when we shake our heads or we say  
22 um-hum or things like that, so I may remind you  
23 from time to time because it is a little bit  
24 unnatural.  
25 If at any point you would like to take a

1 KALINSKY  
2 break, please let me know. The only thing I ask  
3 is that we not break while there is a question  
4 pending, so, if I ask a question, I ask that you  
5 answer it, and if you need to take a break, let me  
6 know, and then we will take a break. Does that  
7 make sense?  
8 A. Sure.  
9 Q. If at any point you want to take a break  
10 to use the restroom, to stretch your legs,  
11 anything, let me know. I know we have agreed to  
12 take a lunch break between 12:30 and 1:30.  
13 A. Correct.  
14 Q. And I think those are all the basic  
15 instructions. Your attorney from time to time may  
16 make objections. Unless your attorney instructs  
17 you not to answer, that's an objection that's being  
18 noted for the court record, and you can still  
19 answer the question. Do you understand that?  
20 A. Can you say that one more time.  
21 Q. So, from time to time, I will ask you a  
22 question and your attorney, Mr. Baxter, may object  
23 to my question. If he simply says objection and he  
24 doesn't instruct you not to answer the question,  
25 you can still answer the question.

Page 5

1 KALINSKY  
 2 A. Okay.  
 3 Q. He's making an objection for the record  
 4 to preserve it for a later evidentiary ruling.  
 5 A. Okay.  
 6 Q. So, unless he instructs you not to  
 7 answer, don't be thrown off by these objections.  
 8 They're really for the record. Do you understand?  
 9 A. Yes, I understand.  
 10 Q. You are currently the Dean of  
 11 undergraduate Torah studies at Yeshiva University,  
 12 is that correct?  
 13 A. That is correct.  
 14 Q. And you graduated from Yeshiva College  
 15 in 2000, is that right?  
 16 A. Yes.  
 17 Q. And you attended RIETS and became an  
 18 ordained rabbi from that institution?  
 19 A. Yes, I have ordination. Yes.  
 20 Q. And you received a master's degree?  
 21 A. This might take a little while.  
 22 Q. I'm aware. You have many degrees.  
 23 We're going to work through it. You have a  
 24 master's degree from the Azireli Graduate School of  
 25 Jewish Education and Administration?

Page 7

1 KALINSKY  
 2 the Dean of undergraduate Torah studies, please?  
 3 A. Sure. My purview is to oversee  
 4 primarily a few aspects of the undergraduate men.  
 5 There are about a thousand men on campus, and, as  
 6 the Dean, all undergraduate students are registered  
 7 in one of four Torah studies programs. We have  
 8 the Isaac Breuer College. We have the James Striar  
 9 School. We have the Stone Beit Midrash program,  
 10 and we have the Mazer Yeshiva program. I am the  
 11 Dean of all four of those units. Every  
 12 undergraduate has to register for at least one of  
 13 those programs.  
 14 The programs are a little bit different,  
 15 ranging on different types of studies. A little  
 16 bit about the hours. That at the very least, at  
 17 least three hours a day a student is registered in  
 18 one of those programs studying Torah studies and  
 19 religious studies.  
 20 So I oversee the academic component of  
 21 that program. All the faculty are hired by me  
 22 underneath me. That's number one. The academics.  
 23 All the Talmud study, Jewish philosophy studies,  
 24 religious studies, Jewish law, Jewish customs, all  
 25 that curriculum, I also oversee the curriculum. I

Page 6

1 KALINSKY  
 2 A. Azireli, yes. I graduated from Azireli.  
 3 Q. And you have an MSW and a Ph.D. from the  
 4 Wurzweiler School of Social Work, is that correct?  
 5 A. That is correct.  
 6 Q. And you started working in the Dean's  
 7 Office of undergraduate Torah studies in 2007,  
 8 correct?  
 9 A. Yes.  
 10 Q. And in 2008 you were promoted to  
 11 Assistant Dean, is that right?  
 12 A. Hopefully. I don't remember exactly  
 13 the years. Yeah. It sounds right.  
 14 Q. Okay, and were you then at a certain  
 15 point promoted to Associate Dean?  
 16 A. I went from Assistant Dean to Associate  
 17 Dean and then Dean two years ago. Yes.  
 18 Q. And you became Dean of undergraduate  
 19 Torah studies in 2019. Does that sound right?  
 20 A. Yes. That is correct. 2019.  
 21 Q. And you're currently employed by Yeshiva  
 22 University. Is that correct?  
 23 A. Yes.  
 24 Q. And could you just give me a brief  
 25 description of your duties and responsibilities as

Page 8

1 KALINSKY  
 2 work with the faculty in terms of that, and we also  
 3 have another, two other aspects.  
 4 One aspect is we have the Mashgichim.  
 5 The Mashgiach is a spiritual advisor. We have ten  
 6 spiritual advisors on campus working with each of  
 7 the students on a regular basis to guide them  
 8 through their spiritual journey, their religious  
 9 journey, and we employ them to do that. Some of  
 10 them are part-time. Some of them are full-time.  
 11 Some of them are also faculty. So that's my  
 12 second purview. Academics, spiritual guidance, and  
 13 then we also have programming.  
 14 We have religious and spiritual  
 15 programming for our students. Next week over  
 16 Chanukah, I got an e-mail I think we're doing 45  
 17 programs with the students over the week of  
 18 Chanukah. Things, having time together with the  
 19 faculty and the students getting to really create  
 20 relationships.  
 21 One of our tag lines that I kind of put  
 22 forth in terms of our recruitment is we are an  
 23 education based upon relationships for life.  
 24 So our faculty, one of the things that  
 25 we talk about all the time in our faculty meetings

Pages 5 to 8

1 KALINSKY  
2 is that, yes, we're here to impart information.  
3 We're here to impart information. We're here to  
4 impart tradition and the values and Jewish law and  
5 Jewish religion and text of Talmud and chumash and  
6 everything else, but also to spend time to forge  
7 relationships, and we really hope that our students  
8 will be the ones who will turn to our faculty, 5,  
9 10, 15, however many years after they graduate, and  
10 they have that faculty member as their mentor.  
11 So I oversee all those aspects in terms  
12 of being the Dean of undergraduate Torah studies.  
13 Q. Did you receive a notice to appear for  
14 today's deposition to testify on certain topics?  
15 A. I did see it. Yes.  
16 (Plaintiffs' Exhibit 1, Notice of  
17 deposition, was so marked for  
18 identification, as of this date.)  
19 Q. The court reporter has handed you what  
20 has been marked as Plaintiffs' Exhibit 1. This is  
21 the notice of deposition that was served for the  
22 deposition of Yeshiva University, and if you would  
23 please turn to the second page of the exhibit, you  
24 will see that there is a list of topics of  
25 examination. Do you see that?

1 KALINSKY  
2 A. I do.  
3 Q. Do you understand that you're here to  
4 testify today on these topics as the representative  
5 of Yeshiva University?  
6 A. As the corporate representative of  
7 Yeshiva University, I believe that is my task to be  
8 here today. Yes.  
9 Q. I'm going to be asking a series of  
10 questions regarding each topic, and your testimony  
11 here is going to be given on behalf of Yeshiva  
12 University as its representative. Do you  
13 understand that?  
14 A. Yes.  
15 Q. Are you prepared to testify on each of  
16 these topics today?  
17 A. I am prepared.  
18 MR. BAXTER: I will note for the record  
19 that we've objected to the second half of  
20 the examination question number 5, and  
21 there's a court ruling pending on that  
22 objection.  
23 Q. As the Dean of undergraduate Torah  
24 studies at Yeshiva University, did you have  
25 personal knowledge of some of the topics in this

1 KALINSKY  
2 notice of deposition?  
3 A. I have knowledge in terms of preparing  
4 for this deposition. Some things might not be in  
5 my day-to-day business at Yeshiva, because some of  
6 these are not about 2021.  
7 Q. Understood. That's actually precisely  
8 what I am asking. So some of these topics did you  
9 have to prepare and educate yourself to be able to  
10 testify on behalf of the university today?  
11 A. Yes.  
12 Q. And some of them may relate to things  
13 that you know personally just because of your long  
14 affiliation with the university. Is that correct?  
15 A. Exactly correct. Yes.  
16 Q. What did you do to prepare for your  
17 deposition today. Did you meet with your counsel  
18 to prepare?  
19 MR. BAXTER: I'm going to counsel you  
20 not to share anything that you spoke about  
21 with your attorneys, but you can answer the  
22 question.  
23 A. I met with a number of individuals to  
24 understand more to prepare for these things. I'll  
25 probably go in order of what I'm seeing over here.

1 KALINSKY  
2 MR. BAXTER: Let her ask you a question  
3 and answer the question.  
4 A. That's probably a better way of doing  
5 that. Yes.  
6 Q. So who did you meet with to gather  
7 information to prepare to give testimony today?  
8 A. I met with Mr. John Greenfield.  
9 Q. Is that the public affairs director?  
10 A. I think he has a different title than  
11 public affairs. I think it's government affairs.  
12 Government relations and affairs. We could  
13 probably look it up afterwards, but he's the one  
14 who is most aware in terms of our relationships in  
15 terms of state funding and city officials. He has  
16 all those relationships with all those entities,  
17 and I look to him in terms of that.  
18 Q. Who else did you meet with?  
19 A. I met with again I'm not sure exactly  
20 what his title is officially, but the person who is  
21 the head of tax. His name is Alan Kluger.  
22 Q. Anyone else?  
23 A. I met with Rabbi David Palmer, who also  
24 works for the provost office of institutional  
25 research, just to understand he's the one who

Page 13

1 KALINSKY  
 2 churns out a lot of the data coming from the  
 3 university.  
 4 Obviously a lot of these things, as you  
 5 say, are personal knowledge that I have. Anything  
 6 related to Rabbi Isaac Elchanan Theological  
 7 Seminary I think I know firsthand as much as I can  
 8 know.  
 9 Q. Just to make sure that our record is  
 10 clean, I'm just going to stay focused on the  
 11 question of who you met with so we can exhaust that  
 12 topic.  
 13 So you talked about Mr. Greenfield, Mr.  
 14 Kluger, Rabbi David Palmer. Anyone else?  
 15 A. Yes. Mr. Doron Stern, who is the vice  
 16 president communications and also oversees  
 17 admissions.  
 18 Q. Did you meet with anyone else to prepare  
 19 to testify today?  
 20 A. Maybe I'll be reminded of it later, but  
 21 a lot of information trying to prepare. Yeah. I  
 22 don't know.  
 23 Q. If at any point during the deposition  
 24 you want to go back and add something to an answer  
 25 because you remember it later but you didn't

Page 14

1 KALINSKY  
 2 remember when I asked you, that's fine. Just tell  
 3 me and we can put it on the record. Okay?  
 4 A. Great. That's helpful.  
 5 Q. In terms of your lawyers, did you meet  
 6 with Mr. Baxter to prepare for today's deposition?  
 7 MR. BAXTER: You can answer, but you  
 8 shouldn't share anything that we talked  
 9 about.  
 10 A. Yes, I did meet with Mr. Baxter.  
 11 Q. And did you meet with Mr. Lauer to  
 12 prepare for today's deposition?  
 13 A. Yes, I met with Mr. Lauer.  
 14 Q. Any other lawyers that you met with to  
 15 prepare for today's deposition?  
 16 A. No one from any other counsel. I met  
 17 with Mr. Baxter, Ms. Smith, who is here, and Mr.  
 18 Haun.  
 19 Q. And did you meet with President Berman  
 20 to prepare for your deposition today?  
 21 A. No.  
 22 Q. Did you meet with Dean Nissel to prepare  
 23 for your deposition today?  
 24 A. I did not meet with him about this.  
 25 Directly about this, no, I did not.

Page 15

1 KALINSKY  
 2 Q. Did you review documents to prepare for  
 3 your deposition today?  
 4 A. Yes.  
 5 Q. Which documents did you review?  
 6 A. Again, depending on which question, I'll  
 7 remember documents, but.  
 8 Q. So let me ask it more narrowly then.  
 9 For topic 1, which we're going to start with in a  
 10 moment, the facts forming the basis of Yeshiva  
 11 University's assertion that it is a religious  
 12 education corporation, which documents did you  
 13 review to prepare for topic 1?  
 14 MR. BAXTER: Objection for lack of  
 15 foundation. He reviewed a lot of  
 16 documents. So I think, if you want to ask  
 17 him about specific documents, that would  
 18 make sense, but he's not going to recall in  
 19 his mind what --  
 20 Q. If it's not a complete list, that's  
 21 okay, but I would like to know the documents as you  
 22 sit here that you recall the important documents  
 23 that you reviewed to answer question 1.  
 24 A. In answering the question in terms of  
 25 documents related to charters of the university.

Page 16

1 KALINSKY  
 2 That would probably be the answer to the first one,  
 3 but here, again, that would be one thing, but  
 4 there's really a very exhaustive list of things  
 5 that could be used or could be reviewed to talk  
 6 about the religious entity that is Yeshiva  
 7 University. Some of these things don't have to be  
 8 found in documents.  
 9 Q. I understand. I'm just asking you to  
 10 narrowly to prepare for today's deposition on topic  
 11 1 what documents do you remember as being of  
 12 importance that you reviewed?  
 13 A. Right. So those would be things  
 14 related to the charter. Things related to  
 15 handbooks would probably be helpful to that,  
 16 student associations and student guides and student  
 17 constitutions, thinking about how we express  
 18 ourself with our admissions and our recruitment  
 19 materials as a religious education corporation.  
 20 Things that I produce I don't have to review them.  
 21 I'm trying to say like things that show -- facts  
 22 showing they're a religious education corporation.  
 23 There's literally an endless amount of things that  
 24 I thought about in terms of preparing for that.  
 25 Q. So Yeshiva University is a university

Pages 13 to 16

Page 17

1 KALINSKY  
 2 comprised of a number of different colleges and  
 3 schools, is that correct?  
 4 A. Colleges and schools, right. Graduate  
 5 schools. You would call them just schools.  
 6 Q. And, for the undergraduate programs,  
 7 there's Yeshiva College, the Syms School of  
 8 Business, the Stern College for Women and the  
 9 Katzman School of Science and Health?  
 10 A. Can I just make two corrections?  
 11 Q. Sure.  
 12 A. I'm told that the donor prefers the Sy  
 13 Syms School of Business for any records, not just  
 14 Syms.  
 15 Q. Okay.  
 16 A. That came up in a meeting I had  
 17 recently, and I think it's called the Katz School.  
 18 Not Katzman. Mordecai Katz is the one who gave the  
 19 money for the Katz School.  
 20 Q. So there are those four --  
 21 A. -- undergraduates.  
 22 Q. Undergraduates.  
 23 A. An undergrad would be able to enroll in  
 24 one of those four schools.  
 25 MR. BAXTER: Let me ask you to wait

Page 18

1 KALINSKY  
 2 until she has fully stated her question.  
 3 You can wait for a pause to know she's done,  
 4 and then you can answer the question.  
 5 Q. It's a bit unnatural, but it's actually  
 6 very important, because, otherwise, our transcript  
 7 will be very messy.  
 8 A. We don't want that.  
 9 Q. We'll just do our best and remind you.  
 10 In addition to the four undergraduate colleges  
 11 would you call them?  
 12 A. I don't know.  
 13 Q. Okay. In addition to those four  
 14 undergraduate programs, there are a number of  
 15 graduate programs inside within Yeshiva University,  
 16 correct?  
 17 A. Yes. Correct.  
 18 Q. So two that you attended, the Wurzweiler  
 19 School and the Azireli School?  
 20 A. Azireli, yes.  
 21 Q. And then the Revel Graduate School of  
 22 Jewish Studies, and is that a third graduate  
 23 program?  
 24 A. I didn't attend that one but --  
 25 Q. I understand.

Page 19

1 KALINSKY  
 2 A. Yes.  
 3 Q. So there is Revel. Is Albert Einstein  
 4 College of Medicine still part of Yeshiva  
 5 University?  
 6 A. Officially, there is some lines, but I  
 7 don't think that, I don't think officially, but I'm  
 8 not exactly sure where we are in all those  
 9 negotiations that transpired years ago, and today I  
 10 know there's some connection still.  
 11 Q. And the Ferkauf Graduate School of  
 12 Psychology is another graduate school within  
 13 Yeshiva University. Is that correct?  
 14 A. That's correct.  
 15 Q. And the Cardozo School of Law is another  
 16 graduate program within Yeshiva University,  
 17 correct?  
 18 A. Correct.  
 19 Q. The Katz School of Science and Health  
 20 has a graduate school too, correct?  
 21 A. Right, and it has a number of programs.  
 22 Q. And the Sy Syms School of Business  
 23 Graduate Studies, is that another graduate program  
 24 within Yeshiva University?  
 25 A. Yes, it's another program. Yes, and

Page 20

1 KALINSKY  
 2 each of those have different certificates and  
 3 different programs within them. Like cyber  
 4 security is an example of a part of the Katz School  
 5 of Health and Science.  
 6 Q. Are there any graduate schools that are  
 7 part of Yeshiva University that I didn't just  
 8 mention?  
 9 A. You didn't mention the Rabbi Isaac  
 10 Elchanan Theological Seminary. That's a part of  
 11 Yeshiva University, a very big part of Yeshiva  
 12 University.  
 13 Q. So I'm glad that you raised that. So  
 14 right now I'm focused on the component parts of  
 15 Yeshiva University as opposed to what I understand  
 16 to be affiliates such as the two high schools. Is  
 17 that a distinction that you understand?  
 18 A. It's a distinction probably on legal  
 19 terms, which is probably where you're coming from,  
 20 but in terms of my understanding and my living  
 21 Yeshiva University for more than 20 years I would  
 22 definitely list the Rabbi Isaac Elchanan  
 23 Theological Seminary as a very key part to Yeshiva  
 24 University.  
 25 Q. Sure, and right now, as you correctly

Pages 17 to 20

1 KALINSKY  
 2 noted, I'm asking you about Yeshiva University as  
 3 it's constituted as a corporation.  
 4 So, for purposes of the corporation, the  
 5 schools that I just mentioned, are those the  
 6 graduate schools that are part of Yeshiva  
 7 University?  
 8 MR. BAXTER: Objection to the extent it  
 9 calls for a legal conclusion.  
 10 But you can answer the question.  
 11 A. And you're asking, are you missing any  
 12 other schools?  
 13 Q. Correct.  
 14 A. Other than the Elchanan affiliate, which  
 15 is the high schools.  
 16 Q. Let me ask a different question. So  
 17 there's Yeshiva University which has component  
 18 schools and colleges. Would you agree?  
 19 A. Define component.  
 20 Q. Part of Yeshiva University. It has  
 21 schools and colleges that are part of Yeshiva  
 22 University that make up the university, would you  
 23 agree?  
 24 A. Correct. Yes.  
 25 Q. And then there is entities that are

1 KALINSKY  
 2 affiliates of Yeshiva University which are the  
 3 RIETS, which you mentioned, and the two high  
 4 schools, one for girls and one for boys, is that  
 5 correct?  
 6 A. Correct.  
 7 Q. Okay. So right now I'm asking you with  
 8 respect to the component schools and colleges that  
 9 are part of Yeshiva University, I've mentioned  
 10 Revel, Albert Einstein, Wurzweiler, Ferkauf,  
 11 Cardozo, Azireli, Katz, Sy Syms. Am I missing any  
 12 of the graduate schools?  
 13 MR. BAXTER: I object just to the extent  
 14 it misstates the evidence on the medical  
 15 school.  
 16 MS. ROSENFELD: Eric, let's not have  
 17 speaking objections. Let's just limit our  
 18 objections to form, please.  
 19 A. I don't think there's any other schools  
 20 and part of the graduate schools that you did not  
 21 list.  
 22 Q. Thank you, and do each of those schools  
 23 have its own governance documents? Do you know?  
 24 A. In terms of how the Deans run the  
 25 school?

1 KALINSKY  
 2 Q. That could be one source, I'm sure. Do  
 3 you know if there's governing documents in terms of  
 4 how the Deans run each of the schools?  
 5 A. I wouldn't know firsthand. The  
 6 Wurzweiler School of Social Work has a different  
 7 governing from the Katz School of Health, if that's  
 8 what you're asking.  
 9 Q. Are there boards of overseers that  
 10 oversee each of those schools independently from  
 11 the board of trustees for Yeshiva University as a  
 12 whole?  
 13 MR. BAXTER: Objection. Calls for a  
 14 legal conclusion.  
 15 Go ahead.  
 16 A. My understanding is there is the Yeshiva  
 17 University board of trustees. My understanding is  
 18 that individual schools and maybe even programs,  
 19 there are many programs which you didn't mention  
 20 also which aren't schools, but part of the honors  
 21 program among other things, may have their own  
 22 board of overseers.  
 23 (Plaintiffs' Exhibit 2, Document from  
 24 New York State Education Department showing  
 25 Yeshiva University's enrollment for 2019 to

1 KALINSKY  
 2 2020, was so marked for identification, as  
 3 of this date.)  
 4 Q. The court reporter has marked Exhibit 2,  
 5 which is a document from the New York State  
 6 Education Department, which shows Yeshiva  
 7 University's enrollment for 2019 to 2020.  
 8 Does the number of total full-time  
 9 students of approximately 4,248, does that sound  
 10 correct to you, based on your knowledge of the  
 11 university?  
 12 A. I just want to read the top paragraph  
 13 also.  
 14 Q. Take your time.  
 15 A. You want me to verify whether that is  
 16 correct in terms of our total enrollment? That's  
 17 including our undergraduates.  
 18 Q. Right. Actually I think I asked the  
 19 wrong question. So it looks like there's a total.  
 20 A. Am I allowed to write on these?  
 21 Q. I would prefer that you not. Would you  
 22 like a piece of paper?  
 23 MR. BAXTER: Don't take any notes.  
 24 A. Okay. Sorry. Go ahead.  
 25 Q. It looks like on this document there is

1 KALINSKY  
 2 4,685 total full-time students is the way I read  
 3 this document.  
 4 My question is whether that accords with  
 5 your sense of the general number of full-time  
 6 enrolled students at Yeshiva University?  
 7 MR. BAXTER: Objection to the lack of  
 8 foundation.  
 9 But go ahead and answer.  
 10 A. Give me one more second.  
 11 Q. Take as much time as you need with any  
 12 document.  
 13 A. Thank you. I've never seen this  
 14 document before, so the layout does look a little  
 15 bit, I'm not sure. We're saying there is a  
 16 thousand students in all of Yeshiva University's  
 17 graduate schools? Is that what this is saying?  
 18 That number doesn't sounds right to me.  
 19 Q. Okay. So maybe the document is not  
 20 helpful for us, and you can set it aside. What is  
 21 your understanding approximately of how many  
 22 students are enrolled let's say as undergraduates  
 23 at Yeshiva University, and it doesn't have to be a  
 24 precise number. I'm just looking for general  
 25 round numbers.

1 KALINSKY  
 2 A. If I would have known, last night I got  
 3 the president's report, which had all this data.  
 4 It probably had the number in there. I think  
 5 around 5,000 does sound ballpark to what I'm  
 6 accustomed to hearing.  
 7 Q. And is that for both undergraduate and  
 8 graduate students?  
 9 A. I think when we say Yeshiva University.  
 10 Q. Approximately 5,000?  
 11 A. Approximately I think so. That number  
 12 might include, and I don't know what this number  
 13 includes, and we have students studying abroad in  
 14 Israel. 80 percent of our undergraduates spend a  
 15 year in Israel before coming, so you have to think  
 16 about all of our campuses in New York, our campus  
 17 in Israel and think about all our graduate schools.  
 18 Now we have many students studying  
 19 remotely, so it is hard for me to give, but you  
 20 know, thankfully many of our graduate school  
 21 numbers are on the way up. So it's hard for me to  
 22 remember, estimate exactly.  
 23 Q. Why are the graduate school numbers on  
 24 the way up?  
 25 A. We're doing a good job.

1 KALINSKY  
 2 Q. Are there certain schools that are  
 3 seeing higher levels of enrollment than other  
 4 graduate schools?  
 5 A. So my impression is all of our graduate  
 6 schools from being at Deans meetings are healthy.  
 7 I think particularly the School of Social Work.  
 8 Those numbers, the current Dean has done a lot of  
 9 work there. The Katz School is a new school, it's  
 10 growing, and they're opening up new programs all  
 11 the time. The Syms School of Business, I'm aware  
 12 recently that they're bringing in new students.  
 13 So I think Yeshiva is in a good place.  
 14 Having more students is part of our mission. So  
 15 thankfully those numbers are doing well.  
 16 Q. I'm now going to turn to the first topic  
 17 in the notice, topic 1, which is "The facts forming  
 18 the basis of Yeshiva University's assertion that it  
 19 is a religious education corporation."  
 20 Yeshiva University has a mission  
 21 statement. Is that correct?  
 22 A. Yes. We do have a mission statement.  
 23 (Plaintiffs' Exhibit 3, Vision page of  
 24 website, was so marked for identification,  
 25 as of this date.)

1 KALINSKY  
 2 Q. You have in front of you Exhibit 3. Is  
 3 this the mission statement of Yeshiva University?  
 4 A. The document says "Vision."  
 5 Q. Does the sentence below that, do you  
 6 recognize that as the mission of Yeshiva  
 7 University?  
 8 A. Just give me one second to familiarize  
 9 myself, please. This does look like one  
 10 iteration.  
 11 (Plaintiffs' Exhibit 4, President  
 12 Berman's statement to board of trustees, was  
 13 so marked for identification, as of this  
 14 date.)  
 15 Q. You also now have in front of you what  
 16 has been marked as Exhibit 4.  
 17 A. Um-hum.  
 18 Q. If you could please just read that, and  
 19 let me know when you have had a chance.  
 20 A. Sure.  
 21 Q. Have you had a chance to look at Exhibit  
 22 4?  
 23 A. Yes.  
 24 Q. Are the two exhibits in front of you,  
 25 Exhibit 3 and Exhibit 4, are those Yeshiva

1 KALINSKY  
 2 University's mission?  
 3 A. Well, they both don't say the same thing  
 4 I would say to begin with. They're not identical.  
 5 Q. Understanding that there are differences  
 6 in the words of those two documents, are these the  
 7 general mission statement of Yeshiva University in  
 8 Exhibits 3 and 4 in front of you?  
 9 MR. BAXTER: Objection as to form.  
 10 But go ahead and answer.  
 11 A. I'm not sure how to -- I'm not sure.  
 12 Q. Do you know where one would look to find  
 13 the mission statement of Yeshiva University?  
 14 A. It should be on the website.  
 15 Q. And do you believe that there is a  
 16 different mission statement for Yeshiva University  
 17 that's on the website that's not in front of you?  
 18 A. I believe that there have been  
 19 iterations of the mission statement that I've read  
 20 on the website that have a broader definition and  
 21 also breaks down undergraduate separate from  
 22 graduate.  
 23 Q. So, looking at Exhibit 4, this document  
 24 says that President Berman reviewed the  
 25 university's mission and then follows with a

1 KALINSKY  
 2 sentence. Is that the university's mission?  
 3 MR. BAXTER: Objection to the extent it  
 4 mischaracterizes.  
 5 But go ahead and answer.  
 6 A. I think the document speaks for itself.  
 7 Q. Okay. If somebody asked you where can  
 8 I go to find Yeshiva University's mission  
 9 statement, what would you tell them?  
 10 A. Look at the website.  
 11 Q. And if you go to the website and you  
 12 click "mission," you come to that document that is  
 13 Exhibit --  
 14 A. 3.  
 15 Q. -- 3. Is that the mission?  
 16 A. Is there a page or paragraph before that  
 17 says mission and this is vision?  
 18 Q. I now understand what you're talking  
 19 about. We can go back to that. You said that  
 20 there are several iterations I believe of Yeshiva  
 21 University's mission. Do you mean over time the  
 22 mission statement has evolved, or do you mean  
 23 currently today there are different mission  
 24 statements?  
 25 A. I'll try to answer your question in the

1 KALINSKY  
 2 following way. The mission of Yeshiva University  
 3 has not changed. Maybe certain -- there may be  
 4 different formulations, meaning this -- Berman --  
 5 did not exist five years ago clearly. He wasn't  
 6 here five years ago.  
 7 Q. Just for the record, you are pointing to  
 8 Exhibits 3 and 4?  
 9 A. Both of these. President Berman used  
 10 the word "ecosystem," and ecosystem of educational  
 11 institutions is something that I think that's a  
 12 word that he put in. That doesn't mean that he  
 13 changed, for example, right, he didn't change the  
 14 mission of Yeshiva University by rephrasing and  
 15 putting in a word "ecosystem."  
 16 This is how he has been expressing his  
 17 understanding when he speaks, but the mission of  
 18 Yeshiva University it's very hard to put in a  
 19 sentence or two, and the mission of Yeshiva  
 20 University runs a lot deeper in terms of the  
 21 undergraduate school's mission might be different  
 22 than -- my -- I'm a school, undergraduate of Torah  
 23 studies. Our mission is not the same as the  
 24 Ferkauf Graduate School.  
 25 Q. I appreciate that. What I'm really

1 KALINSKY  
 2 asking you about is, as a corporate entity that has  
 3 a mission statement, which is committed to writing  
 4 and exists to guide the work of the entity, I'm  
 5 trying to then decide what that mission statement  
 6 is as opposed to what you're describing, which may  
 7 be different people's mission.  
 8 A. Right.  
 9 Q. So right now I'm just focused on trying  
 10 to understand for the entity which has a mission  
 11 statement that is, you know, on paper and  
 12 necessarily limited what is that mission statement,  
 13 and you suggested that there's a longer one than  
 14 the ones in 3 or 4, which I'm going to provide to  
 15 you.  
 16 A. Great.  
 17 (Plaintiffs' Exhibit 5, Yeshiva  
 18 University employee handbook, was so marked  
 19 for identification, as of this date.)  
 20 Q. So you have in front of you the Yeshiva  
 21 University employee handbook.  
 22 A. From which year? Definitely not this  
 23 year.  
 24 Q. So, if you look on the bottom, it is  
 25 marked Nissel Exhibit 1. So this is the employee

1 KALINSKY  
2 handbook that defendants submitted to the court in  
3 June of 2021 as the employee handbook.  
4 A. Okay.  
5 Q. So, if you go to page, on the bottom,  
6 you will see it says Nissel Exhibit 1-9. If you  
7 could go to that page, please.  
8 A. Yes.  
9 Q. Do you see where it says mission  
10 statement at the top?  
11 A. Um-hum.  
12 Q. You have to say yes or no.  
13 A. Yes. It says mission statement at the  
14 top.  
15 Q. Is this the mission statement that you  
16 were speaking of which has more component parts?  
17 A. This is definitely another iteration  
18 again, but, yes, as you can see here, this mission  
19 statement in the employee handbook is broken down  
20 for undergraduate students, blank, for graduate  
21 students, blank, for faculty, blank.  
22 Q. Is this the mission statement of Yeshiva  
23 University as far as you know?  
24 A. Can I review it?  
25 Q. Of course.

1 KALINSKY  
2 A. No.  
3 Q. This is not the mission statement of  
4 Yeshiva University?  
5 A. I don't know. A better answer I would  
6 say is I don't know.  
7 Q. Can you explain why there's a mission  
8 statement in the employee handbook that you don't  
9 recognize as the mission statement?  
10 A. I think this wasn't written for  
11 employees. If you read the first sentence, it's  
12 just, why would human resources be -- why would the  
13 mission statement talk about develop and retain  
14 excellent employees? I hope that's not the  
15 mission statement of Yeshiva University.  
16 Q. Right. Below that, there are a number  
17 of paragraphs that say, as you noted, for  
18 undergraduate students, for graduate students, for  
19 faculty. Is that the mission statement of Yeshiva  
20 University?  
21 MR. BAXTER: Objection as to form.  
22 Go ahead.  
23 A. This paragraph for undergraduate seems  
24 more accurate to me of the mission for our  
25 undergraduate students.

1 KALINSKY  
2 Q. So we looked at Exhibit 3, 4 and 5, and  
3 none of these are the mission statement of Yeshiva  
4 University as you recognize it? Am I  
5 understanding your testimony correctly?  
6 A. It would be helpful for me to see what's  
7 on the website currently before I respond.  
8 Q. That's fine. Are there different  
9 mission statements of Yeshiva University depending  
10 on the context of the mission statement? Is that  
11 fair to say?  
12 A. I would say there's a general mission  
13 for the university, and the university has specific  
14 missions for particular schools.  
15 (Plaintiffs' Exhibit 6, Mission  
16 statement of Yeshiva University, was so  
17 marked for identification, as of this date.)  
18 Q. Is this the mission statement? Now you  
19 have Exhibit 6 in front of you from the website.  
20 Is this the mission statement of Yeshiva  
21 University?  
22 A. Just so I understand, so this was on the  
23 page before the Vision page on the website?  
24 Q. So you have Exhibit 6 in front of you.  
25 It's from the website. You have Exhibit 5, which

1 KALINSKY  
2 is from the employee handbook. You have Exhibit  
3 4, which is President Berman's statement to the  
4 board of trustees, and you have Exhibit 3, which is  
5 from the Vision page of the website.  
6 The pending question is whether Exhibit  
7 6 is the mission statement of Yeshiva University?  
8 MR. BAXTER: Objection as to form.  
9 You can go ahead and answer.  
10 A. This looks more in line with what I'm  
11 familiar with.  
12 Q. So is there still another mission  
13 statement that I haven't shown you that you think  
14 is the actual mission statement?  
15 MR. BAXTER: Objection as to form.  
16 Go ahead.  
17 A. I don't have another document that I can  
18 think of.  
19 Q. But your answer seems to suggest that  
20 you don't recognize this document or in some way  
21 are hesitant to say it's the mission statement, so  
22 I'm just trying to understand if I don't have the  
23 right document in front of you.  
24 A. I would feel comfortable going through  
25 this document for questioning related to our

1 KALINSKY  
 2 mission statement.  
 3 Q. Is there another document that contains  
 4 the mission statement that you're aware of that I  
 5 haven't shown you?  
 6 MR. BAXTER: Objection as to form.  
 7 Go ahead.  
 8 A. No.  
 9 Q. You can set that aside, please. Thank  
 10 you. Yeshiva University has a set of bylaws that  
 11 set forth how the university is supposed to  
 12 operate. Is that correct?  
 13 A. Yes.  
 14 Q. And Yeshiva University also has a  
 15 charter that contains its articles of  
 16 incorporation. Is that correct?  
 17 A. Yes.  
 18 (Plaintiffs' Exhibit 7, Bylaws of  
 19 Yeshiva University, was so marked for  
 20 identification, as of this date.)  
 21 (Plaintiffs' Exhibit 8, December 15,  
 22 1967 articles of incorporation amended  
 23 charter, was so marked for identification,  
 24 as of this date.)  
 25 Q. You have in front of you Exhibit 7,

1 KALINSKY  
 2 which are the bylaws of Yeshiva University, and  
 3 Exhibit 8, which is the December 15, 1967 articles  
 4 of incorporation amended charter.  
 5 So let's start with some general  
 6 questions. Do the bylaws of Yeshiva University  
 7 require members of the board of trustees to be a  
 8 member of any particular religion?  
 9 MR. BAXTER: Objection. Calls for a  
 10 legal conclusion.  
 11 Go ahead. Take time to get familiar  
 12 with the document if you need.  
 13 A. Yeah, and also if you would ask the  
 14 question again. The bylaws?  
 15 Q. Sure. Well, I will ask it in a more  
 16 general way. Do the Yeshiva University corporate  
 17 documents require members of the board of trustees  
 18 to be a member of any particular religion?  
 19 MR. BAXTER: If you know, go ahead.  
 20 A. Okay. So you want to know, we're just  
 21 talking about 7 now? We're not talking about 8?  
 22 You're talking about the board of trustees.  
 23 Q. Well, I originally asked you about the  
 24 bylaws, and then I asked a more general question,  
 25 which was does the university's corporate documents

1 KALINSKY  
 2 require members of the board of trustees to be a  
 3 member of any particular religion?  
 4 MR. BAXTER: Objection. The document  
 5 speaks for itself.  
 6 But if you know, you can go ahead and  
 7 answer.  
 8 Q. Well, as the corporate representative of  
 9 Yeshiva University here, does Yeshiva University  
 10 require members of the board of trustees to be  
 11 members of any particular religion?  
 12 A. Okay. So I'm referring to the document  
 13 in number 4, "Trustees shall be nominated by the  
 14 Governance Committee for election by the board of  
 15 trustees at the board's annual meeting."  
 16 So my understanding of how the board  
 17 works both from general knowledge and from what the  
 18 document here says is that you would need to be  
 19 nominated by the governance committee of the board.  
 20 So the board is made up of let's say I  
 21 don't know exactly, 20 individuals who are part of  
 22 the board. Those individuals are obviously  
 23 committed to the mission of Yeshiva University and  
 24 interested in its growth, interested in the Jewish  
 25 community, know what Yeshiva is about in terms of

1 KALINSKY  
 2 its religious orientation in terms of understanding  
 3 the dual curriculum especially on the undergraduate  
 4 level. They would be wanting to look, as we said  
 5 in some of these previous documents, looking to  
 6 bring Jewish leadership and Jewish knowledge forth,  
 7 and anyone who would be interested in that would be  
 8 part of the possibility of joining the board. They  
 9 would have to be completely in line with that  
 10 mission statement for their friends to want to join  
 11 this membership of Yeshiva that makes up Yeshiva  
 12 University.  
 13 Q. That's actually not responsive to my  
 14 question, so I'm just going to ask you my question  
 15 again, because I appreciate that you're describing  
 16 your, Rabbi Dr. Kolinsky's, views on how board  
 17 selection would go, but my question is really  
 18 focused in your role here as corporate  
 19 representative. So I'm just going to ask the  
 20 question again.  
 21 As the corporate representative of  
 22 Yeshiva University here, does Yeshiva University  
 23 require members of the board of trustees to be  
 24 members of any particular religion?  
 25 MR. BAXTER: Objection. The document

1 KALINSKY  
 2 speaks for itself.  
 3 But you can go ahead and answer.  
 4 A. Right. So, speaking as the corporate  
 5 representative here, the board is made up of  
 6 members who are invested in Yeshiva University's  
 7 future, invested in its mission, invested in all of  
 8 its components.  
 9 It would be strange to me to assume that  
 10 someone who isn't completely aligned with that  
 11 mission and the Jewish people and understanding of  
 12 what the Yeshiva represents in terms of its  
 13 religious focus, to be part of the board.  
 14 Q. Is it required?  
 15 MR. BAXTER: Objection. Same  
 16 objections.  
 17 A. Again, the answer is that you need to be  
 18 brought in, so it's a strange question to say  
 19 what's required. It's required that you need to  
 20 be brought in. In order to be brought in, if we  
 21 had a club, if we had a swimming club, in order to  
 22 be part of the swimming club, you say, well, do you  
 23 have to be X, Y or Z.  
 24 Well, if there's 20 members who decide  
 25 who join the swimming club, they're going to bring

1 KALINSKY  
 2 in people who are as like them into the swimming  
 3 club.  
 4 So the Yeshiva board is made up of like  
 5 members. It's perpetuated by a tradition for  
 6 decades and decades and decades, and that's how  
 7 they operate.  
 8 Q. So, with respect to the rules that guide  
 9 the operation of the corporation, is there any rule  
 10 that requires members of Yeshiva University's board  
 11 of trustees to be members of a particular religion?  
 12 MR. BAXTER: Asked and answered.  
 13 A. The requirements are to be brought in by  
 14 other board of trustees. The board of trustees  
 15 would only want to bring in like-minded people who  
 16 are invested in Yeshiva's mission.  
 17 Q. Is that written in this document?  
 18 A. Yes. "Trustees shall be nominated by  
 19 the Governance Committee for election by the board  
 20 of trustees."  
 21 So you would look around the table. You  
 22 would see who are the ones who are invested in  
 23 Yeshiva's -- in line with its mission, and that's  
 24 how they would elect additional board members.  
 25 Q. Let's go to Exhibit 8, please. So

1 KALINSKY  
 2 Exhibit 8 is the amendment to the charter of 1967.  
 3 The first page is the actual stamped charter, which  
 4 is a bit difficult to read, and the second page is  
 5 the typed version of that charter.  
 6 A. Of 9 and 10?  
 7 Q. Correct. So let's start with the top  
 8 page of Exhibit 8.  
 9 MR. BAXTER: Objection as to  
 10 characterization of the evidence.  
 11 But you go ahead and review it.  
 12 Q. So for the first page of Exhibit 8, it's  
 13 very small.  
 14 A. Yeah.  
 15 Q. But --  
 16 A. You don't have a larger font?  
 17 Q. I don't. If you go down, well, do you  
 18 see that there are very small numerical paragraphs,  
 19 1, 2, 3, 4, 5, 6, 7, 8?  
 20 A. Yeah.  
 21 Q. Okay. Then, if you look at Exhibit 8,  
 22 I'm sorry. If you look at paragraph 8, it says,  
 23 "Persons of any religious denomination shall be  
 24 equally eligible."  
 25 A. Yes. You skipped a word I think.

1 KALINSKY  
 2 Q. "Persons of every religious denomination  
 3 shall be equally eligible to offices and  
 4 appointments."  
 5 Is that part of the charter of Yeshiva  
 6 University, that statement?  
 7 MR. BAXTER: Objection. Calling for a  
 8 legal conclusion.  
 9 But go ahead.  
 10 A. You're reading the words correctly.  
 11 Q. So does reading that statement in the  
 12 charter of Yeshiva University help you to answer  
 13 the question of whether there's any requirement  
 14 that members of the board of trustees are members  
 15 of any particular religious denomination?  
 16 A. The way -- the document speaks for  
 17 itself. The way the board functions is I think  
 18 how I understand the board functions. We are  
 19 members of the board. There are 20 members. If  
 20 someone wants to be brought on, they have to be  
 21 brought on.  
 22 Q. Rabbi Dr. Kolinsky, you understand here  
 23 that you're testifying as a corporate  
 24 representative of Yeshiva University today?  
 25 A. Yes.

1 KALINSKY  
 2 Q. So I am going to ask you when I'm asking  
 3 questions about whether Yeshiva University has  
 4 certain policies or procedures to -- you're  
 5 answering on behalf of the university.  
 6 A. Yes.  
 7 Q. So what I'm asking you right now is  
 8 whether in your role as someone who's testifying on  
 9 behalf of the corporate entity, Yeshiva University,  
 10 whether there is a written requirement that any  
 11 members of the board of trustees belong to a  
 12 particular religion? That is the pending question.  
 13 A. Okay. So the board doesn't have other  
 14 than what you have, you have the documents. You  
 15 have Exhibit 7, and you have Exhibit 8. That is  
 16 what is written. The way the board operates, just  
 17 like many things in Judaism, there's a passing of  
 18 the baton. There's a tradition. There's a father  
 19 to son. There's a grandfather to grandson, and  
 20 that is how the board officially operates.  
 21 Q. What is how the board officially  
 22 operates?  
 23 A. You would need to be brought on.  
 24 Q. Okay, but I'm asking about the rules.  
 25 I'm asking about what are the rules? What are the

1 KALINSKY  
 2 legal requirements?  
 3 MR. BAXTER: Asked and answered.  
 4 Q. And I'm asking you is there a legal  
 5 requirement that members of the board of trustees  
 6 be a member of a certain religious denomination?  
 7 MR. BAXTER: Objection, calls for a  
 8 legal conclusion.  
 9 A. You're asking a legal question. I'm  
 10 telling you how it operates.  
 11 Q. You're the corporate representative.  
 12 A. Correct.  
 13 Q. And the topic that we are seeking  
 14 testimony on is the facts forming the basis of  
 15 Yeshiva University's assertion that it's a  
 16 religious education corporation.  
 17 A. Sure.  
 18 Q. And so one of the questions that we need  
 19 to get a clear answer to is whether the governance  
 20 documents of the university require as a matter of  
 21 law that members of the board of trustees belong to  
 22 a particular religious denomination?  
 23 MR. BAXTER: The document speaks for  
 24 itself. Same objections.  
 25 Q. I'm not asking for what the document

1 KALINSKY  
 2 speaks. I'm asking for the testimony of the  
 3 Yeshiva University corporate representative. So  
 4 we need to have a clear answer to that question.  
 5 Should I ask it one more time just so you know what  
 6 the pending question is?  
 7 A. Sure.  
 8 Q. Okay. Do the governance documents of  
 9 the university require as a matter of law that  
 10 members of the board of trustees belong to a  
 11 particular religious denomination?  
 12 MR. BAXTER: Same objections.  
 13 A. The governance documents -- we read the  
 14 governance documents. I don't think there's  
 15 anything more to say in terms of what they say.  
 16 Q. So does Yeshiva University require as a  
 17 matter of law that members of the board of trustees  
 18 belong to a particular religious denomination?  
 19 A. The governance of the board works  
 20 through how I've explained it three times, I think.  
 21 Q. That's not the answer to my question.  
 22 We'll have to stick with this question.  
 23 MR. BAXTER: He already answered the  
 24 question.  
 25 MS. ROSENFELD: He has not. That's why

1 KALINSKY  
 2 we're struggling here.  
 3 Q. So the reason that I gave you the  
 4 documents is so that you have them in front of you,  
 5 but I'm not asking you about what the documents  
 6 say. I'm asking you does Yeshiva University  
 7 require, Yeshiva University that you're testifying  
 8 here on behalf of, does Yeshiva University require  
 9 that members of the board of trustees belong to a  
 10 particular religious denomination as a matter of  
 11 policy?  
 12 A. I don't know. Other than what I've  
 13 said, I don't know if there is anything else I can  
 14 add to that in terms of requirements of how it  
 15 works.  
 16 Q. I'm not clear on what your answer is.  
 17 Is it required, or is it not required as a matter  
 18 of what the governance documents say?  
 19 A. It's required that the members of the  
 20 board would think that you are a right fit to be on  
 21 the board of the university.  
 22 Q. But it's not required that, as we just  
 23 read in Exhibit 8, it's not required that you  
 24 belong to any religious denomination to be eligible  
 25 for offices or appointments as a matter of law?

1 KALINSKY  
2 A. To be eligible, correct. To be  
3 eligible, right. It says eligible. It doesn't say  
4 to be appointed. It says to be eligible.  
5 Q. It says, "Persons of every religious  
6 denomination shall be equally eligible to offices  
7 and appointments."  
8 A. Right.  
9 Q. Is that an article of Yeshiva  
10 University's charter?  
11 A. So this is correct. They are eligible.  
12 They're eligible.  
13 Q. Thank you. So are there any positions  
14 within the administration of Yeshiva University  
15 that are required to be filled as a matter of  
16 written policy by members of any particular  
17 religious denomination?  
18 MR. BAXTER: Objection as to form.  
19 Go ahead.  
20 A. Can you give me an example?  
21 Q. Sure. For example, the president of  
22 the university. Is there a written requirement  
23 anywhere that the president of the university be a  
24 member of any particular religious denomination?  
25 A. I'm not aware of a particular document.

1 KALINSKY  
2 I haven't seen one, but the tradition of Yeshiva  
3 has always been that the president is at the very  
4 least a very strong-standing orthodox member of the  
5 Jewish tradition. The majority of our presidents  
6 have been rabbis.  
7 Some of them Rabbi doctors, but it would  
8 be, I think it would be absurd to think that  
9 someone who is not completely in line with our  
10 tradition to be the president of the university.  
11 Q. And is that requirement reduced to  
12 writing anywhere that you're aware of?  
13 A. I don't know where that would even be.  
14 No. I don't know where that is, but again the  
15 president is appointed by the board. The board are  
16 made up of members of people who are completely  
17 invested in Yeshiva's mission, and they would be  
18 the ones who would hire the university president.  
19 The president of the university is also  
20 the president of Rabbi Isaac Elchanan Theological  
21 Seminary. So that would play a role in terms of  
22 who is being hired as the president of the  
23 university. You would have to take that into  
24 account. He is also the president of the Rabbi  
25 Isaac Elchanan Theological Seminary.

1 KALINSKY  
2 Q. So, again, I appreciate that that's your  
3 perspective, given your history, but what I'm  
4 asking for, as the corporate representative of  
5 Yeshiva University, are you aware of any written  
6 requirements that any positions in the  
7 administration of Yeshiva University be filled by  
8 persons of a certain religious denomination?  
9 MR. BAXTER: Asked and answered.  
10 A. Sure. Okay. Yeah. Again, I think  
11 this is another example. There's a tradition.  
12 There's how we do things, and then you're asking  
13 for where does it say a specific thing.  
14 So my answer is, being the corporate  
15 representative, not being Rabbi Yosef Kalinsky,  
16 being the corporate representative to understand  
17 that there is a rich history of over 100 years of  
18 the university that is taken into account when we  
19 make any of these decisions, so it might not be  
20 written on a document, but there is a clear  
21 understanding of what should be done and what  
22 shouldn't be done.  
23 Q. I appreciate that, but my question is  
24 limited to whether there is a written document that  
25 states that there's a requirement that positions in

1 KALINSKY  
2 the administration of Yeshiva University be filled  
3 by persons of a certain religious denomination?  
4 A. I don't know.  
5 Q. So the same question with respect to  
6 written requirements. Are there any written  
7 requirements for students that they are required to  
8 participate in religious services?  
9 A. Are there any written requirements that  
10 students -- is "required" is the word?  
11 Q. Yes.  
12 A. We don't run the school or the Yeshiva  
13 in that way, not for undergraduates, not for  
14 students in the seminary. We don't have a  
15 document saying you are required. There are  
16 expectations. There is an understanding.  
17 Students when they apply to Yeshiva University they  
18 realize they're applying to Yeshiva University with  
19 a dual curriculum and the campus environment. We  
20 have services in every single academic and  
21 non-academic building throughout the day generally,  
22 but we don't force students. They're not  
23 five-years-old.  
24 Q. So there's no written requirement that  
25 students are required to participate in religious

1 KALINSKY  
 2 services. Is that correct?  
 3 A. We do not have a written requirement.  
 4 We have an environment that puts one -- you're  
 5 self-selective.  
 6 When you come to Yeshiva University,  
 7 you're saying I want to be, I mean they're  
 8 students, and you ask them at open house why do you  
 9 want to come to this university? Because I want to  
 10 be in this religious environment. I don't want to  
 11 be forced to be religious. I want to feel I want  
 12 to be religious. I want to be encouraged to be  
 13 part of this religion. That's not the philosophy  
 14 to force someone to come to services. It doesn't  
 15 really do anything for them.  
 16 Q. So are there any religious service,  
 17 mandatory religious service requirement for  
 18 faculty?  
 19 A. It's the same answer. We don't. Out  
 20 of maybe other religions or other schools have that  
 21 practice. I'm not familiar of any higher level  
 22 Yeshiva -- the highest Yeshivas in the world don't  
 23 force their students to come to prayers or their  
 24 faculty to come to prayers. They come to prayers,  
 25 because that's why they're there. Otherwise, they

1 KALINSKY  
 2 would be on Wall Street.  
 3 Q. So are there any written policies  
 4 requiring mandating religious service attendance  
 5 for any student, faculty or staff at Yeshiva  
 6 University?  
 7 A. Is that different from the previous  
 8 question?  
 9 Q. Well, I appreciate that you are trying  
 10 to give full answers, but they are not actually  
 11 responsive to my questions, and I'm looking at the  
 12 transcript as you're testifying, so I do need to  
 13 ask the question so that, in addition to the  
 14 context that you want to give, we also have a  
 15 specific answer to my question.  
 16 A. Okay.  
 17 Q. So my question is, are there any written  
 18 policies mandating religious service attendance for  
 19 any student, faculty or staff at Yeshiva  
 20 University?  
 21 MR. BAXTER: Asked and answered.  
 22 But go ahead.  
 23 A. We don't mandate religion. We create a  
 24 fostering environment. We don't force. We don't  
 25 coerce people who self-select to come to the

1 KALINSKY  
 2 university.  
 3 Q. Does Yeshiva University ask its faculty  
 4 to sign a statement affirming their religious  
 5 beliefs?  
 6 A. One more time.  
 7 Q. Sure. Does Yeshiva University ask its  
 8 faculty to sign a statement affirming their  
 9 religious beliefs?  
 10 A. They're faculty as a whole. No.  
 11 Q. What about students? Are students  
 12 required to sign any statement of religious belief  
 13 by Yeshiva University?  
 14 A. We recruit, and our feeder schools are  
 15 coming from generally Jewish religious background.  
 16 Again, we want the right fit for our students to be  
 17 here, to be in the right environment.  
 18 Q. Are students required to sign a  
 19 statement of their religious beliefs by Yeshiva  
 20 University?  
 21 A. Not that I'm aware of.  
 22 Q. Does Yeshiva University receive --  
 23 withdrawn. Let's start somewhere else. What's  
 24 the largest source of revenue to Yeshiva  
 25 University?

1 KALINSKY  
 2 MR. BAXTER: Objection. Outside the  
 3 scope.  
 4 Go ahead and answer.  
 5 A. I'm not sure whether it's tuition or  
 6 donations.  
 7 Q. Does Yeshiva University receive  
 8 significant financial support from any religious  
 9 entity?  
 10 A. I'm not aware of major donations from  
 11 outside individuals. That's typically where our  
 12 donations would come from, from philanthropy.  
 13 Q. Does Yeshiva University track -- well,  
 14 withdrawn. Is there any requirement at Yeshiva  
 15 University that funds raised must come from  
 16 Jewish-affiliated sources?  
 17 A. Is there a particular school you're  
 18 asking?  
 19 Q. No, just for the whole university. Is  
 20 there any requirement that funds raised for Yeshiva  
 21 University must come from Jewish-affiliated  
 22 sources?  
 23 A. We're a Jewish university. We're  
 24 unabashedly Jewish. People who'd want to give  
 25 money to us would most probably be Jewish, so I'm

1 KALINSKY  
 2 not sure.  
 3 Q. Is there a requirement that the funds  
 4 that Yeshiva raises come from Jewish-affiliated  
 5 sources?  
 6 A. You're asking if we would reject money  
 7 from someone who's not Jewish who gave a donation  
 8 to Yeshiva?  
 9 Q. I'm not just talking about individuals.  
 10 I'm talking about any funds. I'm saying is there  
 11 any requirement that, when Yeshiva University  
 12 brings in revenue, that that revenue must come from  
 13 a Jewish-affiliated source?  
 14 A. Only?  
 15 Q. Correct.  
 16 A. I don't think so.  
 17 Q. Yeshiva University receives money from  
 18 federal, state and city government, for example,  
 19 correct?  
 20 A. Correct.  
 21 Q. And Yeshiva University receives money  
 22 from private foundations, is that correct?  
 23 A. Yeah. I assume so.  
 24 Q. And Yeshiva doesn't track whether the  
 25 source of its funds come from a Jewish or

1 KALINSKY  
 2 non-Jewish source, does it?  
 3 A. I don't know.  
 4 Q. Are you aware as you sit here today of  
 5 whether Yeshiva University tracks whether the funds  
 6 that it receives come from a Jewish or non-Jewish  
 7 origin?  
 8 A. I'm assuming there is an excel sheet  
 9 somewhere of every single donation, whether it's a  
 10 dollar to \$100 million. So I don't know. You  
 11 could sort excel sheets and do lots of things. I'm  
 12 not sure.  
 13 Q. Of course, there's many excel sheets in  
 14 the world, and my question is a little bit more  
 15 limited. Does Yeshiva University track whether the  
 16 funds that it receives come from a Jewish or  
 17 non-Jewish origin?  
 18 MR. BAXTER: Asked and answered.  
 19 Go ahead.  
 20 A. I don't know, but -- I don't know.  
 21 Q. Is Yeshiva University controlled by a  
 22 religious entity?  
 23 MR. BAXTER: Objection to the extent it  
 24 calls for a legal conclusion.  
 25 But go ahead.

1 KALINSKY  
 2 A. Can you explain control.  
 3 Q. Well, is there a religious entity that  
 4 makes decisions, final decisions, about the  
 5 operation of Yeshiva University?  
 6 A. There are -- there is religious  
 7 guidance. There is religious guidance. Of  
 8 course. Yeah. The Yeshiva part of Yeshiva  
 9 University is a very, very vibrant part of the  
 10 university and that is definitely going to lead any  
 11 decision made by the university.  
 12 Q. So, just to go back to your question  
 13 about when I asked is there -- is Yeshiva  
 14 University controlled by a religious entity.  
 15 So, when I say control, I mean is there  
 16 a religious entity that has the final  
 17 decision-making authority about how the university  
 18 operates?  
 19 MR. BAXTER: Objection to form.  
 20 Go ahead.  
 21 A. Okay. So you wouldn't use the word  
 22 "influence"? You want to use the word "control"?  
 23 Q. Well, I can ask you both questions.  
 24 I'll ask you influence first, and then I will ask  
 25 you control.

1 KALINSKY  
 2 A. Okay.  
 3 Q. Do you think is there a religious entity  
 4 that influences Yeshiva University, and if so,  
 5 which one is it?  
 6 A. Okay. So influence is I think a very  
 7 good way to describe the decision-making. The  
 8 decisions that are made by the university, again  
 9 every university is making millions of decisions  
 10 every day, but every decision that Yeshiva  
 11 University makes is in the context of a Yeshiva  
 12 University. Yeshiva has an undergraduate program  
 13 of a dual program. Yeshiva that sits on the same  
 14 campus as Rabbi Isaac Elchanan Theological  
 15 Seminary. All of our campuses have kosher food.  
 16 All of those things are taken into account when you  
 17 ask about religion in terms of decision.  
 18 So someone wouldn't just make a decision  
 19 over to put non-kosher food in the vending machine.  
 20 Right? So why is that there? Because we have a  
 21 long history and tradition of how Yeshiva  
 22 University operates, and the Roshei Yeshiva are  
 23 very much connected to guiding the university's  
 24 religious and spiritual direction, and, more than  
 25 that guiding, holding onto their tradition of the

1 KALINSKY  
 2 university, and they are very large influencers on  
 3 campus. Many of them have hundreds of students.  
 4 Obviously a student wouldn't make a  
 5 decision that would create a lot of stir amongst  
 6 students. That's not something a university would  
 7 like to do.  
 8 So they're very heavily influencers on  
 9 campus for our students. So, in other words, I'm  
 10 trying to answer your question.  
 11 Q. I appreciate that. I just want to stop  
 12 for you one second, because I want to make sure I  
 13 understand the phrase that you're using. So the  
 14 Roshei Yeshiva, R-o-s-h-e-i, Yeshiva?  
 15 A. Yes.  
 16 Q. Are those the senior rabbis at RIETS?  
 17 A. We have about 20 Roshei Yeshiva.  
 18 There's no single -- the last Rosh High Yeshiva was  
 19 Rabbi Lamm. We don't have a Rosh High Yeshiva.  
 20 So it's more of a conglomerate of the  
 21 senior Rosh Yeshiva, but there are junior Roshei  
 22 Yeshiva as well, and they also have influence.  
 23 Q. Okay, but what that phrase means is a  
 24 group of --  
 25 A. Leading Torah scholars, faculty members

1 KALINSKY  
 2 at the Yeshiva.  
 3 Q. Meaning at RIETS?  
 4 A. Both, meaning Roshei Yeshiva are  
 5 integrated into both the Rabbi Isaac Elchanan  
 6 Theological Seminary and the undergrad of Torah  
 7 studies. I oversee Roshei Yeshiva. The Dean of  
 8 RIETS also oversees Roshei Yeshiva. We have  
 9 classes that the Roshei High Yeshiva teach and  
 10 sitting next to each other is undergraduate and  
 11 graduate students. In the Stone Beit Midrash, we  
 12 have graduates and undergraduate students. They  
 13 don't really separate the two.  
 14 Q. Who is their employer?  
 15 MR. BAXTER: Objection to form.  
 16 Q. Who is the employer of the Roshei  
 17 Yeshiva?  
 18 A. I have some on my faculty. Yeshiva  
 19 University is the employer of some of the Roshei  
 20 Yeshiva, and some of them it's RIETS.  
 21 Q. So there's some employed by Yeshiva  
 22 University, and there's some employed by RIETS?  
 23 A. Yes.  
 24 Q. Okay. So, with respect to the question  
 25 of a religious entity that influences Yeshiva

1 KALINSKY  
 2 University, for purposes of this deposition, you've  
 3 described the influence of the Roshei Yeshiva on  
 4 the university.  
 5 A. Um-hum.  
 6 Q. Now I want to ask you about control of  
 7 the university's decision-making.  
 8 Is there a religious entity or  
 9 individual who controls the university's  
 10 decision-making?  
 11 MR. BAXTER: Objection to the extent it  
 12 calls for a legal conclusion.  
 13 Go ahead.  
 14 A. Right, so --  
 15 Q. Well, this was a distinction that you  
 16 offered, right, influence versus control.  
 17 A. Yeah. Right.  
 18 Q. And we talked about influence. I'm now  
 19 asking --  
 20 A. So it's easier for me to answer  
 21 influence, because I understand what it means to  
 22 influence a decision.  
 23 Q. Okay. So control means who has the --  
 24 is there a last word on the decisions of the  
 25 university that is made by any religious entity

1 KALINSKY  
 2 that you can identify?  
 3 A. So the way control works is through  
 4 influence, right? That's just the reality. The  
 5 reality is the control works through influence,  
 6 meaning let's just say the head of the PR  
 7 department, Mr. Doron Stern, let's say he would  
 8 want to run an ad that is antithetical to Torah and  
 9 Torah values.  
 10 Could he do that? He could. Would he  
 11 get all -- would all the Roshei Yeshiva call him  
 12 the next day and say how could you have done that,  
 13 and they'll be on his throat and say you're not  
 14 representing us, you're not representing the  
 15 university? Yes.  
 16 Therefore, will he not do it? Yes.  
 17 Do they control him? It depends how you define the  
 18 word "control." They definitely are very large  
 19 influencers on all the decisions.  
 20 Q. And is the influence of the Roshei  
 21 Yeshiva documented in writing in terms of how that  
 22 relationship over the corporate entity works?  
 23 A. This is similar to I think the previous  
 24 question. The influence is the reality. Yeah.  
 25 Q. Okay. We have a long outline, and you

1 KALINSKY  
 2 can answer as much and as long as you want, but for  
 3 some of these questions I think the question of  
 4 whether something is documented in writing is  
 5 really all I'm trying to get at, and the question  
 6 is, is the influence of the Roshei Yeshiva that you  
 7 just described set forth in writing anywhere in  
 8 terms of how they --  
 9 A. -- exert their control?  
 10 Q. -- exert control over the corporate  
 11 entity?  
 12 A. I don't know. I don't know if there  
 13 is. The facts are the reality in terms of how the  
 14 university operates. The university operates with  
 15 an understanding of our values. Our values come  
 16 from the Torah. Our Torah is taught to us by  
 17 Roshei Yeshiva. Therefore, Rosh Yeshiva have a  
 18 great influence on the campus life.  
 19 Q. But you don't know if there is any  
 20 document that sets forth whether that relationship  
 21 is a matter of governance, is that correct?  
 22 A. Correct.  
 23 Q. If that did exist, do you think you  
 24 would be aware of it?  
 25 A. Probably. I don't know.

1 KALINSKY  
 2 A. There still exists the Beren Jewish  
 3 studies department at the Beren campus. That is  
 4 still a functioning department of Jewish studies.  
 5 You're referring to the Wilf campus in your  
 6 question?  
 7 Q. Yes.  
 8 A. So I don't -- I actually don't know  
 9 exactly what it constitutes right now. All the  
 10 faculty members are still there. All the courses  
 11 are still taking place. I think it was some sort  
 12 of an academic restructuring, but I don't know  
 13 exactly. Facts on the ground I don't think the  
 14 students have seen changes.  
 15 Q. So, in the Yeshiva College Jewish  
 16 studies department, the Jewish history class was  
 17 moved into the history department. Are you aware  
 18 of that?  
 19 A. I'm not exactly sure. I deal with the  
 20 Torah studies. I have relationships with the  
 21 college. I do know that the Jewish history courses  
 22 are still taking place. Whether they come out of  
 23 the Jewish studies department or the history  
 24 department I'm not exactly sure.  
 25 Q. Are you aware that in -- Yeshiva College

1 KALINSKY  
 2 MR. BAXTER: We've been going about an  
 3 hour and a half.  
 4 MS. ROSENFELD: You want to take a  
 5 break? Sure.  
 6 (Recess taken)  
 7 BY MS. ROSENFELD:  
 8 Q. Did Yeshiva University recently dissolve  
 9 its Jewish studies department?  
 10 A. I don't have a direct answer to that  
 11 question. I don't know if the right word is  
 12 dissolve. That's why I'm -- was delaying my  
 13 answer. There were some changes made with the  
 14 Jewish studies department. I don't know if I would  
 15 define them as dissolve. Maybe the newspaper said  
 16 it, but I don't know if we would characterize that  
 17 as dissolving. We still have --  
 18 Let me answer correctly. We still have  
 19 the same courses. We have Bible courses in the  
 20 college. We have Jewish history courses. We have  
 21 Talmud courses. We have Jewish philosophy courses.  
 22 Those all exist.  
 23 Q. So at one point Yeshiva University had a  
 24 department called the Jewish studies department.  
 25 Is that correct?

1 KALINSKY  
 2 in lieu of the Jewish studies department created a  
 3 Bible, Hebrew and Near Eastern studies department?  
 4 A. That sounds correct. Again, I don't  
 5 know exactly the terminology. Do you have  
 6 documentation that would support that?  
 7 Q. I'm just asking you what you know right  
 8 now.  
 9 A. I don't know for sure what happened.  
 10 Q. Did Yeshiva College recently eliminate  
 11 in-person Hebrew instruction?  
 12 A. No.  
 13 Q. There still is within --  
 14 A. This morning there was face-to-face  
 15 Hebrew instruction.  
 16 Q. Okay, and can you tell me what does the  
 17 phrase "academic Jewish studies" means?  
 18 A. Academic Jewish studies refers to an  
 19 approach to Jewish studies that includes the  
 20 traditional approach to study of text, but also  
 21 brings in other academic approaches, literary  
 22 approaches that one would find in other subjects  
 23 that would not be considered classical study of the  
 24 text.  
 25 Q. Does Yeshiva University offer academic

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1 KALINSKY  
 2 Jewish studies?  
 3 A. Of course. Yes.  
 4 Q. And does Yeshiva University have a core  
 5 curriculum?  
 6 A. The curriculum is in the hands of the  
 7 faculty. Curriculums are updated. They change  
 8 from time to time from year to year. I believe  
 9 currently for the academic year we have a core  
 10 curriculum in Yeshiva College. I don't know if Sy  
 11 Syms School of Business has a core curriculum.  
 12 Q. What is your understanding of the  
 13 components of the core curriculum for Yeshiva  
 14 College?  
 15 A. It's probably clearly stated in the  
 16 catalogue and the website, so I'll try to give you  
 17 the best of how I'm trying to reproduce what it  
 18 says there.  
 19 Q. Well, would you prefer that I give you a  
 20 document to refer to?  
 21 A. Sure.  
 22 Q. Okay.  
 23 (Plaintiffs' Exhibit 9, Document Bates  
 24 stamped YU 02560 through 2589 and YU 02747  
 25 through YU 02752, was so marked for

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1 KALINSKY  
 2 identification, as of this date.)  
 3 Q. For the record, this is Exhibit 9, and  
 4 this is selected pages from the Self-Study dated  
 5 March 5, 2012 prepared by Yeshiva University and  
 6 submitted to the Middle States Association of  
 7 Colleges and Schools. The Bates it contains are  
 8 YU 02560 through 2589, and YU 02747 through  
 9 YU 02752.  
 10 A. This is a continuation, or it's a  
 11 separate document?  
 12 Q. It's a single exhibit.  
 13 A. Okay.  
 14 Q. So, if you would turn, please, to the  
 15 document that has on the bottom of it, on the  
 16 bottom right, YU 02749 towards the back of the  
 17 exhibit.  
 18 A. Okay.  
 19 Q. My question is whether this list 1 to 8  
 20 continues on to the next page. Are these still  
 21 the elements of the general education core  
 22 curriculum?  
 23 A. Just give me a few minutes. Okay?  
 24 Q. Please take all the time you want.  
 25 A. Thank you.

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1 KALINSKY  
 2 MR. BAXTER: Do you want to restate the  
 3 question? I don't know if there was a  
 4 question pending.  
 5 Q. My question is whether these are still  
 6 the elements of the general education core  
 7 curriculum?  
 8 A. I'm not aware that anything has changed  
 9 in the core curriculum since 2012.  
 10 Q. If you could please turn back one page  
 11 to 2747.  
 12 A. Okay.  
 13 Q. I'm going to ask you a few questions  
 14 about the middle paragraph about academic Jewish  
 15 studies, but take your time.  
 16 A. Yeah. Let me catch up here. Should I  
 17 read the bottom paragraph?  
 18 Q. I'll tell you my question, and then you  
 19 can go back to the document as you decide is  
 20 appropriate.  
 21 There is a major at Yeshiva University  
 22 called Jewish studies, correct?  
 23 A. Correct.  
 24 (Plaintiffs' Exhibit 10, Pages from  
 25 Yeshiva University Career Center Class of

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1 KALINSKY  
 2 2018 Post-Graduation Destination Survey, was  
 3 so marked for identification, as of this  
 4 date.)  
 5 Q. And Jewish studies is one of more than  
 6 10 or 15 or 20 majors that an undergraduate student  
 7 could choose, is that correct?  
 8 A. Yes. In Yeshiva College, it's one of  
 9 the majors.  
 10 Q. So, looking at what I just handed you  
 11 which is marked Exhibit 10, which is a document  
 12 that is from the Yeshiva University Career Center  
 13 Class of 2018 Post-Graduation Destination Survey,  
 14 please turn to the second page. Do you see there  
 15 is a list of majors and concentrations?  
 16 A. Yes.  
 17 Q. Actually the third page, you see that  
 18 there's a list of majors and concentrations?  
 19 A. Yes.  
 20 Q. And Jewish studies is one of those  
 21 majors, is that correct?  
 22 A. Yes.  
 23 Q. So, on the first page of Exhibit 10, it  
 24 states that there is a post-graduation survey of  
 25 579 undergraduate students. Do you see that?

Pages 69 to 72

1 KALINSKY  
 2 A. Yeah, I do.  
 3 Q. Are you familiar with this  
 4 post-graduation destination survey?  
 5 A. I may have seen it.  
 6 Q. So it says 579 students were surveyed,  
 7 and then it gives the breakdown by concentration of  
 8 each student. Do you see that?  
 9 A. So those numbers equal the 579?  
 10 Q. I believe so.  
 11 MR. BAXTER: I don't think that would  
 12 add up.  
 13 MS. ROSENFELD: Eric, these are majors  
 14 concentrations reporting at least ten  
 15 instances, and so it's 463 students I think  
 16 is the denominator.  
 17 MR. BAXTER: Say that one more time.  
 18 MS. ROSENFELD: Sure. So, for Exhibit  
 19 10, if you look on the front, they have 579  
 20 surveyed, and then they included results for  
 21 463 students, and then this page is a list  
 22 of any major that had at least ten students  
 23 in it. So I don't think we will be able to  
 24 get an exact percentage, which is fine for  
 25 purposes of my question.

1 KALINSKY  
 2 Q. So, according to Exhibit 10, there was  
 3 14 students in this class who majored in Jewish  
 4 studies who responded to the survey. Is that  
 5 right?  
 6 MR. BAXTER: I'll just have a running  
 7 objection as to the lack of foundation, but  
 8 you can answer to the best you know.  
 9 A. That's what it looks like from the  
 10 document.  
 11 Q. Okay. So is this consistent with your  
 12 understanding that less than 5 percent of students  
 13 have an academic major of Jewish studies?  
 14 A. I can't speak to the percentage.  
 15 Q. Well, you can set aside the document.  
 16 Just in your experience as an administrator and  
 17 Dean at Yeshiva University, does it sound correct  
 18 to you that approximately 5 percent of students  
 19 major in Jewish studies from the different academic  
 20 majors available?  
 21 A. So that wouldn't surprise me.  
 22 Q. Yeshiva University has a -- you can set  
 23 that aside. Yeshiva University has an  
 24 undergraduate dress code, correct?  
 25 A. Yes.

1 KALINSKY  
 2 Q. And it does not require students to wear  
 3 yarmulkes, correct?  
 4 A. The dress code, the current dress code,  
 5 I do not believe has a particular bullet point  
 6 related to men wearing yarmulkes.  
 7 Q. So, in other words, there's nothing in  
 8 the current dress code that addresses yarmulkes.  
 9 Is that correct?  
 10 A. The current dress code does not speak  
 11 directly to -- do you have it in front of you?  
 12 That would be helpful.  
 13 Q. Sure.  
 14 A. I'm trying to remember exactly what I  
 15 said there.  
 16 (Plaintiffs' Exhibit 11, Yeshiva  
 17 University Undergraduate Dress Code, was so  
 18 marked for identification, as of this date.)  
 19 Q. You have Exhibit 11 in front of you,  
 20 Yeshiva University Undergraduate Dress Code.  
 21 Would you agree there's nothing in the Yeshiva  
 22 University undergraduate dress code that requires  
 23 students to wear yarmulkes?  
 24 MR. BAXTER: Objection as to the lack of  
 25 foundation.

1 KALINSKY  
 2 But you can go ahead.  
 3 A. I would answer the particular curtness  
 4 of this document doesn't exemplify the  
 5 institution's desire and expectations for students  
 6 in terms of their full dress code.  
 7 Q. This is the written Yeshiva University  
 8 undergraduate dress code, correct?  
 9 A. This is what it -- I believe that's  
 10 correct. I don't know of another iteration of  
 11 this dress code.  
 12 Q. Okay. You can set that aside, please.  
 13 Are there any requirements that undergraduate  
 14 students at Yeshiva University keep kosher?  
 15 A. Everything on campus that is served by  
 16 the university is super kosher. Everyone should  
 17 be able to feel comfortable to eat at the  
 18 university. Anywhere where there is any public  
 19 areas are expected to be kosher. We do have  
 20 employees on campus. We do not tell employees that  
 21 they cannot bring any nonkosher item. There needs  
 22 to be a sensitivity to the campus environment and  
 23 understanding that everything on campus has to be  
 24 kosher in terms of the majority of those that are  
 25 on campus do eat kosher.

1 KALINSKY

2 Q. Is there any requirement that

3 undergraduate students at Yeshiva University keep

4 kosher?

5 A. The students that come to Yeshiva

6 University are screened to be part of the

7 community. So we enforce our policies in terms of

8 having an inviting religious environment that

9 encourages students to eat kosher. That is

10 definitely what we would want them to do, but we do

11 not force our students in a certain -- in terms of

12 what they would be eating or not.

13 Q. Is there any written requirement that

14 says that students must keep kosher?

15 A. Students need to keep kosher when

16 they're in the public dining areas. There are

17 signs. There is signage if you're walking into a

18 dining room, before walking into any of the food

19 courts I believe on both campuses, only kosher food

20 can be brought in, and we encourage all of our

21 students to keep kosher at all times. That is our

22 policy.

23 Q. So it's encouraged, but it's not

24 required. Is that correct?

25 A. Even more than encouraged. It's

1 KALINSKY

2 expected. It's expected is probably a better word

3 than encourage. It's encouraged and expected that

4 a student coming to Yeshiva University would be

5 keeping kosher.

6 Q. Is there a document that sets out that

7 expectation for undergraduate students?

8 MR. BAXTER: Asked and answered.

9 But go ahead.

10 MS. ROSENFELD: I didn't ask that, and I

11 certainly didn't get an answer to it.

12 A. The kosher aspect of a campus is run

13 through how our religious comport and our religious

14 expectations are for students in terms of how

15 everything that is served is kosher on campus.

16 That's how the rule is expected and is laid out in

17 terms of the university.

18 Q. So there is not a written document that

19 sets out the expectation for undergraduate students

20 about keeping kosher?

21 A. I don't know if there's a document.

22 Again, what I do know is, in terms of recruitment,

23 we would talk to students, hey, if you're coming to

24 Yeshiva, remember, this is a kosher campus. We

25 keep shabbat on campus. We're expecting you to be

1 KALINSKY

2 part of this environment. We want you to grow in

3 your religiosity on campus. That's where it would

4 be explained I think to a student in terms of the

5 interview process that you know when you're coming

6 here we're assuming you are going to be keeping

7 kosher.

8 Q. And are those messages as part of the

9 recruitment to undergraduate students in writing

10 anywhere?

11 A. I don't know.

12 Q. What about graduate students? Are

13 graduate students required or expected to keep

14 kosher?

15 A. Our graduate students are a little bit

16 different in nature. There are students that don't

17 keep kosher in the graduate schools. We would --

18 most -- none of them -- not none of them I

19 shouldn't say. Most of them don't live on campus,

20 but, if they would be walking into campus or they

21 would be eating in a food court or whatever it is,

22 they would -- it would be expected that they would

23 be eating kosher there.

24 Q. But are graduate students expected to

25 keep kosher in the same way that you just described

1 KALINSKY

2 the expectations for undergraduates?

3 A. No.

4 Q. What about religious services? Are

5 graduate students expected to attend religious

6 services?

7 A. Our graduate schools are very different.

8 If they were in the Rabbi -- yes, even going back

9 on your previous question, I should probably

10 restate. If there was a student in the Rabbi Isaac

11 Elchanan Theological Seminary, I think we would

12 expect them to keep kosher. I don't know for

13 sure, but perhaps even in the Azireli School of

14 Jewish Education in the Bernard Revel School of

15 Judaic Studies I think those expectations would be

16 different than someone who was in the Ferkauf

17 Graduate School in terms of what they're studying

18 and the environment that they're in. Each school

19 has a little bit different environment.

20 Q. Okay. Are there any written

21 requirements that you are aware of that Yeshiva

22 University promulgates for graduate students about

23 religious observance?

24 A. The observance is done through the

25 environment and the sensitivity for the

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1 KALINSKY  
 2 environment. I don't know. I'm not sure if every  
 3 single document that every single graduate school  
 4 would be sending out. I don't know.  
 5 Q. Well, are you aware of any documents  
 6 from any graduate school of Yeshiva University that  
 7 address requirements or expectations for their  
 8 students to attend religious services other than  
 9 RIETS, the affiliate?  
 10 A. I don't know if RIETS has a document.  
 11 That's not how it works.  
 12 Q. Okay. That's my question. Are you  
 13 aware of any documents from any graduate school  
 14 that conveys the requirements?  
 15 A. I believe the expectations are on the  
 16 way in when we express to our students what the  
 17 school is about. Once they're in, I don't think  
 18 there is a -- I'm not aware that there is a  
 19 further, oh, you're in the Ferkauf Graduate School.  
 20 Make sure you are eating kosher in your dormitory  
 21 room.  
 22 Q. Does Yeshiva University require its  
 23 faculty to keep kosher?  
 24 A. Not all of the faculty is Jewish. So  
 25 we wouldn't expect them to be in kosher

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1 KALINSKY  
 2 necessarily, but, again, if they're in the  
 3 cafeteria, if they're in a public space, if they  
 4 were meeting with a student, we would expect them  
 5 to be eating kosher and definitely to be sensitive.  
 6 The faculty and the staff should all be  
 7 understanding and sensitive and aware of -- the  
 8 human resource department has -- they do have  
 9 resources about what kashrut is, what Shabbos is.  
 10 They have information about that for faculty and  
 11 staff, what is a shared kitchenette, how that's  
 12 supposed to be understood, the sensitivity for  
 13 those.  
 14 Q. We were, before we took a short break,  
 15 you were testifying about the Roshei Yeshiva.  
 16 A. Um-hum.  
 17 Q. Are any of the Roshei Yeshiva members of  
 18 the board of trustees?  
 19 A. Not that I'm aware of. Members of the  
 20 Roshei Yeshiva. In the past, I would probably say  
 21 that Rabbi Lamm was a Roshei Yeshiva, and he was a  
 22 member of the board of trustees. I think that  
 23 would be correct.  
 24 Q. Any members of the board of trustees  
 25 today that are also Roshei Yeshiva?

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1 KALINSKY  
 2 A. With that title, I don't know.  
 3 (Plaintiffs' Exhibit 12, List of current  
 4 board of trustees from Yeshiva University  
 5 website, was so marked for identification,  
 6 as of this date.)  
 7 Q. So we handed you what has been marked as  
 8 Exhibit 12.  
 9 A. Okay.  
 10 Q. Which is a list of the current board of  
 11 trustees from the Yeshiva University website. Are  
 12 any of the current board of trustees members Roshei  
 13 Yeshiva?  
 14 A. Give me a second, please. This was  
 15 just updated. I think there was some voting that  
 16 went on recently. None of these names are  
 17 employed as a Rosh High Yeshiva.  
 18 Q. You can set that aside. Thank you. Is  
 19 there a dress code in the graduate schools?  
 20 A. I don't know. There's definitely an  
 21 understanding of being sensitive to the campus and  
 22 to the classmates and the environment. That I  
 23 would assume for sure is the case.  
 24 Q. So does Yeshiva College have a career  
 25 center?

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1 KALINSKY  
 2 A. The university has a career center. I  
 3 don't know if Yeshiva College has their own career  
 4 center. Maybe they have specific guidance  
 5 counselors in the career center that focus on  
 6 Yeshiva College students and graduates, but I don't  
 7 think the entity is called Yeshiva College Career  
 8 Center.  
 9 Q. Do you know how many people, how many  
 10 full-time staff members the career center has?  
 11 A. It's growing. They just got an  
 12 endowment for money, and they just hired like five  
 13 people this year, so I would only know if you went  
 14 to the website the exact number.  
 15 Q. You don't have any general sense of the  
 16 baseline number of people who work there?  
 17 A. Ten.  
 18 Q. And is one of the purposes of the career  
 19 center to connect students to prospective  
 20 employers?  
 21 A. Sure.  
 22 Q. Do employers come to campus to recruit  
 23 students ever?  
 24 A. Pre-COVID, definitely. We have nights  
 25 for accountants. We've seen other corporate

Pages 81 to 84

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1 KALINSKY  
 2 entities come to campus.  
 3 Q. So we're going to go to topic 2, which  
 4 is "The evolution of the Yeshiva University's  
 5 corporate status over time."  
 6 A. Um-hum.  
 7 Q. And so we looked at the Yeshiva  
 8 University amendment to its charter from 1967,  
 9 correct? That was Exhibit --  
 10 A. 8.  
 11 Q. 8, and Yeshiva then amended its charter  
 12 again in 1969. Are you aware of that?  
 13 MR. BAXTER: Objection to the lack of  
 14 foundation.  
 15 A. If you had documentation, it would help  
 16 refresh. There have been many amendments, so hard  
 17 to know which one was the '69.  
 18 Q. Sure. So the 1967 amendment that we  
 19 looked at, would you agree that that was the  
 20 amendment that separated RIETS from Yeshiva  
 21 University and created RIETS as an affiliate and  
 22 removed the seminary-related degrees from Yeshiva  
 23 University and put them in the RIETS affiliate?  
 24 MR. BAXTER: Objection as to the lack of  
 25 foundation. The documents speak for

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1 KALINSKY  
 2 themselves.  
 3 If you remember, you can answer.  
 4 A. I don't know if I can remember offhand  
 5 to all the facets of the question.  
 6 Q. Okay. I'll break it down a bit. There  
 7 came a time when Yeshiva University separated  
 8 formally from RIETS, and RIETS became an affiliate  
 9 of the university. Would you agree?  
 10 A. Yes.  
 11 Q. And that occurred in 1967? Are you  
 12 aware of that?  
 13 MR. BAXTER: Objection as to the lack of  
 14 foundation.  
 15 But you can answer if you know.  
 16 A. If you can point me to the line, that  
 17 would be helpful.  
 18 Q. Okay. If you go to the typewritten  
 19 document, which is the second page of Exhibit 8.  
 20 A. Okay. Yes.  
 21 Q. Just so you know, if you look at the  
 22 first page of Exhibit 8, you can see it says on the  
 23 bottom right-hand corner "adopted December 15,  
 24 1967."  
 25 Do you see that?

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1 KALINSKY  
 2 A. I do see that.  
 3 Q. And then, if you flip to the next page,  
 4 it says, "adopted December 15, 1967."  
 5 A. I don't have that.  
 6 MR. BAXTER: I'm not sure we have the  
 7 same pages.  
 8 A. This is my second page. Oh. There's  
 9 another page.  
 10 Q. Right. It is all double-sided.  
 11 MR. BAXTER: We don't have -- our  
 12 Exhibit 8 is not the same.  
 13 THE WITNESS: Yes. Correct.  
 14 MR. BAXTER: I have pages 1 and 2.  
 15 MS. SMITH: I have 5 and 6.  
 16 Q. We'll keep on while Max is doing that.  
 17 Are you aware just without looking at documents  
 18 that there came a time when there was a legal  
 19 separation between Yeshiva University and RIETS?  
 20 A. Yes.  
 21 Q. Okay, and are you aware without looking  
 22 at documents generally that as part of that  
 23 separation the divinity degrees were awarded by  
 24 RIETS, and the remaining degrees were awarded by  
 25 Yeshiva University? Is that your understanding?

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1 KALINSKY  
 2 A. Again, I would like to see the document,  
 3 but there were some degrees that, because of the  
 4 nature of the curriculum and those degrees, that  
 5 they were being taught in the seminary, and they  
 6 weren't being taught in the university part.  
 7 Q. What's your understanding of why Yeshiva  
 8 University separated legally in this manner that we  
 9 just discussed from RIETS in 1967?  
 10 MR. BAXTER: Objection to the extent it  
 11 mischaracterizes the evidence. I don't  
 12 think we have the dates right and to the  
 13 extent it calls for a legal conclusion.  
 14 But you go ahead and answer.  
 15 A. I'm not sure.  
 16 Q. You don't know?  
 17 A. I'm not sure.  
 18 Q. So one of our topics today is the  
 19 evolution of Yeshiva University's corporate status  
 20 over time from a membership corporation to an  
 21 educational corporation to a "religious  
 22 corporation."  
 23 Are you able to explain as part of that  
 24 your understanding of why the seminary portion of  
 25 Yeshiva University was made into an affiliate of

Pages 85 to 88

1 KALINSKY  
 2 the university at a certain point?  
 3 A. That component of that sentence, I'm not  
 4 sure. We can talk about evolution. We can talk  
 5 about religious corporation.  
 6 Q. Well, my question is more specific.  
 7 It's really why did Yeshiva University create RIETS  
 8 as a separate affiliate?  
 9 MR. BAXTER: Same objection.  
 10 Q. Can you answer that?  
 11 A. I don't know. I don't know. That  
 12 decision was made many decades ago.  
 13 Q. You're aware that Yeshiva University  
 14 amended its charter from being a membership  
 15 corporation to an educational corporation, correct?  
 16 A. Yes.  
 17 Q. And do you know why that decision was  
 18 made?  
 19 MR. BAXTER: Same objections.  
 20 MS. ROSENFELD: This is the core topic  
 21 of the notice, Eric. I'm not sure what the  
 22 objection is. I'm asking him why Yeshiva's  
 23 corporate status evolved from being a  
 24 membership corporation to an educational  
 25 corporation.

1 KALINSKY  
 2 MR. BAXTER: And he says he doesn't know  
 3 why. The topic is about the evolution.  
 4 He's testified he knows the dates when it  
 5 changed. He may not know the reasons why.  
 6 MS. ROSENFELD: Okay. That's the only  
 7 thing we're here to discuss. So, if he  
 8 doesn't know that, that's going to be  
 9 difficult.  
 10 Q. But do you know why Yeshiva University  
 11 evolved from a membership corporation to an  
 12 educational corporation?  
 13 A. I think that was a legal decision. I  
 14 don't know. Which year is that are you referring  
 15 to? You want to go back to this and hold off on  
 16 what you're asking right now?  
 17 Q. There's no pending question for you  
 18 right now.  
 19 A. Okay. I'm going to run to the restroom  
 20 for about 60 seconds if that's okay.  
 21 MS. ROSENFELD: Sure. That's fine.  
 22 MR. BAXTER: Off the record.  
 23 (Recess taken)  
 24 BY MS. ROSENFELD:  
 25 Q. So the question that I was asking was

1 KALINSKY  
 2 why Yeshiva University evolved from being a  
 3 membership corporation to an educational  
 4 corporation, and I believe you said before we took  
 5 a break that you think it was a legal decision.  
 6 Do you have any other information about why that  
 7 change was made?  
 8 MR. BAXTER: I instruct the witness not  
 9 to speculate.  
 10 If you've talked to someone or gained  
 11 knowledge or if you have personal knowledge  
 12 other than talking to your attorneys, you  
 13 may answer the question.  
 14 A. No. I don't know. I don't know the  
 15 difference between membership to an education -- I  
 16 know what an education corporation is. That we  
 17 are. It would make sense for a university to be an  
 18 educational corporation.  
 19 Q. Okay. So let's look at this 1967  
 20 document, which is Exhibit 8, which is the charter  
 21 amendment.  
 22 So just to direct your attention,  
 23 please, first to the page that is marked PL 000010.  
 24 A. Yeah.  
 25 MR. BAXTER: Let me just note for the

1 KALINSKY  
 2 record, this appears to be the typed out  
 3 version of the original document, but we  
 4 haven't had a chance to compare word for  
 5 word, but we will, we understand the  
 6 premises under which you operate.  
 7 Q. Sure, and, just for the record, PL  
 8 000010 through 15 are documents that we obtained  
 9 via subpoena from the New York State Education  
 10 department and previously produced to defendants  
 11 with these Bates stamp marks, and it is our  
 12 understanding that PL 10 to 15 represent the  
 13 typed-out version of the charter that is page 1 of  
 14 Exhibit 8.  
 15 So, with respect to page 10 of this  
 16 Exhibit 8, paragraph 1 says, "This corporation  
 17 incorporated as the Rabbi Isaac Elchanan  
 18 Theological Seminary Association under the  
 19 membership corporation law of the State of New York  
 20 on March 20, 1897, the name of which was  
 21 subsequently changed by the Regents of the  
 22 University of the State of New York to Yeshiva  
 23 University is hereby continued as an educational  
 24 corporation under the education law of the State of  
 25 New York and with all of its previous powers and

1 KALINSKY  
 2 privileges as herein restated or modified."  
 3 Do you see that?  
 4 A. Yes.  
 5 Q. So is it correct that Yeshiva University  
 6 changed its corporate status from a membership  
 7 corporation to an educational corporation under the  
 8 education law in 1967?  
 9 MR. BAXTER: Objection to the extent it  
 10 calls for a legal conclusion, and the  
 11 document speaks for itself.  
 12 But you can answer.  
 13 A. Yes. Correct. We continued as an  
 14 educational corporation, so we had a status. That  
 15 status continued to the educational corporation.  
 16 Q. Okay, and if you go to paragraph 9,  
 17 please, which is on page 12, it says that "Yeshiva  
 18 University is and continues to be organized and  
 19 operated exclusively for educational purposes" as  
 20 the first phrase of that sentence. Do you see  
 21 that?  
 22 A. I do.  
 23 MR. BAXTER: Go ahead and read the whole  
 24 paragraph.  
 25 THE WITNESS: Yeah.

1 KALINSKY  
 2 MS. ROSENFELD: Well, I'm not asking you  
 3 any question about it, but you're welcome to  
 4 read it.  
 5 Q. And then it also describes in paragraph  
 6 10 which degrees that Yeshiva University is now  
 7 authorized to confer. Do you see that?  
 8 A. Give me a few seconds here. I'm sorry.  
 9 Am I answering a question?  
 10 Q. Yeah. The question is just do you see  
 11 where this document says that under the amended  
 12 charter, Yeshiva University is now authorized to  
 13 confer the degrees that are listed in the document?  
 14 A. Right. Including Yeshiva University  
 15 will be conferring a degree of doctor of divinity,  
 16 of religious education, a master of religious  
 17 education, those degrees as part of Yeshiva  
 18 University.  
 19 Q. Right. Do you see that?  
 20 A. I do see that.  
 21 (Plaintiffs' Exhibit 13, Petition dated  
 22 October 9, 1969 of Yeshiva University to  
 23 amend charter, was so marked for  
 24 identification, as of this date.)  
 25 Q. What we've marked as Exhibit 13 if you

1 KALINSKY  
 2 go to the very last page, please.  
 3 A. Can you just -- what am I looking at?  
 4 Q. I'm orienting you to that by starting at  
 5 the last page to give you the date.  
 6 A. Great.  
 7 Q. So this document is signed by Samuel  
 8 Belkin. Is he the former president of Yeshiva  
 9 University?  
 10 A. Yes, he was.  
 11 Q. That document is dated October 9, 1969.  
 12 Do you see that?  
 13 A. Yes.  
 14 Q. Okay, and if you can go back to the  
 15 first page, so this is a petition of Yeshiva  
 16 University to amend its charter, and you'll see  
 17 that it refers to Exhibit 12 that we just looked  
 18 at, the 1967 charter amendment?  
 19 MR. BAXTER: Where is that?  
 20 MS. ROSENFELD: Paragraph second.  
 21 Q. It says, "That annexed hereto and marked  
 22 Exhibit A is a copy of the amended and restated  
 23 certificate of incorporation of said corporation,  
 24 which was duly granted on December 15, 1967 by the  
 25 Board of Regents."

1 KALINSKY  
 2 So this document 1969 comes after the  
 3 1967 document that we just looked at that created  
 4 Yeshiva University as an educational corporation.  
 5 I'm just orienting you. There's no question.  
 6 A. Thank you.  
 7 Q. So let's read, if you turn to the second  
 8 page, please, you will see the paragraph that says  
 9 "Third."  
 10 A. Um-hum.  
 11 Q. So this is Third, Fourth and Fifth.  
 12 A. I don't know what Third said.  
 13 Q. So --  
 14 A. That's what I'm trying to read. I'm  
 15 not sure.  
 16 Q. You can read the whole document. I'll  
 17 summarize for you as you're reading it, just to  
 18 orient you that 3, 4 and 5 are explaining what  
 19 degrees the university is authorized to confer, and  
 20 then at the Sixth paragraph it says, "That your  
 21 petitioner does show that it wishes in addition to  
 22 the foregoing, to amend the said Certificate of  
 23 Incorporation by eliminating therefrom the  
 24 degrees," and then it lists certain degrees. Do  
 25 you see that?

1 KALINSKY  
 2 A. Um-hum. Yes.  
 3 Q. So was the ability to confer the degrees  
 4 listed in this paragraph eliminated from Yeshiva  
 5 University's charter in 1969?  
 6 MR. BAXTER: Objection to the extent it  
 7 calls for a legal conclusion, and the  
 8 document speaks for itself.  
 9 You can answer if you know.  
 10 A. I'm catching up, but that seems to be  
 11 what number Sixth says.  
 12 Q. Okay. Do you see then Seventh says  
 13 "That your petitioner desires to effectuate the  
 14 foregoing amendment to its charter consistent with  
 15 its present corporate organization and operations.  
 16 In its petition dated November 6, 1967 to the Board  
 17 of Regents to amend and restate its charter as an  
 18 educational corporation," and then actually, Rabbi  
 19 Dr. Kalinsky, if you can just read pages 4 and 5 to  
 20 yourself and let me know when you've had a chance.  
 21 A. Can I ask a question on page 3?  
 22 Q. Sure.  
 23 A. Are we saying that these were eliminated  
 24 and placed elsewhere, or they were completely  
 25 eliminated?

1 KALINSKY  
 2 Q. You know, it's a funny device, but I  
 3 can't answer your question, so, if you could just  
 4 read the document, and if you want to take a break  
 5 and talk to your attorney about it, I don't mind,  
 6 but I can't really explain the document to you in  
 7 that way.  
 8 A. Okay.  
 9 Q. And, actually, if you can just please  
 10 read to the end of the top line of page 6, please.  
 11 It ends with the words "higher education."  
 12 Have you had a chance to read those two  
 13 pages?  
 14 A. Yes, I did.  
 15 Q. So is it correct that in 1969 the  
 16 ordination and other degrees related to Hebrew  
 17 literature and religious education degrees were  
 18 eliminated from Yeshiva University's charter and  
 19 moved to the separate charter of RIETS?  
 20 MR. BAXTER: Objection to lack of  
 21 foundation and calls for a legal conclusion.  
 22 The document speaks for itself.  
 23 But if you know, you can answer.  
 24 A. I believe that's what it says.  
 25 Q. And do you know why the ordination and

1 KALINSKY  
 2 Hebrew literature and religious education degrees  
 3 were eliminated from Yeshiva's charter and moved to  
 4 RIETS in 1969?  
 5 MR. BAXTER: Objection, and I counsel  
 6 the witness not to speculate or to speak on  
 7 anything you may have learned from counsel,  
 8 but, if you have personal knowledge or have  
 9 spoken to anyone else at Yeshiva University  
 10 other than your counsel, you can testify to  
 11 that knowledge.  
 12 A. I don't know.  
 13 Q. Today, RIETS issues -- RIETS has the  
 14 authority to ordain rabbis, is that correct?  
 15 A. Yes.  
 16 Q. And the ordination degree is called  
 17 what?  
 18 A. Semikha. S-e-m-i-k-h-a would be one way  
 19 of spelling it.  
 20 Q. Thank you. Is that the title of the  
 21 certificate of ordination that one gets to become a  
 22 Rabbi?  
 23 A. When one becomes a Rabbi from RIETS,  
 24 you're awarded the Hebrew documents. It's called  
 25 semikha. It's all in Hebrew. There is a way I

1 KALINSKY  
 2 believe of obtaining an English translation of  
 3 that. Sometimes a student wants to show that he  
 4 has another degree, he's ordained, and not everyone  
 5 is able to read the Hebrew ordination.  
 6 Q. And that degree is awarded by RIETS,  
 7 correct?  
 8 A. RIETS ordains its students. We had 150  
 9 students ordained a few weeks ago.  
 10 Q. Congratulations, and so in this document  
 11 where the separation of the ordination degrees  
 12 occurred in 1969, that's consistent with how the  
 13 university operates today in the sense that Yeshiva  
 14 University does not issue the semikha. It comes  
 15 from RIETS. Is that correct?  
 16 A. The semikha ordination is issued by the  
 17 Rabbi Isaac Elchanan Theological Seminary. I  
 18 believe that these --  
 19 MR. BAXTER: I don't think there's a  
 20 pending question.  
 21 THE WITNESS: Okay. Fine.  
 22 Q. Okay, and it also -- this document  
 23 states that the changes described in the document  
 24 are to clarify the corporate status of the  
 25 university as a nondenominational institution of

1 KALINSKY  
 2 higher education. Do you see that?  
 3 That's on the last two sentences of page  
 4 5 and the first of page 6?  
 5 A. I see that. Yes.  
 6 Q. Okay. Is Yeshiva University a  
 7 nondenominational institution of higher education?  
 8 MR. BAXTER: Objection to the extent it  
 9 calls for a legal conclusion.  
 10 But you can answer the question.  
 11 MS. ROSENFELD: Eric, I don't think  
 12 that's a proper objection in this deposition  
 13 where the topic is the evolution of Yeshiva  
 14 University's corporate status over time from  
 15 a membership corporation to an educational  
 16 corporation to a religious corporation.  
 17 If this was a lay or a fact witness, I  
 18 understand your objection, but the  
 19 university has designated this witness to  
 20 testify about its corporate status.  
 21 So the objection that it's a legal  
 22 conclusion is not a proper objection for  
 23 this corporate witness about corporate  
 24 status questions.  
 25 MR. BAXTER: I'm stating my objections

1 KALINSKY  
 2 for the record. He can answer the  
 3 question.  
 4 A. Okay. Can you --  
 5 Q. Is Yeshiva University a  
 6 non-denominational institution of higher education?  
 7 A. Yeshiva University is a religious  
 8 institution. It's incorporated under the  
 9 education law. That is how we view ourselves as a  
 10 corporation, a religious corporation incorporated  
 11 as an education corporation, and that's what it  
 12 was.  
 13 If you want to just review some of what  
 14 we've read here in the last ten minutes or half  
 15 hour, we started as incorporated as a Yeshiva.  
 16 If you want, the evolution was starting  
 17 as Rabbi Isaac Elchanan Theological Seminary, which  
 18 was obviously a religious institution, and it  
 19 evolved into Yeshiva University, maintaining,  
 20 continuing, I think the document says, the  
 21 religious institution status continuing as an  
 22 educational institution, and that's who we are  
 23 today.  
 24 Q. Is Yeshiva University a  
 25 non-denominational institution?

1 KALINSKY  
 2 MR. BAXTER: Same objection.  
 3 Go ahead.  
 4 A. That's what the document says.  
 5 Q. Well, I'm not asking about the document.  
 6 You can set it aside, please.  
 7 In your designation as the corporate  
 8 representative of Yeshiva University, is Yeshiva  
 9 University a non-denominational institution?  
 10 A. We do not perform any illegal  
 11 discrimination.  
 12 Q. I'm sorry. You don't perform any  
 13 illegal?  
 14 A. Any illegal discrimination. So --  
 15 Q. Are you saying illegal or legal?  
 16 A. Illegal discrimination.  
 17 Q. Do you know what the term  
 18 "non-denominational" means?  
 19 A. I think so.  
 20 Q. Okay. So consistent with this charter  
 21 document that says that the university is a  
 22 non-denominational institution, can you answer  
 23 either yes or no whether Yeshiva University is a  
 24 non-denominational institution?  
 25 A. We're a religious institution. We are

1 KALINSKY  
 2 incorporated under the education corporation, and  
 3 the charter speaks for itself in terms of our  
 4 denomination.  
 5 Q. That doesn't answer my question, because  
 6 I understand what you're saying affirmatively that  
 7 you are, but I'm asking about a different facet of  
 8 the university's organization.  
 9 I'm asking you whether the university is  
 10 a non-denominational institution?  
 11 MR. BAXTER: Objection as to form. I  
 12 think the witness didn't understand what you  
 13 mean by non-denominational perhaps.  
 14 MS. ROSENFELD: Well, he said that he  
 15 does understand what non-denominational  
 16 means.  
 17 A. If you could spell it out, that would be  
 18 helpful for me.  
 19 Q. So, just to clarify, sitting here today  
 20 as the representative of Yeshiva University, you  
 21 are not able to answer whether Yeshiva is a  
 22 non-denominational institution or not, absent me  
 23 providing you with a definition of that word? Is  
 24 that correct?  
 25 A. I'm trying to understand the question

1 KALINSKY  
 2 better to be able to answer the question.  
 3 Q. So the definition in the dictionary of  
 4 Merriam-Webster of non-denominational is "not  
 5 restricted to a denomination."  
 6 MR. BAXTER: You can go ahead and answer  
 7 as best as you know how to answer that  
 8 question.  
 9 Q. So the question again is, looking at  
 10 Exhibit 13, which is a petition related to the  
 11 charter signed by Samuel Belkin affirming that the  
 12 university is a non-denominational institution of  
 13 higher education, is Yeshiva University today a  
 14 non-denominational institution?  
 15 A. I would say that this is true.  
 16 Q. Okay. Let's look at Exhibit 11.  
 17 Actually, you don't have Exhibit 11 yet. I will  
 18 give it to you.  
 19 (Plaintiffs' Exhibit 14, Schedule E, was  
 20 so marked for identification, as of this  
 21 date.)  
 22 Q. Have you seen this document before  
 23 that's Exhibit 14?  
 24 A. Schedule E?  
 25 Q. Correct.

1 KALINSKY  
 2 A. Yes.  
 3 Q. When did you see this document?  
 4 A. This week.  
 5 Q. In 2018 Yeshiva University filed a  
 6 request for registration exemption for charitable  
 7 organizations with the New York State Office of the  
 8 Attorney General according to this document. Is  
 9 that correct?  
 10 MR. BAXTER: Objection, based on it  
 11 calls for a legal conclusion, lack of  
 12 foundation.  
 13 Go ahead.  
 14 A. That seems to be what the document says.  
 15 Q. And Yeshiva University in this document  
 16 represented to the New York State Attorney General  
 17 that it was exempt as an educational institution by  
 18 checking box 6 and box 7 on page 2. Do you see  
 19 that?  
 20 A. Yes.  
 21 Q. Why did Yeshiva University decide to  
 22 represent itself this way to the New York State  
 23 Attorney General's Office?  
 24 MR. BAXTER: Objection.  
 25 You can answer that question if you know

1 KALINSKY  
 2 from your personal knowledge or having  
 3 spoken to people at the university other  
 4 than your counsel.  
 5 A. Okay. Can I take a look at the top  
 6 paragraph just so I can familiarize what the  
 7 instructions were so that we understood that when  
 8 we were filling it out.  
 9 Q. Please take all the time you want with  
 10 any document.  
 11 A. Okay.  
 12 Q. So the question was why did Yeshiva  
 13 University decide to represent itself this way to  
 14 the New York State Attorney General's Office?  
 15 MR. BAXTER: The same advice, but go  
 16 ahead and answer.  
 17 A. Yeah. Again, it's unclear to say 100 --  
 18 well, just back it up. It is true that we checked  
 19 the box which is true, number 1. Number 2, I was  
 20 reading again the instructions, "an exemption  
 21 request that is not accompanied by all required  
 22 documentation as listed below will not be  
 23 considered." On the right side, "Required  
 24 additional documentation," there's none for number  
 25 6. Number 6 is correct. We are an educational

1 KALINSKY  
 2 institution. We didn't have to provide any  
 3 additional documentation. Any others in the top  
 4 field require additional documentation that may not  
 5 have been easily accessible or had. So we checked  
 6 box number 6.  
 7 Q. So, if you look at number 5, it says --  
 8 there's an option in box 5, right?  
 9 A. Yes.  
 10 Q. So your point is that you would have had  
 11 to submit additional documents in order to be able  
 12 to check box 5 that may not have been easily  
 13 accessible?  
 14 A. Or had. Let's see what it says in  
 15 number 5. Can I read it again?  
 16 Q. Yes. I will ask you the question. So  
 17 is there a copy of a listing of an official -- in  
 18 an official denominational directory of Yeshiva  
 19 University?  
 20 MR. BAXTER: Are you pointing to  
 21 something in the document?  
 22 Q. Yes. Do you see that in box 5 in the  
 23 second column, the top bullet point?  
 24 A. "Attach a copy of listing in official  
 25 denominational directory." Yeah. I don't know.

1 KALINSKY  
2 Q. You don't know if Yeshiva University  
3 could produce that?  
4 A. Correct.  
5 Q. Okay, and then it says, if you are an  
6 organization "operated, supervised or controlled by  
7 or in connection with another organization that is  
8 exempt from registration as religious, attach a  
9 description of the relationship between your  
10 organization and that other organization."  
11 Is it your testimony that that is  
12 something that wasn't easily accessible or  
13 something that Yeshiva couldn't provide?  
14 A. I think it would be difficult to provide  
15 a documentation showing that there is control.  
16 Q. Okay. What about a copy of a letter  
17 from the Charities Bureau confirming the religious  
18 exemption of that other organization?  
19 Is that something that was not easily  
20 accessible to Yeshiva or something that it didn't  
21 possess?  
22 A. I think both could be correct.  
23 Q. Okay, and what about the other  
24 organization's bylaws, certificate of  
25 incorporation, et cetera? Could Yeshiva University

1 KALINSKY  
2 have provided those?  
3 A. I don't think so.  
4 Q. Okay, and then, if you go to page --  
5 well, actually let's go back to paragraph 5,  
6 please.  
7 A. Um-hum.  
8 Q. Yeshiva University is not incorporated  
9 under the religious corporation law, correct?  
10 A. Yeshiva University is a religious  
11 corporation incorporated under education law.  
12 Q. Just please listen to my question. Is  
13 Yeshiva University incorporated legally under the  
14 New York religious corporation law?  
15 MR. BAXTER: Objection to the extent it  
16 calls for a legal conclusion.  
17 Q. It's a yes or no question.  
18 A. We are not incorporated under the  
19 religious corporation law. Correct.  
20 Q. Okay. Now let's go to the second page,  
21 please. Actually it's the same, so we don't need  
22 to go through that again.  
23 So, just to make sure I understand your  
24 testimony, Rabbi Dr. Kalinsky, the reason that you  
25 believe Yeshiva University checked the box that it

1 KALINSKY  
2 did on this form is because, to check the other  
3 boxes, Yeshiva University would have been required  
4 to provide documentation that it either didn't have  
5 or was not accessible to it?  
6 A. The answer to the question is this  
7 document is a tax exemption form. It's not  
8 defining us as an institution. So we're a  
9 religious corporation. So, in order to check box  
10 number 5, we would have had to have had additional  
11 documents, which it either would have or would not  
12 have been able to provide them.  
13 So number 6 for someone filling out the  
14 form, and I did speak to the person who filled out  
15 the form, who said, yes.  
16 So number 6 it allows us to be exempted.  
17 Number 5 was much more complicated to be able to  
18 know for sure whether we would be able to attach  
19 all the additional documents in order for this to  
20 be submitted.  
21 Q. And you spoke to Mr. Melgar?  
22 A. No.  
23 Q. Who did you speak to that prepared this  
24 form?  
25 A. Who is Mr. Melgar?

1 KALINSKY  
2 Q. He's the author of the cover letter on  
3 the first page of Exhibit 14. Who did you speak  
4 with?  
5 A. I spoke with --  
6 MR. BAXTER: You can say other than your  
7 counsel who you spoke to.  
8 A. Yeah. I spoke with Alan Kluger.  
9 Q. Did Alan Kluger prepare this form?  
10 A. I believe so.  
11 Q. And Alan Kluger, what did Alan Kluger  
12 tell you about why he couldn't provide the  
13 documentation requested in box 5?  
14 A. He didn't think it was easily accessible  
15 to be able to submit it.  
16 Q. And when you say accessible, do you mean  
17 it was hard to find because it was in a drawer  
18 somewhere or that it didn't exist, because it just  
19 simply did not exist?  
20 A. I'm not sure.  
21 Q. Well, how did you understand it?  
22 A. It could have been both.  
23 Q. So Alan Kluger's title is what?  
24 A. Tax something.  
25 Q. Director of tax and compliance? Is

1 KALINSKY  
2 that correct?  
3 A. It sounds right.  
4 Q. Alan Kluger is the director of tax and  
5 compliance for Yeshiva University. Your testimony  
6 is that Mr. Kluger told you that he checked certain  
7 boxes on this form because certain documents were  
8 not accessible to him?  
9 A. If you're asking for the  
10 characterization of the organization for religious  
11 purpose, that's the documentation we have to bring.  
12 Q. No, no. Let's just stick with my  
13 question. Did Alan Kluger tell you that the  
14 reason he checked certain boxes on this form,  
15 whatever boxes he checked, was because certain  
16 documents that he needed were not accessible to  
17 him?  
18 A. I believe so.  
19 Q. Okay. Alan Kluger is the director of  
20 tax and compliance for the whole university, right?  
21 A. Um-hum.  
22 Q. Alan Kluger presumably has access to any  
23 documents that he needs to support Yeshiva  
24 University's legal filings, correct?  
25 A. Um-hum.

1 KALINSKY  
2 MR. BAXTER: Objection to form.  
3 A. Yeah, I don't even --  
4 Q. Okay. We'll go over it again then. So  
5 there is no official -- there's no listing in an  
6 official denominational directory, correct?  
7 A. I don't know.  
8 Q. Okay. There is no description of the  
9 relationship for an organization operated,  
10 supervised or controlled by or in connection with a  
11 religious organization? You said that that  
12 doesn't --  
13 A. I think that would be a complicated  
14 thing to provide documentation for.  
15 Q. Does it exist?  
16 A. I don't know. Again, the word  
17 "control" in Judaism is a hard word to document.  
18 That there's a control.  
19 Q. Okay. Would Yeshiva University be able  
20 to provide a copy of a letter confirming a  
21 religious exemption of an organization that  
22 operated, supervised or controlled Yeshiva  
23 University?  
24 A. I presume yes.  
25 Q. Which organization would that be?

1 KALINSKY  
2 Q. Can you say yes?  
3 A. Yes. Sorry.  
4 Q. Okay. So Alan Kluger made a decision to  
5 select a certain exemption category on this form,  
6 correct?  
7 A. No. He decided not to check an  
8 additional box.  
9 Q. Which additional box did he decide not  
10 to check?  
11 A. I think you're questioning number 5.  
12 Q. And what's your understanding of why  
13 Alan Kluger decided not to check box 5?  
14 MR. BAXTER: Asked and answered.  
15 A. Having to do with the top paragraph of  
16 to be required to list all of the documentation to  
17 accompany it with the request.  
18 Q. And the documentation that would need to  
19 accompany the request is the documentation that you  
20 and I discussed a little bit earlier, right?  
21 MR. BAXTER: Objection as to form.  
22 A. I'm cannot --  
23 Q. Some of the documents that Yeshiva  
24 needed, if it wanted to check box 5, don't exist at  
25 all, correct?

1 KALINSKY  
2 A. I presume it would be difficult to do.  
3 I'm not following. Again, I don't fill out these  
4 forms.  
5 Q. No. This is, the question is would  
6 Yeshiva University be able to provide a copy of a  
7 letter confirming a religious exemption of an  
8 organization that operated, supervised or  
9 controlled Yeshiva University as this form would  
10 require?  
11 A. I don't know.  
12 Q. Did Alan Kluger tell you that that was  
13 possible or impossible?  
14 A. I don't know. I don't remember  
15 exactly.  
16 Q. So, in order to understand how or why  
17 this form was filled out, would I need to speak  
18 with Alan Kluger?  
19 MR. BAXTER: Objection. Calls for  
20 speculation.  
21 A. I don't think that would give you more  
22 information.  
23 Q. Well, he filled out the form, right?  
24 A. He filled out the form.  
25 Q. Have you seen any other versions of this

1 KALINSKY  
 2 form other than this 2018 Schedule E one?  
 3 MR. BAXTER: Objection to form.  
 4 Go ahead.  
 5 A. I'm not sure.  
 6 Q. Okay. You're aware that the one that  
 7 we're looking at was filled out in 2018. Is that  
 8 correct?  
 9 A. Yes.  
 10 Q. Do you know if other versions of this  
 11 exist from other years?  
 12 A. I'm not sure.  
 13 Q. Did you see any versions dated a  
 14 different year?  
 15 A. If you have them, you can share them.  
 16 Q. I do not have them. I'm asking if you  
 17 have seen them.  
 18 A. No.  
 19 MS. ROSENFELD: Okay. It's about 12:23  
 20 p.m. We can go off the record.  
 21 (Lunch recess: 12:23 p.m.)  
 22  
 23  
 24  
 25

1 KALINSKY  
 2 Afternoon Session  
 3 1:37 p.m.  
 4 RABBI DR. YOSEF KALINSKY, having been previously  
 5 duly affirmed, was examined and testified further  
 6 as follows:  
 7 EXAMINATION (Continued)  
 8 BY MS. ROSENFELD:  
 9 Q. Rabbi Dr. Kalinsky, before we took a  
 10 lunch break, you had given some testimony that  
 11 Yeshiva University is a religious corporation under  
 12 the education law.  
 13 A. Um-hum.  
 14 Q. And I want to ask you about that  
 15 testimony. You would agree that a corporation is a  
 16 different entity than an organization that is not  
 17 legally organized as such, right?  
 18 MR. BAXTER: Objection, calls for a  
 19 legal conclusion.  
 20 Go ahead.  
 21 A. If you could define the terms, that  
 22 would help me.  
 23 Q. Sure. So, for example, one could say  
 24 that something is a religious institution, and that  
 25 would be different than saying it's a religious

1 KALINSKY  
 2 corporation. Would you agree?  
 3 MR. BAXTER: Objection, calls for a  
 4 legal conclusion.  
 5 A. I know that they're two different words.  
 6 They probably have two different legal contexts.  
 7 Q. Right, but that gets to my point. The  
 8 term "corporation" has a specific legal meaning.  
 9 Would you agree?  
 10 MR. BAXTER: Objection. Calls for a  
 11 legal conclusion.  
 12 A. I think it would. Yeah.  
 13 Q. And the meaning of something that is a  
 14 corporation is different than something that is an  
 15 institution or an organization, for example, right?  
 16 MR. BAXTER: Objection, calls for a  
 17 legal conclusion.  
 18 A. I don't know enough to answer that well.  
 19 I know that they're different terms.  
 20 Q. But they mean different things, right?  
 21 A corporation means something specific under the  
 22 law, is that right?  
 23 MR. BAXTER: Same objection.  
 24 Q. I'm not asking you at this point what it  
 25 means. I'm saying the term "corporation" is a

1 KALINSKY  
 2 legal term. Would you agree?  
 3 A. "Corporation" I believe is a legal term.  
 4 I don't know why institution wouldn't be a legal  
 5 term either, though.  
 6 Q. Well, are you aware that in New York  
 7 there is a business corporation law, there's a  
 8 not-for-profit corporation law and that the law is  
 9 the entity that creates a corporation? Do you  
 10 understand that?  
 11 A. Okay.  
 12 Q. So, when you say that Yeshiva University  
 13 is a religious corporation, are you saying that as  
 14 a legally organized form of an organization it's a  
 15 corporation or something different?  
 16 MR. BAXTER: Calls for a legal  
 17 conclusion.  
 18 You can answer.  
 19 MS. ROSENFELD: This is the subject  
 20 matter of the deposition notice, Eric. The  
 21 deposition topic is the corporate entity's  
 22 testimony about its corporate legal status.  
 23 So I continue to object to your  
 24 objection, because I think it's misleading  
 25 to the witness to say it's a legal question.

1 KALINSKY  
2 This is the question for which he has been  
3 designated to testify.  
4 Q. You can answer the question.  
5 A. My understanding is that we're a  
6 religious corporation incorporated as an education  
7 corporation.  
8 Q. So why do you use the term "religious  
9 corporation"? What makes Yeshiva University a  
10 corporation?  
11 MR. BAXTER: Objection. Calls for a  
12 legal conclusion.  
13 You can answer.  
14 A. The corporation means that we're a unit  
15 that's not -- my understanding of corporation is  
16 that we're a unit that you can't define it as one  
17 single person as owning the corporation. That's  
18 why you incorporate is my understanding.  
19 Q. Right, and is it your understanding also  
20 that you incorporate under the law?  
21 A. Yes.  
22 Q. Okay, and so what law is Yeshiva  
23 University incorporated under?  
24 A. The corporations law.  
25 Q. Okay. You have said it is a religious

1 KALINSKY  
2 corporation under the education law, right?  
3 A. Right.  
4 Q. So do we agree that Yeshiva University  
5 is incorporated under the education law?  
6 A. It's a religious corporation  
7 incorporated under the education law.  
8 Q. Right, and this phrase where you say  
9 it's a religious corporation, well, let me ask you  
10 this way.  
11 Would you say that it's fair to describe  
12 Yeshiva University as a religious institution?  
13 A. Yeah. That would also be true.  
14 Q. And would you also say it's fair to  
15 describe Yeshiva as a religious organization?  
16 A. I don't think people refer to Yeshiva as  
17 an organization.  
18 Q. Okay. What about it's a religious  
19 university? Would that be correct to say?  
20 A. I could understand someone saying that.  
21 We are a Yeshiva University, and people think of  
22 the word Yeshiva as a religious corporation.  
23 Q. Okay.  
24 A. Sometimes we even have to explain to  
25 them why we're not a Yeshiva only, and we are also

1 KALINSKY  
2 a university.  
3 Q. So my question is, when you say it's a  
4 religious corporation and corporation has a  
5 specific legal meaning, what are you referring to  
6 that makes it a religious corporation?  
7 A. So I'm referring to the fact that  
8 Yeshiva began as Rabbi Isaac Elchanan Theological  
9 Seminary as a membership corporation. Even as a  
10 membership corporation, it was clearly a religious  
11 corporation. It was a seminary. They were  
12 studying Torah all day long. There were no other  
13 studies than Torah.  
14 So, even when we were a membership  
15 corporation, it was a religious corporation at its  
16 core, and that was continued forever. That's where  
17 my understanding comes from.  
18 Q. And so, having looked together at those  
19 documents from 1967, which showed that in 1967  
20 Yeshiva University became an educational  
21 corporation and RIETS became an affiliate with a --  
22 a separate entity, in what way now is it a  
23 religious corporation?  
24 A. By its nature.  
25 Q. I see. So you're saying, are you using

1 KALINSKY  
2 "religious" as an adjective like it's descriptive  
3 of the word "corporation"?  
4 A. As opposed to?  
5 Q. As opposed to it's incorporated legally  
6 as a religious corporation.  
7 MR. BAXTER: Asked and answered.  
8 Objection.  
9 Go ahead and answer it.  
10 A. I understand that the documents show  
11 that we are incorporated as an educational -- under  
12 the education law, but I also understand that we're  
13 a religious corporation.  
14 Q. And I appreciate that, but I'm really  
15 trying to understand what is the basis that you  
16 believe that makes it a religious corporation,  
17 because a corporation -- well, let me ask you this  
18 way.  
19 A. Um-hum.  
20 Q. Would you agree that a corporation is an  
21 entity -- something is a corporation because it's  
22 an entity that has been recognized by the law as  
23 such?  
24 MR. BAXTER: Objection, calls for a  
25 legal conclusion.

1 KALINSKY  
2 But you can answer if you know.  
3 A. I would assume that's correct.  
4 Q. Okay, and there are different laws in  
5 New York that allow one to be a corporation.  
6 There's the religious corporations law. There is  
7 an educational corporation. There is a  
8 not-for-profit corporation. There's a business  
9 corporation.  
10 So what I'm asking you is, given that a  
11 corporation is a legal term, what makes Yeshiva  
12 University a religious corporation?  
13 MR. BAXTER: Objection.  
14 But go ahead.  
15 A. I think by the nature of who we are.  
16 Q. I see. So the nature of who you are  
17 meaning the beliefs, the practices, the activities  
18 of the organization?  
19 A. How we comport ourselves, how we  
20 introduce ourselves to our students, how our  
21 donors, how everyone recognizes us. I don't think  
22 there's a question when they say Yeshiva  
23 University, oh, that's just like Boston University.  
24 It's Yeshiva University.  
25 Q. Understood, so you said that it is by

1 KALINSKY  
2 the nature of who we are that you are a religious  
3 corporation because of the character and identity  
4 of the institution makes it a religious  
5 corporation?  
6 A. More than that. That's part of it. I  
7 mean the fact that there are physical things in  
8 terms of the setup of the campus that makes it a  
9 religious corporation, our studies, the dual  
10 curriculum.  
11 Q. Right.  
12 A. Make it sound, more than sound like, we  
13 present as a religious studies corporation.  
14 Q. I understand that, and I guess the  
15 distinction that I'm trying to understand is, if we  
16 say that a religious corporation is organized under  
17 the law as that entity versus a religious  
18 corporation, because the activities of the  
19 organization, its beliefs, its identity, all the  
20 things you just mentioned are religious, you're  
21 referring to religious corporation in the latter.  
22 Is that right? Because you're not literally  
23 saying that Yeshiva is legally organized as a  
24 religious corporation, are you?  
25 MR. BAXTER: Objection, calls for a

1 KALINSKY  
2 legal conclusion.  
3 But you may answer that question.  
4 A. My understanding is, as you've stated,  
5 if you look at the corporate legal document, the  
6 legal document would not have a capital R.  
7 Q. It's not a religious corporation under  
8 New York law, correct?  
9 MR. BAXTER: Objection. Calls for a  
10 legal conclusion.  
11 A. Right. I'm not sure how to answer that.  
12 Q. I mean we will have to get to an answer  
13 on that question, so I'll ask it in some different  
14 way.  
15 A. Okay.  
16 Q. I think we arrived at an understanding  
17 that the ways that you've described Yeshiva as  
18 being religious relate to how you introduce  
19 yourselves, how you think about yourselves, your  
20 practices, your identity, your character, your  
21 physical layout. Those things have a religious  
22 aspect or are religious, but what I'm asking you  
23 about is the legal organization as a religious  
24 corporation under New York law.  
25 Is Yeshiva a religious corporation under

1 KALINSKY  
2 New York law?  
3 MR. BAXTER: Asked and answered.  
4 MS. ROSENFELD: It's not asked and  
5 answered. He said he's not sure how to  
6 answer that. That was his last answer.  
7 MR. BAXTER: We both know that the  
8 law --  
9 MS. ROSENFELD: Please no speaking  
10 objections.  
11 MR. BAXTER: It is a legal question.  
12 You can argue this to the court.  
13 Q. Can you answer that question, Rabbi Dr.  
14 Kalinsky? Under New York law, is it organized as  
15 a religious corporation?  
16 MR. BAXTER: Same objection.  
17 You can answer.  
18 A. I don't know for sure.  
19 Q. You don't know?  
20 A. We're an education corporation, but  
21 we're a religious corporation.  
22 Q. Well, we're going to go back to square 1  
23 with that. We talked about under New York law  
24 corporations are recognized as either educational  
25 corporations, religious corporations,

1 KALINSKY  
 2 not-for-profit corporations, business corporations.  
 3 There's all these designations of how the law  
 4 characterizes a corporation.  
 5 Under that rubric, is Yeshiva University  
 6 organized as a religious corporation?  
 7 A. My understanding is that the identity  
 8 does play a role in how a corporation is viewed.  
 9 I think that it does play a role.  
 10 Q. What's the basis of your understanding  
 11 that the definition of a corporation is based on  
 12 that?  
 13 A. If you ask me what we are, I'll tell you  
 14 a religious corporation.  
 15 Q. But I'm not asking about your identity  
 16 or affiliation or your belief about yourself. I'm  
 17 asking about your legal organization.  
 18 A. Right.  
 19 Q. And, for purposes of your legal  
 20 organization, is Yeshiva University organized as a  
 21 religious corporation?  
 22 A. I would say it's religious. It's run as  
 23 a religious institution, if you want to use that  
 24 word instead, but we're incorporated under the  
 25 education law.

1 KALINSKY  
 2 Q. So you're not incorporated as a  
 3 religious corporation, correct?  
 4 A. With New York.  
 5 MR. BAXTER: Objection. You mean under  
 6 the religious corporations law?  
 7 MS. ROSENFELD: Please don't prompt the  
 8 witness.  
 9 Q. You can answer my question.  
 10 A. That's what I'm trying to understand,  
 11 exactly where you're pegging this question.  
 12 Q. My question was you're not incorporated  
 13 as a religious corporation under New York law. Is  
 14 that correct?  
 15 A. It depends what aspect of New York law I  
 16 think. That's part of the question.  
 17 Q. Well --  
 18 MR. BAXTER: He's already told you we're  
 19 incorporated as an educational corporation.  
 20 You know that.  
 21 Q. So maybe we'll go at this a different  
 22 way. Do you understand that institutions do have  
 23 the ability to -- that an entity could register as  
 24 a religious corporation under the religious  
 25 corporations law?

1 KALINSKY  
 2 A. Yes.  
 3 Q. Okay. Has Yeshiva University done that?  
 4 A. I'm not aware that we've done that.  
 5 Q. Okay, and are you aware that there is a  
 6 legal status that is a religious corporation? Are  
 7 you aware of that?  
 8 A. Yes.  
 9 Q. Is Yeshiva University in its legal  
 10 status a religious corporation?  
 11 MR. BAXTER: Objection, calls for a  
 12 legal conclusion.  
 13 A. I'm not aware of us filing.  
 14 Q. Is there any document that you're aware  
 15 of where Yeshiva has filed with any government  
 16 entity representing that it's a religious  
 17 corporation?  
 18 MR. BAXTER: Objection.  
 19 Q. Under the law?  
 20 A. Again, this is where there's a bit of a  
 21 question. In other words, do governments and  
 22 states and city officials view us as a religious  
 23 entity? Yes.  
 24 Q. Right, and that's one piece of this  
 25 inquiry, and I appreciate your answer on that piece

1 KALINSKY  
 2 of it.  
 3 I'm focused only on the legal  
 4 organization piece of whether you as Yeshiva has  
 5 ever represented itself to be a religious  
 6 corporation in the legal sense to any government  
 7 entity?  
 8 MR. BAXTER: Objection. Calls for a  
 9 legal conclusion.  
 10 A. I can't speak for every single instance,  
 11 but again we present ourselves as a religious  
 12 institution. I can't tell you what, if there's a  
 13 line somewhere of a document somewhere.  
 14 Q. Do you agree that there's a difference  
 15 between being a religious institution and being a  
 16 religious corporation under -- in the eyes of the  
 17 law?  
 18 A. I presume there is a difference. I'm  
 19 not as well-versed as you are to know the  
 20 differences though.  
 21 Q. Right. I appreciate that. Because  
 22 you've been designated by Yeshiva to be the witness  
 23 on this question --  
 24 MR. BAXTER: There's no topic that asks  
 25 him to distinguish between what is the legal

1 KALINSKY  
 2 definition of a religious corporation. So  
 3 I'm just going to ask you not to answer any  
 4 more questions on this line.  
 5 MS. ROSENFELD: Well, that's not true,  
 6 because topic 2 says that the topic for  
 7 discussion is the evolution of Yeshiva  
 8 University's corporate status over time from  
 9 a membership corporation to an educational  
 10 corporation to a religious corporation.  
 11 MR. BAXTER: And he has already  
 12 testified --  
 13 MS. ROSENFELD: This is directly within  
 14 the notice's topics.  
 15 MR. BAXTER: -- that they're  
 16 incorporated as a religious corporation.  
 17 MS. ROSENFELD: Eric, you can't testify  
 18 for the witness because there's no question  
 19 pending.  
 20 Q. Rabbi Dr. Kalinsky, has Yeshiva  
 21 University ever represented itself to be legally  
 22 organized as a religious corporation in any filing  
 23 with the federal government that you're aware of?  
 24 A. I don't know. Legally filing. Give  
 25 me an example of something where we would have done

1 KALINSKY  
 2 that.  
 3 Q. Well, we looked at one document that was  
 4 filed with the New York State Attorney General  
 5 where Yeshiva University did not choose that it was  
 6 a religious corporation. It chose that it was an  
 7 educational institution, right?  
 8 A. Yes.  
 9 Q. Are you aware of any document that  
 10 Yeshiva University has filed where it has  
 11 represented itself to the federal government to be  
 12 a religious corporation?  
 13 A. So, when we do file, let's say for other  
 14 grants as you have brought in that other documents,  
 15 I believe, when we talk about the university is  
 16 asking for a grant, say from the city or the state,  
 17 we definitely present ourselves as a religion  
 18 institution.  
 19 We happen to have a curriculum for  
 20 undergrads. We're very proud of our culture on  
 21 campus.  
 22 So those that would be seeing the  
 23 document, that would be part of the pros, let's  
 24 say, the explanation of who we are as a university  
 25 institution that started in 1897, that would all be

1 KALINSKY  
 2 included in our -- so, when you say representation,  
 3 that's how we would present ourselves.  
 4 Q. Understood, and that goes to the sort of  
 5 religious institution presentation, and thank you  
 6 for that answer.  
 7 Now I'm also asking you separately  
 8 similarly to the 410 form that we looked at, are  
 9 you aware of any filings where Yeshiva University  
 10 has represented itself to be a religious  
 11 corporation to the federal government, not a  
 12 religious institution in the way you just  
 13 described, but a religious corporation under the  
 14 law? Are you aware of any filings?  
 15 A. I don't know.  
 16 Q. Okay. What about to New York State  
 17 government? Are you aware of any filings where  
 18 Yeshiva University has represented itself to be a  
 19 religious corporation under the law to New York  
 20 State?  
 21 A. I don't know of for checking off a box  
 22 saying, yes, we're religious?  
 23 Q. Any representations. It doesn't just  
 24 have to be a box.  
 25 A. Well, that's what I'm saying. There is

1 KALINSKY  
 2 a representation I think in the documents saying,  
 3 you know, knowing who we are and defining who we  
 4 are and the institution that we are, but, in terms  
 5 of saying we deserve this because we're religious,  
 6 I'm not aware.  
 7 Q. Right, and again I'm setting aside and  
 8 accepting everything that you're saying about the  
 9 presentation of the institution as being religious.  
 10 I'm focused on the religious corporate legal  
 11 status.  
 12 A. Okay.  
 13 Q. So I'm just really trying to hone in on  
 14 are you aware of any documents where Yeshiva  
 15 University has ever presented itself to state or  
 16 city government as a corporation? Religious  
 17 corporation?  
 18 A. Under the law?  
 19 Q. Yes.  
 20 A. I'm not aware.  
 21 Q. And is it the same for the federal  
 22 government? You're not aware of any documents  
 23 where Yeshiva has represented itself as a religious  
 24 corporation under the law?  
 25 A. I'm not aware.

1 KALINSKY  
 2 Q. Does Yeshiva University's claim now to  
 3 be a religious corporation carry over into how it  
 4 files and reports itself to taxing authorities?  
 5 MR. BAXTER: Objection as outside the  
 6 scope, I guess.  
 7 But you can answer.  
 8 A. I don't know.  
 9 Q. Okay. Just to finish this line of  
 10 questioning, are you aware of any document that we  
 11 haven't looked at or discussed today that supports  
 12 Yeshiva University's claim to be legally organized  
 13 as a religious corporation?  
 14 A. By the law? Going back to that line of  
 15 questioning?  
 16 Q. Correct.  
 17 A. I'm just trying to think of things that  
 18 could be fitting this category. Not that come to  
 19 mind.  
 20 Q. Okay. Now I'm going to topic 3, which  
 21 is "Yeshiva University's policies and practices for  
 22 operating as 'non-denominational and nonsectarian  
 23 in admitting students from any Jewish or other  
 24 faith tradition' and Yeshiva University's policy  
 25 and practices regarding 'students of all faiths.'"

1 KALINSKY  
 2 campus, prayer, kashrut, shabbos, in other words,  
 3 to understand what the campus life is really about.  
 4 That's how we recruit. That's how we present  
 5 ourselves.  
 6 Q. Do you recruit -- do you have students  
 7 who are different denominations of Jewish faith?  
 8 A. If denominations mean reform and  
 9 conservative?  
 10 Q. That's what I mean.  
 11 A. Yeah. We definitely have all. The  
 12 university represents the larger Jewish community.  
 13 Q. Do you know what it means to say that  
 14 Yeshiva University is nonsectarian?  
 15 MR. BAXTER: Objection to the extent it  
 16 calls for a legal conclusion.  
 17 A. It's a hard word to define. I don't  
 18 use it in my general vocabulary. So sectarian, if  
 19 sectarian means are we a religious school or a  
 20 religious school? Are all types of Jews eligible  
 21 to apply? All types of Jews are eligible to  
 22 apply.  
 23 Q. All, anyone of any faith is eligible to  
 24 apply, correct?  
 25 A. Eligible to apply, yeah.

1 KALINSKY  
 2 Just to go back to this, you mentioned a  
 3 little bit earlier that not all of the professors  
 4 at Yeshiva University's graduate schools are  
 5 Jewish.  
 6 Does Stern College have faculty members  
 7 who are not Jewish?  
 8 A. I assume so. I don't know. I would  
 9 assume. I don't know about all the faculty.  
 10 Q. Why would you assume?  
 11 A. Meaning I don't know every single one of  
 12 them. I would not be surprised if some of them  
 13 are not Jewish. I can't tell you offhand, but I  
 14 don't know them intimately to say anything.  
 15 Q. Okay. What about Wilf? Are there  
 16 faculty members at Wilf who are not Jewish?  
 17 A. I think so.  
 18 Q. Do students have to be an orthodox  
 19 Jewish person to attend Yeshiva University?  
 20 A. Our recruiters go to our regular feeder  
 21 schools, and we express who we are to them.  
 22 Anyone is eligible to apply to Yeshiva University,  
 23 but, as long as they're willing and interested in  
 24 terms of being a student, they're told to do a  
 25 curriculum, it's a religious campus, orthodox on

1 KALINSKY  
 2 Q. And what is your testimony with respect  
 3 to when Yeshiva University became a "religious  
 4 corporation" under New York law?  
 5 MR. BAXTER: Objection, calls for a  
 6 legal conclusion.  
 7 Go ahead.  
 8 A. You're asking for a date?  
 9 Q. Yes, if there is one that you know.  
 10 A. 1897 it started as a religious  
 11 corporation, and it has continued as such. So I  
 12 don't think we ever shook that off in terms of a  
 13 date of when did we define ourselves as a religious  
 14 corporation.  
 15 Q. You would agree that Yeshiva University  
 16 and RIETS have a different purpose clause in their  
 17 charters, would you not?  
 18 A. If you have documentation, it would help  
 19 me.  
 20 Q. Sure. Well, we looked at Yeshiva's  
 21 charter earlier, which says that it was  
 22 incorporated for an educational purpose. Would you  
 23 agree?  
 24 A. Education law?  
 25 Q. Let's look at it. If you can look at

1 KALINSKY  
 2 Exhibit 8, please.  
 3 A. Do you mind if I look at it?  
 4 Q. No, no. I think it's much better to  
 5 look at it that way. So we're looking at  
 6 paragraph 9 of this document which is PL 12 on the  
 7 bottom.  
 8 A. 9. Got it.  
 9 Q. You see that? It says, "Yeshiva  
 10 University is and continues to be organized and  
 11 operated exclusively for educational purposes."  
 12 Do you see that?  
 13 A. Yes.  
 14 Q. Okay. So that's the purpose clause of  
 15 the charter document. Are you aware that RIETS has  
 16 a different purpose clause in its corporate  
 17 documents?  
 18 A. I would love to see that actually.  
 19 Q. Okay. So let's go to --  
 20 (Plaintiffs' Exhibit 15, Document Bates  
 21 stamped YU 02981 through 2985, was so marked  
 22 for identification, as of this date.)  
 23 Q. So Exhibit 15 was produced to us  
 24 yesterday by your lawyers, and it's Bates stamped  
 25 YU 02981 through 2985. We don't have a better

1 KALINSKY  
 2 copy of this. So I will just ask you to bear with  
 3 me. This is what we were provided.  
 4 If you look at the top, and when it was  
 5 provided to us, it was represented to us that this  
 6 is the certificate of incorporation for RIETS.  
 7 MR. BAXTER: I'm just going to object,  
 8 because I think this document actually it  
 9 says something this 26th day of February  
 10 1897.  
 11 THE WITNESS: I think something is 1957?  
 12 MR. BAXTER: Yeah. I thought there was  
 13 a 1957.  
 14 MS. ROSENFELD: What's your objection?  
 15 MR. BAXTER: Well, I'm just objecting to  
 16 the representation of what the document is.  
 17 MS. ROSENFELD: Well, this is certainly  
 18 the original certificate of incorporation  
 19 for RIETS. If there's a later one that  
 20 we're going to talk about, that's fine, but  
 21 for right now we're just talking about this  
 22 one.  
 23 Q. So this is the certificate of  
 24 incorporation from 1897 for RIETS, and if you look  
 25 in the first page, it says, "First, the particular

1 KALINSKY  
 2 objects for which the corporation is to be formed  
 3 are to promote the study of Talmud and to assist in  
 4 educating and preparing students of the Hebrew  
 5 faith for the Hebrew Orthodox ministry."  
 6 Do you see that?  
 7 A. I do. Yes.  
 8 Q. Now, when RIETS reconstituted itself as  
 9 a separate affiliate in 1967, did the purpose of  
 10 the organization change?  
 11 A. Are you asking --  
 12 Q. I'm asking if you know?  
 13 A. -- did RIETS change, or did the  
 14 university change?  
 15 Q. We know that the university changed its  
 16 purpose clause in 1967 because we just looked at it  
 17 in Exhibit 8. What I'm asking now is if RIETS  
 18 changed its purpose clause at any time since 1897  
 19 that you're aware of?  
 20 A. I believe -- is it here? Is it the same  
 21 where RIETS changed its charter or its purpose or  
 22 both?  
 23 Q. I was just asking about its purpose.  
 24 A. So RIETS, as an ordination school, its  
 25 tradition hasn't changed since 1897. The faculty

1 KALINSKY  
 2 has changed, but its purpose has not changed. Its  
 3 direction hasn't changed. 1897, when they  
 4 established, they called themselves a carryover of  
 5 Volozhin actually, a European Yeshiva.  
 6 So the rabbis today when issues come up  
 7 sometimes, they'll say this is how they did it in  
 8 Volozhin, clearly expressing that the character of  
 9 RIETS, Rabbi Isaac Elchanan Theological Seminary,  
 10 which started in 1897, continues today in 2021.  
 11 Q. Okay. That answers part of my  
 12 question. So what does RIETS offer today?  
 13 MR. BAXTER: I object as to the -- I'm  
 14 not sure, if it's a topic, I'll let him  
 15 answer it.  
 16 MS. ROSENFELD: I am sequeing into topic  
 17 4, which is the highly integrated  
 18 relationship between the two institutions  
 19 and their differences.  
 20 THE WITNESS: Yeah. I'm okay  
 21 answering.  
 22 A. So I'll just share the reason why I have  
 23 information about RIETS is also firsthand. My  
 24 office is situated next to the Dean of RIETS'  
 25 office. We consult. The previous Dean of

1 KALINSKY  
 2 Undergraduate, before I was Dean of UTS, the  
 3 previous Dean was Rabbi Penner, who was also the  
 4 Dean of RIETS UTS, so there's a lot of overlap.  
 5 Q. I understand.  
 6 A. So the specific answer to your question  
 7 is RIETS offers ordination. On the books, it also  
 8 has additional degrees. We are able to give other  
 9 degrees. I think the MRE is still there.  
 10 Whatever is here is still on the books. There are  
 11 master's and doctorate degrees that RIETS is able  
 12 to offer its students. RIETS is actually in the  
 13 process of exploring additional master's degrees.  
 14 Q. So do you know what -- let me ask you  
 15 this. When was the last time, to your knowledge,  
 16 that RIETS awarded a doctoral degree?  
 17 A. I don't know.  
 18 Q. In the last 20 years?  
 19 A. There's an advanced ordination, but  
 20 that's not a doctoral degree I guess according to  
 21 what the State would say. The Doctorate of  
 22 Divinity, is that what you're asking?  
 23 Q. Exactly.  
 24 A. I don't know the last time they offered  
 25 it.

1 KALINSKY  
 2 all degrees that RIETS offers are ordination  
 3 degrees or advanced ordination degrees?  
 4 MR. BAXTER: Objection to form.  
 5 A. I think currently that is -- if you  
 6 looked at 2021, that's probably the majority of  
 7 what they would be giving, ordinations.  
 8 Q. And is that fair to say for the last ten  
 9 years since you've been there?  
 10 A. Yeah.  
 11 Q. Okay, and it's correct that Yeshiva  
 12 University does not offer any ordination degrees?  
 13 Is that correct?  
 14 A. Separate from RIETS you're saying as a  
 15 Yeshiva University offering degrees in ordination?  
 16 Q. Yes.  
 17 A. Not ordination. There is a GPATS  
 18 program. That's the advanced study in Talmud at  
 19 the Beren campus, and they offer something there.  
 20 I think there's a certificate or a master's. I  
 21 don't know exactly, but it's not ordination, and  
 22 that's Yeshiva University.  
 23 Q. If you want to be ordained as a Rabbi,  
 24 can you get that ordination from Yeshiva University  
 25 other than from its affiliate RIETS?

1 KALINSKY  
 2 Q. Okay. Has it been in the last --  
 3 A. I couldn't speak for more than 20 years.  
 4 Q. Okay. In the last 20 years, has it  
 5 issued a Doctorate of Divinity?  
 6 A. I'm not aware.  
 7 Q. Does that mean likely not?  
 8 A. I haven't seen anyone with that degree  
 9 conferred on them in the last 20 years.  
 10 Q. If somebody had earned a doctorate in  
 11 divinity at RIETS in the last 20 years, do you  
 12 think you would be aware of it?  
 13 A. Maybe in the last ten I would, but not  
 14 the last, not the ten to 20. I wouldn't  
 15 necessarily know.  
 16 Q. Okay, so in the last ten years is it  
 17 fair to say that it is likely RIETS has not issued  
 18 any Doctorates of Divinity?  
 19 A. I'm not aware.  
 20 Q. Okay, and what about master's in  
 21 divinity? Do you know if RIETS has issued any of  
 22 those in the last two decades?  
 23 A. I'm not aware.  
 24 Q. Okay. Is it fair to say that the main  
 25 degrees that RIETS, the majority, vast majority,

1 KALINSKY  
 2 A. I don't think so.  
 3 (Plaintiffs' Exhibit 16, Charter of  
 4 RIETS dated February 27, 1970, was so marked  
 5 for identification, as of this date.)  
 6 Q. So we're back to difficult to read  
 7 documents, but this is Exhibit 16, and this is the  
 8 charter of RIETS that is dated February 27, 1970,  
 9 and if you look at the second paragraph, it says,  
 10 "The purpose for which such corporation is being  
 11 formed" -- "The purposes for which such corporation  
 12 is being formed are to continue, maintain and  
 13 conduct as an educational corporation this  
 14 seminary, which for many years has been an  
 15 institutional branch of Yeshiva University. The  
 16 purposes are to prepare students for the rabbinate  
 17 and to issue the traditional certificate of  
 18 ordination in connection therewith."  
 19 Do you see that?  
 20 A. Yes.  
 21 Q. Okay.  
 22 A. And there are additional degrees.  
 23 Q. Right, and then it says there are  
 24 additional degrees. So RIETS has a different  
 25 purpose clause in its charter than Yeshiva

1 KALINSKY  
 2 University. Would you agree?  
 3 A. Partially. Can I elaborate on why I say  
 4 partially instead of fully?  
 5 Q. I mean it really was a yes or no  
 6 question. So, if there's something burning that  
 7 you need to say, you can.  
 8 A. We're both religious corporations, and  
 9 we're both educational corporations.  
 10 Q. Where do you see that RIETS is a  
 11 religious corporation in this document?  
 12 A. Not in this document.  
 13 Q. Okay. Let's move on to topic 5. I'm  
 14 sorry. Just a couple more questions. RIETS has a  
 15 separate board of trustees from Yeshiva University,  
 16 correct?  
 17 A. Yes.  
 18 Q. How many students attend RIETS right  
 19 now?  
 20 A. We have two campuses. One in Israel,  
 21 and one in New York. Let's say 180.  
 22 Q. Total.  
 23 A. Maybe 200, but I don't know exactly.  
 24 Q. Okay. You can set that exhibit aside,  
 25 please, and mark this.

1 KALINSKY  
 2 (Plaintiffs' Exhibit 17, Document dated  
 3 March 2019, was so marked for  
 4 identification, as of this date.)  
 5 (Plaintiffs' Exhibit 18, Document dated  
 6 October 25, 2021, was so marked for  
 7 identification, as of this date.)  
 8 MS. ROSENFELD: So, with respect to  
 9 topic 5, Eric, we're going to ask questions  
 10 that are consistent with defendants'  
 11 representations to the court that it does  
 12 not object to testifying about how these  
 13 policies are consistent with and support its  
 14 religious identity or whether they have  
 15 recently been amended to include the phrase  
 16 "consistent with Torah values."  
 17 MR. BAXTER: Okay.  
 18 Q. Okay. So, first of all, if you could  
 19 please turn to page 3 of Exhibit 17, not the page 3  
 20 like counting pages, but literally on the bottom  
 21 where it says page 3. Are you there?  
 22 A. Yes.  
 23 Q. Okay, and you'll see that there's a  
 24 paragraph that's titled Policy Statement. Do you  
 25 see that?

1 KALINSKY  
 2 A. Yes.  
 3 Q. Okay, and then, if you could please open  
 4 Exhibit 18 to this policy statement. Exhibit 17  
 5 if you look on the front is dated March 2019, and  
 6 Exhibit 18 if you look on the front is dated  
 7 October 25, 2021.  
 8 Do you see in the policy statement in  
 9 Exhibit 18 that there's a new paragraph that  
 10 appears that starts, "Yeshiva University is further  
 11 guided by the timeless religious values," and you  
 12 see that that second paragraph that appears in  
 13 Exhibit 18 does not exist in Exhibit 17?  
 14 A. Yes.  
 15 Q. Do you know why paragraph -- the second  
 16 paragraph of the policy statement was added to  
 17 Exhibit 18?  
 18 A. Can I just read it through one time?  
 19 Q. Of course.  
 20 A. I'm going to start from the beginning.  
 21 I want to make sure I get the flow.  
 22 Q. Sure. Take as much time as you want  
 23 with these exhibits and spend whatever time you  
 24 need to read them.  
 25 A. Okay. I have read them.

1 KALINSKY  
 2 Q. Okay. Do you know why the additional  
 3 paragraph was added to the October 2021 version of  
 4 the anti-discrimination policy?  
 5 A. No.  
 6 Q. Were you part of any discussions about  
 7 adding this language to the anti-discrimination  
 8 policy?  
 9 A. No.  
 10 Q. Does the addition of the paragraph in  
 11 the policy statement paragraph -- withdrawn.  
 12 Does the addition of the second  
 13 paragraph to the policy statement change the  
 14 meaning of the non-discrimination policy?  
 15 MR. BAXTER: Objection.  
 16 A. The definition?  
 17 Q. Does the additional language change  
 18 Yeshiva University's non-discrimination and  
 19 anti-harassment policy and complaint procedures?  
 20 MR. BAXTER: Objection to the extent it  
 21 calls for a legal conclusion.  
 22 A. Yeah. It's hard for me to answer that  
 23 question, because -- it's hard for me to answer  
 24 that question. Change the policy? Is anything  
 25 else in the document different?

1 KALINSKY

2 Q. Assume that nothing else in the document

3 is different except this additional paragraph.

4 A. The additional paragraph is further

5 explaining why these are really important. It's

6 explaining, it's further guiding the reason for the

7 policy. Respecting individuals with dignity.

8 Rejecting any misconduct is in consonance with

9 Torah values. The university professes we should

10 be moral. Yeshiva wants us to be moral. God

11 wants us to be moral.

12 Q. Okay. Does Yeshiva University's

13 claimed status as a religious corporation impact

14 its non-discrimination policies in any way?

15 A. Say it one more time.

16 Q. Does Yeshiva University's claimed status

17 as a religious corporation impact its

18 non-discrimination policies in any way?

19 A. The university I think, in concert with

20 this paragraph over here, the university based on

21 Torah values would not want to engage in any

22 illegal discrimination.

23 Q. Is there any other way that its status

24 as a religious corporation impacts its

25 non-discrimination policies?

1 KALINSKY

2 A. In terms of this document?

3 Q. Just in general in your role as the

4 corporate designee. Like is there any way that

5 Yeshiva's claim to function as a religious

6 corporation impacts its non-discrimination

7 policies?

8 A. I think it underscores this document.

9 That's how I would understand it. Our religious

10 corporation and our religious faith would double

11 down and double underline in bold because of that,

12 this document. Harassment, sexual assault,

13 stalking, domestic violence, sexual misconduct.

14 Q. Do you understand that Yeshiva

15 University is claiming to be excluded from certain

16 anti-discrimination laws because it claims to be a

17 religious corporation?

18 A. As a religious corporation, yes.

19 Q. You can set that aside. I'm going to

20 move on to topic 6, which is "Yeshiva's policies

21 and practices in obtaining Bundy Aid from New York

22 State."

23 MR. BAXTER: Do you mind if we take a

24 break just to go to the bathroom?

25 MS. ROSENFELD: Fine. Off the record.

1 KALINSKY

2 (Recess taken)

3 BY MS. ROSENFELD:

4 Q. Rabbi Dr. Kalinsky, I want to go back to

5 an answer that you gave a little bit earlier and

6 ask what you meant.

7 You said that -- so I asked you, are you

8 literally saying that Yeshiva is legally organized

9 as a religious corporation, and your answer was

10 that, "My understanding is, as you stated, if you

11 look at the corporate legal documents, the legal

12 document would not have a capital R."

13 What did you mean by that, a capital R?

14 A. Meaning we are a religious institution,

15 so they would probably view us as a religious

16 corporation, but there might not be that word there

17 that you're asking me about.

18 Q. I see. So, when you say a capital R,

19 are you speaking to the formal legal name, the

20 formal legal status that Yeshiva has as opposed to

21 how it presents itself?

22 A. Yes.

23 Q. So, while it may feel itself to be a

24 religious corporation because it's religious, it's

25 not formally organized legally as a religious

1 KALINSKY

2 corporation. Is that the distinction you're

3 making?

4 A. It's a religious corporation filed as an

5 education corporation.

6 Q. Not filed as a capital R religious

7 corporation, correct?

8 A. Yes.

9 Q. Okay. Let's talk about Bundy Aid. Did

10 you prepare or were you already aware of the fact

11 that the university receives funding from New York

12 State called Bundy Aid?

13 A. Yes.

14 Q. And, for example, are you aware that

15 Yeshiva University received about \$386,000 in Bundy

16 Aid for the 2019-2020 academic year?

17 A. Sounds about right. I don't remember

18 the exact numbers. We file for a lot of places for

19 aid as we should.

20 Q. And Yeshiva University has received

21 Bundy Aid for decades. Is that right?

22 A. Sounds right.

23 Q. What information do you have about the

24 decision for Yeshiva University to separately

25 incorporate as an educational institution and the

1 KALINSKY  
 2 receipt of Bundy Aid?  
 3 A. I'm not sure I understand the question.  
 4 Q. Sure. Do you have any information  
 5 about the relationship between the decision in the  
 6 late 60s for Yeshiva University to become an  
 7 educational corporation and Yeshiva University's  
 8 desire at that time to receive Bundy Aid?  
 9 A. No.  
 10 Q. Do you have any information about what  
 11 requirements Yeshiva University has to meet in  
 12 order to receive Bundy Aid with respect to its  
 13 religious nature?  
 14 A. There are many. You want specific --  
 15 there are many applications that we put in to  
 16 receive funding from state and city, whatever it  
 17 might be, and Bundy is one of them. If you have a  
 18 document that will help remind me of the specifics.  
 19 Q. Sure. I'm happy to give you a  
 20 document, but, before I do, I just want to find out  
 21 what you personally or have prepared to testify  
 22 about.  
 23 A. Sure.  
 24 Q. So do you have any information about  
 25 what requirements New York State imposes to receive

1 KALINSKY  
 2 Bundy Aid with respect to the religious nature of  
 3 the grantee?  
 4 A. If I'm recalling correctly, it shouldn't  
 5 be used for a religious purpose.  
 6 Q. And how has Yeshiva University been able  
 7 to receive Bundy Aid if that aid cannot be used for  
 8 a religious purpose?  
 9 MR. BAXTER: I'm going to object to the  
 10 extent it calls for a legal conclusion.  
 11 Calls for a legal characterization.  
 12 THE WITNESS: Should I try to answer?  
 13 MR. BAXTER: If you know what she's  
 14 talking about and you can answer, go ahead.  
 15 If you need more information.  
 16 A. In the broadest sense, because again I'm  
 17 not the one who would be laying out exactly how  
 18 it's being used, but whatever we would say it's  
 19 being used, it should be used for, that's what we  
 20 use it for.  
 21 Whatever we're told it should not be  
 22 used for, we're careful not to use it for that.  
 23 Q. So, just for the record, topic 6 is  
 24 "Yeshiva University's policies and practices in  
 25 obtaining Bundy Aid from New York State and how

1 KALINSKY  
 2 Yeshiva University characterizes and has  
 3 characterized its status as a religious corporation  
 4 for obtaining Bundy Aid including to any Bundy Aid  
 5 review committee appointed to evaluate its  
 6 religious links."  
 7 A. Okay.  
 8 Q. Are you able to testify on that topic  
 9 today?  
 10 A. Yes.  
 11 Q. So how does Yeshiva University's claim  
 12 that it is "a religious corporation" impact its  
 13 ability to obtain Bundy Aid, which you said is not  
 14 supposed to be used for a religious purpose?  
 15 MR. BAXTER: Objection. The witness  
 16 hasn't been shown any documents about Bundy  
 17 Aid.  
 18 If you know what she's talking about,  
 19 you can answer. I'm going to ask you not to  
 20 speculate.  
 21 A. Right. It would be easier for me to  
 22 answer if I saw what the things were.  
 23 Q. I appreciate that. I'm not holding a  
 24 document that has the answer to the question. I'm  
 25 just asking you what you know.

1 KALINSKY  
 2 A. To me I don't think it's -- you're  
 3 asking a contradiction.  
 4 Q. Okay. So let me ask a better question  
 5 if you can't answer it that way.  
 6 So you testified right at the beginning  
 7 here that your understanding is that Bundy Aid is  
 8 not supposed to be used for a religious purpose.  
 9 What's the basis of that information?  
 10 How do you know that?  
 11 A. By reviewing some of the Bundy  
 12 documents. I don't remember all the details.  
 13 Q. Okay. So to prepare for this deposition  
 14 you reviewed some documents and from those  
 15 documents you learned that Bundy Aid comes with  
 16 restrictions on its use for religious purposes. Is  
 17 that fair?  
 18 A. Yes.  
 19 Q. And what documents did you review?  
 20 A. The names of the documents or the years?  
 21 Q. If you could just generally describe  
 22 what the documents were, please?  
 23 MR. BAXTER: I'm just going to ask you  
 24 not to speculate. If you remember what  
 25 specific documents had to do with Bundy

1 KALINSKY  
2 versus other grants you received, then you  
3 can testify.  
4 A. Yeah. I could be confusing Bundy with  
5 DASNY right now in terms of the clarity.  
6 Q. Did you review anything called a  
7 constitutional eligibility questionnaire?  
8 A. Yes.  
9 Q. Has Yeshiva University ever completed  
10 one of those in order to qualify for Bundy Aid?  
11 MR. BAXTER: I ask the witness not to  
12 speculate. If you remember, you can say,  
13 but, if you want to show him the document to  
14 trigger his memory, that might help.  
15 A. Is that okay?  
16 MS. ROSENFELD: I would ask that you not  
17 make speaking objections and prompt the  
18 witness, because, as you know, your client  
19 has taken the position that he doesn't have  
20 those and never filled them out, so to ask  
21 me to show it to the witness is not helpful.  
22 A. Okay. I don't know. I'm not aware.  
23 Q. Do you know if Yeshiva University has  
24 ever had to fill out a questionnaire answering  
25 certain questions about its religious nature in

1 KALINSKY  
2 order to get this Bundy Aid?  
3 A. Again, I think there are different forms  
4 that have to be filled out. So some of the forms  
5 may be questionnaires. Some of the forms may be  
6 checked boxes.  
7 (Plaintiffs' Exhibit 19, Blank  
8 application for participation in Bundy Aid,  
9 was so marked for identification, as of this  
10 date.)  
11 Q. I'm handing you what has been marked as  
12 Exhibit 19, and this is a blank application for  
13 participation in Bundy Aid. If you turn to page 3  
14 of the document, you will see there's something  
15 called a constitutional eligibility questionnaire.  
16 Take your time to read it, and then my question  
17 after you have read it is has Yeshiva University  
18 ever completed a questionnaire of this type to  
19 receive Bundy Aid?  
20 A. Let me take the first page first.  
21 Okay.  
22 Q. Has Yeshiva University ever completed a  
23 questionnaire of the type in front of you in this  
24 exhibit in order to receive Bundy Aid?  
25 A. I'm not aware.

1 KALINSKY  
2 Q. Did you see any completed questionnaires  
3 like this when you reviewed documents to prepare  
4 for your deposition?  
5 A. No.  
6 Q. Do you have any more information than  
7 you've already shared about how Yeshiva University  
8 characterizes its religious nature for purposes of  
9 obtaining Bundy Aid?  
10 A. In terms of filling out any other forms?  
11 In terms of an introductory paragraph?  
12 Q. So really anything. We know that  
13 Yeshiva University receives Bundy Aid.  
14 A. Yes.  
15 Q. And we know that Bundy Aid according to  
16 you is not supposed to be used for a religious  
17 purpose. Is there anything else that you can  
18 testify about with regard to Bundy Aid?  
19 A. Other than doing what we're supposed to  
20 be doing in terms of filling out the correct forms  
21 and only using the money as it has been  
22 appropriated for, if that's a correct way of saying  
23 something.  
24 Q. So what did Yeshiva University use the  
25 Bundy Aid money for?

1 KALINSKY  
2 A. I believe it -- I don't want to  
3 speculate here. I just don't want to be confused  
4 between what we used DASNY money and Bundy funding  
5 for. Bundy Aid has to do with --  
6 Q. Let me mark an exhibit to show you.  
7 That might help you.  
8 (Plaintiffs' Exhibit 20, Document, was  
9 so marked for identification, as of this  
10 date.)  
11 Q. Please take your time and read Exhibit  
12 20, and let me know when you've had a chance to  
13 read it.  
14 A. Okay.  
15 Q. Does Exhibit 20 refresh your  
16 recollection that Bundy Aid relates to financial  
17 aid for students?  
18 A. Yes. That was helpful. Thank you.  
19 Q. Sure, and just to go back to my question  
20 then, can you tell me what Yeshiva University uses  
21 the Bundy Aid funds for?  
22 A. Definitely what I can see from this  
23 document for the previous year relates to financial  
24 aid that helps make Yeshiva University affordable  
25 for our students. I think we give \$46 million in

1 KALINSKY  
 2 scholarships to students. Everything helps.  
 3 Q. So does Yeshiva University make some  
 4 attempt to designate the use of funds for religious  
 5 versus nonreligious purposes when it's giving out  
 6 financial aid?  
 7 MR. BAXTER: Objection as to form.  
 8 A. Are you asking if we -- how we allocate  
 9 the money?  
 10 Q. In the beginning of discussing this  
 11 topic, you testified that Bundy Aid is not supposed  
 12 to be used for religious purposes.  
 13 A. Um-hum.  
 14 Q. And now that you have refreshed your  
 15 recollection that it receives Bundy Aid and that it  
 16 goes toward financial aid, does Yeshiva University  
 17 need to make any special provisions about how it  
 18 distributes Bundy Aid, given the restrictions that  
 19 the aid comes with?  
 20 MR. BAXTER: Objection to the  
 21 characterization and it calls for a legal  
 22 conclusion.  
 23 But if you know, you can answer.  
 24 A. I don't think so.  
 25 Q. Okay. You can set that aside. You

1 KALINSKY  
 2 mentioned DASNY. So Yeshiva University also  
 3 receives, participates in bond issuances from the  
 4 Dormitory Authority of the State of New York. Is  
 5 that right?  
 6 A. Yes.  
 7 Q. And, for example, in 2011 Yeshiva  
 8 University participated in a bond issuance for  
 9 approximately \$90 million. Is that correct?  
 10 MR. BAXTER: Objection, lack of  
 11 foundation.  
 12 A. 90?  
 13 Q. 90.  
 14 MR. BAXTER: Objection. Foundation.  
 15 A. If you have the document, it would help  
 16 me.  
 17 Q. Sure.  
 18 (Plaintiffs' Exhibit 21, Excerpt from  
 19 bond issuance documents for DASNY to Yeshiva  
 20 University, was so marked for  
 21 identification, as of this date.)  
 22 Q. So this is an excerpt from the bond  
 23 issuance documents for DASNY to Yeshiva University.  
 24 The original is about 150 pages, but what you have  
 25 here is the cover sheet.

1 KALINSKY  
 2 A. Um-hum.  
 3 Q. The table of contents. Do you  
 4 understand that Yeshiva University participated in  
 5 a bond issuance from the Dormitory Authority of the  
 6 State of New York for \$90 million in 2011?  
 7 A. Yes.  
 8 Q. If you go, please, to the page of the  
 9 exhibit that has the number 12 on the bottom, so do  
 10 you understand that the bonds were issued to raise  
 11 money for Yeshiva University to conduct certain  
 12 capital improvement projects?  
 13 A. Yes.  
 14 Q. And the 2011 project is defined in this  
 15 bond document as consisting "of the financing or  
 16 refinancing of the renovation, improvement, repair  
 17 and equipping of the exterior and interior of the  
 18 existing facilities located at the university's  
 19 campuses in the Bronx and Manhattan in New York  
 20 City including the refunding of certain taxable  
 21 debt that financed a portion of such expenditures."  
 22 My question is do you know which  
 23 facilities on the university's campuses the 2011  
 24 project financed or refinanced the renovation,  
 25 improvement, repair and equipping of?

1 KALINSKY  
 2 A. I believe these monies went towards some  
 3 of the buildings that are dormitories. I believe  
 4 it also went towards some classrooms, office space.  
 5 Q. Do you know the names of any of the  
 6 buildings that were renovated, improved, repaired  
 7 or equipped using the DASNY bond issuance money?  
 8 A. I'm not sure which dormitories. I'm  
 9 trying to remember. Maybe it had to do with air  
 10 conditioning that maybe was brought into all of  
 11 them. So those would be Rubin Hall, Morganstern  
 12 Hall and some areas related to the -- I'm trying to  
 13 think of the years here, though. This is 2011.  
 14 MR. BAXTER: I caution you not to  
 15 speculate, but, if you know, you can  
 16 testify.  
 17 A. I don't remember exactly which areas.  
 18 Again, \$90 million would be helpful to make some  
 19 improvements.  
 20 Q. So, broadly speaking, your testimony is  
 21 that it went to improvements for dormitories,  
 22 classrooms and office space, but, as you sit here  
 23 today, you don't know specifically which buildings.  
 24 Is that right?  
 25 A. I think bathrooms also. It could be

1 KALINSKY  
2 multiple buildings. I don't remember.  
3 (Plaintiffs' Exhibit 22, Document Bates  
4 stamped YU 01301, was so marked for  
5 identification, as of this date.)  
6 Q. Okay. So I'm handing you what has been  
7 marked as Exhibit 22, and this is Bates stamped  
8 YU 01301. This is a page that was produced by your  
9 lawyers from the DASNY bond applications.  
10 Are you aware that the participation in  
11 the DASNY bond issuances comes with this  
12 restriction on religious use clause?  
13 A. Just give me one second, please. Okay.  
14 I just read it. I'm sorry. What was the  
15 question?  
16 Q. The question was are you aware that the  
17 participation in the DASNY bond issuance comes with  
18 this restriction on religious use clause?  
19 A. I'm aware that this is here in the  
20 document.  
21 Q. But were you aware before you saw it  
22 today that it was part of the DASNY bond issuance  
23 restrictions?  
24 MR. BAXTER: I am going to note the  
25 exhibit itself is separated from any other

1 KALINSKY  
2 documents.  
3 A. I think I may have seen this before.  
4 Yes. I would note that it is confusing language.  
5 Q. Sure. Can you tell us what steps if  
6 any Yeshiva University takes to comply with DASNY's  
7 restriction on the religious use of funds with  
8 respect to the 2011 bond issuance funds?  
9 MR. BAXTER: I object as outside the  
10 scope of number 7.  
11 But you can answer.  
12 A. My knowledge would be in connection to  
13 places of religious worship would probably be  
14 something that would be taken into account.  
15 Q. Can you explain what you mean?  
16 A. That funding given to us through DASNY  
17 would not be designated for places of religion  
18 worship.  
19 Q. So what place would that be, for  
20 example, on YU's campus?  
21 A. Beit Midrash Prayer Hall, that would  
22 probably, but then again "that the foregoing  
23 restriction shall not prohibit the free exercise of  
24 any religion," so it's a little bit confusing.  
25 Q. Right, and so my question is just, to

1 KALINSKY  
2 your knowledge, how has Yeshiva University  
3 attempted to meet the restrictions whatever they  
4 say in this paragraph with its receipt of these  
5 funds?  
6 MR. BAXTER: Objection as outside the  
7 scope.  
8 You can answer if you know.  
9 A. Taking great care and diligence that the  
10 money would not be allocated specifically for a  
11 place of worship.  
12 Q. Anything else?  
13 A. No.  
14 Q. Has Yeshiva University taken steps to  
15 ensure that the DASNY funds are not allocated for  
16 places that are used for sectarian religious  
17 instruction?  
18 MR. BAXTER: Objection. Outside the  
19 scope.  
20 If you know, you can answer.  
21 A. I'm not sure.  
22 Q. What about in connection with any part  
23 of a program or department or school of divinity?  
24 MR. BAXTER: Same objection.  
25 A. Point of information. Getting back to

1 KALINSKY  
2 number 2 or whichever one it is before, number 4,  
3 highly integrated, because there's a lot of  
4 integration between all of the purposes and usages  
5 of the buildings on campus.  
6 Q. So, with respect to this language and  
7 the restrictions from DASNY, are you aware of any  
8 restrictions on the use of the DASNY money to  
9 comply with this language that it can't be used in  
10 connection with any part of a program or school or  
11 department of divinity?  
12 MR. BAXTER: Objection as outside the  
13 scope.  
14 A. Yeah. I'm not sure if I understood.  
15 Q. Sure. So you said that you think that  
16 Yeshiva takes great care to not use the DASNY funds  
17 for improvements is the way I understood your  
18 testimony in places of religious worship.  
19 A. Correct.  
20 Q. You said that you didn't know what steps  
21 it took to segregate the funds with respect to  
22 places that were used for sectarian religious  
23 instruction if I understood your testimony  
24 correctly?  
25 A. And it would be difficult, even if we

1 KALINSKY  
 2 wanted to, to define what's a sectarian place and  
 3 what's not a sectarian place on campus.  
 4 Q. Right, and so my entire question is just  
 5 to get the extent of your knowledge as to what  
 6 Yeshiva University has done to try and comply with  
 7 this if anything.  
 8 A. Okay.  
 9 MR. BAXTER: Again, objection as outside  
 10 the scope.  
 11 If you know, you can answer.  
 12 A. Definitely I don't know firsthand what  
 13 instructions were given in terms of the  
 14 construction people, but, if we were asked, but  
 15 knowing that we would comply with anything that we  
 16 were told to do and if it was within the purview of  
 17 our understanding that we would not be able to use  
 18 the funding for a place of worship, we wouldn't be  
 19 allocating any of the funding toward improvement in  
 20 a place of worship.  
 21 Q. Did Yeshiva University allocate any of  
 22 the DASNY funds for places that are used for  
 23 sectarian religion instruction?  
 24 MR. BAXTER: Objection. Outside the  
 25 scope. Actually, objection as to

1 KALINSKY  
 2 mischaracterizing the statement, which says  
 3 not to be used for sectarian religious  
 4 instruction.  
 5 A. Right. So I'm not sure what that even  
 6 means. What sectarian religious instruction?  
 7 Q. Has Yeshiva University ever represented  
 8 to DASNY that it is a religious corporation?  
 9 MR. BAXTER: Objection, calls for a  
 10 legal conclusion.  
 11 Q. This is from topic 7, "Yeshiva  
 12 University's policies and practices in obtaining  
 13 bond issuances from DASNY and how Yeshiva  
 14 University characterizes or has characterized its  
 15 status as a religious corporation for purposes of  
 16 obtaining bond issuances from DASNY."  
 17 MR. BAXTER: You can answer, but I'm  
 18 still stating an objection.  
 19 MS. ROSENFELD: What is the objection?  
 20 MR. BAXTER: To the extent it calls for  
 21 a legal conclusion, he doesn't have to  
 22 testify to it, but he can answer to the  
 23 extent it doesn't call for a legal  
 24 conclusion.  
 25 MS. ROSENFELD: This is the topic for

1 KALINSKY  
 2 which you designated him to testify.  
 3 MR. BAXTER: It still has some mix of  
 4 factual and legal conclusions. For  
 5 example, the meaning of religious  
 6 corporation.  
 7 But go ahead and answer the question if  
 8 you're able to.  
 9 MS. ROSENFELD: Well, he's here to give  
 10 binding testimony on behalf of the  
 11 corporation.  
 12 MR. BAXTER: I'm not stopping him from  
 13 testifying. I've stated my objection. He  
 14 can answer the question.  
 15 MS. ROSENFELD: But your objection is  
 16 marring the regard claiming that this is a  
 17 legal conclusion, when you designated  
 18 somebody to testify. If you thought this  
 19 was an improper subject for deposition, you  
 20 should've objected to it, but you didn't.  
 21 You produced him.  
 22 So your objections to the questions at  
 23 this point on that basis is not proper, and  
 24 I'm going to move to strike them.  
 25 Q. So, to go back to my question, has

1 KALINSKY  
 2 Yeshiva University ever represented to DASNY that  
 3 it is a religious corporation?  
 4 MR. BAXTER: Same objection.  
 5 Go ahead.  
 6 A. We would represent ourselves to DASNY as  
 7 we would represent ourselves to any state, city,  
 8 federal, any official documentation as to who we  
 9 are. I think actually it's even here, right?  
 10 History and general description. Yeshiva  
 11 University, we have here who Yeshiva University is.  
 12 Q. Just so the record is clear, are you  
 13 reading from an exhibit?  
 14 A. Yes.  
 15 Q. Can you just put it on the record which  
 16 exhibit.  
 17 A. 21, where it says general information.  
 18 Q. Sure. So again back to this distinction  
 19 that we were drawing earlier that Yeshiva  
 20 University may represent itself as a religious  
 21 institution or religiously affiliated or having a  
 22 religious identity on the one hand versus Yeshiva  
 23 University claiming a legal status as a religious  
 24 corporation under New York law.  
 25 My question is the latter. Has Yeshiva

1 KALINSKY  
2 University ever represented itself to DASNY as a  
3 religious corporation under New York law?  
4 A. I think we represented ourselves as the  
5 document shows. A religious orientation is clear  
6 from the documentation. Our affiliations are  
7 clear. I don't know what boxes were checked  
8 unless I have the document adjacent here.  
9 Q. So the answer is you don't know?  
10 A. I'm not aware of which boxes off the top  
11 of my head without seeing the document.  
12 Q. Okay. Well, the topic that you were  
13 designated to testify about is how Yeshiva  
14 University characterizes or has characterized its  
15 status as a religious corporation for purposes of  
16 obtaining bond issuances from DASNY.  
17 So I think we need to just make a clear  
18 record about whether you can answer that question  
19 or not. Can you answer the question of whether  
20 Yeshiva University has characterized itself as a  
21 religious corporation, capital R religious, under  
22 the law for purposes of obtaining bond issuances  
23 from DASNY?  
24 A. I would assume that we have not.  
25 Q. And why would you assume that you have

1 KALINSKY  
2 not?  
3 A. From my recollection from the  
4 documentation that need to be presented, we  
5 presented under the education law.  
6 Q. When you say "we presented under the  
7 education law," what are you referring to?  
8 A. We presented as a university.  
9 Q. To whom?  
10 A. To DASNY.  
11 Q. Perhaps just to speed up our walk  
12 through these various exhibits, are you aware,  
13 Rabbi Dr. Kalinsky, of any instance where Yeshiva  
14 University has characterized itself as a religious  
15 corporation under New York law for purposes of  
16 obtaining funding from any source?  
17 A. With the capital R?  
18 Q. Meaning legally organized as a religious  
19 corporation when we say capital R, are you aware of  
20 any presentation of that type by Yeshiva  
21 University?  
22 A. I'm not sure.  
23 Q. And are you not sure because you think  
24 it's possible, or are you not sure -- what makes it  
25 hard to answer that question?

1 KALINSKY  
2 A. Because I haven't seen all the  
3 university documents.  
4 Q. Okay. Have you ever seen a document  
5 where Yeshiva University applied for any source of  
6 funding where it represented that it was a  
7 religious corporation under New York law?  
8 A. I don't think so.  
9 Q. Let's move, please, to number 20.  
10 Actually, you know what? I don't think we need  
11 that.  
12 (Plaintiffs' Exhibit 23, Document Bates  
13 stamped YU 01171 through YU 01173, was so  
14 marked for identification, as of this date.)  
15 Q. For the record, Exhibit 23 is Bates  
16 stamped YU 01171, YU 01172 and YU 01173. So did  
17 Yeshiva University at some point complete a project  
18 to update the pedestrian plaza around campus?  
19 MR. BAXTER: I object. This is outside  
20 the scope, but I will let him answer.  
21 A. There's a 185th Street plaza project.  
22 It's actually a New York City street plaza project,  
23 if that's what you're referring to.  
24 Q. And did Yeshiva University receive funds  
25 from DASNY to support that project?

1 KALINSKY  
2 A. We applied for funding. Again, the  
3 document in front of me is about security cameras  
4 at the pedestrian plaza. So I'm not sure which  
5 part you're asking about.  
6 Q. Sure. It says it applied for a grant in  
7 the amount of \$250,000. Do you see that?  
8 A. Yes.  
9 Q. If you go to the next page, 1171, it's  
10 on the DASNY letterhead, 1172, you can see that a  
11 grantee questionnaire was filled out by Yeshiva  
12 University?  
13 MR. BAXTER: I'm just going to note for  
14 the record you don't have the full document  
15 here. This is excerpts.  
16 But go ahead and review the document.  
17 A. Yeah.  
18 Q. Do you see that grantee questionnaire?  
19 A. It's just information here. I'm not  
20 sure.  
21 Q. Well, do you see at the top it says,  
22 "New York State of Opportunity DASNY Grant Programs  
23 Grantee Questionnaire"?  
24 A. Yes.  
25 Q. Okay, and then, if you flip to the back

1 KALINSKY  
 2 of that page, 1173, Yeshiva University reported to  
 3 DASNY that it was a university educational  
 4 organization. Is that correct?  
 5 A. Yes.  
 6 MR. BAXTER: Where is that? Okay.  
 7 Q. Okay. You can set that aside. Handing  
 8 you what has been marked as Exhibit 24.  
 9 (Plaintiffs' Exhibit 24, Document Bates  
 10 stamped 1355 through 1356, was so marked for  
 11 identification, as of this date.)  
 12 Q. This was produced by your counsel Bates  
 13 stamped 1355 and 1356. This is a letter from John  
 14 Greenfield, director of government relations. Is  
 15 he one of the people that you spoke with to prepare  
 16 for your deposition today?  
 17 A. Yes.  
 18 Q. And did Yeshiva University seek to  
 19 obtain \$10 million from New York State to renovate  
 20 the Amsterdam Avenue pedestrian plaza?  
 21 A. I believe that's what that says here in  
 22 bold.  
 23 Q. And do you know if Yeshiva University  
 24 received that money?  
 25 A. I don't know if that went through. I

1 KALINSKY  
 2 don't know how quickly these things go. This is  
 3 not so long ago. February 16, 2021. I don't know.  
 4 Q. Okay, and in this document Yeshiva  
 5 University represents itself as a 501(c)(3)  
 6 not-for-profit institution of higher learning  
 7 located in the City of New York, is that right?  
 8 A. That is what it says.  
 9 Q. Okay, and it says here that "This would  
 10 provide a needed space for respite and community  
 11 gathering in Washington Heights."  
 12 Do you see that?  
 13 MR. BAXTER: I'm going to object to the  
 14 extent this is outside the scope of the  
 15 deposition.  
 16 You can answer.  
 17 A. Which paragraph are you in?  
 18 Q. The second to last full paragraph, "The  
 19 benefit of this project is twofold."  
 20 A. Yeah, this is true, yeah, meaning if  
 21 you're familiar with the project, it's on Amsterdam  
 22 Avenue. Amsterdam Avenue is the heart of the  
 23 campus, but it's also Amsterdam Avenue, and,  
 24 generally speaking, both from the 185th Street  
 25 plaza and the Amsterdam Avenue plaza, with joy, the

1 KALINSKY  
 2 people are hanging out there especially in the  
 3 summer when we're not in session, our local  
 4 community members, for probably four or five months  
 5 out of the year. They're there throughout the  
 6 whole year, but they're the main ones here.  
 7 So it's definitely a place of respite,  
 8 and that's why New York City has a plaza project.  
 9 There's plazas all over the place. Near Pinehurst  
 10 there's a plaza project. That's what it does.  
 11 Q. So is the plaza open to all members of  
 12 the public?  
 13 A. Sure.  
 14 Q. Can Yeshiva University refuse to allow  
 15 members of the public to access the plaza?  
 16 A. No.  
 17 MR. BAXTER: Objection. Calls for a  
 18 legal conclusion.  
 19 If you know, you can answer.  
 20 Q. Okay. Is there any exception that  
 21 Yeshiva University would claim to public use of the  
 22 plaza based on its status as a religious  
 23 corporation?  
 24 A. Let me answer the question a little bit  
 25 that I was going to say before in answering my

1 KALINSKY  
 2 first question.  
 3 There's a difference between individuals  
 4 and groups. If someone would want to bring 50  
 5 people to the plaza and play loud music and give  
 6 out, you know, whatever it might be, they would  
 7 actually have to go to the city to ask for  
 8 permission to run a program on the plaza.  
 9 If you're asking about a single  
 10 individual entering the plaza or leaving the plaza,  
 11 it's an open plaza for the community.  
 12 Q. My question was, is there any exception  
 13 that Yeshiva University would claim to public use  
 14 of this plaza based on its status as a religious  
 15 corporation?  
 16 MR. BAXTER: I'm going to object to this  
 17 line of questioning as outside the scope of  
 18 the notice. So I instruct the witness not  
 19 to answer.  
 20 A. I don't know.  
 21 MS. ROSENFELD: It's not outside the  
 22 scope of the notice, because the notice is  
 23 its practices in obtaining bond issuances  
 24 and how it characterizes itself as a  
 25 religious corporation.

1 KALINSKY  
 2 MR. BAXTER: From DASNY. From DASNY.  
 3 MS. ROSENFELD: This is money from New  
 4 York State, and I don't think that the judge  
 5 would appreciate us slicing it quite so  
 6 narrowly, since this is an application for  
 7 funding from New York State similar to  
 8 DASNY.  
 9 MR. BAXTER: I'm going to stick with  
 10 what the notice says and instruct the  
 11 witness not to answer any questions about  
 12 this topic.  
 13 Q. So, with respect to the DASNY funds we  
 14 talked about in those buildings that the DASNY  
 15 funds were used for, has Yeshiva University ever  
 16 tried to limit activities in any of those  
 17 facilities based on its claimed status as a  
 18 religious corporation to your knowledge?  
 19 MR. BAXTER: Again, I object as outside  
 20 the scope.  
 21 MS. ROSENFELD: That's directly in the  
 22 scope of topic 10.  
 23 MR. BAXTER: 7?  
 24 MS. ROSENFELD: Topic 7.  
 25 MR. BAXTER: How they use it after they

1 KALINSKY  
 2 get it is not within the scope of the  
 3 question.  
 4 MS. ROSENFELD: Okay. Well, I think it  
 5 is fairly implied in the topic, and I would  
 6 like the witness to answer the question.  
 7 MR. BAXTER: You can answer if you know.  
 8 I just ask you not to speculate.  
 9 A. Okay. So can you say it one more time  
 10 so I can try not to speculate.  
 11 Q. Um-hum. With respect to the DASNY funds  
 12 that we talked about previously that were used to  
 13 improve certain facilities on Yeshiva's campus, has  
 14 Yeshiva University ever tried to limit activities  
 15 in those buildings based on its claimed status as a  
 16 religious corporation to your knowledge?  
 17 A. Activities? I'm not sure. Like what  
 18 would happen? What you would be referring to?  
 19 Are you asking if we would limit activities? I  
 20 don't know. I'm not sure.  
 21 Q. Is Yeshiva University's legal status  
 22 as -- claimed legal status as a quote unquote  
 23 religious corporation, has Yeshiva -- you know  
 24 what? I think this is not your question. I will  
 25 just withdraw it.

1 KALINSKY  
 2 Is it accurate that Yeshiva enters into  
 3 contracts with the City of New York from time to  
 4 time to provide services?  
 5 MR. BAXTER: Objection. Outside the  
 6 scope of the deposition. You don't have to  
 7 answer the question.  
 8 MS. ROSENFELD: These are all going to  
 9 be questions about Yeshiva's representations  
 10 to -- public-facing representations about  
 11 its legal status.  
 12 MR. BAXTER: Ask the question again.  
 13 Back to number 1?  
 14 MS. ROSENFELD: Exhibit 25.  
 15 (Plaintiffs' Exhibit 25, Contract  
 16 effective July 1st, 2018, was so marked for  
 17 identification, as of this date.)  
 18 MR. BAXTER: Tell me what topic you're  
 19 asking questions under.  
 20 MS. ROSENFELD: I think it goes probably  
 21 to 2 and also partially to 1. I mean these  
 22 are issues about its public presentation of  
 23 its status.  
 24 So I would assume these are facts that  
 25 would go to its claim to be a religious

1 KALINSKY  
 2 corporation and as well as its actual  
 3 status.  
 4 Q. So if you go to --  
 5 A. And I've never seen this before.  
 6 Q. I understand. There's no question.  
 7 If you go to the second page of the document, it  
 8 says this is an agreement between the City of New  
 9 York acting --  
 10 A. Page 1 or page 2?  
 11 Q. Page 1 of the actual contract. It  
 12 says, "This agreement effective July 1st, 2018  
 13 between the City of New York acting by and through  
 14 its Department of Health and Mental Hygiene and  
 15 Yeshiva University, contractor, a not-for-profit  
 16 corporation," et cetera.  
 17 So this is a contract between the City  
 18 through DOHMH and Yeshiva University to provide  
 19 certain services. You can see at the end that the  
 20 contract is executed by Mr. Lauer for Yeshiva  
 21 University and by the Assistant Commissioner for  
 22 the City.  
 23 A. Do you have what this is about?  
 24 MR. BAXTER: I object. I don't think  
 25 this is the full document.

1 KALINSKY  
 2 THE WITNESS: Yeah.  
 3 Q. I believe it's the full document.  
 4 A. It can't be.  
 5 Q. It's the agreement, and it's signed.  
 6 This is the agreement.  
 7 A. What are they agreeing to?  
 8 Q. So what I wanted to ask you, Rabbi Dr.  
 9 Kalinsky, is do you see at the top where it says  
 10 Recitals, and it says, "Contractor is a  
 11 community-based not-for-profit corporation or other  
 12 public service organization"?  
 13 A. No.  
 14 Q. It's in the very top recital.  
 15 A. "Contractor, which is community-based  
 16 not-for-profit corporation or other public service  
 17 organization." Okay.  
 18 Q. And, in this case in this contract with  
 19 Yeshiva University, do you see that above?  
 20 A. Yes.  
 21 Q. So from time to time has Yeshiva  
 22 University represented that it's a community-based  
 23 not-for-profit corporation?  
 24 MR. BAXTER: Objection. The document  
 25 speaks for itself, and it's outside the

1 KALINSKY  
 2 scope.  
 3 A. I think we need to know what this is  
 4 talking about before we talk about why we would be  
 5 presenting ourselves in a certain way.  
 6 Q. If you can answer my question, you do  
 7 need to. So in this document is Yeshiva University  
 8 representing that it's a community-based  
 9 not-for-profit corporation?  
 10 MR. BAXTER: Again, objection for lack  
 11 of foundation and incomplete document.  
 12 If you know, then you can answer. If  
 13 you don't know, don't speculate.  
 14 A. This may be a very specific -- I  
 15 wouldn't say that this references Yeshiva  
 16 University necessarily. I don't know what it's  
 17 talking about. Maybe it's about --  
 18 Q. Do you see on page 11 of the document  
 19 that it's signed by Yeshiva University by Mr.  
 20 Lauer?  
 21 A. Yes.  
 22 Q. Okay. Does Yeshiva University change  
 23 how it represents itself depending on the audience  
 24 to whom it's speaking?  
 25 A. I can't answer that question.

1 KALINSKY  
 2 Q. Well, as a legal entity, does Yeshiva  
 3 University represent itself differently depending  
 4 on whether it's speaking to a government funder,  
 5 whether it's speaking to its students, whether it  
 6 is speaking to the Bundy Aid funders?  
 7 A. So, again, if you want to differentiate  
 8 between asking for aid and talking to students, you  
 9 can use different language. One is going to be a  
 10 legal technical term. One is going to be reality.  
 11 Q. What about for its legal corporate  
 12 status? Does that change depending on who it's  
 13 speaking to?  
 14 A. I don't think the university speaks to  
 15 its students about its legal corporate status.  
 16 Q. Okay, but what about with respect to  
 17 representations to government? Does Yeshiva  
 18 University change how it describes its legal status  
 19 depending on who it's speaking to, whether city,  
 20 state or federal government?  
 21 A. I assume whoever fills out forms is  
 22 being honest in filling them out appropriately  
 23 representing the university and representing what  
 24 needs to be done.  
 25 Q. So I'll show you what has been marked as

1 KALINSKY  
 2 Exhibit 27.  
 3 (Plaintiffs' Exhibit 27, Application for  
 4 grant, was so marked for identification, as  
 5 of this date.)  
 6 Q. Are you aware that Yeshiva University  
 7 applied for grants from the Department of Homeland  
 8 Security for security cameras?  
 9 MR. BAXTER: Again objection as outside  
 10 the scope.  
 11 You can answer.  
 12 A. I think so. It would be a worthwhile  
 13 thing to ask for. Was this for the university?  
 14 Is this for the high school?  
 15 Q. So, if you look at the second page which  
 16 is Bates stamped by your lawyers YU 01085, it says  
 17 "Summary description of the project."  
 18 Do you see the first two sentences  
 19 provide a description of the grantee as Yeshiva  
 20 University?  
 21 A. I see the first sentence. That's the  
 22 first time I'm seeing it described in those exact  
 23 words.  
 24 Q. Okay. Well, would you agree that the  
 25 university has become one of the world's premier

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1 KALINSKY  
 2 centers for the academic study of Jewish culture,  
 3 religion, philosophy and tradition?  
 4 A. Amongst other things.  
 5 Q. And on the front page, did you speak  
 6 with Ronald Nahum, director of finance and  
 7 administration, to prepare for your deposition  
 8 today?  
 9 A. Not in the recent week. I do know who  
 10 he is, and I have spoken to him in the past, but  
 11 not in the last week or so.  
 12 Q. Okay. Have you ever spoken to him to  
 13 get ready for today's deposition?  
 14 A. No.  
 15 Q. Do you see here that somebody checked  
 16 the box on here not-for-profit? There's two  
 17 choices, sectarian entity and not-for-profit, on  
 18 page 1084.  
 19 A. Um-hum.  
 20 MR. BAXTER: I'm just going to object.  
 21 This is an incomplete form.  
 22 But go ahead.  
 23 Q. Do you know who made that selection?  
 24 A. No.  
 25 Q. Is this another example of Yeshiva

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1 KALINSKY  
 2 University representing itself as a not-for-profit  
 3 corporation?  
 4 A. I wouldn't categorize it as that.  
 5 Q. You disagree with the categorization of  
 6 whoever filled out this form made?  
 7 A. No, I didn't say that either. Again, I  
 8 didn't speak to the person who filled out the form.  
 9 There's two boxes. They filled out one of them to  
 10 apply for the grants. It could be this person is  
 11 not familiar with the other terminology of  
 12 sectarian. I think, as we discovered, it's a very  
 13 unclear word.  
 14 So whoever it is of these four people, I  
 15 wouldn't define university on this piece of paper.  
 16 Q. This is a representation made to obtain  
 17 money from the federal government, right?  
 18 A. Um-hum.  
 19 Q. It has to be accurate, right?  
 20 A. It is accurate.  
 21 Q. Okay. In the beginning of the  
 22 deposition when I asked you who you had spoken to,  
 23 one of the people that you mentioned is somebody  
 24 who I believe you said is responsible for  
 25 institutional research. I may be misstating that

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1 KALINSKY  
 2 name.  
 3 A. He's maybe the director or assistant --  
 4 associate director. I don't know exactly his  
 5 title. You're referring to David Palmer?  
 6 Q. Yes. What is the division or  
 7 department or group that he works in?  
 8 A. David Palmer is a faculty member, and he  
 9 also works for the Provost in the Department of  
 10 Institutional Research.  
 11 Q. Okay. The Department of Institutional  
 12 Research.  
 13 A. Yeah, but he's not, I don't think he  
 14 runs the department being that he doesn't do it  
 15 full-time, but he runs a lot of, crunches a lot of  
 16 the numbers for the institution.  
 17 Q. Okay, and what specifically did you  
 18 discuss with him that was helpful or that was  
 19 needed for you to prepare for today's deposition?  
 20 A. He was the one who crunches the number  
 21 for the Bundy funding, for the graduates. That's  
 22 the institutional research. That area is his area.  
 23 He'll work with the registrar's office and look at  
 24 the end of the year to see how many students  
 25 completed X amount of degrees, and he's the one who

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1 KALINSKY  
 2 would be able to create that report.  
 3 Q. And so did he create a report for you  
 4 that showed how much Bundy Aid had been received by  
 5 Yeshiva University?  
 6 MR. BAXTER: Objection to form.  
 7 A. It was a discussion about what he does  
 8 for Bundy funding.  
 9 Q. And so can you just describe what he  
 10 said to you and what you said to him about the  
 11 Bundy funding that you haven't already testified  
 12 about today?  
 13 A. Sure. If I recall, I just asked him, so  
 14 I need to know information on Bundy. He said sure.  
 15 We apply. We fill out the forms. I think at one  
 16 point they were paper forms. Then they became more  
 17 digital forms. He fills them out as appropriate  
 18 and obviously representing it's accurate data.  
 19 Q. Okay. Did you and he speak at all about  
 20 this element of the topic that related to its  
 21 religious corporate status and Bundy Aid?  
 22 A. Are you referring to --  
 23 Q. -- the topic.  
 24 A. -- 19?  
 25 Q. I'm actually referring to topic 6 in the

Pages 193 to 196

1 KALINSKY  
 2 original notice, which was about the university's  
 3 status as a religious corporation for purposes of  
 4 obtaining Bundy Aid, and my question was whether  
 5 you had spoken to this individual about that aspect  
 6 of the notice?  
 7 A. If I recall, I asked him what are the  
 8 procedures for receiving Bundy Aid. He told me  
 9 there are forms. We fill out the forms. We didn't  
 10 go through specifics every single line all the  
 11 things that he needs to fill out, and he did not  
 12 know about any additional forms about the religious  
 13 characterization.  
 14 (Recess taken)  
 15 BY MS. ROSENFELD:  
 16 Q. Rabbi Dr. Kalinsky, I'm handing you  
 17 Pathways to Our Future, which is Exhibit 26.  
 18 (Plaintiffs' Exhibit 26, Pathways to Our  
 19 Future, Yeshiva University's strategic plan  
 20 2016 to 2020, was so marked for  
 21 identification, as of this date.)  
 22 Q. Did you review this document, Yeshiva  
 23 University's strategic plan 2016 to 2020, to  
 24 prepare for your deposition?  
 25 A. Yes. I refreshed my memory. I was

1 KALINSKY  
 2 involved in creating it, so I should be somewhat  
 3 familiar.  
 4 Q. Okay. If you'd please turn to page 6  
 5 using the document numbering.  
 6 A. Okay.  
 7 Q. So in that first sort of introductory  
 8 paragraph, it says, the last sentence of the  
 9 paragraph, "YU will grow its enrollment by building  
 10 and extending its intellectual brand, retaining the  
 11 hearts and minds of the Modern Orthodox community  
 12 while expanding beyond our traditional  
 13 constituency."  
 14 What does this mean when the strategic  
 15 plan talks about expanding beyond Yeshiva  
 16 University's traditional constituency?  
 17 A. If I recall and also can -- I believe  
 18 this has to do with looking at trajectory to the  
 19 more Yeshivish community, to the more Hasidic  
 20 community and to build programs for that  
 21 constituent beyond the traditional Modern Orthodox  
 22 community, and we actually did that.  
 23 The Wurzweiler School of Social Work has  
 24 a program, a collaboration with the Sara  
 25 Schenirer -- I'm not sure what the last --

1 KALINSKY  
 2 Institute or something, and we've recruited many  
 3 more students from the more Yeshiva community,  
 4 Hasidic community, to the social work school.  
 5 In cyber security, we're now recruiting  
 6 students from Lakeland, New Jersey to come take our  
 7 cyber security graduate program.  
 8 Q. And so when the document speaks about  
 9 traditional and new markets at 2B?  
 10 A. 2B. One second. "Increase student  
 11 enrollment in all schools." Yeah. Traditional is  
 12 used in terms of a secular word here, I think.  
 13 Q. But is the new markets referring to the  
 14 same group that you just spoke about before?  
 15 A. I think so. Again, this is a strategic  
 16 plan. The university was trying to figure out ways  
 17 to expand enrollment in our graduate schools. That  
 18 was the goal.  
 19 So, if we viewed ourselves as the  
 20 middle, the Modern Orthodox, the traditional, it  
 21 could be new markets also. I don't know what the  
 22 traditional brand of a Ferkauf student was or is.  
 23 You could say the same thing for undergraduate.  
 24 Maybe in 2016 we didn't have a lot of  
 25 students from Brooklyn, New York. Now we're going

1 KALINSKY  
 2 to get into Brooklyn, New York and recruit in those  
 3 high schools, and they're not traditional in that  
 4 we don't traditionally recruit from there, but now  
 5 we're going to go in there and recruit those  
 6 students, all aligned in the mission and things of  
 7 that sort.  
 8 Q. Okay. Thanks. You can set that aside.  
 9 I am handing you what has been marked as  
 10 Plaintiffs' Exhibit 29.  
 11 (Plaintiffs' Exhibit 29, List of  
 12 lobbying activities performed by Yeshiva  
 13 University's lobbyists as reported to New  
 14 York State, was so marked for  
 15 identification, as of this date.)  
 16 Q. Are you aware that Yeshiva University  
 17 hires lobbyists, and its lobbyists are required to  
 18 report their lobbying activity to the public?  
 19 MR. BAXTER: Objection, outside the  
 20 scope.  
 21 MS. ROSENFELD: Well, I'm going to get  
 22 there.  
 23 A. I don't know so much about this  
 24 document.  
 25 Q. Okay. I'm not asking about the

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1 KALINSKY  
 2 document. I am just asking you in general, are  
 3 you aware that Yeshiva University has lobbyists  
 4 that lobby?  
 5 A. For our interests, yes.  
 6 Q. Okay, and what this document is, whether  
 7 or not you've seen it before, is a list of lobbying  
 8 activities performed by Yeshiva University's  
 9 lobbyists as reported to New York State.  
 10 So my question is does Yeshiva  
 11 University report in connection with its lobbying  
 12 activities that it is a religious corporation under  
 13 any New York law?  
 14 A. I don't know.  
 15 Q. And do you know if the lobbying  
 16 reporting requirements for religious corporations  
 17 are different for religious corporations or other  
 18 entities?  
 19 A. I don't know. I didn't prepare this  
 20 piece. I don't know.  
 21 Q. Well, this is just another aspect of  
 22 Yeshiva University's outward-facing reporting.  
 23 So --  
 24 A. Again, but I would speculate if I could.  
 25 MR. BAXTER: Don't speculate. Let her

Page 202

1 KALINSKY  
 2 ask a question, and you answer the question.  
 3 A. Yeah. I mean it would be the same  
 4 things that I said for other things that we  
 5 represent ourselves as.  
 6 Q. Okay. So, in particular, though, you're  
 7 not aware of how Yeshiva University characterizes  
 8 itself for purposes of registering its lobbying  
 9 activities, is that correct?  
 10 A. Right.  
 11 Q. Okay. You can set that aside. Are you  
 12 aware of whether Yeshiva University has reported to  
 13 City Council, Borough President or any of the  
 14 lobbying targets in here that it characterizes  
 15 itself as a religious corporation under New York  
 16 law?  
 17 A. No. I don't know.  
 18 Q. I'm handing you what has been marked as  
 19 Plaintiffs' Exhibit 28.  
 20 (Plaintiffs' Exhibit 28, Document headed  
 21 Religious Institution Certification Form,  
 22 was so marked for identification, as of this  
 23 date.)  
 24 Q. Rabbi Dr. Kalinsky, why don't you take a  
 25 minute and review this document, and let me know

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1 KALINSKY  
 2 when you have had a chance to review it. I will  
 3 ask you some questions.  
 4 Have you had a chance to skim the  
 5 document?  
 6 A. I think I have the basic idea.  
 7 Q. Okay. So my first question, just  
 8 generally, are you aware that colleges and  
 9 universities may register as religious institutions  
 10 with the New York State Department of Education for  
 11 the purpose of receiving Title 4 funding for  
 12 financial aid from the federal government?  
 13 A. Now I understand this document. Yeah.  
 14 Q. Okay, and so, in your designated role as  
 15 corporate representative, are you aware of whether  
 16 Yeshiva University has registered as a religious  
 17 institution with the New York State Department of  
 18 Education?  
 19 A. I'm not aware.  
 20 Q. Do you know if Yeshiva University has  
 21 registered as a religious institution with the New  
 22 York State Department of Education?  
 23 A. I don't know.  
 24 Q. If you look at page 1, it's titled  
 25 Religious Institution Certification Form, and it

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1 KALINSKY  
 2 asks certain questions about the institution, for  
 3 example, the name, the address. Do you see that?  
 4 A. Yes.  
 5 Q. Then question 3 asks if the religious  
 6 institution with the New York State Department of  
 7 Education -- I'm sorry. Withdrawn. The question  
 8 at 3A asks, "If the institution is owned,  
 9 controlled, operated and maintained by a religious  
 10 organization lawfully operating as a nonprofit  
 11 religious corporation," and then defines that as  
 12 religious organization. Do you see that?  
 13 A. Yes.  
 14 Q. And then it also asks at attachment A,  
 15 which is the second page, do you see it says at the  
 16 top attachment A?  
 17 A. Yes.  
 18 Q. So then it says that, to register as a  
 19 religious institution, it has to also submit this  
 20 certification form from the organization that owns,  
 21 operates, controls, maintains it. Do you see  
 22 that?  
 23 A. Okay. Yeah.  
 24 Q. And if you turn to the back of that  
 25 page, it says that the religious organization has

Pages 201 to 204

1 KALINSKY  
2 to provide documentation --  
3 A. Where does it say religious  
4 organization?  
5 Q. I'm sort of paraphrasing. It says,  
6 "Attach a copy of documentation establishing that  
7 the religious organization is lawfully operating as  
8 a nonprofit religious corporation pursuant to New  
9 York State's Religious Corporations Law."  
10 Do you see that?  
11 A. Yes.  
12 Q. Okay. So does Yeshiva University  
13 operate under New York State's Religious  
14 Corporations law?  
15 MR. BAXTER: Objection, calls for a  
16 legal conclusion.  
17 But go ahead.  
18 A. Do we have documentation saying this is  
19 your question?  
20 Q. No. My question is does Yeshiva  
21 University operate under New York State's Religious  
22 Corporations Law?  
23 A. We are a religious corporation  
24 incorporated under an education corporation.  
25 Q. So does Yeshiva University operate under

1 KALINSKY  
2 New York State's Religious Corporations Law as  
3 asked in question 5 in the document in front of  
4 you?  
5 A. I'm not sure about the legal definition.  
6 Q. Well, you have been designated to answer  
7 this precise question.  
8 A. Really?  
9 Q. Yes. So the question is does Yeshiva  
10 University operate pursuant to New York State's  
11 Religious Corporations Law?  
12 A. My understanding, I feel like this  
13 question was asked like hours ago, so I'm just not  
14 sure if it's different than what it was then. We  
15 operate as a religious corporation, and we're  
16 incorporated as an education corporation with the  
17 State of New York.  
18 Q. Well, this uses New York State's  
19 Religious Corporations Law, capital R, capital C,  
20 capital L, correct?  
21 A. Yes.  
22 Q. Does Yeshiva University operate under  
23 New York State's Religious Corporations Law,  
24 capital R, capital C, capital L?  
25 A. I don't know.

1 KALINSKY  
2 Q. Okay. Do you know if Yeshiva University  
3 operates as a nonprofit religious corporation  
4 pursuant to New York State's Religious Corporations  
5 Law?  
6 MR. BAXTER: Same objections.  
7 A. The wording in here is a little bit,  
8 religious corporation, and then you have "pursuant  
9 to New York State's Religious Corporations Law."  
10 We discussed already a few times the  
11 capital R Religious Corporation. I do not believe  
12 we're incorporated -- we're incorporated as an  
13 education with the State of New York, but we are a  
14 religious corporation. I don't think that has  
15 changed in anything that we've said or that I've  
16 seen.  
17 Q. So this document is asking if a  
18 religious organization is operating pursuant to New  
19 York State's Religious Corporations Law.  
20 So my pretty straightforward question to  
21 you is does Yeshiva University operate pursuant to  
22 New York State's Religious Corporations Law as you  
23 see it in front of you in this document?  
24 A. I don't think we can attach a copy of  
25 documentation. That's what this question is

1 KALINSKY  
2 asking.  
3 Q. Because why?  
4 A. I don't know where that would be  
5 documented as a New York State Religious  
6 Corporation Law. I said we're a religious  
7 corporation incorporated under the education law.  
8 Q. So can we agree that Yeshiva University  
9 is not incorporated under New York State's  
10 Religious Corporations Law?  
11 A. With a capital R. Yes.  
12 Q. And can we, and, with respect to its  
13 operations as a -- okay. Withdrawn.  
14 So is Yeshiva University controlled  
15 within the meaning that is on the front page, if we  
16 look at 3A?  
17 A. Yes.  
18 Q. So this would be the document that a  
19 college or university registering as a religious  
20 institution with New York State Department of  
21 Education for purposes of receiving federal  
22 financial aid would have to fill out.  
23 Is Yeshiva University an institution,  
24 I'm sorry, is Yeshiva University controlled by an  
25 institution that operates under the Religious

1 KALINSKY  
 2 Corporations Law?  
 3 MR. BAXTER: Objection.  
 4 Go ahead.  
 5 A. Yeah. This is again a nuanced reading  
 6 of the word "controlled," and I'll restate I think  
 7 what I mentioned before.  
 8 We don't operate under control of the  
 9 religion here. We are a religious institution.  
 10 We are a religious corporation. We have many  
 11 faculty members who are rabbis who influence the  
 12 decisions of the university. It would be hard to  
 13 necessarily that they have complete control in a  
 14 controlling type of way where they would be forcing  
 15 people to do certain things.  
 16 Q. Do you know if Yeshiva University  
 17 intends to fill out this religious institutions  
 18 certification form?  
 19 A. I don't know.  
 20 Q. Who would know the answer to that? Who  
 21 would be in charge at Yeshiva of making decisions  
 22 about whether to certify and submit this form or  
 23 not?  
 24 A. I don't know if it's one person who  
 25 would decide. I don't know. This may have to go

1 KALINSKY  
 2 to the board. I don't know. It's defining the  
 3 institution. I would think that would be -- I  
 4 would assume that would be important discussion  
 5 before being just signed on a piece of paper.  
 6 Q. Do you make any distinction between  
 7 being a religious institution or a religious  
 8 corporation?  
 9 A. In my understanding, there's not much of  
 10 a distinction.  
 11 Q. So for you those phrases are essentially  
 12 interchangeable?  
 13 A. I would use, in my speaking, I would use  
 14 the word "institution" because people don't use the  
 15 word "corporation" in talking about recruiting  
 16 students, talking about a Yeshiva. Yeshiva would  
 17 be described more of an institution, but, in  
 18 talking about our corporate manner, we would say  
 19 definitely religious in that way as well.  
 20 Q. So, if somebody asks you to explain the  
 21 difference between your perception of being a  
 22 religious corporation and a religious institution,  
 23 is there any difference that you would draw?  
 24 A. One is more of a legal term, but, just  
 25 talking to neighbors and to young people who

1 KALINSKY  
 2 wouldn't necessarily know the distinction, I don't  
 3 know.  
 4 Q. Are you aware of any document that  
 5 exists prior to the filing of this lawsuit where  
 6 Yeshiva University refers to itself as a religious  
 7 corporation?  
 8 A. Anything dated earlier that said we are  
 9 a religious corporation that I would have seen?  
 10 Prior to preparing for this, I don't think in  
 11 corporate terms, meaning if you ask me what are we?  
 12 We're Yeshiva University. What's Yeshiva  
 13 University? Yeshiva University.  
 14 Q. So for purposes of preparing for this  
 15 deposition, did you review any documents that  
 16 predate the filing of this lawsuit and refer to  
 17 Yeshiva University as a religious corporation?  
 18 A. Other than the fact that RIETS, Rabbi  
 19 Isaac Elchanan Theological Seminary, when it was  
 20 incorporated in 1897 as a seminary, it wasn't  
 21 incorporated as a religious corporation, even  
 22 though no one would argue whether that is a  
 23 religious corporation or not, and that being  
 24 continued, so that any further documents that we've  
 25 seen the charter says it's education has continued

1 KALINSKY  
 2 in with amendment, amended, but it has continued,  
 3 continuing that tradition and that philosophy of  
 4 the Yeshiva, that's where I would understand our  
 5 origin of saying that we are a religious  
 6 corporation.  
 7 Q. But, in order to prepare for today's  
 8 deposition, did you review any documents that  
 9 predate the filing of this lawsuit that refer to  
 10 Yeshiva University using the term "religious  
 11 corporation"?  
 12 A. That predate this deposition or predate  
 13 or any documents?  
 14 Q. Well, let's start with have you ever  
 15 seen any documents to prepare for this deposition  
 16 that refer to Yeshiva as a religious corporation?  
 17 A. I would have to look back if there are  
 18 any filings, but off the top of my head I'm not  
 19 sure. I would say it's definitional to Yeshiva  
 20 University. In the first word, Yeshiva University,  
 21 Yeshiva means religious corporation.  
 22 Q. Okay. So the answer to the question of  
 23 whether you've ever seen a document that refers to  
 24 Yeshiva University as a "religious corporation" is  
 25 I'm not sure. Is that right?

1 KALINSKY  
2 A. Correct.  
3 Q. And, prior to being asked to testify in  
4 this deposition and preparing for this deposition,  
5 have you ever heard anybody refer to Yeshiva  
6 University as a "religious corporation"?  
7 A. Definitely religious institution. That  
8 for sure. Again, prior to this, I don't think I  
9 thought of the word "corporation" with Yeshiva  
10 University.  
11 MS. ROSENFELD: I don't have any more  
12 questions. Thank you for your time today.  
13 THE WITNESS: Sure.  
14 MR. BAXTER: I have just a couple of  
15 questions.  
16 MR. BAXTER: I'm going to ask the court  
17 reporter to show the witness Exhibit 20.  
18 EXAMINATION BY MR. BAXTER:  
19 Q. Do you remember this document from  
20 earlier in your deposition?  
21 A. Yes.  
22 Q. And you testified that you spoke to  
23 David Palmer again do you remember?  
24 A. Yes. Associate. Now I see here his  
25 title is associate director of institutional

1 KALINSKY  
2 research.  
3 Q. And what did you speak to David Palmer  
4 about?  
5 A. Bundy Aid.  
6 Q. Okay. I'm going to ask the reporter to  
7 show you Exhibit 19. Do you remember this document  
8 from earlier in your deposition?  
9 A. Yes.  
10 Q. And did you ask Mr. Palmer if he had  
11 ever seen this document?  
12 A. Yes.  
13 Q. And what was his response?  
14 A. He had not seen it.  
15 MR. BAXTER: Okay. No further  
16 questions.  
17 MS. ROSENFELD: Thank you very much.  
18 MR. BAXTER: Thank you.  
19 (Time noted: 4:30 p.m.)  
20 \_\_\_\_\_  
21  
22 Subscribed and affirmed to  
23 before me this \_\_\_\_ day of \_\_\_\_\_, 2021.  
24 \_\_\_\_\_  
25

1  
2 CERTIFICATION  
3  
4 I, JOSEPH R. DANYO, a Shorthand  
5 Reporter and Notary Public, within and for the  
6 State of New York, do hereby certify:  
7 That I reported the proceedings in the  
8 within entitled matter, and that the within  
9 transcript is a true record of such proceedings.  
10 I further certify that I am not related,  
11 by blood or marriage, to any of the parties in this  
12 matter and that I am in no way interested in the  
13 outcome of this matter.  
14 IN WITNESS WHEREOF, I have hereunto  
15 set my hand this 30th day of November, 2021.  
16  
17  
18 JOSEPH R. DANYO  
19  
20  
21  
22  
23  
24  
25

1  
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11 Yeshiva University's enrollment  
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1  
2 Exhibit 29 List of lobbying activities performed by Yeshiva University's lobbyists as reported to New York State 200  
3  
4  
5 Exhibit 28 Document headed Religious Institution Certification Form ~oOo~ 202  
6  
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1 SIGNATURE PAGE OF YOSEF KALINSKY  
2 Page Line Should be Changed to Read  
3 **See attached errata sheet**  
4 \_\_\_\_\_  
5 \_\_\_\_\_  
6 \_\_\_\_\_  
7 \_\_\_\_\_  
8 \_\_\_\_\_  
9 \_\_\_\_\_  
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13 \_\_\_\_\_  
14 \_\_\_\_\_  
15 \_\_\_\_\_  
16 \_\_\_\_\_  
17 \_\_\_\_\_  
18  
19 I, YOSEF KALINSKY, hereby certify that I have read the transcript of my testimony taken under oath and that the transcript is a true and complete record of my testimony, and that the answers on the record as given by me are true and correct.  
20  
21  
22 \_\_\_\_\_  
YOSEF KALINSKY  
23 Sworn to before me  
this \_\_\_ day of \_\_\_\_\_, 2021  
24  
25 \_\_\_\_\_  
Notary Public

**Errata Sheet of Yosef Kalinsky for November 23, 2021 Deposition Transcript**

| <b>Page</b> | <b>Line</b> | <b>Should be Changed to Read</b>   |
|-------------|-------------|--|
| 5           | 24          | "Azireli" should read "Azrieli"  |
| 6           | 2           | "Azireli" should read "Azrieli"  |
| 18          | 19          | "Azireli" should read "Azrieli"  |
| 40          | 16          | "Kolinsky" should read "Kalinsky"  |
| 44          | 22          | "Kolinsky" should read "Kalinsky"  |
| 56          | 10-11       | "outside individuals" should read "aside from individuals"                               |
| 61          | 18-19       | "Roshei High Yeshiva" should read "Rosh HaYeshiva"                                       |
| 62          | 6           | "undergrad of" should read "undergraduate"   |
| 62          | 9           | "Roshei High Yeshiva" should read "Rosh HaYeshiva"                                       |
| 62          | 11          | "Stone" should be deleted  |
| 80          | 13          | "Azireli" should read "Azrieli"  |
| 81          | 25          | "to be in kosher" should read "to eat kosher"  |
| 83          | 17          | "Roshei High Yeshiva" should read "Rosh HaYeshiva"                                       |
| 111         | 21          | "Mr. Melgar" should read "Mr. Kluger"  |
| 111         | 25          | "Mr. Melgar" should read "Mr. Kluger"  |
| 133         | 16          | Change "a religious" to "an education"   |
| 134         | 19          | Insert "dual" before "curriculum" so that it reads "dual curriculum"                     |
| 134         | 23          | Change "pros" to "prose"   |
| 139         | 19-20       | Delete "or a religious school"   |
| 145         | 2           | Add "Torah Studies" after "Undergraduate"  |
| 145         | 4           | Delete "UTS"   |
| 168         | 11          | Change "Morganstern" to "Morgenstern"  |
| 191         | 9-10        | Change "legal technical term" to "formal technical term", change "reality" to "informal" |
| 199         | 6           | Change "Lakeland" to "Lakewood"  |
| 204         | 8           | Move quotation mark to "is," from "If"   |
| 209         | 13          | Insert "say" before "necessarily"  |
| 211         | 13          | Italicize "Yeshiva"  |
|             |             |  |
|             |             |  |
|             |             |  |
|             |             |  |

# Exhibit E

- Tuesday, July 6, 2021- Housing Assignments for the 2021 Academic Year Distributed
- Sunday August 22, 2021- Fall 2021 Orientation and Move in for New Students
- Monday & Tuesday August 23 & 24, 2021- Move in for Continuing Students

### Housing Refund Schedule 2021-2022 Academic Year

| Refund Amount                         | Refund Date |
|---------------------------------------|-------------|
| Last day to withdraw with 100% Refund | 8/16/21     |
| Last day to withdraw with 75% Refund  | 9/10/21     |
| Last day to withdraw with 50% Refund  | 10/5/21     |
| Last day to withdraw with 25% Refund  | 10/11/21    |

### Meal Plans:

All students living on campus will be required to enroll in one of three meal plans. Meal plans allow students to use their dining card in the various on campus cafeterias. Students in need of additional money for food may add funds at any time.

**High Plan:** The total cost of this plan is \$2000 for the semester. These funds are tax-free, and expire at the end of the Spring 2021 semester. This plan is for students who spend approximately \$125 per week.

**Standard Plan:** The total cost of this plan is \$1750 for the semester. These funds are tax-free, and expire at the end of the Spring 2021 semester. This plan is for students who spend approximately \$110 per week.

**Reduced Plan:** The total cost of this plan is \$1500 for the semester. These funds are tax-free, and expire at the end of the Spring 2021 semester. This plan is for students who spend approximately \$95 per week.

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For questions, contact the Office of University Housing and Residence Life at [wilfhousing@yu.edu](mailto:wilfhousing@yu.edu).

---

To qualify for University housing on the Wilf Campus, you must:

- Be enrolled in one of the Jewish studies divisions and enrolled for at least 12 credits each semester in either Yeshiva College or Sy Syms School of Business;
- Or be a full-time Rabbi Isaac Elchanan Theological Seminary (RIETS) student. Semicha students are eligible to live in University Housing until the conclusion of the four years of residency at RIETS. Summer semesters do not count against this requirement.
- Agree to live in accordance with halachic [Jewish law] norms and Torah ideals and allow common sense, good judgment and courtesy, govern your actions at all times.

---

To provide housing for its undergraduate students, Yeshiva University (the "University") makes residence accommodations ("Housing") available to qualified undergraduates enrolled on a full-time basis. If at any time your status changes and you are no longer a full-time student in good standing, you will be ineligible for housing and must inform the Director of Housing immediately.

Subject to the University's policies and procedures contained on the University's website the contents of which are incorporated by reference into this Agreement, you are being offered the opportunity to occupy a bed in University Housing for the current academic year. The fees for Housing will be included in your Student Account statement, including the non-refundable deposit in the amount of \$300 which was required upon application for housing.

You understand and agree that if you accept this offer, your residence in University Housing is a revocable privilege, not a right, that is at all times subject to your (i) maintaining your status as a full-time undergraduate student in good standing at Yeshiva University; and (ii) complying with all of the University's standards of conduct and Rules and Regulations, as provided on the University's housing website and elsewhere, as they now exist or as they may be amended in the future. In the event you no longer satisfy the above requirements, you agree to vacate Housing on or before the earlier of the expiration date of your full-time status in good standing or the day specified in any notice of termination given by the University.

You further agree to accept the Housing assignment made by the University. The University reserves the right to either re-assign you to another room in the same building or in a different building, and to assign or re-assign other eligible and qualified students as additional occupants of the room to which you have been assigned.

You agree that you will take reasonable care of furnishings provided by the University and be responsible for their return in good repair except for reasonable wear and tear. You further agree to neither remove any of the existing furniture, nor install any large appliances, including air conditioners, nor make any alterations, improvements or additions without the University's prior written consent.

You agree that if you do not live up to your obligations under this Housing Agreement, you may be subject to legal action, dismissal from Housing and/or discipline by the University, including suspension or expulsion.

You agree that the University may enter the room assigned to you, whether or not you are present, to conduct an inspection, make repairs, show the room or apartment or to maintain health, safety and security, and standards of conduct, or in the event of emergency.

You agree to fully vacate Housing by the end of the last semester for which you are enrolled in Housing. All personal belongings must be removed by this date; any items that are left after that date may be thrown out, and the University assumes no responsibility for them. Rooms should be left in broom-swept condition, and failure to do so may result in a cleaning charge being added to your Student Account.

---

# Exhibit F

**UNDERGRADUATE TORAH STUDIES PROGRAMS**



| COMPARISON CHART   |  | JSS  | IBC   | MYP  | SBMP  |
|--|--|--|---|--|---|
| <b>FULL NAME</b>   |  | James Strilar School   | Isaac Breuer College  | Mazer Yeshiva Program  | Stone Beit Midrash Program  |
| <b>LEARNING ENVIRONMENT</b>  |  | Classroom  | Classroom / Small Beit Midrash  | Larger Beit Midrash (Chavrusa) / Classroom   | Classroom / Larger Beit Midrash (Chavrusa)  |
| <b>LEVEL</b>   |  | Beginner to Intermediate   | Intermediate to Advanced  | Intermediate to Advanced   | Intermediate to Advanced  |
| <b>FOCUS OF STUDY</b>  |  | Foundations and Fundamentals. Courses include Tanach (Bible), Jewish Thought, Jewish Law, and Talmud | Broad and diverse range of study. Courses include Tanach, Halacha, Talmud, Jewish Thought, Jewish History | Gemara and Analysis of Rishonim  | Gemara, Halacha, Jewish Thought, Tanach   |
| <b>DAILY SCHEDULE</b>  |  | Monday–Thursday  | Monday–Thursday   | Sunday–Half Day Monday–Thursday  | Sunday–1.5 Hours Monday–Thursday  |
| <b>HOURLY SCHEDULE</b>   |  | 3 Hours / Day<br>9 a.m.–Noon   | 2-3 Hours / Day<br>9 a.m.–Noon<br>(offers online and night classes)                                       | 4.5 Hours / Day<br>Seder (Chavrusa)<br>9 a.m.–Noon<br>Lunch Break<br>Noon–1 p.m.<br>Shiur (approximate)<br>1–2:30 p.m. | 4 Hours / Day<br>First Shiur (Misc. topics)<br>9–10:30 a.m.<br>Seder (Chavrusa)<br>10:30–11:45 a.m.<br>Gemara Shiur<br>11:45 a.m.–12:55 p.m.<br>Followed by a lunch break |
| <b>DO STUDENTS GET COLLEGE CREDIT FOR THEIR TORAH STUDIES PROGRAM?</b> |  | Yes  | Yes   | Optional   | Optional  |
| <b>UNIQUE FEATURES</b>   |  | Small Program<br>Off-Campus Shabbatonim and Holiday Programming                                      | First Year Chaburah Seminar; Honors Courses<br>Broad Course Offerings                                     | Sit at the feet of a Gadol BaTorah<br>Frequent Shiur Events, Shabbatonim and Q & A with Rebbeim                        | Balanced Program<br>Special Night Seder Program   |
| <b>CLASS SIZE</b>  |  | Small  | Small to Midsize  | Midsize  | Small to Large  |

**ALL PROGRAMS ARE STAFFED WITH REBBEIM AND MASHGICHIM**

who care about each talmid and forge life-long relationships with them, as well as extra-curricular programming (e.g., shabbatonim and shiur lunches)



Yeshiva University  
YU03007

# Exhibit G

Keep in mind, it is normal to have difficulties in adjusting to college life and a new roommate, even one you were already friends with. In any communal living setting, it is important to maintain honesty, consideration, mutual respect, communication, and compromise.

Here are some specific guidelines for getting along with your roommate:

- Communicate. Discuss pet peeves, personal habits, sleeping and waking schedules, musical tastes, comfortable noise levels and other expectations. Have an initial discussion on how to arrange the room, what accessories to buy and how to decide who pays for what and who will keep it at the end of the year.
- Set ground rules. Who can borrow what, when and for how long? What time will the lights be turned off?
- Make an effort to keep your living space clean, comfortable and pleasant. The more livable your space is, the happier and more productive you will be.
- Ask your roommate and inform your RA, before you accommodate an overnight guest. Make agreements and keep your word.

If difficulties arise ...

- Talk it over with your roommate and your RA. Don't wait until the differences escalate.
- If after discussions with your roommate and RA, you feel a room change is the best solution, please discuss the matter further with the Director of University Housing & Residence Life. Changes will be processed after the first two weeks of a new semester. No room changes can be made without official approval from the Director of University Housing & Residence Life.

---

Shabbat is a warm communal experience in University Housing. Tables are set up in each residence hall lounge for candle lighting each Shabbat. Refreshments and board games are put out every Friday night and Shabbat afternoon in each dormitory lounge for student enjoyment. Elevators

Shabbat is a warm communal experience in University Housing. Refreshments and board games are put out every Friday night and Shabbat afternoon in each dormitory lounge for student enjoyment, and a variety of programs is planned in partnership with the Office of Student Life and Undergraduate Torah Studies. Elevators in the residence halls are set to run automatically on Shabbat.

Shabbat programming is aimed to be inclusive of students from all backgrounds and inclinations. To achieve the Shabbat environment we strive for, in University Housing residence halls, public observance of Shabbat is mandatory for students and guests. It is the student's responsibility and that of any guests he hosts for Shabbat to abide by the residence regulations.

- Students' and guests' behavior and dress should be appropriate for Shabbat

- No Shabbat candles may be lit in student rooms because of NYC fire regulations

The use of computers or electronic devices is prohibited on Shabbat. Use of such appliances on Shabbat will be treated as a violation of Housing rules, and the student involved will be subject to disciplinary action.

---

Don't know what to do with all your stuff at the end of the academic year?

The University has partnered with Dorm Room Movers as its official storage partner. We have coordinated a special 20% off per item storage discount. As well as a \$20 credit towards your service with coupon code Yeshiva21.

At the end of the spring semester, Dorm Room Movers will ship you materials to pack up your belongings, and they will coordinate with the Housing Office to pick up your belongings after you leave campus. This will be securely stored for the summer and delivered back to your newly assigned room before the Fall semester.

For more information please visit <https://www.dormroommovers.com/storage-Yeshiva-University-New-York-NY> or text 856-369-3676.

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As a Yeshiva University student, you now have access to Antidote Health services to see a doctor about anything you need 24/7. Antidote Health is an online healthcare company providing the highest quality digital healthcare to American families and individuals, based upon first in line doctors and innovative technology. The Antidote Health service includes doctor visits 24 hours a day, 365 days a year via video-call with the Antidote mobile app. Appointments can be scheduled easily from the app for as soon as 10 minutes time or later in the day at a preferred time.

### **How to Use Your Antidote Health Account with a Smart Phone**

Your account has already been created and setup by Antidote Health and Yeshiva University. To activate your account, you need to install the Antidote mobile app and reset your password.

Once installed, open the app and click on "Log In". This will take you to a screen where you can select "Forgot password" and follow the instructions to choose a password. Once you've updated your password, the activation process is complete, and your Antidote Health account is ready to use anytime of day or night.

### **How to Use Your Antidote Health Account without a Smart Phone**

# Exhibit H

## **Counseling Center**

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The Counseling Center is here to consult with you confidentially and free of charge. Students visit the Counseling Center for a variety of reasons, including anxiety, relationship concerns, depression, anger management, family problems, death or illness of a loved one, self esteem issues, academic or career crises, body image concerns, drug/alcohol problems, identity/sexuality questions, or feeling overwhelmed. To make an appointment, email [counseling@yu.edu](mailto:counseling@yu.edu). For more information about the Counseling Center, see their website at [www.yu.edu/student-life/counseling](http://www.yu.edu/student-life/counseling).

## **Disability Services**

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The Office of Disability Services collaborate with students, faculty, and staff to provide reasonable accommodations and services to students with disabilities. If you would like to submit your documentation and receive accommodations, please see [their guidelines online](#).

## **Student Organizations and Clubs**

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There are over 100 undergraduate clubs across our two campuses. Multiple student events are organized every day of the week: enjoy a movie night, a guest lecture, a schoolwide Chanukah celebration, and much more. Check out what's happening on campus at [www.yu.edu/events](http://www.yu.edu/events), and learn about our student government and clubs at [www.yu.edu/student-life/student-organizations](http://www.yu.edu/student-life/student-organizations).

## **Shabbat Programming**

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After a long week full of Torah and secular learning, Shabbat offers a unique opportunity to relax with your peers, participate in exciting social programming and gain insight from Roshei Yeshiva and guest speakers. Hundreds of students, on both the Wilf and Beren campuses, take part in the Shabbat programming each week. If you're looking for a one of a kind Shabbat experience, with great food, insightful speakers, interactive programming and uplifting ruach, then on campus is the place to be for Shabbat!

## **Athletics**

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With 15 NCAA Division III teams, the Department of Athletics and Recreation offers athletic opportunities for all kinds of students. Whether you're an accomplished athlete with a drive for competition, a casual participant in intramural games, or a fan ready to cheer on the Yeshiva Maccabees, you can enjoy the camaraderie, teamwork, and excitement of being a part of Athletics at YU. All teams hold open tryouts.

Athletic facilities, including workout rooms, are available at both campuses. See more information, like game schedules and open gym hours, at [www.yumacs.com](http://www.yumacs.com).

## **Housing**

---

# Exhibit I

## SHABBOS ON CAMPUS

- Every week is a Shabbaton
  - with a Torah personality here each week
- Meals on and off campus
- 100+ families in local community (yes campus is safe!)
- Tailored programs for students from different backgrounds and UTS programs



# Exhibit J

# On the Job

## Work Schedules/Flexible Arrangements

Yeshiva University requires that all departments observe and maintain adequate staffing during regular business hours. On the Manhattan campuses normal work hours are defined as Monday through Thursday, 9:00 a.m. to 5:30 p.m., and Friday 9:00 a.m. to 2:30 p.m. Some departments providing student or faculty services must also maintain extended workweeks and hours.

Yeshiva also recognizes that our employees may, from time to time, require adjustment to their normal work schedules to assist them in meeting personal responsibilities that may conflict with meeting their professional obligations to the University. Supervisors may permit reasonable adjustment (flextime) to the established normal arrival and departure times of the workplace, to accommodate individual employee needs such as education, child care commitments or, family or personal illness. Such adjustments should be considered on a short-term basis and are not intended to permanently change an employee's terms of employment or work obligations. We also recognize that flexible scheduling is not possible for all work areas because of the specific requirements of that workplace and that supervisors will not be able to approve a flexible schedule in response to an employee's request. This policy covers changes to work schedules that are regular and recurring and not sporadic or temporary which can be managed within the scope of a supervisor's discretion.

Supervisors considering flextime should examine staffing needs for their areas to determine if the workplace needs to be fully staffed for the entire period of the regularly scheduled workday. Where possible, arrival and departure times for individual employees can be staggered to meet both the needs of the employee and the department. Supervisors must assure that there is adequate staffing during normal business hours. Any variation from the employee's normal work schedule, e.g., working a 10-hour, four-day week, must be discussed in advance with the area Department Head, Vice President or Dean, and the Chief Human Resources Officer.

Flexible work schedules should be discussed in advance by the staff member and the supervisor. In order to receive approval for a flexible work arrangement, the supervisor must certify that the altered schedule is manageable within the operation and staffing of the department and will not adversely affect operations or services to clients. Both parties should have written copies of the agreed-to schedule. Supervisors should review the flextime needs, continuation of those arrangements, and their application on a regular basis.

There are occasions when it may be possible and practical for employees to accomplish some of their work while remaining at home. Supervisors who are considering permitting a staff member to do a portion of his or her work at home on a *regular* basis must discuss the proposed arrangement first with Chief Human Resources Officer.

## Procedure

### Employee

- Completes [Flexible Work Arrangement Form](#) to request alternate schedule to accommodate special needs.
- If request is approved, receives written copy of schedule change.
- Notifies supervisor of any change in circumstances that may require a change or termination of the flexible schedule.

# Exhibit K

# Time Off and Leaves of Absence

## Attendance

Yeshiva depends on its employees to report to work on all scheduled workdays and during all scheduled work hours and to report to work on time. Excessive or patterned absenteeism will impact the productivity of the workplace and your performance.

You must notify your supervisor as far in advance as possible, but no later than one hour before your scheduled starting time if you expect to be late or absent. You must call your supervisor for each day of your absence, unless you are directed otherwise by your supervisor.

## Vacation

### Vacation Eligibility

As part of Yeshiva's generous time-off policy, non-union full-time employees and part time employees who work at least 20 hours per week will accrue vacation time on a pay period basis. You become eligible to take your accrued vacation time after completing your first six months of employment. You may, under special circumstances with your supervisor's approval, borrow additional time in excess of your accrued time up to the amount which you would accrue for the calendar year. If your employment terminates before the end of the calendar year, you must repay any days borrowed but not earned. You do not accrue vacation when on an unpaid leave of absence. If a Yeshiva-observed holiday falls during a scheduled vacation, the day will be charged to holiday pay. If a serious illness or death in the family occurs during an authorized vacation, sick time or bereavement time can be charged in lieu of vacation time with your supervisor's approval.

### Scheduling Vacation

To maintain appropriate staffing levels, your supervisor will coordinate, schedule and approve your requested vacation dates. You should make your vacation request well in advance to allow time for your supervisor to accommodate all requests and adequately staff the department. Since all vacation requests must be approved in advance, we strongly recommend that you receive final vacation approval before making financial commitments. You should take all of your earned vacation time each year. Non-represented employees who work full time will accrue 20 days/4 weeks per year. Employees who work less than 35 hours will accrue vacation hours on a pro-rated basis, based upon hours worked. All vacation time must be approved in advance by your Department Head and scheduled in accordance with operational needs. Vacation should be used on a current basis, but up to 10 days/2 weeks may be carried over into the following year, as long as the total vacation carried over on December 31st of each year does not exceed your annual entitlement. The maximum entitlement accrual is 20 days/4 weeks (one year of vacation earnings)/ This maximum accrual is pro-rated for employees who work less than 35 hours but will never exceed one year's worth of vacation earnings. Unused, accrued vacation time beyond your maximum annual entitlement shall be forfeited. Up to 20 days/4 weeks of accrued vacation time will be paid on separation of employment with Yeshiva (pro-rated for employees who work less than 35 hours per week). However, an employee who does not provide adequate notice of at least two weeks upon resignation, forfeits any rights to unused accrued vacation pay.

Employees hired prior to January 1, 2020, are subject to a different carry-over and cap arrangement until June 30, 2021. Please contact Human Resources for details.

## Holidays

The University provides you with paid holidays each year. The following legal and Jewish holidays are observed on dates set by the University. Typically, Jewish holidays are observed, and offices will be closed, when the holiday falls on a work day.

| LEGAL HOLIDAYS                              | JEWISH HOLIDAYS |                           |
|---|-----------------|---------------------------|
| New Year's Day                              | Rosh Hashanah   | 2 days                    |
| Memorial Day                                | Yom Kippur      | 1 day                     |
| Independence Day                            | Sukkots         | 2 days                    |
| Labor Day                                   | Shemini Atzeret | 1 day                     |
| Thanksgiving Day                            | Simhat Torah    | 1 day                     |
| Christmas Day (or 1 day during mo. of Dec.) | Passover        | First 2 days & last 2 day |
|   | Shavout         | 2 days                    |

The list of observed holiday dates will be distributed at the beginning of each year by Human Resources.

### Temporary Work Schedule Change

Yeshiva University is committed to providing employees with the right to temporarily change their work schedule, in accordance with New York City's (NYC) Temporary Schedule Change Law. Eligible employees may request to change their work schedules, for certain "personal events," for up to two occasions within a calendar year: either two (2) separate occasions, each totaling one (1) business day, or one (1) occasion for up to two (2) business days.

The following are considered qualifying "personal events:"

- The need to care for a child under the age of 18
- The need to care for a "care recipient," who is a person with a disability who is a family or household member and relies on the employee for medical care or to meet the needs of daily living.
- The need to attend a legal proceeding or hearing for public benefits to which the employee, a family member, or the employee's minor child or care recipient is a party
- Any other reason for which the employee may use leave under Yeshiva University's Sick Leave Policies or applicable Collective Bargaining Agreement.

To request a temporary schedule change, employees should submit requests to their immediate supervisor/manager.

The request must include:

1. Date of the temporary schedule change
2. That the change is due to a personal event
3. Proposed type of temporary change, such as using unpaid time off, a schedule swap, or change in work hours

Employees may request a schedule change verbally (for example, in person or by phone), but must submit a written request within two (2) business days upon their return to work, using the [Temporary Schedule Change Request Form](#).

# Exhibit L

Can't see the contents? [View in browser](#)

## Yeshiva University



**Sy Syms**  
Sy Syms School of Business

### From the Dean's Desk

The most important real estate acquisition in Jewish history happens in this week's parsha, when Avraham buys *Maarat Hamachpela* to bury Sarah. It was the first piece of Eretz Yisrael acquired by a Jew, the buying of which raised the holiness of the land.

This second issue of *From the Dean's Desk* ([here's the first issue](#)) talks about how we at the Sy Syms School of Business are following in Avraham's footsteps by bolstering the real-estate education of our next generation of leaders so that they, like Avraham, can bring holiness to everything in the world.

A handwritten signature in black ink, appearing to read 'Noam'.

Dr. Noam Wasserman  
Dean

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## Undergraduate News

### *New Minor in Real Estate*

We have created a **Real Estate Minor** open to every student regardless of major, consisting of three Real Estate courses: Real Estate Finance, Real Estate Management and Real Estate Capital Markets. In the future, we will explore having undergraduates take graduate-level Real Estate courses (see below) as part of their minor.

# Exhibit M

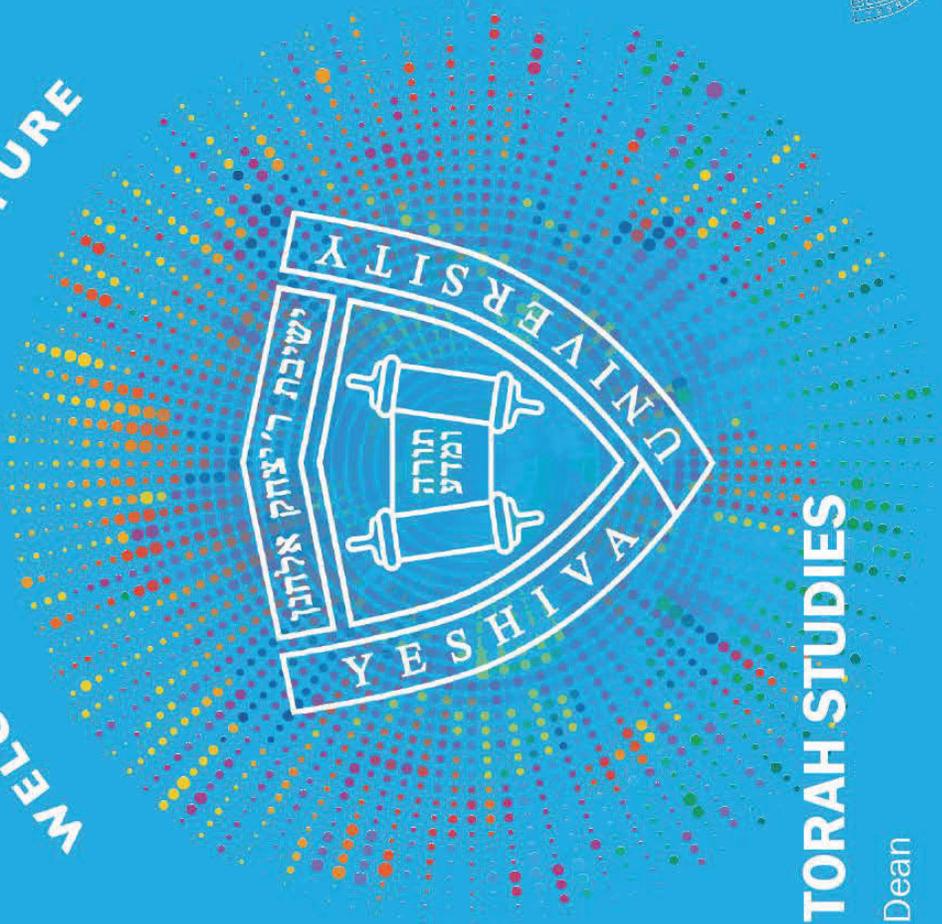
FILED: NEW YORK COUNTY CLERK 01/20/2022 11:18 PM

NYSCEF DOC. NO. 291

INDEX NO. 154010/2021

RECEIVED NYSCEF: 01/20/2022

WELCOME TO YOUR FUTURE



UNDERGRADUATE TORAH STUDIES

Rabbi Dr. Yosef Kalinsky | Dean



Yeshiva University

YU02998



YU02999

# UNDERGRADUATE TORAH STUDIES

SNAPSHOT AND STATISTICS



## WHAT IS UTS?

- An Education Built upon Relationships for Life
- Three Functions: Academic/Spiritual Guidance/Programming
- Tailored to meet the needs of each student





YU03001

# FOUR = ONE

- Mazer Yeshiva Program (MYP)  
~515 students
- Masmidim Honors Program
- James Striar School (JSS)  
~120 students
- Stone Beit Midrash Program  
(SBMP)  
~ 285 students
- Isaac Breuer College (IBC)  
~150 students

# SAMPLE COURSES - ISAAC BREUER COLLEGE

- Hilchot Shabbat
- Psychology, Mussar, and Halacha
- Five Megillot
- Jewish Meditation
- Philosophy of Rav Kook
- Fundamentals of Judaism
- Great Jewish Debates
- Talmud Megillah
- Prayer: What and Why
- Practical Workplace Halacha
- Contemporary Views on Redemption



# SAMPLE COURSES - JAMES STRIAR SCHOOL

- Laws of Daily Living
- 13 Principles of Faith
- Jewish Ethics
- Who's Who in the Torah World
- The Jewish Journey Through Life
- Oral Law - Talmud Brachos
- History of the Jews: 1948 to 1948
- Living the Weekly Parsha

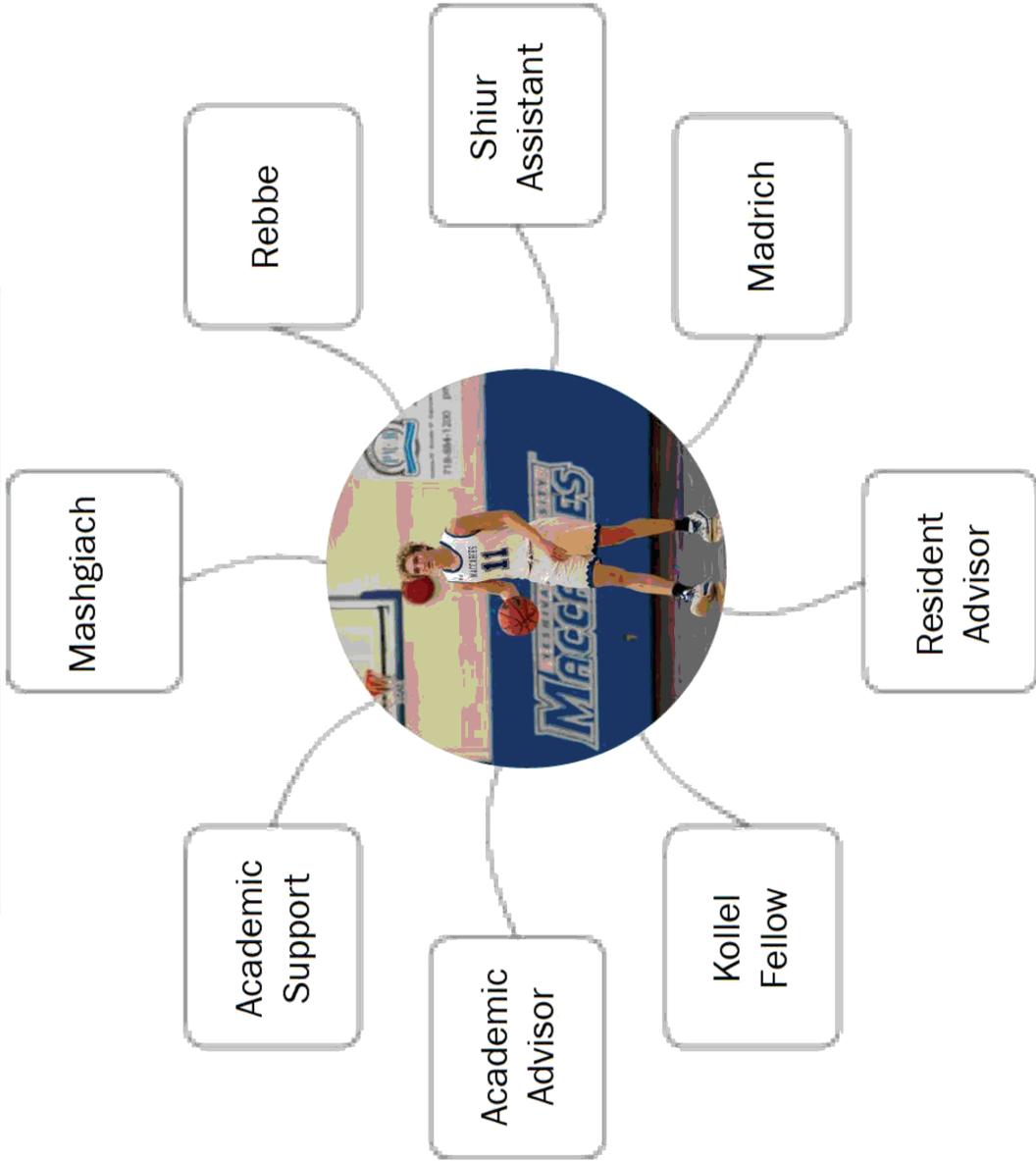


## SPIRITUAL GUIDANCE AND PROGRAMMING

- Nine Mashgichim
- 15 Madrichim-Alumni from Israeli Yeshivot working with New Students
- 12 Shoelim Umeishvim
- Three Night Seder Rebbeim/Coordinators
- 25+ Weekly Chaburos on Topics Ranging from 10 Minute Halacha to Tefillah Vaad
- Five Vibrant Batei Midrash
- Sephardic Program/Edmond J. Safra Sephardi Mashgiach/Monthly Shabbatonim
- 150 Students in RIETS (20 in Kollel Elyon)



YU03004





## SHABBOS ON CAMPUS

- Every week is a Shabbaton
  - with a Torah personality here each week
- Meals on and off campus
- 100+ families in local community (yes campus is safe!)
- Tailored programs for students from different backgrounds and UTS programs

**UNDERGRADUATE TORAH STUDIES PROGRAMS**



| COMPARISON CHART   |  | JSS  | IBC   | MYP  | SBMP  |
|--|--|--|---|--|---|
| <b>FULL NAME</b>   |  | James Strilar School   | Isaac Breuer College  | Mazer Yeshiva Program  | Stone Beit Midrash Program  |
| <b>LEARNING ENVIRONMENT</b>  |  | Classroom  | Classroom / Small Beit Midrash  | Larger Beit Midrash (Chavrusa) / Classroom   | Classroom / Larger Beit Midrash (Chavrusa)  |
| <b>LEVEL</b>   |  | Beginner to Intermediate   | Intermediate to Advanced  | Intermediate to Advanced   | Intermediate to Advanced  |
| <b>FOCUS OF STUDY</b>  |  | Foundations and Fundamentals. Courses include Tanach (Bible), Jewish Thought, Jewish Law, and Talmud | Broad and diverse range of study. Courses include Tanach, Halacha, Talmud, Jewish Thought, Jewish History | Gemara and Analysis of Rishonim  | Gemara, Halacha, Jewish Thought, Tanach   |
| <b>DAILY SCHEDULE</b>  |  | Monday–Thursday  | Monday–Thursday   | Sunday–Half Day Monday–Thursday  | Sunday–1.5 Hours Monday–Thursday  |
| <b>HOURLY SCHEDULE</b>   |  | 3 Hours / Day<br>9 a.m.–Noon   | 2-3 Hours / Day<br>9 a.m.–Noon<br>(offers online and night classes)                                       | 4.5 Hours / Day<br>Seder (Chavrusa)<br>9 a.m.–Noon<br>Lunch Break<br>Noon–1 p.m.<br>Shiur (approximate)<br>1–2:30 p.m. | 4 Hours / Day<br>First Shiur (Misc. topics)<br>9–10:30 a.m.<br>Seder (Chavrusa)<br>10:30–11:45 a.m.<br>Gemara Shiur<br>11:45 a.m.–12:55 p.m.<br>Followed by a lunch break |
| <b>DO STUDENTS GET COLLEGE CREDIT FOR THEIR TORAH STUDIES PROGRAM?</b> |  | Yes  | Yes   | Optional   | Optional  |
| <b>UNIQUE FEATURES</b>   |  | Small Program<br>Off-Campus Shabbatonim and Holiday Programming                                      | First Year Chaburah Seminar; Honors Courses<br>Broad Course Offerings                                     | Sit at the feet of a Gadol BaTorah<br>Frequent Shiur Events, Shabbatonim and Q & A with Rebbeim                        | Balanced Program<br>Special Night Seder Program   |
| <b>CLASS SIZE</b>  |  | Small  | Small to Midsize  | Midsize  | Small to Large  |

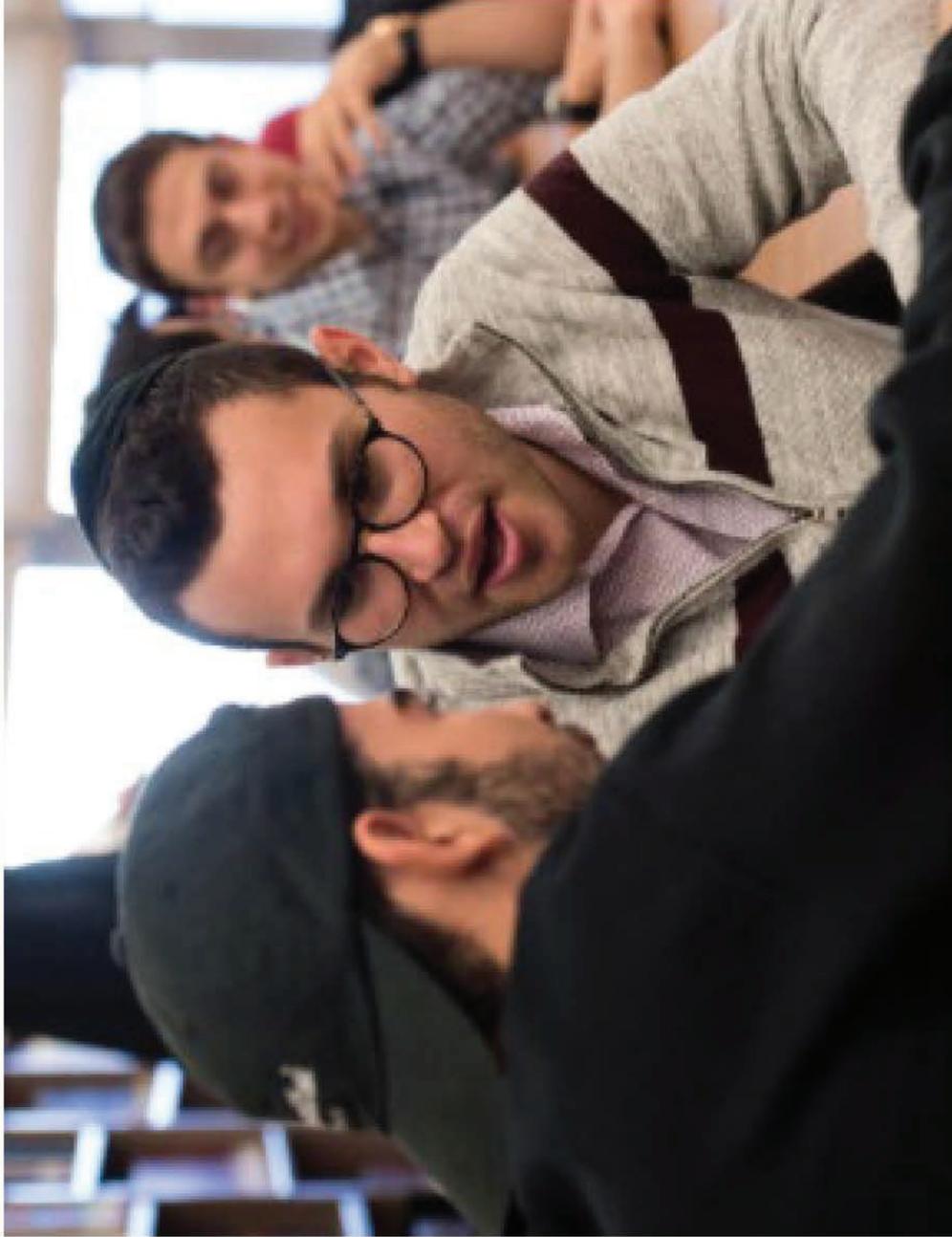
**ALL PROGRAMS ARE STAFFED WITH REBBEIM AND MASHGICHIM**

who care about each talmid and forge life-long relationships with them, as well as extra-curricular programming (e.g., shabbatonim and shiur lunches)



Yeshiva University  
YU03007

# GOT QUESTIONS?



# Exhibit N

## Mashgichim and Madrichot Ruchaniot

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 [yu.edu/student-life/resources-and-services/Mashgichim](https://yu.edu/student-life/resources-and-services/Mashgichim)

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Mrs. Rachel Ciment is available to discuss personal, religious or spiritual concerns. Every new student on campus is assigned a Madricha to help them as they adjust and acclimate to College life.

**Please contact the Office of Spiritual Guidance for more information.**

Phone: 646-592-4126

Email: [rciment@yu.edu](mailto:rciment@yu.edu)

[Click here to make an appointment!](#)

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At the Beren Campus, we strive to build community. New staff has joined the Student Affairs team to meet the diverse needs of our community. Two Mashgichim Ruchani'im are on staff for spiritual guidance. Rabbi Shlomo Hochberg and Rabbi Yosef Blau are on campus to answer any questions and discuss any topics regarding spirituality and religion. Feel free to stop by their office or make an appointment to meet with them.



# Exhibit O

Supplemental Information (continued)

SCHEDULE D, PART III, LINE 1A & 4 - COLLECTIONS RARE BOOKS AND MANUSCRIPTS  
YESHIVA UNIVERSITY'S MUSEUM'S COLLECTION INCLUDES MORE THAN 10,000  
ARTIFACTS REFLECTING 5,000 YEARS OF JEWISH CULTURE, ART, AND HISTORY FROM  
AROUND THE WORLD. THE COLLECTIONS FEATURE FINE ARTS, ETHNOGRAPHIC AND  
ARCHEOLOGICAL ARTIFACTS, CLOTHING AND TEXTILES, CEREMONIAL AND RITUAL  
OBJECTS, MANUSCRIPTS, BOOKS, AND OTHER DOCUMENTS.

THE RARE AND UNIQUE TREASURES HELD BY YU CONSTITUTE THE LIBRARY'S SPECIAL  
COLLECTIONS. THE RARE BOOKS, MANUSCRIPTS AND ARCHIVAL RECORDS DOCUMENT  
THE JEWISH, RELIGIOUS, LITERARY AND CULTURAL HERITAGE. SCHOLARS AND  
VISITORS ARE WELCOME TO CONSULT THE SPECIAL COLLECTIONS. THE RARE BOOK  
ROOM, A GLASS-ENCLOSED ROOM ON THE FOURTH FLOOR OF THE YESHIVA UNIVERSITY  
MENDEL GOTTESMAN LIBRARY WITH A CONTROLLED ENVIRONMENT, HOUSES THE  
UNIVERSITY'S RARE BOOKS AND MANUSCRIPTS COLLECTIONS. APPROXIMATELY EIGHT  
THOUSAND PRINTED VOLUMES, MOST OF THEM IN HEBREW, ARE INCLUDED IN THE  
RARE COLLECTIONS. ALSO, A COLLECTION OF OVER ONE THOUSAND RABBINIC AND  
HISTORICAL MANUSCRIPTS IS HOUSED IN THE RARE BOOK ROOM. THE ARCHIVES HOLD  
ORGANIZATIONAL AND INSTITUTIONAL RECORDS AND PRIVATE PAPERS RELATING TO  
THE MODERN JEWISH HISTORY AND CULTURE IN THE US AND ABROAD.

SCHEDULE D, PART III, LINE 1A & 4 - EXHIBITIONS & PROGRAMS - EDUCATION  
THE YESHIVA UNIVERSITY MUSEUM SHARES SPACE IN THE CENTER FOR JEWISH  
HISTORY, A STATE-OF-THE-ART FACILITY WITH FOUR INSTITUTIONS, THREE OF  
WHOM ARE RENOWNED RESEARCH AND ARCHIVAL INSTITUTIONS FOCUSING ON SPECIFIC  
ASPECTS OF JEWISH HISTORY AND CULTURE: THE YIVO INSTITUTE FOR JEWISH  
RESEARCH, THE AMERICAN JEWISH HISTORICAL SOCIETY, AMERICAN SEPHARDI  
FEDERATION, AND THE LEO BAECK INSTITUTE. THE MUSEUM HAS FOUR GALLERIES,  
AN EXHIBITION ARCADE, AN OUTDOOR SCULPTURE GARDEN, A DISCOVERY CENTER AND

# Exhibit Q

**SCHEDULE O**  
**(Form 990 or 990-EZ)**

**Supplemental Information to Form 990 or 990-EZ**

OMB No. 1545-0047

**2018**

Department of the Treasury  
Internal Revenue Service

Complete to provide information for responses to specific questions on  
Form 990 or 990-EZ or to provide any additional information.

▶ Attach to Form 990 or 990-EZ.

▶ Information about Schedule O (Form 990 or 990-EZ) and its instructions is at [www.irs.gov/form990](http://www.irs.gov/form990).

Name of the organization

YESHIVA UNIVERSITY

Employer identification number

13-1624225

CORE FORM 990, PART I, LINE 6 - VOLUNTEERS

IN ADDITION TO THE BOARD MEMBERS WHO SERVE WITHOUT COMPENSATION, THE  
UNIVERSITY UTILIZES MANY VOLUNTEERS IN THE CONDUCT OF ITS ACTIVITIES.  
HOWEVER, IT DOES NOT TRACK THE NUMBER OF THESE ADDITIONAL VOLUNTEERS.

CORE FORM 990, PART III, LINE 1 AND LINE 3

LINE 1 - ORGANIZATION VISION AND VALUES

VISION

YESHIVA UNIVERSITY IS A UNIQUE ECOSYSTEM OF EDUCATIONAL INSTITUTIONS AND  
RESOURCES THAT PREPARES THE NEXT GENERATION OF LEADERS WITH JEWISH VALUES  
AND MARKET-READY SKILLS TO ACHIEVE GREAT SUCCESS IN THEIR PERSONAL AND  
PROFESSIONAL LIVES, ENDOWING THEM WITH BOTH THE WILL AND WHEREWITHAL TO  
TRANSFORM THE JEWISH WORLD AND BROADER SOCIETY FOR THE BETTER.

VALUES - THE FIVE TOROT

TORAT EMET

WE BELIEVE IN TRUTH, AND HUMANITY'S ABILITY TO DISCOVER IT.

THE PURSUIT OF TRUTH HAS ALWAYS BEEN THE DRIVING FORCE BEHIND ADVANCES IN  
HUMAN UNDERSTANDING, FROM SOCRATES' WANDERINGS THROUGH THE STREETS OF  
ATHENS TO THE INNOVATIONS OF THE INDUSTRIAL REVOLUTION. PEOPLE OF FAITH,

Schedule O (Form 990 or 990-EZ) 2018

Page 2

Name of the organization

YESHIVA UNIVERSITY

Employer identification number

13-1624225

WHO BELIEVE IN A DIVINE AUTHOR OF CREATION, BELIEVE THAT THE ACT OF DISCOVERY IS SACRED, WHETHER IN THE REALM OF PHILOSOPHY, PHYSICS, ECONOMICS, OR THE STUDY OF THE HUMAN MIND. THE JEWISH PEOPLE IN PARTICULAR AFFIRM THAT, BEGINNING WITH THE REVELATION OF THE TORAH AT MOUNT SINAI, GOD ENTRUSTED ETERNAL TEACHINGS AND VALUES TO US THAT WE MUST CHERISH AND STUDY DILIGENTLY ABOVE ALL ELSE FOR THEY REPRESENT THE TERMS OF THE SPECIAL COVENANT THAT GOD MADE WITH US. ALL PEOPLE, REGARDLESS OF THEIR FAITH OR BACKGROUND, SHOULD VALUE THE ACCUMULATION OF KNOWLEDGE BECAUSE IT IS THE WAY TO TRUTH, AND A PREREQUISITE TO HUMAN GROWTH.

TORAT CHAIM

WE BELIEVE IN APPLYING OUR KNOWLEDGE TO IMPACT THE WORLD AROUND US. JEWISH THOUGHT ASSERTS THAT TRUTH IS MADE AVAILABLE TO HUMAN BEINGS NOT SIMPLY SO THEY CAN MARVEL AT IT, BUT SO THAT THEY CAN USE IT. STUDENTS STUDYING LITERATURE, COMPUTER SCIENCE, LAW, PSYCHOLOGY, OR ANYTHING ELSE, ARE EXPECTED TO TAKE WHAT THEY LEARN AND IMPLEMENT IT WITHIN THEIR OWN LIVES, AND APPLY IT TO THE REAL WORLD AROUND THEM. WHEN PEOPLE SEE A PROBLEM THAT NEEDS ADDRESSING, THEIR RESPONSIBILITY IS TO DRAW UPON THE TRUTHS THEY UNCOVERED DURING THEIR STUDIES IN FINDING A SOLUTION. THEY MUST LIVE TRUTH IN THE REAL WORLD, NOT SIMPLY STUDY IT IN THE CLASSROOM.

TORAT ADAM

Schedule O (Form 990 or 990-EZ) 2018

Page **2**

Name of the organization

YESHIVA UNIVERSITY

Employer identification number

13-1624225

WE BELIEVE IN THE INFINITE WORTH OF EACH AND EVERY HUMAN BEING.

JUDAIC TRADITION FIRST INTRODUCED TO THE WORLD THE RADICAL PROPOSITION THAT EACH INDIVIDUAL IS CREATED IN THE DIVINE IMAGE, AND ACCORDINGLY POSSESSES INCALCULABLE WORTH AND VALUE. THE UNIQUE TALENTS AND SKILLS THAT EACH INDIVIDUAL POSSESSES ARE A REFLECTION OF THIS DIVINE IMAGE, AND IT IS THEREFORE A SACRED TASK TO HONE AND DEVELOP THEM. THE VAST, EXPANSIVE HUMAN DIVERSITY THAT RESULTS FROM THIS PROCESS IS NOT A CHALLENGE, BUT A BLESSING. EACH OF US HAS OUR OWN PATH TO GREATNESS.

TORAT CHESED

WE BELIEVE IN THE RESPONSIBILITY TO REACH OUT TO OTHERS IN COMPASSION. EVEN AS WE RECOGNIZE THE OPPORTUNITIES OF HUMAN DIVERSITY, JEWISH TRADITION EMPHASIZES THE IMPORTANCE OF COMMON OBLIGATIONS. IN PARTICULAR, EVERY HUMAN BEING IS GIVEN THE SAME RESPONSIBILITY TO USE THEIR UNIQUE GIFTS IN THE SERVICE OF OTHERS; TO CARE FOR OUR FELLOW HUMAN BEINGS; TO REACH OUT TO THEM IN THOUGHTFULNESS, KINDNESS AND SENSITIVITY, AND FORM A CONNECTED COMMUNITY.

TORAT ZION

WE BELIEVE THAT HUMANITY'S PURPOSE IS TO TRANSFORM OUR WORLD FOR THE BETTER AND MOVE HISTORY FORWARD. IN JEWISH THOUGHT, THE CONCEPT OF REDEMPTION REPRESENTS THE CONVICTION THAT WHILE WE LIVE IN AN IMPERFECT WORLD, WE HAVE A RESPONSIBILITY TO STRIVE TOWARDS ITS PERFECTION.

Schedule O (Form 990 or 990-EZ) 2018

Page **2**

Name of the organization

YESHIVA UNIVERSITY

Employer identification number

13-1624225

REGARDLESS OF A PERSON'S PERSONAL CONVICTIONS ABOUT WHETHER SOCIAL PERFECTION IS ATTAINABLE OR EVEN DEFINABLE, IT IS THE ACT OF WORKING TOWARDS IT WHICH GIVES OUR LIFE MEANING AND PURPOSE. THIS COMMON STRIVING IS AN ENDEAVOR THAT BRINGS ALL OF HUMANITY TOGETHER. THE JEWISH PEOPLE'S TASK TO BUILD UP THE LAND OF ISRAEL INTO AN INSPIRING, MODEL SOCIETY REPRESENTS THIS EFFORT IN MICROCOSM. BUT IT IS PART OF A LARGER PROJECT THAT INCLUDES ALL OF HUMANKIND. IF THE ARC OF THE MORAL UNIVERSE BENDS TOWARDS JUSTICE, THEN REDEMPTION REPRESENTS OUR RESPONSIBILITY TO WORK TOGETHER IN THE SERVICE OF GOD TO MOVE HISTORY FORWARD.

YESHIVA UNIVERSITY IS THE WORLD'S PREMIER JEWISH INSTITUTION FOR HIGHER EDUCATION. ROOTED IN JEWISH THOUGHT AND TRADITION, IT SITS AT THE EDUCATIONAL, SPIRITUAL AND INTELLECTUAL EPICENTER OF A ROBUST GLOBAL MOVEMENT THAT IS DEDICATED TO ADVANCING THE MORAL AND MATERIAL BETTERMENT OF THE JEWISH COMMUNITY AND BROADER SOCIETY, IN THE SERVICE OF GOD.

CORE FORM 990, PART III, LINE 4 - PROGRAM SERVICES

FOUNDED IN THE LATE 19TH CENTURY, YESHIVA UNIVERSITY (YU) IS THE COUNTRY'S OLDEST AND MOST COMPREHENSIVE INSTITUTION COMBINING JEWISH SCHOLARSHIP WITH ACADEMIC EXCELLENCE AND ACHIEVEMENT IN THE LIBERAL ARTS AND SCIENCES, MEDICINE, LAW, BUSINESS, SOCIAL WORK, PSYCHOLOGY, JEWISH STUDIES, EDUCATION AND RESEARCH. YU REFLECTS A CENTURIES-OLD COMMITMENT TO THE ADVANCEMENT OF HUMAN KNOWLEDGE AND ETHICS. YU BRINGS TOGETHER THE HERITAGE OF WESTERN CIVILIZATION AND THE ANCIENT TRADITIONS OF JEWISH LAW AND LIFE. SINCE ITS INCEPTION, YU HAS BEEN DEDICATED TO MELDING THE ANCIENT TRADITIONS OF JEWISH LAW AND LIFE WITH THE HERITAGE OF WESTERN

# Exhibit U



# YESHIVA UNIVERSITY

## ***SELF-STUDY***

PREPARED FOR THE

## **COMMISSION FOR HIGHER EDUCATION**

Middle States Association of Colleges and Schools

RICHARD JOEL

*President*

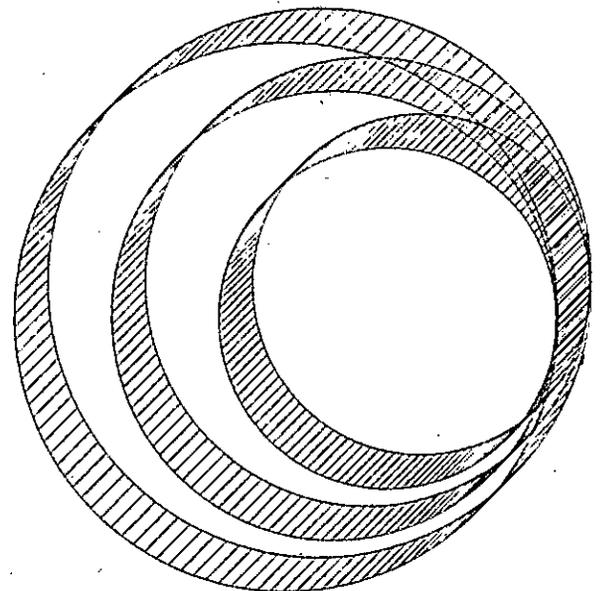
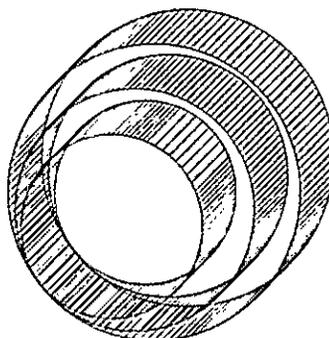
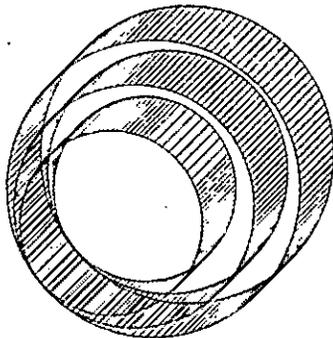
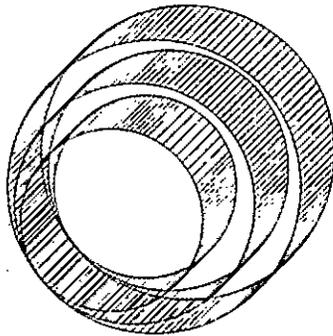
DR. MORTON LOWENGRUB

*Provost*

DR. WILL LEE

*Steering Committee Chair  
Accreditation Liaison Officer*

**MARCH 5, 2012**



Bloom Collection, located in the Mendel Gottesman Library building.

Academic programs at Stern College for Women and the Syms School of Business are served by the Hedi Steinberg Library, located at the Beren Campus.

The D. Samuel Gottesman Library of Albert Einstein College of Medicine and Ferkauf Graduate School of Psychology at the Resnick Campus supports education and research in the biomedical sciences and psychology.

Serving Benjamin N. Cardozo School of Law at the Brookdale Center is the Dr. Lillian and Dr. Rebecca Chutick Law Library, which holds extensive legal collections and serves as the center of student and faculty research.

The university's Special Collections, including Rare Books, Manuscripts, and Archives, are housed in the Mendel Gottesman Library Building. The Rare Books and Manuscripts Division contains several thousand rare volumes, 39 Hebrew incunabula (books printed before 1500), and more than 1,000 literary and historical manuscripts. The Archives document the university's history as well as the activities of important Jewish organizations and individuals.

In support of learning, teaching and research at the university, the library system offers holdings of more than one million physical volumes and provides access to a vast array of information resources and services, including electronic books, journals and databases. Librarians work with students individually to assist them in assigned projects and teach classes to help guide students in the identification, selection, evaluation and use of information.

### **Computing Facilities**

Computing facilities are located at sites throughout the university and include microcomputer laboratories, super-microcomputers, minicomputers, and auxiliary equipment supported by necessary software. Many classrooms on all campuses are equipped with computers, projectors, and screens

### **The Museum**

The Yeshiva University Museum is located at the Center for Jewish History, 15 West 16<sup>th</sup> Street, New York, NY. It serves as a resource for students, faculty members, and scholars because of its collections of art, artifacts, books, and documents, its exhibits, and its lectures.

### **OVERVIEW OF OUR THREE UNDERGRADUATE PROGRAMS:**

**Yeshiva College (YC), Stern College for Women (SCW), and Syms School of Business (SYMS)**  
Each of the three undergraduate programs at Yeshiva University maintains with confidence that the best elements within the heritage of contemporary civilization – the liberal arts and sciences – are compatible with the ancient traditions of Jewish law and life. This belief is embodied in our motto – Torah Umadda, meaning Torah and secular knowledge – and in the dual curriculum under which each student pursues one of our five independent, world-class programs of Jewish studies (see below) while simultaneously receiving a broad education in the liberal arts and

sciences. In the case of Syms School of Business, preparation for high level work in business adds a professional component. All our undergraduate programs prepare students for more specialized, advanced work in one or more graduate or professional schools. Throughout the undergraduate curricula the university stresses the love of learning for its own sake and insists on teaching and research that strive for excellence.

Stern College for Women (SCW) and Yeshiva College for Men (YC) are liberal arts colleges which require of each student a major in an academic discipline plus a mix of courses providing a broad, general education while expanding the student's general knowledge, building his or her skills, and exposing him or her to methods used in various fields. Many students also complete a second major or one or more minors. SCW and YC offer 19 majors through academic departments that have recently been merged across the two campuses, with chairs in some cases and co-chairs in others. Syms School of Business (SYMS) is an undergraduate business school with a core curriculum and two majors, one of which includes four concentrations in customary areas.

SCW is located at the Israel Henry Beren Campus in midtown Manhattan; YC is located at the Wilf Campus in Washington Heights; in SYMS, women take classes at the Beren Campus while the men take classes at the Wilf Campus.

The vast majority of our undergraduates spend an optional year or more learning in an Israel yeshiva before arriving on campus in New York and receive up to a year's credit in return. By the time they arrive in the City, these students have progressed in terms of Jewish studies, knowledge of different cultures, and individual maturity.

Mainly what distinguishes undergraduate education at YU from programs at other colleges and universities is the "dual program" in line with our mission. In addition to a secular liberal arts education, each student pursues a serious, in-depth program in Torah Studies amounting to a second major. Women at SCW and SYMS take academic Jewish Studies and Torah Studies classes throughout the day. In addition to fulfilling their program's secular liberal arts or business requirements, men enrolled at YC or SYMS also attend either the Isaac Breuer College of Hebraic Studies (IBC), the James Striar School of General Jewish Studies (JSS or Mechina program), the Irving I. Stone Beit Midrash Program (SBMP) or the Mazer School of Talmudic Studies (MYP). IBC and Mechina offer two-year Associates of Arts degrees; SBMP and MYP are yeshivas. All four courses of study are designated as "Torah Studies" and are commonly called the "morning programs." Mechina and IBC include academic Jewish Studies courses in Bible, Hebrew and Jewish History in their curricula; students in those morning programs ordinarily use these courses to fulfill the academic Jewish Studies requirements at YC and SYMS. Students who attend BMP or MYP take their academic Jewish Studies courses solely at Yeshiva College in the afternoon, not in their morning programs.

For numbers of students in the various undergraduate programs, see "Enrollments unduplicated OES 201109" under **Appendices Applying to All Self-Study Chapters**.

Master's program with the Azrieli Graduate School of Jewish Education and Administration; a Bachelor's-Master's degree in Jewish Studies with Bernard Revel Graduate School; and a joint Bachelor's/M.S.W. program with YU's Wurzweiler School of Social Work.

In addition, the Manhattan Campus Graduate Division will offer Master's programs in selected fields, so far including math, economics, and accounting, an executive MBA, and a Master's open to women in Biblical and Talmudic Interpretation. Many courses will be available to advanced undergraduates as well as to graduate students. See below under "achievements" as well as Chapters 8 and 9.

The undergraduate schools also participate in many combined programs with outside institutions including an M.B.A. program with Bar Ilan University (B.A./M.B.A.); two different programs in Engineering with Columbia University School of Engineering and Applied Science (B.A./B.E. or B.A./M.S.); a program in Engineering with SUNY Stony Brook (B.A./B.E); two combined programs in nursing, one with Johns Hopkins University (B.A./B.S.N./M.S.N.) and the other with NYU (B.A./B.S.N./M.S.N.); a combined program in Occupational Therapy with Columbia University (B.A./M.S.); an affiliation program with SUNY College of Optometry for qualified students, through which they can earn a Bachelor of Arts and a Doctor of Optometry (DPT) degree; a combined program in Physician Assistant Studies with Mercy College (B.A./M.P.S.); a combined program in Podiatry with the New York College of Podiatric Medicine (B.A./D.P.M); and a combined program with NYU Steinhardt for an accelerated option for a Master's in Mathematics and Science Education (B.A./M.A.).

## **OVERVIEW OF OUR FIVE UNDERGRADUATE JEWISH STUDIES PROGRAMS**

The mission of Jewish Studies and Torah Studies within Yeshiva University is to provide a sound foundation in Jewish Studies for all undergraduates and to provide opportunities for study in depth for students who choose to pursue one or more disciplines within the spectrum of Jewish Studies and Torah Studies. A heavy emphasis is placed on the development of textual skills with an eye to increasing students' analytic prowess and sharpening their ability to reason. These programs also emphasize the importance of ethics and concern for others as articulated in classical as well as modern Jewish sources. Students are encouraged to see their Jewish Studies as complementary to their study of the humanities within their liberal arts programs.

The university offers five programs for undergraduates, four for men whose individual interests and levels of preparation determine both the program and the level of study within the program, and one for women. Through cooperative arrangements with the Bernard Revel Graduate School of Jewish Studies of Yeshiva University, academically advanced students may take graduate courses during their senior year in college.

### **1. The Mechina Program/James Striar School of General Jewish Studies (JSS)**

The mission of Yeshiva University's Mechina Program is to engage motivated young men who aspire to discover and reclaim their heritage through stimulating and intellectually challenging courses in Jewish Studies and Torah Studies. The program serves about 100 men and brings together a welcoming campus environment, exciting extracurricular activities and a fundamental

encounter with Jewish tradition, history and Torah Studies texts, to enhance the skills, knowledge, spiritual experience, and commitment level of students. It is designed for male students who enter Yeshiva College or Syms School of Business with less familiarity with Hebrew language and textual study, but who aspire to attain a broad-based Jewish philosophical and textual education. Complementing a dynamic, caring faculty, rabbinical students from YU's affiliated Rabbi Isaac Elchanan Theological Seminary act as mentors for men in the Mechina Program, serving as partners and sounding boards as students delve into Jewish learning. The program includes students from around the world, including all across North America, Italy, France, Argentina and Morocco.

The program provides a comprehensive program in Hebrew language, literature, culture, and history; Bible; Talmud, and the history and philosophy of Judaism. Three different levels of study within the program accommodate the needs of three groups of students: those entering with a minimal background, those with some background in Hebrew language, Bible, and Rashi texts, and those with a somewhat more extensive background. Subject matter and texts are generally similar at all levels; the difference is in the amount of material covered and the pace and level of instruction. Students are placed on the basis of an examination. A student may, with the written approval of the director, transfer to a higher or lower level. All students progress from more basic to more advanced materials in systematic stages. The aim in all textual courses is to train the student in the progressive mastery of the text and to prepare him for independent study of original sources.

## **2. The Isaac Breuer College of Hebraic Studies (IBC)**

The Isaac Breuer College of Hebraic Studies provides a broad range of college level courses for about 300 students interested in various fields of Jewish scholarship and major areas of study including Bible, Jewish Philosophy and Ethics, Jewish Law (Halakha), Jewish History, Hebrew Language and Literature, and traditional Talmud study. Its rich offerings qualify it as a preparatory program enabling a student to begin study for rabbinic ordination at the affiliated Rabbi Isaac Elchanan Theological Seminary, advanced study at Bernard Revel Graduate School of Jewish Studies or another graduate program in Hebraic or Semitic Studies, or graduate study or a career in Jewish education. IBC curricula may lead to a Hebrew teacher's diploma and to an Associate in Arts degree. A wide range of courses in Hebrew language, literature, and culture are taught in Hebrew and provide valuable training in the utilization of primary sources, the mastery of various research methods, and opportunities for independent work.

## **3. The Irving I. Stone Beit Midrash Program (SBMP)**

The Irving J. Stone Beit Midrash Program, established in 1995 and currently serving about 175 men, combines a high-level traditional Talmud study consisting of lecture (shiur) and prior preparation (seder) with a diversified mixture of courses in Machshevet Yisrael (Jewish thought, ethics and philosophy) and Halakha (Jewish Law). As a special feature, the program includes shiurim (lectures) in Hebrew as well as English, thus meeting the needs of a wider variety of students.

## **4. The Mazer Yeshiva Program (MYP).**

The Mazer Yeshiva Program, currently serving about 625 male undergraduates, is designed for students with a substantial Jewish Studies background, especially in the study of Talmud. The

core of the program is traditional Talmud study, consisting of lecture (shiur) and prior preparation (seder) in which pairs of students study texts and issues together. Most MYP students have attended a yeshiva high school in America and a traditional yeshiva in Israel for one or two years before arriving on campus in New York. Each student is assigned a shiur (lecture) appropriate to his interest and level of preparation; shiurim range from medium to advanced levels of difficulty. Many students pursue yet more advanced levels of Jewish Studies during their senior years and after graduation. A sizable minority of graduates study at Rabbi Isaac Elchanan Theological Seminary for three years and receive their rabbinic ordination; some study in kollelim, centers for advanced study of the Talmud; others earn graduate degrees in Jewish Studies.

### **The Rebecca Ivry Department of Jewish Studies (SCW)**

The Rebecca Ivry Department of Jewish Studies serves the approximately 900 women at Stern College for Women and the approximately 120 women at Syms School of Business. The program offers courses in five areas of academic Jewish Studies – Bible, Judaic Studies, Hebrew Language and Literature, Jewish Philosophy, and Jewish History – on five distinct levels, from Beginners through Advanced.

Text-based, the program seeks to provide students with the ability to analyze and interpret ancient, medieval, and modern Jewish texts, to reason rigorously, and to study independently. Each faculty member who teaches in a given discipline is a specialist in that field. Students are placed by examination at the appropriate level upon entry and are required to move up within each subject as their skills develop. Since more than 80% of the student body spends a year of study in Israel following their graduation from high school, 60% of the approximately 85 Jewish Studies courses offered each semester are on the advanced level. The large number of courses offered allows for both wide variety and discrete course content, as opposed to general surveys and multiple sections.

Honors Program courses in Jewish Studies and courses taught by members of the faculty at the Bernard Revel Graduate School for Jewish Studies provide additional opportunities for the most advanced students. An increasing number of the advanced Jewish Studies majors go on to enroll in graduate programs in the United States and Israel, including those offered by the Bernard Revel Graduate School of Jewish Studies and by the Graduate Program for Women in Biblical and Talmudic Interpretation. At the same time, students at the beginning level are being provided with the additional guidance and enrichment that helps ensure their progress.

### **OVERVIEW OF GRADUATE AND PROFESSIONAL PROGRAMS**

The graduate and professional schools of the Yeshiva University are located on four different campuses. The Bernard Revel Graduate School, a world-class graduate school of academic Jewish Studies, was established in 1937 as the university's first graduate school. The granting of university status to Yeshiva in 1945 ushered in an era of expansion that resulted over the ensuing decades in the creation of graduate schools of medicine (1955), psychology (1957), social work (1957), law (1976), and Jewish education (1982). From the outset, like the Bernard Revel Graduate School, the Albert Einstein College of Medicine (the only academic program given permission by Einstein to use his name), the Benjamin N. Cardozo School of Law, the Ferkauf Graduate School of Psychology, the Wurzweiler School of Social Work, and the Azrieli

# Exhibit 23

# Exhibit 5

**SUPREME COURT OF THE STATE OF NEW YORK  
APPELLATE DIVISION: FIRST DEPARTMENT**

|                                     |   |                     |
|-------------------------------------|---|---------------------|
| YU PRIDE ALLIANCE, <i>et al.</i> ,  | ) |                     |
|                                     | ) |                     |
| Plaintiffs-Respondents              | ) | Case No. 2022-02726 |
|                                     | ) |                     |
| v.                                  | ) |                     |
|                                     | ) |                     |
| YESHIVA UNIVERSITY, <i>et al.</i> , | ) |                     |
|                                     | ) |                     |
| Defendants-Appellants.              | ) |                     |
|                                     | ) |                     |

**AFFIDAVIT OF PLAINTIFF ANONYMOUS**

STATE OF NEW YORK        )  
  ) ss.:  
COUNTY OF NEW YORK    )

Plaintiff ANONYMOUS, being duly sworn, states the following is true under the penalty of perjury:

1. I am a Plaintiff in this case.<sup>1</sup> I am also a full-time undergraduate student in good standing at Yeshiva University and a board member of the unofficial student organization YU Pride Alliance. I am taking an active role in planning Pride Alliance events for the 2022-2023 academic year.

2. I submit this affidavit in opposition to Appellants’ motion to stay Supreme Court’s June 14, 2022 Order requiring Yeshiva University to

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<sup>1</sup> I was granted permission to proceed anonymously in public filings in this action as plaintiff “Anonymous” pursuant to the Decision and Order of the Hon. Lynn R. Kotler, J.S.C. dated May 13, 2021 (Dkt. 44), attached as Exhibit 1 to this Affidavit. Defendants are informed about my actual name pursuant to the parties’ Protective Order.

immediately recognize the Pride Alliance as a student club and treat our club equally as other student groups.

3. The Pride Alliance has functioned for years as an unofficial club, without the same resources and benefits as all the other student groups at Yeshiva University, solely because of our LGBTQ membership and status. We are therefore excited and optimistic about our plans for the 2022-2023 academic year, which I describe below.

### **The Pride Alliance's Planned Events and Activities for the 2022-2023 Academic Year**

4. Since Supreme Court's Order, the Pride Alliance has been hard at work planning our activities for the upcoming academic year. The planned events are geared toward peer support, academic and professional networking opportunities, and inclusive community building.

5. We plan to gather on campus in casual and relaxed settings to support each other and share our experiences as LGBTQ students and allies. For example, we plan to host "LGBTTeas," where we provide a safe discussion space along with tea, hot chocolate, refreshments, and stickers. At these get-togethers, current students could share information about resources on campus for LGBTQ students in an informal, peer-to-peer space.

6. We also plan to organize and participate in social activities like cupcake decorating (perhaps in partnership with the YU Baking Club), Shalach

manos (preparing and sending out ritual packages to the community for the Purim holiday), making Pride Pesach packages of goods to be used to celebrate Passover, and starting a book club with occasional meet ups to discuss a book that resonates with the community.

7. In addition to events geared toward LGBTQ students, we would like host an event specifically focused on connecting with our allies on campus, at which allies and LGBTQ students come together and discuss their common experiences, again in a safe space.

8. We are excited to host several panel and speaker events for the entire community. Those events we are hoping to convene include a personal conversation with a Jewish LGBTQ family or member of the family being LGBTQ sharing their story and talking about their experiences with religion, community and family. We also hope to invite members of the LGBTQ community who hold public office so they can share their thoughts about queer representation in politics.

9. Throughout the year, we will focus on creating networking and career opportunities for LGBTQ students and allies by hosting student panels, alumni discussions, and talks with LGBTQ community members from a variety of occupations. We also intend to invite representatives of different organizations such as the Jewish Queer Youth, Eshel, Keshet, and the Trevor Project so the students—particularly queer students—can learn about their organizations and the

opportunities and resources they offer. We would also like to invite alumni and accomplished members of the LGBTQ community to come speak to students to share their stories, experience, and advice.

### **Consequences of Yeshiva University's Denial of Official Status to the YU Pride Alliance**

10. This is my last year as an undergraduate student at the University. All the students in the Pride Alliance have limited time at the University. If Supreme Court's Order is stayed, the Pride Alliance will again be excluded from equal access to the facilities, resources and support that other student groups receive to host social events and academically and professionally enriching activities.

11. A stay will also deprive LGBTQ student and allies of the opportunity to join a club where they can find community and acceptance. One of the goals of the club is combat the isolation of LGBTQ students and allies on campus and provide a support system and a safe space where students can present their authentic selves to peers.

12. The Pride Alliance is eager and ready to contribute to campus life as a recognized student group for the upcoming fall semester beginning on August 21, 2022.

Date: July 21, 2022  
New York, New York

Anonymous  
ANONYMOUS

Sworn to before me this

21<sup>st</sup> day of July, 2022

  
\_\_\_\_\_  
NOTARY PUBLIC

