

1 The section on marriage was approved in 2007 for a 5-year provisional period. The Faith and
2 Practice Committee hopes to bring a revised version to Illinois Yearly Meeting in June 2012,
3 with a request that it be approved for an indefinite period. The draft presented here is dated
4 11/19/2011. Insertions are indicated with underlining; deletions with ~~strike through~~. Please send
5 comments and suggestions to Peter Lasersohn, peter.lasersohn@gmail.com, or to any member of
6 the Faith and Practice Committee.

5 Marriage

6
7 *Marriage being an ordinance affecting all the relations of life, it is affectionately*
8 *advised that, before any purpose to enter therein, they do humbly ask the*
9 *counsel of the Lord: and if they have a clear evidence of Divine approval, that*
10 *they acquaint their parents or guardians with their intentions, and give due*
11 *heed to their deliberate advice, so that they may be preserved from the dangerous*
12 *bias of uncertain affection and from the bitter fruit of improper marriages.*

13
14 Rules of Discipline and Advices of Illinois Yearly Meeting,
15 editions of 1878 and 1892
16

17 Marriage, as understood by Friends, is a relation involving two individuals, God, and the
18 religious community that witnesses, recognizes and supports it.

19 For the individuals joined in marriage, it is a religious calling; it is a commitment of their
20 subsequent lives to serve one another equally and with earnestly sought divine assistance to be
21 loving and faithful marriage partners as long as they both shall live. The couple, in effect, calls
22 on God to bless and support their union. But more than this, Quaker procedure requires that they
23 have sought divine guidance for the marriage. Marriage is then a covenant among God and the
24 two persons who marry one another: God's participation sanctifies the union.

25 The love of one another to which God calls us is neither a feeling nor a static relationship
26 that one either has or doesn't have; like life, like self, it is always a journey, a work in progress.
27 Marriage involves a mutual commitment to share your lives, following together a path of love
28 requiring growth, integrity, and mutual respect. The religious dimension of marriage is found
29 not only in the understanding that God sanctions the union and strengthens it when we humbly
30 seek together unity in God, but also in the recognition that marriage is a special opportunity for
31 the practice of that love to which we are more generally called.

32 A marriage also has a social and public dimension, since it represents a way of living in
33 community; marriage under the care of the meeting establishes a new relationship between the
34 individuals marrying one another and the meeting community that recognizes and cares for it.
35 The wedding is at once the occasion for the couple to enter into matrimony and the meeting's act
36 of witness and loving support of this covenant. There are two important implications that flow
37 from this: First, the meeting needs to be involved in a timely way in the discernment process that
38 leads to the meeting's taking the marriage under its care, and this in turn to the procedures that
39 Friends have established for this process. Second, the responsibilities of the married couple to
40 the meeting and the meeting to the couple do not end with the completion of the wedding.

41 The meeting, working through a clearness process, explores with the couple proposing
42 marriage whether to allow the marriage to proceed under its care. Originally, such clearness

1 processes were intended to ascertain whether there were any impediments to the marriage, for
2 example other marriage commitments that would be incompatible with the proposed marriage,
3 and any impediments to the meeting's taking the marriage under its care, for instance failure to
4 accept Friends' discipline. In 1682 the Upperville of Bucks Monthly Meeting (England) did not
5 allow a marriage under its care because the young man involved refused to appear before the
6 women's meeting for business, contrary to the order of Friends then established. These two
7 aspects of clearness still remain: whether there are any impediments that would preclude a
8 proper marriage and whether there are any impediments to the meeting's taking the proposed
9 marriage under its care. A third function served by the clearness process is to discern whether
10 the two individuals wishing to marry understand that the relationship into which they would be
11 entering has a religious dimension. In modern times, clearness committees have also come to
12 assist the couple to examine whether they have reservations they have inadequately
13 acknowledged or examined, or whether there are problem areas that they, as a couple, have not
14 carefully considered together.

15 The wedding itself, conducted under the supervision of a designated committee of the
16 meeting, is a meeting for worship called for the purpose of marriage. In the unprogrammed
17 tradition of Friends, to which Illinois Yearly Meeting belongs, there is no minister whose office
18 is to marry the two persons entering matrimony. Instead, the two with all those gathered for the
19 occasion settle into silent, waiting worship. When the two are moved by the Spirit, they rise and
20 taking one another by the hand proclaim their commitment to one another "in the presence of
21 God and before these our friends," as the traditional language has it. They sign a certificate that
22 relates the taking of their vows and worship continues, with those present offering such messages
23 suitable to the occasion as are given to them. At the conclusion of the meeting, all those present
24 are invited to sign the certificate in witness thereto.

25 There are two aspects to the meeting's role in the marriage after the clearness process:
26 oversight and assistance in the planning of the wedding itself, and care of the marriage following
27 the wedding. Meetings continue to bear responsibility to support the marriages under their care
28 and the individuals who married. Thus it is expected that the meeting know well at least one of
29 the two who have applied for marriage, and typically that at least one be a member of the
30 Religious Society of Friends, if not of the meeting itself. (State law may require this for the
31 Quaker wedding to have legal status.)

32 33 **Same Sex Marriage**

34
35 *Illinois Yearly Meeting is aware that there is great diversity in the relationships that*
36 *people develop with one another. The worth of these relationships must not be judged on*
37 *the basis of conventionality but rather to the degree that the relationship contributes to*
38 *the growth of love in those affected.*

39 Minutes of Illinois Yearly Meeting, 1974

40
41 Many Friends meetings, including a number in Illinois Yearly Meeting, have taken
42 marriages of same sex couples under their care. For all marriages the procedure is the same and
43 the same care should be extended for the couple.

44
45

1 **Marriage Procedure**
2

3 The process for marriage under the care of the meeting starts with a letter from the
4 couple, signed by both, to the meeting stating the intention of marriage and asking to be married
5 under the care of the meeting. The letter may include a tentative date; couples are cautioned that
6 Friends process typically takes several months.

7 The clerk reads the letter of request to the monthly meeting for business which may then
8 either appoint a clearness committee directly or refer this request to the meeting's care and
9 counsel or analogous committee to appoint a clearness committee. may refer this request to the
10 meeting's ministry and counsel committee to name a clearness committee or the monthly
11 meeting may appoint a clearness committee directly. Whichever body appoints the clearness
12 committee should carefully consider the particular circumstances and characteristics of the
13 couple in choosing members of the committee. In either case, the business meeting hears the
14 letter of request.

15 The clearness process may take several meetings and may need to begin with an
16 explanation of the process, as it may be unfamiliar or intimidating to some. The clearness
17 committee meets with the couple and helps them explore the issues of a life together. It also has
18 the responsibility of seeing if there are impediments to proceeding with the marriage. Since the
19 vows come out of Friends principles and the couple's understanding of what they are agreeing to
20 in marrying, it is appropriate for the content of the vows to be considered with the clearness
21 committee. (The next section has suggestions on questions and issues to consider in the
22 clearness process. The section afterward has examples of vows.)

23 When the clearness committee is ready it reports back to the monthly meeting or to the
24 ~~Ministry~~ the care and counsel committee, which makes its recommendation to the monthly
25 meeting. If the monthly meeting then approves the marriage under its care, it appoints an
26 arrangements committee, which is charged with working with the couple to see that the wedding
27 is conducted consistently with Friends principles and to help with the many details. At this point
28 the date can be finalized and the arrangements can be made for the wedding.

29 The meeting needs to be aware that they may work with couples where one of the
30 individuals may not be a member of the meeting or even a Friend. Sometimes the wedding is to
31 occur far from the home meeting or it may include multiple monthly meetings. Care should be
32 taken in coordinating the various responsibilities among those involved. Situations like this may
33 make the process take longer and require that the meeting prayerfully discern how to assist the
34 couple.

35 The wedding celebration should reflect Friends' testimonies of simplicity, community,
36 integrity, and equality. In light of this, the arrangements committee reviews the couple's wording
37 of the vows and the certificate. When there are other traditions to be incorporated (for instance if
38 only one of the couple is a Friend), the arrangements committee needs to be flexible and
39 sensitive both to Friends principles and to others' cultural and religious experiences.

40 The arrangements committee helps the couple with plans for the ceremony and
41 celebration. It assists the couple in arranging for preparation of the certificate using archival
42 quality materials, making sure that there are pens with acid free indelible ink for use in signing it,
43 supervising the signing of the certificate and making sure that it gets back to the couple after the
44 wedding. The arrangements committee should assist the couple in handling legal issues related
45 to the wedding. Legal requirements may vary by state; the committee is advised to check with

1 local county officials. The couple and the arrangements committee should make sure someone is
2 designated to read the certificate, to close the meeting, and to sign and submit any legal
3 documents.

4 The wedding itself is a meeting for worship. While members of the Meeting (who should
5 be welcome) will know what to expect, invited guests may not, so care should be taken to let
6 them know what is going to happen.

7 Right after the wedding there are often some refreshments for those at the wedding.
8 Many meetings have a potluck dinner. Some may also have a smaller reception at a separate
9 location.

10 The arrangements committee should report back to the Monthly Meeting that the
11 wedding was successfully accomplished and see that a copy or transcript of the certificate has
12 been placed in the meeting's records. After the wedding, the meeting has a responsibility to care
13 for the marriage, continuing to hold the couple in the Light.

16 **Possible queries for the clearness for marriage process:**

17
18 The queries provided below may be used to assist Friends who are seeking marriage
19 under the care of the Meeting as they prayerfully consider their decision. Their purpose is to
20 encourage communication between the couple on topics relevant to aspects of their relationship.
21 Couples are not expected to provide the committee with private details of their relationship, but it
22 is hoped that this process will ensure that the couple has considered such issues together prior to
23 their marriage. Developing effective communication is important because not all challenges in a
24 marriage can be anticipated.

25 The questions below are meant to serve as examples only — the couple and the
26 committee discern what questions to consider in their sessions together. ~~No specific answers are~~
27 ~~to be expected and the couple may decline to answer any question.~~ Queries not discussed with
28 the committee may be provided to the couple for their consideration.

30 *Marriage Queries*

31
32 Have you sought divine guidance in your decision to marry?

33
34 How will you make marriage a sacred and lifelong relationship?

35
36 Have you discussed with each other your religious beliefs and the role they will have in your life
37 together? How do you expect your faith to inform your decision-making as a couple? Have you
38 discussed the religious upbringing of any children you may have?

39
40 How do you nurture your relationship? How will you uphold and strengthen the relationship with
41 the passage of time?

42
43 How do you communicate with each other? What are sources of potential conflicts between you?
44 When conflicts arise, how do you handle them?

- 1 Have you discussed how you will make decisions as a couple?
2
- 3 Have you discussed your expectations of sexuality in marriage?
4
- 5 Have you discussed what each of you will bring to the relationship including practical issues in
6 the maintenance of a household?
7
- 8 Have you discussed whether either or both of you will change your names and have you
9 discussed what last name any children will have?
10
- 11 Have you discussed whether you want to have children? How large a family do you envision?
12 How soon do you anticipate having children? What are your expectations about how you will
13 raise, discipline, and educate your children?
14
- 15 If either of you has children have you considered the impact of this marriage on them?
16
- 17 Have you discussed how you will balance the needs of your marriage with your friendships and
18 responsibilities outside the home (for example, work, volunteer activities, education)?
19
- 20 Have you discussed how your finances will be managed? Do you have similar expectations about
21 income, saving, spending and borrowing?
22
- 23 If this marriage will not be legally recognized by the state or federal government, have you
24 discussed how to protect each other's legal rights?
25
- 26 How will you support each other through times of trial, unexpected life changes, or unfulfilled
27 hopes and dreams? Are you willing to listen together for spiritual guidance when you face a
28 problem without a clear answer and/or ask for a clearness committee?
29
- 30 Are you willing to postpone personal fulfillment if your spouse is not ready for what that might
31 entail?
32
- 33 What do you expect your relationship with the meeting to be in your life as a couple?
34
- 35 How could the meeting support your marriage in the years to come?
36
- 37 Do either of you have emotional or other commitments to a third person which would interfere
38 with this marriage?
39
- 40 What are the views of your families regarding the marriage?
41
- 42 Have you discussed how you intend to keep close relations with family who may live far away
43 (especially in cases of illness or old age)?
44

1 Do you have an understanding of the cultural, religious, and language background of your
2 partner?
3

4 Have you discussed any issues from your lives to this point that might affect your marriage?
5
6

7 **Possible wording for vows and certificate:**
8

9 With the help of the arrangements committee the couple should agree on the text of the
10 vows and the certificate. Below are general principles that need to be included and two
11 examples of each: one traditional and historical and another more contemporary. Either of these
12 may be modified or the couple may compose their own text.

13 In keeping with Friends' testimony of equality both parties in a marriage make the same
14 promises. The vows are not elaborate. They should state clearly that the two individuals are
15 marrying each other, and promise to be loving and faithful to each other as long as they both
16 shall live. The vows acknowledge ~~the role of God~~ the religious dimension of the marriage and
17 the importance of the gathered community.
18

19 *Historical* (From *Book of Discipline of the Religious Society of Friends*, adopted by Illinois
20 Yearly Meeting, 1927):
21

22 "In the presence of God and before these our friends, I, _____, take thee, _____, to be my
23 wife (husband), promising, with Divine assistance, to be unto thee a loving and faithful
24 husband (wife) as long as we both shall live."
25

26 *Or:*

27 "In the presence of God and these our Friends, I, _____, commit myself to you, _____, in
28 marriage, promising with Divine assistance to be a loving and faithful partner (husband,
29 wife) to you as long as we both shall live."
30

31 *Suggestions for the certificate:*
32

33 The certificate must include the names of the individuals being married, date and location
34 of the wedding, meeting under whose care it is occurring, the substance of the vows, and space
35 for signatures of the couple and of those attending. This is an important record of the marriage,
36 not just a keepsake.
37

38 *Historical* (From *Rules of Discipline and Advices of Illinois Yearly Meeting 1878*):
39

40 Whereas, _____ (man's name), of _____ (town), in the county of _____, and
41 State of _____, son of _____ and _____, his wife, of _____, in the county
42 of _____, in the State of _____, and _____ (woman's name), daughter of _____
43 _____ and _____, his wife, of _____, in the county of _____, and State of _____,
44 having informed _____ Meeting of the Society of Friends, that they intend marriage with

1 each other, and no obstruction appearing, (consent of parents or guardians being given, if
2 the parties are minors,) their proposal of marriage was allowed by said meeting.
3

4 This is to certify, that in the accomplishment of their marriage, this ____ day of ____
5 month, in the year ____, the said ____ (man's name) and ____
6 (woman's name) appeared at (here state the meeting place or residence where the
7 marriage is accomplished), and in the presence of a committee of said meeting and other
8 witnesses, the said ____ (man's name) took the said ____ (woman's
9 name) by the hand and declared that he took her to be his wife, promising to be to her a
10 faithful and affectionate husband until death should separate them; and she the said
11 ____ did in like manner declare that she took him the said ____ to be her
12 husband, promising to be to him a faithful and affectionate wife until death should
13 separate them, they did then and there sign their names to this certificate, she in
14 accordance with custom assuming the family name of her husband.

15 (Man's name) ____.

16 (Woman's name) ____.

17
18 And we having been present at the solemnization of the said marriage, have subscribed
19 our names as witnesses thereto.
20

21 *Or:*

22
23 Having felt the call to marry each other, ____ and ____, whose parents are ____ and
24 ____ of ____ and ____ and ____ of ____, sought and received the approval of ____
25 Monthly Meeting of the Religious Society of Friends to marry under the care of that
26 meeting. To accomplish that end a meeting for worship was held on the ____ day of
27 ____ month, ____ at _____. During that meeting ____ rose and said that (insert
28 wording of vow here). ____ then said that (insert wording of vow here).
29

30 ____ and ____ signed here witnessing their promises to each other:
31
32

33 and we, being present, signed as witnesses:
34
35

36 **Care of Marriages**

37
38 Strong marriage relationships contribute to the strength and spiritual growth of the
39 meeting community. At the same time, "marriage is recognized to be not an easy bond, but a
40 high calling." Friends are aware that care for a marriage, therefore, goes beyond the clearness
41 process and the wedding to include an ongoing relationship with the couple. Indeed, the
42 meeting is enriched by all marriages in the community and benefits by providing care and
43 attention to each marriage whether or not the wedding was conducted under the care of the
44 meeting.

1 Married Friends have testified to the value of their participation together in the life of the
2 Meeting, of the opportunities provided by a supportive community to deepen their spiritual
3 fellowship and love. In keeping with Friends' understanding of marriage, it is helpful for a
4 meeting to be careful to treat each partner in a marriage as a valued individual and to honor their
5 union.

6 The meeting also bears responsibility to care for marriages in which only one of the
7 couple is an active participant in the Meeting. The Meeting should welcome both as equal
8 partners in the marriage and provide care and support as the opportunity arises.

9 There is no formula for proper care of marriages, nor any tradition of formal mechanisms
10 for doing so. Meetings are encouraged to be mindful of the importance of marriages, children,
11 and families to the meeting community and to seek ways to support them, as it seeks ways to
12 support and nurture all the individuals within the meeting.

13 Meetings need to be aware that there are a variety of life changes that may create stress in
14 marriages. Eventually most couples will encounter serious illness or disability of one of the
15 couple, a child, or parents; employment transitions; changing financial circumstances; aging; and
16 death in the family. Couples may also face stresses from religious differences, changing
17 perception of gender identity or sexual orientation, change of calling, or service commitments,
18 among others.

19 Care of a marriage may be in the form of regular interaction with the couple by
20 designated members of the meeting (a marriage care committee). This committee may be the
21 regular Ministry care and counsel or pastoral care committee of the meeting, the couple's
22 marriage clearness or arrangements committee, a specially designated committee, or a group of
23 couples providing mutual support. A marriage care committee could meet regularly with the
24 couple, taking care to be supportive, not intrusive. They could celebrate the growth of the
25 marriage relationship with the couple and nurture the couple's spiritual life. These celebrations
26 would be an acknowledgement of the many small events that contribute to a strong relationship.
27 The connection between the marriage care committee and the couple would provide an
28 opportunity within the meeting community for the couple to obtain pastoral assistance about any
29 problem before it became overwhelming.

30 Another aspect of this relationship is that it would provide contacts within the meeting
31 community who are knowledgeable about life changes that affect a marriage. Members of a care
32 committee could assist the couple during the various stages of a marriage. Some on the
33 committee may be parents and will be able to share with them about the effects of children on a
34 marriage. If none on the care committee has experience with a particular life change, the
35 committee may be able to assist the couple in connecting with meeting members who are
36 knowledgeable or appropriate counselors.

37 Providing religious education, child care, and fellowship opportunities for children of all
38 ages is an important part of support for couples with children. In addition, meetings can support
39 couples by having books in meeting libraries about marriage, encouraging participation in
40 marriage enrichment workshops, sharing meals in small groups, and maintaining a relationship
41 with couples so they feel comfortable to seek assistance. Called meetings for worship at the
42 request of a couple to celebrate their marriage on an important anniversary are one way that they
43 and the meeting can lift up and support an enduring marriage.

44 Today married couples often move away from the monthly meeting that had the care for
45 their marriage. This means that they are not close to those that have helped them with

1 determining clearness about marrying. The meeting's responsibility for the marriage does not
2 end when the couple moves away. If there is a meeting close to their new residence, the meeting
3 normally writes a letter of introduction to that meeting. This letter could include a request to take
4 the marriage under its care if the couple so wishes. If there is not a meeting close to the couple,
5 then the marriage care committee that has worked with them could maintain long distance
6 support for the couple.

7 Meetings will also need to take on the care for marriages of couples that join the meeting
8 or begin attending. This can become a part of welcoming the couple into participation in the
9 meeting community.

12 **Separation and Divorce**

14 *Clearness committees for divorce could serve the same purposes as clearness committees*
15 *for marriage. If couples in love may be blind to their incompatibilities, couples in trouble*
16 *may be blind to latent possibilities in their relationship ...*

18 Bob Blood, 1972

20 In today's society many marriages result in separation or divorce. These situations
21 present challenges to Quaker meetings as they seek to show care and support for the couple and
22 their children.

23 If there is a conflict within a marriage, the couple is encouraged to seek assistance early,
24 long before differences become irreconcilable. This may take the form of a request to meet with
25 the marriage care committee, the establishment of a clearness committee, or counseling.
26 Meetings are advised to recognize their role as providing spiritual support. If there is a need for
27 professional counseling, this assistance should be sought outside the meeting. ~~Ministry care~~ and
28 counsel committees are encouraged to maintain a list of qualified counselors outside the meeting
29 who understand Quaker values, as a reference for couples who may desire confidential
30 professional help.

31 It is important that the meeting be open to both sides when there is conflict in a
32 relationship and ensure that both partners feel welcome at meeting for worship. Members of the
33 meeting and especially ~~Ministry~~ the care and counsel or ~~the~~ marriage care committee should
34 make every effort to keep lines of communication open between the parties and to avoid blaming
35 the individuals. The meeting's role is to support the couple as they grow in God's love, but not to
36 determine whether the marriage will be terminated.

37 When there are children involved, the Meeting should take care to ensure that they are
38 welcome and feel the loving support of the Meeting. Be aware that children may feel
39 bewildered, blame themselves for the difficulties their parents are experiencing, or feel caught in
40 the middle. If a child asks for a clearness committee, this should be provided. If the child attends
41 First Day School, the teacher is encouraged to listen to the child's concerns. If it seems
42 advisable, the teacher may recommend counseling for the child to the parents or seek assistance
43 from the ~~Ministry~~ the care and counsel committee in supporting the child.

1 If following a period of separation, and seeking spiritual support from the Meeting and
2 professional counseling, the couple recognizes that the most loving response is a divorce, the
3 couple may want to meet with a clearness committee to consider how the meeting can support
4 them during the divorce proceedings and after the divorce is final. This could include practical
5 support such as assistance with housing, jobs, and childcare, emotional support as the individuals
6 deal with the transition, and spiritual support. If desired, the couple may request a called
7 meeting for worship during which they each rise and ask God’s support in releasing each other
8 from their marriage commitment.

9
10 *Queries on divorce* (adapted from New England Yearly Meeting’s pamphlet “Living with
11 Oneself and Others”)

12
13 *For the Meeting:*

14
15 Does the meeting have open discussions about marriage and divorce in which all can share their
16 views?

17
18 Does Ministry the care and counsel committee actively and sensitively reach out to persons or
19 couples who may be troubled?

20
21 If a couple so desires, can Ministry the care and counsel committee provide a list of professional
22 counselors who understand Friends’ views?

23
24 Does Ministry the care and counsel committee know divorce mediators or lawyers who will seek
25 to avoid adversarial positions and assist the couple in finding the least detrimental and most
26 economical means to legally end a marriage, if that is their decision?

27
28 Can the meeting as a community, reach out in love to all persons involved, accepting the
29 couple’s decision without being judgmental, helping them to grow past their animosities, and
30 providing practical assistance (such as locating new housing, childcare arrangements, etc)?

31
32 If the meeting finds itself too emotionally involved to help, will it consider calling on another
33 monthly meeting, quarterly, or yearly meeting for resource persons?

34
35 *For the couple:*

36
37 Do you seek to keep God’s love as a vital force in your life to help you deal with the changes
38 that come with divorce?

39
40 Do you avoid hurting your former spouse in your relationships with others, either in or out of the
41 meeting?

42
43
44 *For couples with children:*

- 1 As individuals, are you committed to the reality that you are both still parents of your children
2 and must continue to find creative ways of living this responsibility?
3
- 4 Are you mindful of your children’s pain and suffering? Can you avoid both shutting your
5 children out of your own pain and leaning on them too much?
6
- 7 Are you mindful of the needs of your children for a continuing loving relationship with each
8 parent?
9
- 10 Are you mindful of the special love between children and grandparents or extended family and
11 do you endeavor to further strengthen these ties?
12
- 13 *For relatives:*
14
- 15 If you have a warm relationship with an in-law can you preserve it with patience and creativity
16 during and after the separation without exerting undue pressure on anyone involved?
17
- 18 Do you give loving support and encouragement, and avoid giving unwelcome advice?
19
- 20 Are you mindful of the needs of each member of the couple?
21
22
23

24 Sources for quotes:
25

- 26 p. 1, “Marriage being an ordinance affecting all the relations of life...” *Rules of Discipline and*
27 *Advices of Illinois Yearly Meeting of Friends* (1878) p. 53; (1892) p. 53.
28
- 29 p. 2, “Illinois Yearly Meeting is aware that there is great diversity...”: Illinois Yearly Meeting
30 (1974) *The Minutes and Accompanying Documents*, Saturday Morning minute #9, p. 3.
31
- 32 p. 6, Non-traditional wording for vows: modified from Southeast Yearly Meeting, *Faith and*
33 *Practice* (2005), p. 6.
34
- 35 p. 6, Traditional wording of marriage vows: from *Book of Discipline of the Religious Society of*
36 *Friends, adopted by Illinois Yearly Meeting*, 1927, p.102
37
- 38 p. 6, Traditional wording for certificate: from *Rules of Discipline and Advices of Illinois Yearly*
39 *Meeting* (1878), pp. 57-58
40
- 41 p. 7, “Marriage is recognized to be not an easy bond...”: Comfort, William Wistar (1941) *Just*
42 *Among Friends: The Quaker Way of Life*, New York: The Macmillan Co., p. 49.
43
- 44 p. 9, “Clearness committees for divorce could serve the same purposes...”: Blood, Bob, (1972)
45 ‘Divorce in Friends Meeting’, *Friends Journal*, November 1, 1972, pp. 574–575.

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p. 10, Queries on separation and divorce: adapted from New England Yearly Meeting Care and Counsel Committee (2001) *Living with Oneself and Others*, 4th ed., ch. 8 (unpaginated).