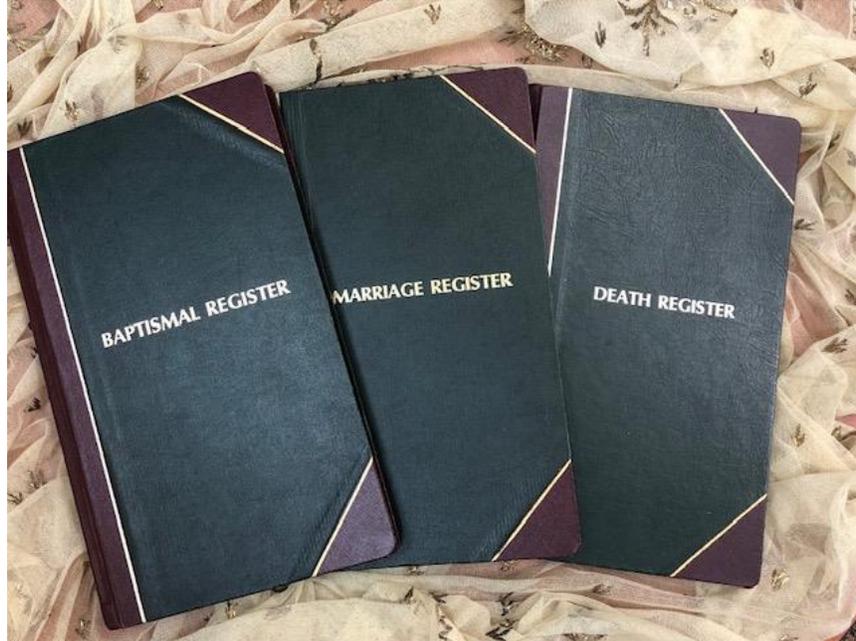


SACRAMENTAL RECORDS HANDBOOK

GUIDELINES AND PROCEDURES FOR PARISH PERSONNEL



DIOCESE OF ST. PETERSBURG, INC.

OFFICE OF ARCHIVES & RECORDS

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"As each one has received a gift, use it to serve one another as good stewards of God's varied grace" (1 Pt 4:10).

TABLE OF CONTENTS

<u>Foreword</u> by Most Rev. Gregory Parkes.....	6
<u>Introduction</u>	7
<u>General Norms of Canon Law Concerning Sacramental Records</u>	8
<u>Sacramental Records Policy</u>	9
<u>Ownership and Responsibility</u>	10
<u>Sacramental Records Procedures & Guidelines</u>	12
I. Sacramental Record Procedures	
❖ Recording Sacraments Celebrated in Institutions or Outside of Parish Property	
II. General Procedures	
❖ Types	
❖ Copies of Sacramental Registers	
❖ Safe Storage	
III. Confidential Information and Access to Sacramental Records	
❖ Certificates Authenticating the Reception of Sacraments	
❖ Procedures for Access to Sacramental Records	
❖ Fees	
❖ Availability of Records	
❖ Value and Importance of Baptismal Records	
❖ Requests from Third Parties	
<u>Creation of Sacramental Registers</u>	16
Dating and Numbering Registers; Chronological Order; Register Columns; Quasi-Parishes and Missions; Eastern Catholics; Permanent Bindings, Paper, Ink; Accuracy and Legibility; Promptness in Making Complete Entries; Corrections, Additions and Deletions; Previously Unrecorded Sacraments	
<u>Baptismal records</u>	
Canon Law Related to Baptismal Records	
Baptismal Registers.....	19
❖ Source of Data	
❖ ParishSOFT Entries	
❖ Notations of Other Sacraments	
❖ Certificates	
❖ Recipients from More Than One Parish	
❖ Emergency Baptisms and Other Baptisms Outside of a Parish Church	

- ❖ Conditional Baptism
- ❖ Profession of Faith
- ❖ Unwed Parents
- ❖ Godparents/Sponsors
- ❖ Foster Parents – Child custody
- ❖ Adoption
- ❖ Other Circumstances

Supplemental Record Books (Optional)

Book of Catechumens; Book of Elect; Book of Reception into Full Communion.....25

First Communion (Optional)

Communion Registers.....26

Confirmation Records

Canon Law Related to Confirmation Records

Confirmation Registers.....27

- ❖ Notification of Church of Baptism
- ❖ Emergency Confirmation
- ❖ Baptism Data

Reconciliation.....29

Sick Calls.....29

Holy Orders.....29

Marriage Records

Canon Law Related to Marriage Records

Marriage Registers.....30

- ❖ Source of Data
- ❖ Premarital Files
- ❖ Marriage Outside of a Parish Church; Index of the Marriage Register; Witness to a Marriage
- ❖ Convalidation
- ❖ Radical Sanation
- ❖ Notation of Dispensations and Annulments
- ❖ Notification of Church of Baptism

Death Records

Canon Law Related to Death Records
Death Registers.....33

- ❖ Types of Data
- ❖ Source of Data
- ❖ Chronological Order
- ❖ Cremation
- ❖ Notification of Church of Baptism
- ❖ Non-Catholic Burial

Appendix A – Resources and Websites.....35

Appendix B – Definition of Terms.....36

Appendix C – Latin Terms Commonly Found in Older Sacramental Registers.....40

Appendix D – Sacramental Records Release Form.....41
Sacramental Records Inventory Form

Appendix E – Caring for Sacramental Records.....43

Appendix F – Samples of Entries.....45

FOREWORD

by
Most Reverend Gregory Parkes
Bishop of St. Petersburg

The Catholic Church in west central Florida is blessed with a great diversity of persons created in the image and likeness of God. The Diocese of St. Petersburg serves a total population of nearly 3,200,000, of whom more than 470,000 are Catholic.

Each of the 74 parishes and 6 missions of the Diocese have a great responsibility to diligently and accurately create and maintain the sacramental records of the faithful. These confidential records are the footprints of our parishioners' sacramental journey with Christ and special care must be taken to safeguard the personal and private information contained in them.

The *Sacramental Records Handbook of the Diocese of St. Petersburg* is intended to assist pastors and other parish personnel with their obligation to carefully maintain and preserve the sacramental records. It is also designed to assure consistent recordkeeping throughout the Diocese by providing a series of best practices related to sacramental records management. While this handbook is not being promulgated as a particular law for this diocese, its provisions should be observed as a common custom. Naturally, the dictates of canon law and federal and state law always apply.

This Handbook may not cover every complexity of sacramental record keeping, thus when questionable situations arise, consultation with the Office of Archives and Records or the Office of the Chancellor may be necessary.

We are grateful to those who prepared this document, to those who will use it and to the dioceses whose handbooks served as models and guides in its creation.

Most Reverend Gregory Parkes
Bishop of St. Petersburg
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INTRODUCTION

Sacramental Records are evidential proof of our journey with Christ. Individuals and communities are graced by the powerful presence of God in their lives. These records---in particular, baptismal records---can serve as primary records of one's canonical status in the Church. The Christian faithful have every right to expect accurate, well-preserved sacramental registers. The value of these records is acknowledged in both civil and canon law.

Scribes of ancient times were entrusted with accurate writing and maintenance of records. Those responsible now for recording the Sacraments must be ever mindful that the Sacramental records are original sources of information for the Christian faithful and that they must be recorded in written format in appropriate sacramental registers. As a supplement to written records, electronic copies are also permitted.

GENERAL NORMS OF CANON LAW

Related to Sacramental Records and Recordkeeping

(Please refer to www.vatican.va for a complete English translation of the *Code of Canon Law*)

Can. 491 §1. A diocesan bishop is to take care that the acts and documents of the archives of cathedral, collegiate, parochial, and other churches in his territory are also diligently preserved and that inventories or catalogs are made in duplicate, one of which is to be preserved in the archive of the church and the other in the diocesan archive.

Can. 491 §2. A diocesan bishop is also to take care that there is an historical archive in the diocese and that documents having historical value are diligently protected and systematically ordered in it.

Can. 491 §3. In order to inspect or remove the acts and documents mentioned in §§1 and 2, the norms established by the diocesan bishop are to be observed.

Can. 535 §3. Each parish is to have its own seal. Documents regarding the canonical status of the Christian faithful and all acts which can have juridic importance are to be signed by the pastor or his delegate and sealed with the parochial seal.

Can. 535 §4. In each parish there is to be a storage area, or archive, in which the parochial registers are protected along with letters of bishops and other documents which are to be preserved for reason of necessity or advantage. The pastor is to take care that all of these things, which are to be inspected by the diocesan bishop or his delegate at the time of visitation or at some other opportune time, do not come into the hands of outsiders.

Can. 535 §5. Older parochial registers are also to be carefully protected according to the prescripts of particular law.

Can. 555 §1. In addition to the faculties legitimately given to him by particular law, the vicar forane has the duty and right:

Can. 555 §3. of seeing to it that religious functions are celebrated according to the prescripts of the sacred liturgy, that the beauty and elegance of churches and sacred furnishings are maintained carefully, especially in the Eucharistic celebration and custody of the Most Blessed Sacrament, that the parochial registers are inscribed correctly and protected appropriately, that ecclesiastical goods are administered carefully, and finally that the rectory is cared for with proper diligence.

Can. 958 §1. The pastor and the rector of a church or other pious place which regularly receives offerings for Masses are to have a special book in which they note accurately the number of Masses to be celebrated, the intention, the offering given, and their celebration.

Can. 1541. Unless contrary and evident arguments prove otherwise, public documents are to be trusted concerning everything which they directly and principally affirm.

Can. 1573. The testimony of one witness cannot produce full proof unless it concerns a qualified witness making a deposition concerning matters done ex officio, or unless the circumstances of things and persons suggest otherwise.

SACRAMENTAL RECORDS POLICY

Ownership

The ownership and copyrights of all Catholic Sacramental Records for parishes, missions, agencies or institutions within the jurisdiction of the Diocese of St. Petersburg reside with the entity, under the oversight of the Diocesan Bishop either directly or through those he has delegated for this purpose.

Appointment of Person in Charge

The Diocesan Bishop has the right by his office to appoint the person in charge (whether pastor or administrator) of the entity, who is responsible for ensuring that the sacramental records of the entity are kept in accordance with Diocesan policies, procedures and guidelines.

Additional Responsibilities of Person in Charge

The pastor or administrator of the entity must also ensure the following:

- (1) Proper storage and maintenance of records in accordance with established Diocesan procedures;
- (2) Clear and prompt entry of sacramental records and notations;
- (3) Careful preservation of sacramental records;
- (4) Allowance for access to sacramental records in compliance with accepted Diocesan procedures.

Inspection

All Sacramental Registers are to be inspected every two years by the Vicar Forane (Dean) and certified as inspected with a signature and date of inspection.

OWNERSHIP AND RESPONSIBILITY

Copyright. Ownership of copyrights of all parish sacramental records and those of agencies or institutions within the jurisdiction of the Diocese of St. Petersburg resides with the entity, under the oversight of the Diocesan Bishop either directly or through those he has delegated for this purpose.

Responsibility. The creation, preservation and use of sacramental records is the responsibility of the priest or pastoral administrator in charge, whether pastor, parochial vicar, chaplain or administrator. (Canon 535, §1)

Missions. Priests or administrators appointed by the diocesan bishop for the care of a mission community are also obliged to maintain a separate set of sacramental registers unless determined otherwise by the diocesan bishop. Missions which currently maintain their own records shall continue to do so.

Institutions. Those assigned as chaplains or visiting priests with sacramental responsibilities for Catholic or non-Catholic institutions (hospitals, nursing homes, Hospice centers, correctional facilities) that maintain no distinctly Catholic sacramental registers shall contact the pastor of the parish in which the facility is located to ensure that the reception of the sacraments of baptism, confirmation, anointing of the sick and marriage are recorded in the appropriate registers of the parish in which the facility is located. The local pastor should communicate this fact to the chaplain of the facility, preferably in writing.

Delegated Responsibility. The pastor, parochial administrator or mission administrator may choose to delegate the day-to-day administration of records to the parish secretary or another responsible person. Ideally, that person should be an employee of the parish or mission and should be the same person who enters data in both the paper and digital records to ensure quality control. However, the pastor or his delegate is responsible for the training and supervision of any volunteers who might be assisting with the administration. All information contained in the sacramental registers is to be handled with discretion and confidentiality.

Inspection of Registers. Every two years, the sacramental records of the parish or mission are to be inspected and verified by the Vicar Forane (Dean) of the deanery in which the parish or mission is situated. A form is to be utilized by the Vicar Forane to document the inspection. Upon completion, he is to send the form to the Vicar General for review. Additionally, if the pastor does not personally record sacraments received within the parish, it is recommended that he conduct a review of the registers at least on an annual basis, to ensure consistent and accurate recording.

Non-Transferable. Since they are the property of the parish and not the pastor or employee, no one is to remove any parish records, including sacramental registers, from the parish or mission. No originals or copies of sacramental registers or data they contain, whether on microfilm or otherwise are to be given, loaned or sold to any person or institution without written permission from the Chancellor's Office. Any permission that is granted is to specify conditions for use, duplication and publication.

Transfer of Registers to Diocesan Archives. The ordinary repository for sacramental registers is the parish that created them. In the event that a parish or mission does not have the facilities or the means to preserve their older books or to handle the volume of research requests, the Diocesan Archives should be contacted for a possible transfer of the registers to the Office of Archives and Records.

Records of Closed or Combined Parishes. If a Catholic parish is absorbed into another parish to form one larger parish, the sacramental records for both parishes will be maintained by the new parish.

Genealogical Research. All current sacramental registers and electronic entries should never be made directly available to genealogical researchers to view at will. Requests may be made by email or written mail. The Diocese does not have a central database of all names that are recorded in sacramental registers across the Diocese. The Diocesan Archives refers any such requests in genealogical studies or research to the individual parishes that may hold the record. If the church, parish, city or county where the sacrament took place is not known, it will be difficult to locate records of a particular person. Care must be taken not to disclose confidential information. For more information on genealogical research, please see [Section III, p. 13](#).

SACRAMENTAL RECORDS PROCEDURES AND GUIDELINES

I. SACRAMENTAL RECORDS PROCEDURES

***The Sacramental Records Procedures* establishes a uniform protocol for the creation, maintenance, storage and preservation of permanent records pertaining to the sacramental life of the faithful of the Diocese of St. Petersburg.**

It is of utmost importance that we maintain accurate, legible and up-to-date sacramental records. Equally important is the prompt notification and recording of notations to sacramental records.

In particular, the baptismal register serves as the primary record of one's canonical status in the Church. The sacrament (whether Confirmation, Marriage or Holy Orders) is recorded in the register at the church in which the sacrament is celebrated; the parish of the individual's baptism must *always* be notified of that person's reception of the sacraments of Confirmation, Marriage or Holy Orders so that the required notation may be made to update the individual's baptismal record. Justice to the individual and to the Church demands that all sacramental records be kept with diligence and care. (Canon 535 §1)

RECORDING SACRAMENTS CELEBRATED IN INSTITUTIONS OR OUTSIDE OF PARISH PROPERTY. A sacrament taking place in an institution (e.g. an emergency baptism in a hospital or care facility) is to be recorded in the register of the parish in whose territory the institution is located. These sacraments are not to be recorded in the parish to which the minister is assigned if it is not the territorial parish in which the institution is located.

GUIDELINES FOR SACRAMENTAL REGISTERS

II. GENERAL PROCEDURES

These general procedures pertain to all sacramental registers. These procedures, although not promulgated as particular law for the Diocese, should be observed. *Please note, however, that they do not cover every complexity of sacramental record keeping.* Questions concerning more complex matters should be referred to the Office of Archives and Records or to the Office of the Chancellor.

Types.

Every parish and mission is required to maintain registers of baptisms, confirmations, marriages, and deaths. Many also maintain a register of First Communions, although this is not required by canon law. **While parishes may also use computer databases such as ParishSOFT or indexes to track sacramental records, the registers themselves are the only official records and must be maintained.** Recording of sacraments and notification to the parish of baptism should be done promptly in these registers according to the norms set out in Canon Law (canons 535, 877, 895, 1121, and 1122). The loss or destruction of any sacramental register should be reported immediately to the Office of the Chancellor. In addition, parishes are required (per canon 958, §1) to maintain a Mass Record, in which Mass intentions, offerings (stipends) given and the names of celebrants are recorded, once the Mass has been celebrated.

Copies of Sacramental Registers. Duplicate copies of Sacramental records can be made in order to protect them from loss due to fire, age or heavy usage in one of several ways: transcripts, microfilm and computer. Under no circumstance shall the original register be discarded. Steps taken on the parish level to duplicate sacramental registers shall be regarded as a means of preservation, not as a means of free access or publication of information therein.

Safe Storage.

Sacramental registers belong to the individual parish and are to be stored in a locked place, preferably one which is fire-proof or fire-resistant. They may be removed only by authorized personnel and only for legitimate purposes. The only persons to have access to the registers are the pastor/administrator, parochial vicar, or the pastor's designee (the one charged with the responsibility for inscription, retention, and release of sacramental records.) The registers may not be removed from the parish premises except for microfilming or digitizing by the diocese or safe-keeping by the pastor in the event of a disaster.

III. CONFIDENTIAL INFORMATION AND ACCESS TO SACRAMENTAL RECORDS

Sacramental records are of a mixed nature: private and public. They are private in that they were created in circumstances presumed to be private and confidential. They are public in that they will stand in civil law as valid and authentic evidence when an appropriate civil record does not exist. However, they are not open to immediate examination and inspection by anyone for whatever reason.

Certificates Certifying the Reception of Sacraments.

All persons have the right to be furnished with an authenticated certificate of their own sacramental records. These records, however, are not only of value to the persons named in the registers. Research, whether historical, genealogical, sociological, demographic, etc., is also a valid reason for permitting access to these records, provided that rules of access protect the legitimate right of privacy of persons named in the registers. It is the responsibility of the Bishop of the Diocese of St. Petersburg, acting in and through the pastors, parochial administrators, parish secretaries or other responsible persons of the various parishes, to supervise how these records are used, by whom and for what purposes.

The person designated in the parish to have regular access to the registers must be capable of careful work and of protecting confidentiality. No information from sacramental records is to be provided over the phone or by other electronic means. The same restrictions of access apply to copies as to original records. No copies of sacramental registers or the data they contain, whether on microfilm or otherwise, may ever be given, loaned or sold to any person or institution without written consent from the Chancellor of the Diocese. Any such permission shall specify the condition for use, duplication and publication. Sacramental registers themselves are never made available to genealogical researchers.

Any member of the Christian faithful has a **right to obtain** a certificate of a sacrament he or she has received and which was recorded in a sacramental register. Only that person, the parents of a minor, one with legal guardianship of another, a pastoral minister at another Catholic parish, or a diocesan official has this right. If the person is deceased, the spouse or adult child may also request the record. Once an adoption has been completed, only the adoptive parents have a right to the child's certificate until the child reaches the age of majority.

Procedures for Access to Sacramental Records.

1. A person requesting his or her own sacramental record or certificate may:

a) make the request in person by providing the pastor or authorized delegate a signed sacramental certificate request form (see *Appendix D*) along with proof of identity (photo ID) if the person is unknown to the pastor or authorized delegate.

b) make the request in writing by mail, fax or e-mail. Such a written request must include the signature of the requesting party (e-mail requests must attach a document, e.g. in PDF format, exhibiting a signature). All written requests for sacramental records must also contain substantiating information (e.g. name of parents, date of birth) so that legitimacy of the request can be ascertained.

2. A person requesting a family member's sacramental record or certificate (e.g., the parent of a minor child requesting that child's sacramental information or an adult child of an infirm or deceased parent), if unknown to the pastor or authorized delegate, must provide proof of guardianship, power of attorney or executor status along with the signed record request, following procedures described above.

3. Requests for sacramental records made by government or corporate agencies (i.e., Social Security Administration, U.S. Citizenship & Immigration Services, insurance companies, etc.) should be accompanied by a release form or power of attorney signed by the person whose record is requested (or signed by a legally qualified guardian of that person) authorizing the release of the information to the agency.

4. Subpoenas and other court orders demanding that sacramental records be submitted should be accepted, but no records are to be released before consulting with the Diocesan Legal Counsel.

5. Certificates issued directly to a parish or other church authority for canonical purposes (e.g. for inclusion in a Prenuptial File or in a Tribunal proceeding) should be clearly marked, preferably with a red ink stamp, "For Canonical Purposes Only"

Fees

There should be no charge for certificates issued at the time of the reception of the sacrament. Any fees for additional certificates should be minimal and waived in cases of financial hardship. Parishes should not charge a fee for simply providing information from sacramental registers. A nominal fee may be charged for genealogical requests, but no certificate should be issued for research purposes.

Availability of Records.

The passage of time has a critical effect on the sensitivity of all records. As current events become historical events, the need for withholding them from use is reduced and, in some cases, may eventually disappear entirely. For this reason, records over 100 years old may be made more broadly available to researchers, whereas records under 100 years old are more restricted from use.

Another effect of time on the sacramental records is the condition of the registers. Frequent use and poor handling of the registers has created broken bindings, loose or torn pages, brittle paper and sometimes illegible handwriting. These old registers need to be handled with care.

Value and Importance of Baptismal Records.

The most important sacramental record is that of baptism, since it contains not only information concerning a person's baptism but also data about reception into full communion, confirmation, marriage, dispensations, nullity of marriage, adoption, reception of sacred orders, laicization, perpetual religious profession, and change of rite. All of these annotations are to be noted on a baptism certificate every time one is issued.

The baptism certificate also has value beyond strictly ecclesiastical use. For example, some persons are helped in Social Security benefit claims through presentation of an authentic record of baptism to a public agency, since such a record will have notations with respect to date and place of birth. It is also conceivable that a baptism record might contain information that would be pertinent in a civil or criminal matter, and if so, the individual can obtain his or her own certificate for use in court. When a record is sought by a *third party* for purposes of litigation, or, in any event, *without* the expressed written consent of the subject, this request is ordinarily to be declined for these reasons:

- the sacramental nature of the record,
- the rights of the person who is the subject of the record,
- the risk of the pastor/administrator being held liable for undue disclosure of information.

Requests from Third Parties.

When agencies or other third parties request another person's records, they should provide a release form signed by the individual whose record they are requesting. The completed release form is to be kept on file in case of a violation of privacy claim. The individual can also obtain his or her own certificate and provide it to the third party that is requesting it.¹

¹Conditions of Disclosure to Third Parties

A. The "No Disclosure Without Consent" Rule: "No agency shall disclose any record which is contained in a system of records by any means of communication to any person, or to another agency, except pursuant to a written request by, or with the prior written consent of, the individual to whom the record pertains [subject to 12 exceptions]." 5 U.S.C. § 552a (b).

B. (Federal Law related to records management – Privacy Act of 1974; effective Sept. 27, 1975; This law regulates the collection, maintenance, use and dissemination of personally identifiable information. The purpose of the privacy act is to restrict disclosure of information about individuals with the rights of the individuals to be protected against unwarranted invasions of their privacy.)

CREATION OF SACRAMENTAL REGISTERS

Dating and Numbering of Registers. Each parish is required to maintain the following sacramental registers: **baptism, confirmation, marriage and death** (c. 535 §1, 895). Maintaining registers of First Communions is optional. The registers should be clearly labeled on the inside front cover with the name of the parish, the “from” and “to” dates of the records listed within the register, e.g., 1935 – 1950. An alphabetical Index in the beginning of the registers is to be properly noted with reference to the location of the sacrament, i.e., Smith, John pg. 5, #40.

Each record in the register should be numbered according to the number of entries allowed within one register, e.g., #1 - #200. When the register has been filled, begin a new register again labeled with the Parish name, date span of records in the register and entries beginning anew with #1. Although microfilm/computer storage may supplement the registers for reference or statistical purposes, this is not an acceptable replacement for the books themselves.

In the event a parish name is changed it is recommended that a notation be made on the inside front cover of all registers listing the new name, date of change and page number of the register where entries begin under the new name. If the parish register is not full a single line can be drawn separating old entries from new entries with a notation that the parish name has changed. Any new registers created after the name change shall reflect the new name of the parish.

Chronological Order. Entries are to be made in chronological order. If chronological order cannot be kept a note should be made in the proper chronological location in the register, cross-referencing the actual entry, e.g., “See SMITH, page 37.” Chronological order does not apply to ParishSOFT.

Register Columns. In the register there are several columns with titles. It is of utmost importance to enter data in proper columns and in the correct field in ParishSOFT. The Sacramental Records Handbook will have many references to the Notations column and for convenience sake will be referred to as the “Notations” column throughout the Handbook. In ParishSOFT the corresponding sacramental tab is “General Remarks.”

Quasi-Parishes and Missions. A pastor who also has charge of a mission church is obliged to maintain for that church a separate set of sacramental registers.

Eastern Catholics. Special attention must be given to the administration and recording of sacraments involving Eastern Catholics (i.e., Byzantine, Chaldean, Maronite, Melkite, Syro-Malabar, Ukrainian, etc.). In accordance with canon law:

1. Whenever Latin Catholic ministers lawfully celebrate a sacrament involving a member of an Eastern Catholic Church, the sacrament is entered into the appropriate register of the Catholic parish in which the sacrament was celebrated. Notification of marriages involving members of Eastern Catholic Churches is sent to the Eastern Catholic’s parish of baptism.

2. The name of the particular Eastern Church (Byzantine, Chaldean, Maronite, etc.) is to be noted in the notations column of the sacramental register.
3. The Diocesan Tribunal should be consulted regarding questions concerning the valid and licit celebration of a sacrament for an Eastern Catholic while using the Latin liturgical rite.

Permanent Bindings, Paper, Ink. Registers are meant for permanent preservation, hence bindings and paper must be of a quality considered permanent, durable and acid-free (e.g., non-yellowing.) These types of registers are normally found through private vendors. The ink used must be of permanent quality. Only black ink should be used. The best types of inks are those made for artwork or India inks (usually found in cartridges). A black ball-point pen is acceptable. (Felt tip pens, gel ink pens and pencils are unacceptable.)

Accuracy and Legibility. Since the registers are kept for future reference as legal proof (canonical and civil) of church events, age, and/or nationality status, it is essential that the entries be made accurately and legibly. For this reason, entries, except for signatures, shall be printed rather than written in cursive. If a signature is used in an entry of a sacrament (e.g., by the minister of the sacrament), the name of the minister is to be printed carefully beneath the signature. An inaccurate or illegible record can be a great disservice to the persons involved and to their families.

Promptness in Making Complete Entries. Ideally, entries of sacraments should be made in the appropriate registers within seven days of the celebration of the sacrament. All the data necessary for the entry (place of birth, sponsor's name, etc.) should be collected prior to the celebration of the sacrament so that the inscription of the complete sacramental information in the register will not be delayed. Prompt entries prevent the inadvertent loss/misplacement of important data or possible failure to include the reception of the sacrament in the register.

Corrections, Additions and Deletions. The following procedures should be followed when correcting factual errors (name, date, etc.) in a sacramental register:

1. A simple error, such as a spelling mistake, is corrected by drawing a single line through the incorrect entry and clearly noting the correction adjacent to the incorrect entry. Under no circumstance is correction fluid or any type of tape to be used. In the event a pencil was used to enter data and the information needs to be corrected, do not erase the entry. Draw a line through the incorrect entry and follow procedures listed above.
2. Changes of a substantial nature (i.e., legal name change resulting from adoption) are only made with authenticating evidence – i.e., certified court decree. In such a case, the court record/protocol number must be listed in the notations column. Do not cross out what someone simply claims is incorrect.

3. For the sake of legibility, it may be necessary to create a completely new entry on another page in the sacramental register. In such a case, the original entry in its entirety should be crossed out with a single line and, in the notation column, reference made to the page and number of the location of the corrected entry. The register's index must also be cross-referenced accordingly.
4. Names of sponsors or godparents cannot be changed once the sacrament is celebrated. The entry in the sacramental register is a legal record verifying the facts as they existed at the time of the celebration of the sacrament; those facts cannot be selectively altered at a later date.

Previously Unrecorded Sacraments. If an individual has received a sacrament but the event was not recorded, the record can be recreated with appropriate proof. Appropriate proof includes:

1. Copies of the civil and/or sacramental certificate.
2. Completed (notarized) affidavits from the individual and at least two witnesses.
3. An affidavit or letter from the presiding cleric.
4. Photographs or videos may be used as valid evidence when other evidence is not available or sufficient.
5. In the case of the baptism of an adult, the oath of the individual or the declaration of a single witness is all the evidence required (Canon 876).

Notations are to be made along with the date and signature of the person authorizing the newly created entry. Supporting documentation is to be kept in a permanent file in the parish archives and a cross-reference included in the notations of the entry and on the file.

BAPTISMAL RECORDS

NORMS OF CANON LAW RELATING TO BAPTISMAL RECORDS

FROM THE CODE OF CANONS OF THE EASTERN CHURCHES

Can. 296 §2. In the register of baptisms, a note is to be made of the ascription of the baptized persons to be determined Church *sui iuris* in accord with the norm of can. 37, of the administration of chrismation [confirmation]....These annotations are always to be reported on the baptismal certificate.

FROM THE CODE OF CANON LAW (FOR THE LATIN CHURCH)

Can. 535 §1. Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

Can. 535 §2. In the baptismal register are also to be noted confirmation and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of Can. 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.

Can. 845 §1. Since the sacraments of baptism, confirmation, and orders imprint a character, they cannot be repeated.

§2. If after completing a diligent inquiry a prudent doubt still exists whether the sacraments mentioned in §1 were actually or validly conferred, they are to be conferred conditionally.

Can. 852 §1. The prescripts of the canons on adult baptism are to be applied to all those who, no longer infants, have attained the use of reason.

Can. 868 §1. For an infant to be baptized licitly:

1/ the parents or at least one of them or the person who legitimately takes their place must consent.

Can. 869 §1. If there is a doubt whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a serious investigation, baptism is to be conferred conditionally.

Can. 869 §2. Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.

Can 869 §3. If in the cases mentioned in §§1 and 2 the conferral or validity of the baptism remains doubtful, baptism is not to be conferred until after the doctrine of the sacrament of baptism is explained to the person to be baptized, if an adult, and the reasons of the doubtful validity of the baptism are explained to the person or, in the case of an infant, to the parents.

Can. 870. An abandoned infant or a foundling is to be baptized unless after diligent investigation the baptism of the infant is established.

Can. 873. There is to be only one male sponsor or one female sponsor or one of each.

Can. 874 §2. A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

Can. 875. A person who administers baptism is to take care that, unless a sponsor is present, there is at least a witness who can attest to the conferral of the baptism.

Can. 876. To prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.

Can. 877 §1. The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth.

§2. If it concerns a child born to an unmarried mother, the name of the mother must be inserted, if her maternity is established publicly or if she seeks it willingly in writing or before two witnesses. Moreover, the name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents.

§3. If it concerns an adopted child, the names of those adopting are to be inscribed and, at least if it is done in the civil records of the region, also the names of the natural parents according to the norm of §§1 and 2, with due regard for the prescripts of the conference of bishops.

Can. 878. If the baptism was not administered by the pastor or in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which it was administered of the conferral of the baptism, so that he records the baptism according to the norm of Can. 877, §1.

Can. 1685. As soon as the sentence is executed, the judicial vicar must notify the local ordinary of the place in which the marriage was celebrated. The local ordinary must take care that the declaration of the nullity of the marriage and any possible prohibitions are noted as soon as possible in the marriage and baptismal registers.

BAPTISMAL REGISTERS

The baptismal record is the primary record of a person's status within the church (Canon 535 §2). The baptismal record is to include:

- ❖ Full name as found on birth certificate;
- ❖ Date and place of birth as found on birth certificate;
- ❖ Full name of father;
- ❖ Full birth or “maiden” name of mother;
- ❖ Full name of minister of the sacrament;
- ❖ Full names of the sponsors/godparents or Christian witness
- ❖ Date and place of the baptism
- ❖ Names of proxies if applicable.

Source of Data.

Ordinarily, data used to create a record of baptism (as required by Canon 877, §1) originates on a “Sacristy Record”, a small form from a pre-printed pad, sold by commercial vendors. A pre-baptism registration form created by the parish will also suffice. The Sacristy Record is filled out either by someone in the parish office at the time the baptism is scheduled, by a member of the baptism preparation team during the catechetical program, or by the minister of baptism at the time of the actual baptism. Before the data is transferred to the Baptism Register, a parent, guardian or adult candidate should verify the data written on the Sacristy Record (usually at the time of baptism), and the minister must sign the Sacristy Record verifying that the sacrament was conferred. There should be a clear procedure in place for assuring that the data is transferred from the Sacristy Record to the Baptism Register as quickly as possible.

ParishSOFT Entries.

When a person is baptized in a parish using ParishSOFT and later moves to a new parish also using ParishSOFT, information regarding the person's baptism and sacraments will be visible in the new parish. Only the church of registration may record a sacrament. The new parish of registration should search the Diocesan (AIM) database for the family and use the import function to add them to their parish. This maintains a continuity of a member's sacramental history. If no family information is found when searching the diocesan AIM data, the parish must create a family and member record. Once the member data has been created information from the official copy of the baptismal certificate should be entered in the record to create the new sacramental record.

Notations of Other Sacraments.

Notations of the reception of other sacraments are also to be included in the baptismal register and the electronic records. Even if these sacraments are conferred at the same parish, the notations are to be recorded in the baptismal register. Additional notations to the register include those regarding religious profession, conditional baptisms, rites supplied, annulments, change of rite, dispensations from vows and dismissals from the clerical state.

Certificates

- ❖ Certificates are to be issued as soon as possible after the event is recorded in the register.
- ❖ A routine baptismal certificate is to include all information of a public nature, but may not include any confidential notations, such as references made to adoption.
- ❖ An official baptismal certificate must be verified from information in the baptismal register and is to be signed, dated, and sealed. Certificates should not be issued from the ParishSOFT database.
- ❖ A notation at the bottom of the certificate regarding the entry number of the record in the register is optional.
- ❖ The reverse of the baptismal certificate is to be completed as the notations indicate. If there are no notations, the reverse of the certificate is to be completed with the phrase “no notations.”
- ❖ A government issued birth certificate is to be used as supporting documentation for the baptismal record. If the government issued birth certificate is not possible to obtain, the hospital record can be used to verify the date of birth and parents’ names.
- ❖ Entering information into the baptismal register based on verbal statements alone is not permitted.

Recipients from More Than One Parish

When persons from more than one parish are baptized or received into full communion with the Catholic Church at a single ceremony, it is preferred that the record for all the persons be retained at the parish where the sacraments are celebrated. Individual parishes may keep a binder or electronic record (a notation via ParishSOFT) of the fact that the persons were a member of their parish, but that the ceremony took place elsewhere. When it comes to distribution of the certificates of sacraments received in these multi-parish celebrations, each parish is to prepare certificates for its own persons so as not to place undue burden on the parish where the sacraments took place.

Emergency Baptisms and Other Baptisms Outside of a Parish Church

When baptism occurs in an emergency situation, either at home or in an institution such as a hospital, notification is to be sent to, and the register is to be completed at the territorial parish in which the home or institution is located.

The register is to be completed as outlined for ordinary baptisms. In cases when rites are supplied at the proper parish or faith community in the future, the date of baptism to be listed in the register is the date the "emergency" baptism took place. The words "rites supplied" and the date of the completion of the celebration are to be listed in the notations column. The same procedure should be followed when a person is baptized “privately” by a lay person, even though there is no danger of death.

Conditional Baptism

When conditional baptism is conferred, “Baptized conditionally” is to be written in the “Notations” column. Otherwise the entry is the same as for any baptism.

Profession of Faith

The names of persons who are baptized Christians and who enter into full communion with the Catholic Church by means of a profession of faith shall be recorded in the parish baptismal register under the date of profession, together with the date, church/denomination and place of (the non-Catholic) baptism of the party, and all other information as required (see Baptism section). “Profession of Faith” or “Received into Full Communion” and its date should clearly be indicated in the notations column of the baptismal register.

Unwed Parents

The name of the mother is to be entered in the register if there is public proof of her maternity (e.g., the birth certificate) or if she states this in writing or before two witnesses (Canon 877, §2). The name of the father is to be inserted only if there is public proof (e.g., the birth certificate) or by his own sworn declaration before the pastor and two witnesses. If no public proof is available, the name of the father or the mother is not recorded. The phrase “father unknown” or “mother unknown” may be used or the line may be left blank. The certificate issued from this entry will only contain the name of the known parent. The word “illegitimate” is not to be used. Supporting documentation is to be kept in the permanent files of the parish archives and include the appropriate cross-references.

Godparents/Sponsors *(both words have the same meaning and are interchangeable)*

No more than two names may be entered in the "Godparents" or "Sponsors" column. Canon 873 stipulates that there is to be at least one and no more than two sponsors (one female and one male) for baptism. Canon 874, §2 allows a baptized person, who is not a member of the Catholic Church, to serve as a “Christian Witness.” The words “**Christian Witness**” should be placed after the witness’s name in the register. The designation "CW" might be useful for clarity. Church law holds that a baptized Eastern Orthodox is properly a Godparent and not a Christian Witness, but must participate along with a Catholic Godparent. When a Godparent or Sponsor appoints a proxy to participate in the rite of baptism, both names should be entered in the register, with "**Proxy**" written after that person's name in parentheses.

[* Due to cultural traditions there is no reason why others may not serve as honorary Godparents to be part of the ceremony and an important part of the child’s life, provided that they meet the criteria for Godparents, as noted in can. 874.]

Foster Parents – Child Custody

For Baptism, Canon 868 requires consent of at least one parent or the person/s who *lawfully* take their place. Foster parents or those who may have *temporary* custody of children *do not lawfully* take the place of the parents.

Adoption

On October 20, 2000, the USCCB issued norms for the purpose of assisting those with the responsibility of recording the baptism of children who had been adopted or who later are adopted (Canon 877, §3).

Baptism before Adoption

For children baptized before adoption, the following information shall be added in the Baptismal Register and in ParishSOFT after the adoption is finalized:

- ❖ Parentheses () shall be placed around the names of the natural parents.
- ❖ The name(s) of the adoptive parent(s) shall then be added.
- ❖ The child's former surname shall also be parenthesized () and the new surname added.
- ❖ A notation shall be made that the child was legally adopted. The information pertaining to the natural parents and former surnames may be entered in ParishSOFT under the General tab in the General Remarks field, under the Sacramental Details screen.

Baptismal certificates issued by the parish for these individuals should give the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of birth, the date and place of baptism, and the name of the minister who administered the sacrament. The name(s) of the natural parents and the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate. The certificate is issued from the record created after the adoption; no certificate ever should be issued from the record created before adoption.

A new entry should be made, and in the index cross-reference should be made to the old entry, with the following information:

- ❖ The new legal, Christian name of the child as designated by the adoptive parents.
- ❖ The names of the adoptive parents.
- ❖ The date and place of birth.
- ❖ The date and place of the baptism.
- ❖ The name of the Minister performing the baptism.

In ParishSOFT, a Family Record should be created which includes the adoptive mother and father and the child (with current surname) so that any certificates generated with the system will include such data.

Baptism after Adoption

Baptism shall be postponed until after the child has been placed with the adopting parent(s), except in extraordinary circumstances, such as a serious threat of imminent death. Such a postponement should be made with the understanding that it would be for a relatively short time only.

For children baptized after adoption, no reference to the adoption or the natural parents is to be made in the Baptismal Register. Any such data which has been recorded is to be treated as confidential and is not to be included on any certificate. Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. **NO MENTION OF THE FACT OF ADOPTION SHALL BE MADE ON THE BAPTISMAL CERTIFICATE.**

The following information shall be entered in the Register:

- ❖ The Christian name(s) of the child as designated by the adoptive parent(s).
- ❖ The name(s) of the adoptive parent(s).
- ❖ The date and place of birth.
- ❖ The names of the sponsors selected by the adoptive parent(s).
- ❖ The place and date of the baptism.
- ❖ The name of the Minister performing the baptism.

Other Circumstances

When a same-sex couple presents a child for baptism, the record is to indicate the word “parent” for each parent rather than “mother” and “father”.

The parents must present a government issued birth certificate or legal adoption record as supporting documentation for the baptismal record. The information provided in the government issued birth certificate or legal adoption record regarding the birth and adopted or surrogate parents is to be recorded in the notations.

In cases of gender reassignment of a baptized person after baptism, the original entry shall not be changed. A notation is made in the notations column.

SUPPLEMENTAL RECORD BOOKS

The following registers are helpful in tracking those unbaptized persons and validly baptized non-Catholics age 7 and older, who are seeking full initiation into the Catholic Church:

Book of Catechumens (Required)

Following the Rite of Acceptance into the catechumenate, the names of those enrolled among the catechumens are recorded into this register (per canon 788, §1).

Book of Elect (Optional)

Prior to the Rite of Election, those catechumens to be admitted among the Elect and later baptized into the Catholic faith are to inscribe their names into this register, which is often signed by the Diocesan Bishop or his delegate during the Rite of Election.

Book of Reception into Full Communion (Optional)

This register may be used to record the names of those validly baptized in other Christian traditions and received into the full communion of the Catholic Church. However, it is not intended to replace the Baptism Register, as the information concerning those received into full communion is also to be inscribed into the Baptism Register.

FIRST COMMUNION REGISTERS - (Optional)

Some parishes still give notice of First Communion, although this is no longer required. When First Communions are performed in a parish where registers are maintained, the following information is to be entered into the Communion Register and in ParishSOFT:

- ❖ The legal and Christian names of the child
- ❖ The parents named on the baptismal certificate
- ❖ The date and place of baptism
- ❖ The church and date of the First Communion
- ❖ The name of the main celebrant of the Mass.

A copy of the baptismal certificate is required as supporting documentation.

A certificate is to be issued as soon as possible after the event is recorded in the register.

First Communion records are not required to be retained or reported. First Eucharist information is not sent to the church where Baptism took place. This information need only be recorded at the parish where the celebration takes place.

CONFIRMATION RECORDS

NORMS OF CANON LAW RELATING TO CONFIRMATION RECORDS

Can. 845 §1. Since the sacraments of baptism, confirmation, and orders imprint a character, they cannot be repeated.

§2. If after completing a diligent inquiry a prudent doubt still exists whether the sacraments mentioned in §1 were actually or validly conferred, they are to be conferred conditionally.

Can. 883. The following possess the faculty of administering confirmation by the law itself:

§1. within the boundaries of their jurisdiction, those who are equivalent in law to a diocesan bishop;

§2. as regards the person in question, the presbyter who by virtue of office or mandate of the diocesan bishop baptizes one who is no longer an infant or admits one already baptized into the full communion of the Catholic Church;

§3. as regards those who are in danger of death, the pastor or indeed any presbyter.

Can. 884 §1. The diocesan bishop is to administer confirmation personally or is to take care that another bishop administers it. If necessity requires it, he can grant the faculty to one or more specific presbyters, who are to administer this sacrament.

Can. 894. To prove the conferral of confirmation the prescripts of Can. 876 are to be observed.

Can. 895. The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of confirmation are to be recorded in the confirmation register of the diocesan curia or, where the conference of bishops or the diocesan bishop has prescribed it, in a register kept in the parish archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of Can. 535, §2.

Can. 896. If the pastor of the place was not present, the minister either personally or through another is to inform him as soon as possible of the conferral of confirmation.

CONFIRMATION REGISTERS

The confirmation register is to include:

- ❖ Full name of the confirmed as found on his/her baptismal certificate
- ❖ Date and place of baptism, as verified from baptismal certificate
- ❖ Confirmation name, if different from baptismal name
- ❖ Full names of parents
- ❖ Full name of sponsors
- ❖ Date and place of the event
- ❖ Name of minister (Canon 895)
- ❖ Canonical references to bishops or priests other than the Diocesan Bishop who administered the sacrament:
 - When the Diocesan Bishop has granted the faculty to a priest (including the pastor or parochial vicar of the parish) to confirm a Catholic who was previously baptized, the notation “per can. 884.1” is to be made.
 - When the pastor, parochial vicar or an appointed priest confirms a person at the same ceremony in which he baptizes or receives the person into full communion, the notation “per can. 883.2” is to be made.
 - When any priest confirms a person who is in danger of death, the notation “per can. 883.3” is to be made.

A copy of the baptismal certificate is required as supporting documentation. An exception is the case where the confirmation is to take place at the same parish or faith community where the baptism occurred. In this instance the baptismal record must be verified prior to confirmation.

A confirmation certificate is to be issued as soon as possible after the event is recorded in the register.

In cases of joint celebrations, each parish or faith community which sends candidates is responsible for the completion of its own register, which is to include the name of the parish in which the celebration took place.

Notification - Notification of the reception of this sacrament is to be sent to the place of baptism. The date and place of the reception of this sacrament is to be noted in the baptismal register even if the sacrament took place in the same parish or faith community. The names of the minister, parents, and sponsor are not required. When a person previously baptized in another Christian communion is received into full communion and confirmed, the church of baptism is *not* notified.

Emergency Confirmation – As in the case of emergency baptism, the record of an emergency confirmation is to be kept in the territorial parish in which the confirmation occurred. Entry should also be made in Parish SOFT.

Baptism Data – It is recommended that the place and date of baptism be noted in the Confirmation Register. (This can be especially helpful when a person has difficulty finding their baptismal record later in life.)

RECONCILIATION

The sacrament of reconciliation pertains exclusively to the internal forum, and therefore registers for these records are never created nor are certificates issued.

SICK CALLS

The creation and maintenance of parish sick call registers is recommended, but not required by Universal Law.

HOLY ORDERS

A certificate is to be issued as soon as possible after the event is recorded, and notification of ordination is to be sent to the place of baptism, where the fact of ordination is recorded in the notations column. When a member of the clergy is dismissed from the clerical state, such notification will also be sent to the place of baptism, where the fact of dismissal is to be noted.

The date and place of the ordination and the name of the Bishop conferring the sacrament are to be noted in the baptismal register.

The Ordination register for the Diocese of St. Petersburg is kept and maintained at the Bishop Larkin Pastoral Center. The Chancellor's Office maintains all pertinent documents regarding a cleric's status.

MARRIAGE RECORDS

NORMS OF CANON LAW RELATING TO MARRIAGE REGISTERS

Can. 1081. The pastor or the priest or deacon mentioned in can. 1079, §2 is to notify the local ordinary immediately about a dispensation granted for the external forum; it is also to be noted in the marriage register.

Can. 1121 §1. After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the marriage register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the conference of bishops or the diocesan bishop.

Can. 1122 §1. The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded.

Can. 1123. Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of the celebration of the marriage must be informed so that a notation is properly made in the marriage and baptismal registers.

Can. 1127 §2. If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the marriage is celebrated and with some public form of celebration for validity. It is for the conference of bishops to establish norms by which the aforementioned dispensation is to be granted in a uniform manner.

Can. 1133. A marriage celebrated secretly is to be noted only in a special register to be kept in the secret archive of the curia.

Can. 1685. As soon as the sentence is executed, the judicial vicar must notify the local ordinary of the place in which the marriage was celebrated. The local ordinary must take care that the declaration of the nullity of the marriage and any possible prohibitions are noted as soon as possible in the marriage and baptismal registers.

MARRIAGE REGISTERS

The marriage register is to include:

- ❖ Full names of both individuals (the woman's name as found on her baptismal certificate, or if not baptized, her birth or "maiden" name)
- ❖ Date and place of baptism of bride and groom, as verified from baptismal certificates
- ❖ Full names of witnesses
- ❖ Name of officiant
- ❖ Date and place of the marriage celebration (Canon 1121, §1)
- ❖ Notation regarding dispensation, permission, nullity, etc., as it applies

Source of Data

The pastor is responsible for seeing that the necessary information is recorded in the parish where the marriage was celebrated. The premarital file ordinarily contains all the necessary information. However, the celebrant should be alert to any last minute changes or corrections to the information contained in the premarital file.

Premarital Files

Each parish is required to maintain a file of the papers collected during the period of marriage preparation. The file typically will include prenuptial forms, questionnaires, correspondence, notes and dispensation documents. The minister's portion of the civil license is also retained in this file.

Ordinarily, the premarital file for each couple should be retained by the parish where the marriage is recorded in the Marriage Register.

The file for each couple is to be kept in its own envelope or folder, clearly marked with the parties' names and the date of the marriage. The files should be arranged in chronological order and kept together in a locked file cabinet or safe.

The premarital files are to be retained for sixty (60) years, or until both parties have died. Expired files are to be destroyed or otherwise disposed of so that no one can gain access to them.

If a legitimate request for the original copy of the file is made by an ecclesiastical tribunal, or if the Chancellor has approved the surrender of the file to a civil authority, the file should be hand delivered and receipted or mailed by registered mail with a receipt. A copy of the original file, along with the receipt, should replace the original copy in the parish's archive. If the original file is later returned, the copy should be destroyed.

Marriage Outside of a Parish Church

When a marriage is celebrated in a location other than a parish church (e.g., a chapel), the proper parish for the marriage record is the territorial church in which that location stands. The only exception is with a dispensation from the Catholic form: in that situation, the proper parish for the marriage record is the parish of the Catholic party or the parish where the couple prepared for marriage, with permission from the pastor of the Catholic party.

Index of the Marriage Register

The index of the marriage register is to be arranged alphabetically by the last names of both spouses. The required format is "male surname/female surname." The name to be used for the bride's surname is that which is found on her baptismal certificate or, if not baptized her birth or "maiden" name.

Witness to a Marriage

The names of two witnesses, chosen by the parties, are to be included in the Marriage Register. The witnesses may be of either sex or of the same sex. Furthermore, a minor may serve as a witness to a marriage. The preferred age for a minor to serve as a witness is 14, although anyone of the age of reason (age 7 and up) can technically serve as a witness.

Convalidation

When a marriage is convalidated, the data concerning the convalidation are to be placed in the usual columns. The date, place and official minister of the original ceremony are to be noted in the "Notations" column. In ParishSOFT, the date of the civil union may be placed in the General Remarks field on the Matrimony tab

Radical Sanation

When a marriage is sanated (meaning the act of healing or curing), the data concerning the original ceremony are to be placed in the usual columns. The date, diocese and protocol number of the sanation are to be noted in the "Notations" column. In ParishSOFT, the information may be entered in the General Remarks field on the Matrimony tab.

Marriages of persons who are baptized or received into full communion in the Catholic Church are not to be recorded in the Marriage Register, unless the marriage now is being convalidated or sanated. A notation concerning the marriage is to be placed in the person's baptismal record, in the "Notations" column.

Notation of Dispensations and Annulments

When a dispensation is granted prior to marriage, or an annulment is granted after marriage, the date, diocese and protocol number, along with the type of dispensation (e.g., "Dispensation from Disparity of Worship") or the word "Annulment" (with the diocese granting and protocol number), are to be noted in the "Notations" column [See sample in *Appendix F*]. Also to be included are any permissions received from impediments; the delegation given to assist at marriage; and any restrictions on future marriages. Any special recording directions contained in the dispensation or annulment document are to be followed.

Whenever a rescript is involved (meaning a legally binding command or decision entered on the court record), the name of the diocese, congregation, or tribunal, etc., which issued the rescript should be noted, together with the date and the protocol number if one is provided. For dispensations from canonical form, see Canon 1127, §2.

In ParishSOFT, create a Marriage record for the dispensation or annulment to record the information. Create a new Marriage record to record the marriage.

Notification of Church of Baptism

Notification of the reception of this sacrament is to be sent to the place of baptism of each of the spouses, or the place of profession of faith and reception into full communion with the Catholic Church if applicable, so that the contracted marriage is noted in the baptism records of the spouses (*cf.* canon 1122). [See sample entry on page 49] This notification is to include the names of the spouses and the date and place of the wedding, convalidation or sanation; the names of the official and witnesses are not required. Commercial vendors sell marriage notification forms. In ParishSOFT, the notification can be automatically generated once the matrimony records are updated.

Record of the celebration of this sacrament is to be noted in the baptism or reception into full communion records of the Catholic parties, even if the sacrament took place in the same parish.

NORMS OF CANON LAW RELATING TO DEATH RECORDS

Can. 1182. When the burial has been completed, a record is to be made in the register of deaths according to the norm of particular law.

DEATH REGISTERS

Types of Data

Death Registers are required to be kept by all parishes. All Catholic funeral liturgies, even if celebrated **outside the church building, should be entered in the parish/mission Death Register.**

For deaths where the funeral is celebrated in the parish or in the parish boundaries, the following information is to be entered into the Death Register and ParishSOFT:

- ❖ The legal and Christian names of the person
- ❖ The residential address of the deceased person
- ❖ The date and place of death
- ❖ The church and date of burial (which may be the same as the funeral date)
- ❖ Additional information, particularly in ParishSOFT, may include the name of the funeral home, next of kin, the cause of death if known (should be taken from an official Certificate of Death only), vigil place and celebrant, and funeral place and celebrant.

Source of Data

The data needed for the Death Register is ordinarily provided by the funeral director.

Chronological Order

The registers shall be chronologically arranged by date of parishioner's death.

Cremation

When the body has been cremated, no reference to the date or place of cremation is made in the Death Register. However, the fact of cremation should be noted, as well as the date and place of the ashes' interment.

Notification to Church of Baptism

No notice of death needs to be sent to the church of Baptism.

Non-Catholic Burial

If a priest or deacon is called upon to preside at a non-Catholic burial, an entry can be made in the Death Register together with a notation concerning the religion of the deceased and the services that were provided.

APPENDIX A

RESOURCES AND WEBSITES

Diocese of St. Petersburg Office of Archives and Records

Located at the Bishop Larkin Pastoral Center. Please contact Lisa Mobley, Associate Director of Archives & Records at (727) 344-1611, ext. 5383 or email lbn@dosp.org

Office of the Chancellor

Deacon Rick Wells, JCL, Chancellor – rwells@dosp.org – (727) 341-6832

Mrs. María T. González, Executive Secretary – mtg@dosp.org – (727) 344-1611, ext. 5362

Office of the Tribunal

Very Reverend Joseph L. Waters, JCL (Judicial Vicar) – (727) 341-6858

Mr. David E. Ridenour, JD, JCL (Coordinator of the Tribunal; Estates & Trusts)
davideridenour@dosp.org – (727) 341-6858

Diocesan Legal Counsel

DiVito & Higham, P.A. – (727) 321-1201

ParishSOFT – Inquiries regarding ParishSOFT Family Suite – Margaret A. Becker – mab@dosp.org – (727) 344-1611, ext. 5468. Accounting support – Thomas Heironimus – tlh@dosp.org – (727) 344-1611, ext. 5469

USCCB (Canon 877, §3 – Recording the Baptism of Adopted Children)

<http://www.usccb.org/beliefs-and-teachings/what-we-believe/canon-law/complementary-norms/canon-877-3-recording-the-baptism-of-adopted-children.cfm>

Preservation of Sacramental Records – “Caring for Sacramental Records” and “Repair of Sacramental Registers”, guides by the Diocese of Pittsburgh:

<https://diopitt.org/documents/2017/8/CaringForSacramentalRecords.pdf>

<https://diopitt.org/documents/2017/8/RepairOfSacramentalRecords.pdf>

Florida Department of State-Division of Library & Information Services

<https://dos.myflorida.com/library-archives/>

Northeast Document Conservation Center

<http://www.nedcc.org/>

Sacramental Registers Vendors - (Remey site under “record books” and the Tonini site under “registers.”)

F.J. Remey: <http://www.fjremey.com/>

Tonini Church Supply: <http://www.tonini.net/>

Archival Supplies

<http://www.gaylord.com/>

<http://www.hollingermetalede.com/>

APPENDIX B

Definition of Terms

Adult: An adult of legal age, or a child who has attained the use of reason and is of catechetical age (RCIA, #252). Catechetical age is defined as “in or around 7 years of age” (Canon 97).

Candidate: One who is already baptized in another Christian tradition and has not received a suitable catechesis and who now is preparing to be received into the full communion of the Catholic Church. At the time of full reception, he or she will make a profession of faith, be confirmed, and receive Eucharist (RCIA, #409).

Canonical Form: The means of celebrating marriage in the Catholic Church by which a man and a woman exchange their consent according to the prescribed ritual, before two witnesses, in the presence of a competent minister of the Catholic Church (Canon 1108).

Catechumen: 1) A non-baptized person who has "manifested a willingness to embrace faith in Christ," and who, therefore, prepares through suitable instruction and liturgical rites to celebrate the sacraments of initiation in the Church (Canon 788). 2) An unbaptized adult who has been accepted in to the Order of Catechumens through the Rite of Acceptance (RCIA #41-47). 3) Special canonical privileges are granted to those who exhibited a desire for Baptism or reception into the Church (Canon 206 & 788).

Catechumenate: 1) The process in which, after the Rite of Acceptance, catechumens enter into “an extended period of time” and are “given a suitable pastoral formation and guidance”, aimed at training them in the Christian life (RCIA, #75).

Celebration of the Sacraments of Initiation: The reception of the sacraments of Baptism, Confirmation, and Eucharist, in which the Elect are brought into full communion of the Catholic Church and are fully initiated. By ancient tradition, this most normally takes place during the Easter Vigil (RCIA, #207).

Child/Infant: Those who are under 7 years of age or lack proper use of reason (Canon 97).

Conditional Baptism: Baptism celebrated "if there is a doubt whether one has been baptized or whether baptism was validly conferred" (Canon 869).

Confirmation: One of the sacraments of initiation by means of which the baptized Christian is "enriched by the gift of the Holy Spirit and bound more perfectly to the Church." Through it the person is strengthened to witness to Christ (Canon 879).

Convalidation: A legal remedy by which the original consent of a man and a woman, invalid in some way, is subsequently made valid through observance of canonical form. The two types of convalidation are 1) renewal of consent or 2) radical sanation (Canons 1156-1165)

Decree of Nullity: The declaration by a tribunal of the Catholic Church which, after the completion of the prescribed process, affirms that the consent given in the marriage in question was in fact invalid.

Delegation: The means by which the power to govern or perform an act is granted to a qualified person by someone who has the power by virtue of his office. In the context of this document delegation refers to the act by which power to witness a marriage is given to a specific person. (Canons 1111-1114).

Dismissal from the Clerical State: The canonical process in which a priest's or deacon's faculties are removed either voluntarily or involuntarily as approved by Rome.

Disparity of Worship or Disparity of Cult: An impediment to contracting a valid marriage in the Church, which arises because one of the parties is not baptized (Canon 1086).

Dissolution: The means by which a marriage is dissolved for a just cause under the Code of Canon Law in accordance with Scripture and Tradition. There are usually only three causes considered: 1) A marriage never consummated (Canon 1142), 2) When one of two non-baptized parties to a marriage wishes to be baptized and the other party departs (Canons 1143-1147), the subsequent marriage of the one who desired baptism dissolves the prior union. This is commonly referred to as the *Pauline Privilege*, or 3) In favor of the faith when, in the marriage of a baptized and a non-baptized person, either becomes a Catholic or wishes to marry a Catholic, referred to as the *Petrine Privilege* or *Favor of the Faith*.

Elect: The name given to catechumens who after completing an apprenticeship "in the Christian life" (RCIA, #76-79), celebrate the Rite of Election on the first Sunday of Lent signifying their being chosen for the initiation that upcoming Easter (RCIA, #124). According to the Rite children are encouraged but not obligated to attend. In the Diocese of St. Petersburg the Rite of Election is celebrated along with the Rite of Calling to Continuing Conversion at the same ceremony.

Express Permission: Required of the competent authority for the lawful celebration of marriage between a Catholic and a baptized Christian not in full communion with the Catholic Church (Canon 1124).

First Communion/First Eucharist: One of the sacraments of initiation by which a baptized person participates for the first time in the Eucharistic Sacrifice (Canon 897)/ Eucharistic Banquet (Canon 899).

Godparents/Sponsor: (*both words mean the same and are interchangeable*) - 1) Those selected by parents to witness infant baptism and serve the canonical role as Godparent. They must be fully initiated members of the Catholic faith, and should be able to perform the duties of a godparent. 2) Those who are selected by the Catechumen to "accompany them on the day of election, at the celebration of the sacraments of initiation, and during the period of mystagogy" (RCIA, #11). 3) They must be fully initiated members of the Catholic faith, and should be able to perform the responsibilities as outlined in the Rite (RCIA, #11 & #123).

Holy Orders/Ordination: The sacrament by which men are "constituted sacred ministers" in the Church and "deputed to shepherd the people of God" (Canon, 1008).

Lack of Form/Defect of Form: The term used to describe a marriage which, when so required, failed to follow the prescribed canonical form for its valid celebration. When a petitioner submits documentary proof and other required information, a tribunal can issue a Declaration of Freedom to Marry.

Laicization: See "Dismissal from the Clerical State"

Marriage: The sacrament by which a man and a woman "establish between themselves a partnership of the whole of life" through consent that is freely given (Canons 1055, 1057).

Mixed Marriage: The term employed by the Catholic Church to describe the union established between a Catholic and a baptized non-Catholic (Canon 1124).

Neophyte: One who is initiated at the Easter Vigil. The term comes from the Greek word meaning new plant, as in a new sprout on a limb/branch. (RCIA, #245)

Professed Religious/Vowed Religious: A man or woman who is incorporated into a religious institute by means of public vows, which oblige the observance of the evangelical counsels of poverty, chastity and obedience (Canon 654).

Profession of Faith: See: "Reception into Full Communion"

Radical Sanation: Comes from the Latin "healed at the root". A means by which competent ecclesiastical authority renders an invalid marriage valid without the renewal of consent. Through this process the marriage consent is made valid from the time it was given, the impediment or lack/defect of form that had made the consent invalid is dispensed, and all canonical effects of a valid marriage are applied retroactively to the beginning of the union. The presumption is that the consent given from the start is still enduring (Canon 1161).

Reception into Full Communion: Usually, the means by which an already baptized person affirms through a creedal formula the truths of the Catholic Church and thereby becomes a member of the Catholic Church. [Use for term "profession of faith"]

RCIA: (Rite of Christian Initiation of an Adult), the process by which an adult is received into the Catholic Church, usually through reception of the three sacraments: Baptism, Confirmation and Eucharist. English title of *Ordo initiationis christianae adultorum* (Order of Christian Initiation of Adults). The latest English translation edition was published in 1985. Mandated for use in the United States in 1988.

Rescript: An administrative act issued in writing by competent executive authority by which through its very nature a privilege, dispensation, or other favor is granted in response to someone's request" (Canon 59). An example of this is permission for a priest to be dismissed from the clerical state.

Rite of Acceptance into the Order of Catechumens: The first step in the catechumenate process, in which the unbaptized are officially accepted into the Order of Catechumens. It is of “the utmost importance. Assembling publicly for the first time, the candidates who have completed the period of the pre-catechumenate declare their intention to the Church and the Church in turn” accepts them (RCIA, #41).

Rite of Election: The Second Step in the Catechumenal process, in which the unbaptized after the period of the Catechumenate sign the book of the Elect which is received by the Bishop of the First Sunday of Lent (RCIA, #118).

Rites Supplied: The completion of the rite of Baptism—usually in a parish church—for infants already baptized when in danger of death.

Sponsor: 1) The person selected to assist in the formation and development of a candidate for Confirmation. The term used to refer to the person who “accompanies any candidate seeking admission as a catechumen” (RCIA, #10). They assist the candidates, stand as witness to their moral character and present them to the Rite of Acceptance. They may also be chosen as a Godparent by the Catechumen (RCIA, #10 & #80). 3) The term for a fully initiated Catholic who will journey with a Candidate (baptized but previously uncatechized adult) through their preparation and be present at their full initiation, or full communion into the church.

APPENDIX C

LATIN TERMS COMMONLY FOUND IN OLDER SACRAMENTAL REGISTERS

Adnotatio: Notation or remark

Adoptio: Adoption

Confirmatio recepta: Confirmation received

Convalidatio matrimonii: Convalidation of Marriage

Declaratio nullitatis concessa: Declaration of nullity granted

Defunctus: Deceased

Delegatus: Delegate

Diaconatus: Deacon

Dies: Date

Dispensatio a tribus bannis: Dispensation from the three banns

Dispensatio consanguinitatis: Dispensation from Consanguinity

Dispensatio affinitatis: Dispensation from Affinity

Impedimentum: Impediment

Domicilium: Residence

Locus nativitatis: Place of Birth

Matrimonio contraxit cum _____ : Contracted marriage with _____

Mater Ignota: Mother unknown

Nomen: Name

Pater Ignotus: Father unknown

Patrini: Sponsors

Patrinus: Sponsor

Presbyteratus: Priesthood

Presbyter: Priest

Procurator: Proxy

Professio Solemnis: Solemn profession (in a religious order of men or women)

Prohibitio: Prohibition

Proles: Offspring

Ritus Suppleti: Rites Supplied

Sacerdos: Priest

Sacrum ordinem Presbyteratus receptum: Sacred Order of Priesthood received

Sacrum ordinem Subdiaconatus receptum: Sacred Order of Subdiaconate received

Subdiaconatus: Subdiaconate

Testes: Witnesses

Testis: Witness

Ubrum infirmorum: Book of the Sick

Visum et approbatum: Seen and approved

APPENDIX D

SACRAMENTAL RECORD REQUEST FORM

AUTHORIZATION FOR RELEASE OF INFORMATION FROM SACRAMENTAL RECORDS

Request Date: _____

CHURCH IN WHICH SACRAMENT WAS PERFORMED: _____

NAME OF SACRAMENT (circle one): BAPTISM MARRIAGE OTHER _____

NAME AT TIME OF SACRAMENT: _____

APPROXIMATE DATE OF SACRAMENT: _____

DATE OF BIRTH: _____

NAME OF PARENTS: (include mother's maiden name):

REQUESTOR: _____

ADDRESS:

CITY, STATE, ZIP: _____

I agree to hold harmless the Diocese of St. Petersburg, the Roman Catholic Church, its Dioceses, Bishops and their successors in office, the aforesaid parish and all other persons connected with them from any liability for releasing this information pursuant to my request.

SIGNATURE OF AUTHORIZATION:

****A COPY OF PHOTO IDENTIFICATION MUST ACCOMPANY THIS REQUEST****
(A nominal fee may be charged)

Note: The person authorizing release must be the person named in the record, the parent of a minor child, or the spouse or adult child if the person is deceased. Anyone else must show proof of power-of-attorney.

For Office Use Only

ID Type:	Fee Paid: CA CK MO
Researcher:	Date Mailed:

SACRAMENTAL REGISTERS INVENTORY FORM

PARISH/MISSION NAME _____

SAC

Phone _____ Website _____

(Use one form for each book)

Book Number (if there is one) _____

Type of Book (check one)

Baptismal Marriage Funeral Confirmation 1st Communion Combination

Inclusive Dates _____ Book Size _____

No. of Pages _____ Front and Back? _____ No. of Pages Used _____
(two sided)

Book Color _____ Book Publisher _____

Index in Front _____ Index in Back _____ No Index _____ Language _____

Additional Description _____

Condition _____

Current Location of Book _____

Notes _____

- ❖ Has the information in the book been entered into the ParishSOFT database?

- ❖ Does your parish maintain a separate computer Index for this book (i.e. Word or Excel)?
 - Yes_____ No_____
 - Describe_____
- ❖ Has the book been microfilmed or digitally scanned?
 - Yes_____ No_____
 - Describe_____
- ❖ Have identifying photographs been taken of the book? Yes_____No_____

SIGNATURE of person completing this form:

 Phone: _____ Email: _____ Date: _____

For information call (727)344-1611, ext. 5383 or email lbn@dosp.org

Send completed inventory forms to: Office of Archives and Records, Diocese of St. Petersburg, P.O.
 Box 40200, St. Petersburg, FL 33743-0200

DIOCESE OF ST. PETERSBURG OFFICE OF ARCHIVES & RECORDS
APPENDIX E
CARING FOR SACRAMENTAL RECORDS

PROPER STORAGE

Books should be stored horizontally in a climate controlled environment. Ideally the temperature in records storage areas should be 68° with a relative humidity of 45%. This means at a constant cool temperature and no prolonged exposure to sunlight or artificial light. Not all parishes can fulfill such precise requirements, but steps can always be taken to avoid high temperatures, dampness and direct sunlight.

Handling – Careless handling of sacramental registers can accelerate deterioration. Always handle registers carefully. If the books are stored on shelving they should stand upright on their bottom edge. Pulling a volume off the shelf by the headcap can damage the spine and joints of the book. Pull out the desired book by gently grasping it on both sides with the thumb and fingers.

Fireproof Water-resistant safes are highly recommended. Be aware of additional costs that may be charged for installation and set-up. If the books are stored in a filing cabinet and they cannot stand upright, they should be stored on their spine, not on the edge opposite the spine. The books should be properly supported and not allowed to sag or lean against each other. Nor should they be tightly together. If there is water damage once the registers dry within the filing cabinet they'll swell and drawers may have to be drilled in order to open them, thus causing further damage to the registers.

Do not store books near overhead water or steam pipes. Relocate from below/adjacent to sinks, restrooms, or other water source hazards.

Do not store on the floor. Store on anchored metal shelving at least four inches away from walls.

Security – Records should at all times be secured and locked. Doors leading to the records should be closed with only the designated authority having access.

Restoration – Registers that have been worn out by use and age can be rebound and restored, provided this work is done according to archival requirements. Rebinding that destroys any data or renders any part of the records unusable is not acceptable. For these reasons, the Diocesan Archivist should be consulted before any rebinding or restoration work is undertaken.

Copies - Sacramental registers can be protected from loss due to fire, age or heavy use by making duplicate copies in any one of several ways: transcripts, photo-reproduction, microfilm or computer. However, under no circumstances should the original register be discarded. The same restrictions of access apply to copies as to the original records.

Building Maintenance – Repair windows, roof, masonry. Replace elements (e.g. drainpipes, flashings, reattach downspouts).

Climate/Energy Efficiency – Seal windows. (e.g. caulk around panes, add weather stripping, etc.)
Check vents.

Pest Control – Prohibit food in storage and research areas. Remove potted plants from building interior. Clean storage areas.

Water protection – Find source of any leaks. Relocate collections away from known leaks.

ACTIONS TO AVOID

- ❖ Do not use Scotch Tape under any circumstances. It is highly acidic and destructive to paper.
- ❖ Do not laminate any pages. The process involves driving plastic into the paper through heat and will ultimately destroy the paper.
- ❖ Do not staple, glue or paper clip any documents to the pages of the registers.
- ❖ Do not let any vendor work on your records without first contacting the Office of Archives and Records. If a vendor approaches your parish, contact the Archives before agreeing to let them do any work.
- ❖ Rebinding that destroys any data or renders any part of the records unusable is not acceptable. Contact the Office of Archives and Records for consultation before any rebinding or restoration work is undertaken.

HURRICANE PREPAREDNESS

An inventory identifying the span of years and number of books in the parish should be created. In the event of disaster the parish would need to know how many books would need to be evacuated. This inventory is also important in determining if records are missing or lost whether they are evacuated or not. (See *Sacramental Register Inventory Form – Appendix D*)

Records, objects or collections of great importance to your parish should be identified before the hurricane season. It is recommended that an inventory be created with complete descriptions of all sacred vessels, objects, vestments and fine arts owned by the parish and insured under the Diocese master insurance program. A current appraisal listing these objects should be on file. [Can 1283, §2 and §3]

If this is not done, valuable time may be wasted salvaging materials of little value or spent arguing about what should be saved first. Ideally, this step includes a floor plan that clearly states the priority of collections for salvage. This plan with its priorities should be attached to the disaster plan, but the security of this type of information should be considered. It may be wise to allow only designated or upper-level staff access to this part of the plan prior to an actual emergency.

Evacuation

Evacuate Registers when the civil authorities call for an evacuation.

APPENDIX F

Examples of Baptismal Register entries

Standard Entries

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL	29 May 1987	Mark Simpson	Linda Bouvier	Rev. Timothy Birmingham	
	19 April 1987		Elizabeth Bouvier	Herbert Powell		
KENT, William Joseph	Temple, KS	4 July 1987	Jonathan Kent	Mary Lane	Rev. Charles Knight	
	13 June 1938		Martha Clark	James Olsen		

Conditional Baptism

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL	29 May 1987	Mark Simpson	Linda Bouvier	Rev. Timothy Birmingham	Baptized conditionally
	19 April 1987		Elizabeth Bouvier	Herbert Powell		

Unmarried Parents – No father noted

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL	29 May 1987	_____	Linda Bouvier	Rev. Timothy Birmingham	
	19 April 1987		Elizabeth Bouvier	Herbert Powell		

Unmarried Parents – Father attested and noted

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL	29 May 1987	Mark Simpson	Linda Bouvier	Rev. Timothy Birmingham	
	19 April 1987		Elizabeth Bouvier	Herbert Powell		

Christian Witness

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL	29 May 1987	Mark Simpson	Linda Bouvier	Rev. Timothy Birmingham	
	19 April 1987		Elizabeth Bouvier	Herbert Powell (Christian Witness)		

Proxy Godparent

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL	29 May 1987	Mark Simpson	Linda Bouvier	Rev. Timothy Birmingham	
	19 April 1987		Elizabeth Bouvier	Herbert Powell (Mary Raffin as proxy)		

Bringing Baptized Child into the Church

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Rites furnished for child baptized 29 May 1978 by mother at home, Wilmer, GA, per mother's testimony, 12 June 1978.

Baptism of an Unbaptized Adult

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
BROCKMAN, Kent	Phoenix, AZ 12 Aug 1963	16 Oct 1991	Charles Brockman Sarah Fickle	Stephanie Bells Montgomery Burns	Rev. Timothy Birmingham	Baptized, confirmed, and received First Communion 16 Oct 1991

Reception into Full Communion

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	Profession of Faith, 18 Nov 2009	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Received into Full Communion, 18 Nov 2009; baptized 29 May 1987, First Presbyterian Church, Dallas, TX; Married Janice Nimkovich, 14 June 2007, First Baptist Church, San Antonio, TX.

Ascription to Eastern Catholic Church

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Ascribed as Maronite

Testimony of Witness Verifying Reception of Sacrament

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Confirmed 16 Oct 1999 at St. Mary CC, Houston, TX, attested to by

						mother and sister.
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Notation of Confirmation and Marriage

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Confirmed 12 June 1999, St. Benedict CC, Savannah, GA. Married Shannon Kelly 21 May 2007, St. Stanislaus CC, Rincon, GA.

Notation of Ordination to Priesthood

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Confirmed 12 June 1999, St. Benedict CC, Savannah, GA. Ordained transitional deacon 21 May 2007, St. Stanislaus CC, Rincon, GA. Ordained priest 29 May 2008, Holy Trinity Cathedral, Savannah, GA

Notation of Ordination to Permanent Diaconate

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Confirmed 12 June 1999, St. Benedict CC, Savannah, GA. Married Janice Kennedy 14 June 2007, Christ the King CC, Savannah, GA. Ordained permanent deacon 21 May 2007, Holy Trinity Cathedral, Savannah, GA

Notation of Perpetual Vows

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Confirmed 12 June 1999, St. Benedict CC, Savannah, GA. Perpetual vows, 21 May 2007, Order of St. Benedict, St. Vincent Archabbey, Latrobe, PA
BARTON, Sarah	Aiken, AR 3 Feb 1988	18 March 1988	John Barton Mary Smythe	Jerome Link Cheryl McGuinness	Rev. John Thomas	Confirmed 13 Dec 2000, St. Michael CC, Erie, PA Perpetual vows, 17 Nov 2008, Dominican Sisters of St. Cecilia, Nashville, TN.

Notation of Place of Marriage and Site of Record if Different

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Married Janice Kennedy 14 June 2007 at Perkins Chapel, Smallville University, KS; records at

						Christ the King CC, Savannah, GA.
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Notation of Declaration of Nullity (Annulment)

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Married Janice Kennedy 14 June 2007, Christ the King CC, Savannah, GA. Decl. of Nullity, Savannah protocol no. 336-24-05, 3 March 2010

Notation of Marriage after Annulment

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Married Janice Kennedy 14 June 2007, Christ the King CC, Savannah, GA. Decl. of Nullity, Savannah protocol no. 336-24-05. Married Anne Jones, 1 Jan 2011, St. Pius CC, Dallas, TX

Minor Change – Name correction

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Marge Bouvier Elizabeth	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	

Major Change – Termination of original entry - Adoption

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
(SIMPSON), Michael James RUTAN	Springfield, IL 19 April 1987	29 May 1987	(Mark Simpson) (Elizabeth Bouvier) Burth Rutan Tanya Smith	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Adopted and name changed, 23 Mar 1992. Springfield IL - see # 328-S-52

Do not issue certificate from this record - see Rutan, page 31.

Major Change – Replacement of original entry - Adoption

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
RUTAN, Michael James	Springfield, IL 19 April 1987	29 May 1987	Burt Rutan Tanya Smith		Rev. Timothy Birmingham	Original record at (SIMPSON) RUTAN, page 20

Additional Space Required for Notations

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Confirmed 12 June 1999, St. Benedict CC, Savannah, GA. Ordained transitional deacon 21 May 2007, St. Stanislaus CC, Rincon, GA. (see pg. 31)

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James			Continued from page 20			Ordained priest 29 May 2008, Holy Trinity Cathedral, Savannah, GA

Creating a Missing Record

Name of Baptized	Place & Date of Birth	Date of Baptism	Father name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Springfield, IL 19 April 1987	29 May 1987	Mark Simpson Elizabeth Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Creation of a missing baptismal record based on the testimony of Linda Bouvier, 4 April 2010.