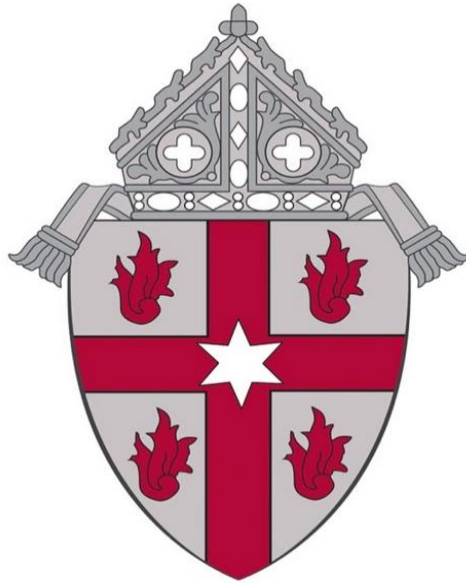
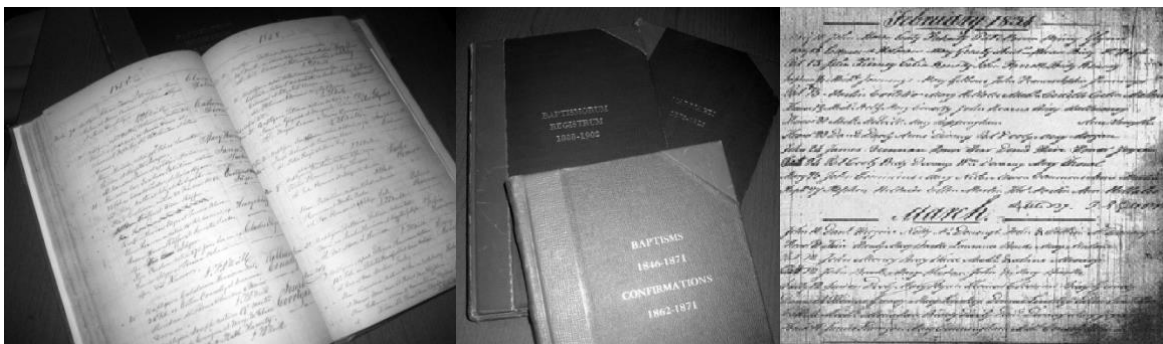


Sacramental Registers Handbook



Catholic Diocese of Saginaw

Office of the Tribunal
[\(989\)797-6623](tel:(989)797-6623)



Office of the Archives
Mprindiville@diosag.org
[\(989\) 797-6636](tel:(989)797-6636)

Acknowledgements

Like many good things in the Church, collaboration benefits the final outcome. The Diocese of Saginaw *Sacramental Registers Handbook* is based on the 2020 *Sacramental Records Handbook* promulgated by the Archdiocese of Atlanta. The Archdiocese of Atlanta drew upon the work of the Archdiocese of Cincinnati, the Diocese of Dallas, and the Archdiocese of Chicago.

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Reverend Alberto Vargas, JV, Reverend Richard Filary, JV *emeritus* and Sister Mary Judith O'Brien, RSM, former chancellor, adapted these documents and, after receiving comments from attendees of a May 1, 2024 presentation of the *Sacramental Registers Handbook*, have finalized the document for use in the Diocese of Saginaw.

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Sacramental Registers

Canon 535 requires each parish to maintain sacramental registers for baptism, confirmation, marriage, and death. A more complete list of registers is as follows:

- Baptism
- Confirmation [and, where applicable, Book of the Elect & Book of Catechumens]
- First Holy Communion (optional, not required)
- Marriage
- Holy Orders
- Anointing of the Sick (recommended, but not required)
- Death
- Mass intentions (for parishes that receive Mass stipends)

Each register should note the following: “Unless otherwise noted, sacraments were celebrated in the parish church and administered according to the Rite of the Roman Catholic Church.”

General Procedure for Recording Sacraments

The general procedure for recording sacraments follows this sequence:

1. Parish staff person verifies all information needed for the register including the spelling of all names prior to the reception of the sacrament. Verifying the information from a birth certificate is recommended (particularly for baptism).
2. The sacrament is administered.
3. The information is written in the appropriate sacramental registry book by the pastor (or his delegate) without delay after the sacrament is administered. The word “pastor” includes “parochial administrator” and “director of parish life” in this Handbook.
4. The sacramental certificate is filled out and given/mailed to the person/family after it is entered in the registry.
5. Sacraments – especially baptism – administered in danger of death by a family member, hospital staff or chaplain, etc. at a hospital or other institution are to be recorded in the sacramental register of the territorial parish in which the hospital or institution is located.
6. For sacraments received after baptism, in addition to recording it in the parish’s own register, the pastor is to notify the church of baptism. The parish where the sacrament occurred sends notification to the church of baptism that a sacrament has been administered. When notifying the church of baptism of a wedding, request a return confirmation that the entry has been made in the baptismal records of the Catholic parties. The return confirmation is placed in the marriage prep file.
7. Photographs are not typically allowed as proof that a sacrament was administered.
8. When a correction is to be made, never use “white out.” To correct an entry, place a single line through the incorrect entry and write the correct information above. No correction should be made without supporting documentation.
9. Questions regarding maintaining sacramental register books should be directed to the office of archives **(989) 797-6636** and regarding content to the judicial vicar: **(989) 797-6623**.

Baptism

Canon Law Related to Baptism Records

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.

§ 2. In the baptismal register are also to be noted enrollment in a Church *sui iuris* or transfer to another Church, confirmation, and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of canon 1133, of adoption, of reception of sacred orders, and of perpetual profession made in a religious institute. These notations are always to be noted on a baptismal certificate.

§ 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.

§ 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.

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

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.

§2. 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. 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.

§ 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.

§ 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 § 1. To be permitted to take on the function of sponsor a person must:

1° be designated by the one to be baptized, by the parents or the person who takes their place, or in their absence by the pastor or minister and have the aptitude and intention of fulfilling this function;

2° have completed the sixteenth year of age, unless the diocesan bishop has established another age, or the pastor or minister has granted an exception for a just cause;

3° be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on;

4° not be bound by any canonical penalty legitimately imposed or declared;

5° not be the father or mother of the one to be baptized.

§ 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. 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. 1682 § 1. After the sentence declaring the nullity of the marriage has been executed, the parties whose marriage has been declared null can contract a new marriage unless a prohibition attached to the sentence itself or established by the local ordinary forbids this.

§ 2. As soon as the sentence is executed, the judicial vicar must notify the local ordinary of the place in which the marriage took place. 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.

Types of Data

For baptism celebrated under normal circumstances, the following information is to be entered in the baptism register :

1. The Christian name(s) of the child as designated by the parent(s)/adoptive parents or the legal name of the adult (always use the maiden name of a woman).
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle, if any, and maiden name), or names of adoptive parents.
3. The date and place of birth.
4. The name(s) of the sponsor(s) [i.e. godparent(s)], one male and one female, or solely 1 sponsor and 1 Christian witness (noting CW for Christian witness).
5. The place, if different from the parish church, and date of the baptism.
6. The name of the minister performing the baptism.

Note: A sponsor must be at least 16 years of age, confirmed and in full communion with the Catholic Church. In view of the educational role of sponsors, only Catholics who are fully initiated into the Church and living a life consistent with the Faith may be sponsors at a Catholic baptism and sponsors for confirmation. A baptized non-Catholic may serve as a witness of baptism.

Sample Register Entries

Name of baptized	Place & Date of Birth	Date and Place of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987 St. Casimir Church	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell (CW)	Rev. Timothy Birmingham	

Unmarried Parents

If a child is born of an unmarried mother, the name of the mother is to be inserted in the baptism register if her maternity is established publicly (e.g. birth certificate) or if she seeks it willingly in writing or before two witnesses. Likewise, the name of the father shall be inserted in the register if his paternity has been proven either by some public document (e.g. birth certificate) or by his own declaration before two witnesses. If these conditions are not met, the child is to be recorded as being of "Unknown Mother" or "Unknown Father".

For children whose parentage cannot be known (Canon 870) or is unknown (Canon 877 §2), the following information is to be entered in the baptismal register:

1. The Christian name(s) of the child as designated by the guardian(s).
2. The date and place (city and state) of birth if known or of when child was found or placed under guardianship.
3. The name(s) of the sponsor(s), one male and one female, selected by the guardian(s), or one sponsor and one Christian witness (noting CW for Christian witness).
4. The date and place of the baptism.
5. The name of the minister who performed the baptism.

Unmarried Parents – No Father Noted - Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
BOUVIER, Michael James	Midland, MI April 1, 1987	May 4 1987	Unknown father Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	

Unmarried Parents – Father Attested or Name on Birth Certificate - Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	

Sponsors and Proxies

No more than two names (one male and one female) may be entered in the "sponsors" column. Canon 874 §2 allows a baptized person who is not a member of the Catholic Church to serve as a Christian witness. The designation "CW" is useful for clarity. Church law holds that a baptized member of an Eastern Orthodox Church is properly a sponsor and not a Christian witness.

If a sponsor is not available (such as in military service), a proxy may stand in the place of a sponsor. In the baptism register, include the name of the proxy below the name of the unavailable sponsor. A letter should be submitted by the minor's parents or the adult to be baptized requesting a proxy and giving the reason for this need.

Christian Witness (CW)

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4,1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell (CW)	Rev. Timothy Birmingham	

Proxy for Sponsor

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell (Mary Raffin as proxy)	Rev. Timothy Birmingham	

Extraordinary Types of Baptism

Emergency Baptism

An emergency baptism, if it is a Catholic baptism, is recorded properly in the territorial parish where the emergency baptism occurred. That is typically where the hospital is located. After an emergency baptism has been performed and the danger of death has passed, the baptized person (adult or infant) should receive the accompanying ceremonies of baptism in his or her own parish. A notation in the baptism register should be made in the margin indicating the date and place the ceremonies were supplied.

Bringing baptized Child into Church - Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 1, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Rites furnished for child on May 14, 1987; baptized May 1, 1978 by mother at home per mother's testimony May 3, 1987

Conditional Baptism

If there is serious reason to doubt the fact or the validity of a previous baptism, baptism is to be conferred conditionally and in private. The celebrant states, while pouring water, *If you are not baptized, N., I baptize you in the name of the Father and of the Son and of the Holy Spirit.* The celebrant should explain to the one to be baptized and to those present the reason for 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 other baptism.

If the original attempt at baptism was celebrated in a Catholic Church, the conditional baptism should be noted in the margin of the entry that recorded the original baptism. If the original attempt was in a non-Catholic community, a new entry should be made in the register of the parish within whose boundaries the conditional baptism was celebrated. In such cases the date and place of

baptism should be noted instead of the purported earlier baptism. A note as to its conditional celebration should be included.

Conditional Baptism Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON Michael James	Midland, MI April 1, 1987	May 4, 1997	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	baptized conditionally

Bringing a Baptized Child under the age of 7 into the Church

Children who are below the age of reason (below age 7) must also be included in the registers if their parents have made a profession of faith on their behalf. No rite is celebrated although the child may receive a blessing.

This is commonly done when a parent is received into the Church and wants his/her young child[ren] also to be received into the Church.

1. The Christian name(s) of the child as designated by the parent(s).
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name).
3. The date and place of birth.
4. The name(s) of the sponsor(s) or Christian witness (noting CW) selected by the parents. If neither were Catholic, the parents may add one sponsor.
5. The date and place (church and town) of formal reception into the Church are noted in the spaces provided for baptism.
6. Data concerning the original baptism should be entered in the Notations column, especially the date and place [Rite of Baptism for Children].

Reception of a baptized child (under 7) into the Catholic Church - Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	Reception into Catholic Church April 12, 1990	Mark Eric Simpson (CW) Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Baptized first Congregational Church, Madison, WI April 30, 1987

Those who have the use of reason (age 7 and above) can be treated as adults when it comes to being received into full communion and are capable of making the profession of faith. They must also be included in the register.

Sui Juris Churches [Eastern Rite Catholic Churches]

Catholic churches within the Catholic communion include the Latin (or Roman Rite) church and 23 Eastern churches. The following guidance is given:

1. A child is ascribed to the Church of Catholic father. If only the mother is Catholic or if both parents are of the same mind in requesting it, to the church *sui juris* of the mother (canon 29).
2. Anyone who has completed the 14th year of age can freely select any Church *sui juris* in which they are then ascribed by baptism received in that Church.
3. A wife can freely transfer to the Church of her husband in the celebration of or during the marriage; when the marriage has ended, she can freely return to her original Church *sui juris* (canon 33).
4. In the baptism register, enrollment in a church *sui juris* or transfer to another church is to be noted (canon 535, §2).
5. Every transfer to another church *sui juris* is to be recorded in the baptism register of the parish where the baptism was celebrated.
6. Note: A deacon cannot preside at a marriage if one of the parties is in Eastern Rite church as only a priest can ask for and receive consent and impart the marriage blessing.
7. Written documentation should be obtained for the transfer of an Eastern Church *sui juris* bride to the Latin Church of her husband at the time of the marriage.

Ascription to Eastern Catholic Church in Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Ascribed as Maronite

Churches with Valid Baptisms

A list of non-Catholic church denominations with valid baptisms is contained in [Addendum IV: Valid and Invalid Baptism](#). If there is doubt about a church's membership within a particular denomination or about the use of the words of the Trinity ("I baptize you in the name of the Father, Son, and Holy Spirit.") and pouring of water on the head or forehead, a conditional baptism must be celebrated.¹

Adoption and Baptism

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

¹ See Congregation for the Doctrine of the Faith, stating that the words, "We baptize..." are invalid. June 24, 2020

(Can. 877 §3). The norms were originally approved by the USCCB on November 18, 1998, and in turn, received Roman approbation on September 30, 2000.

Baptism before Adoption

For children baptized before adoption, the following information shall be added in the baptism register after the adoption is finalized:

1. Parentheses () shall be placed around the names of the natural parents.
2. The name(s) of the adoptive parent(s) shall then be added.
3. The child's former surname shall also be parenthesized () and the new surname added.
4. A notation shall be made that the child was legally adopted.

Baptism 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 baptism 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:

1. The new legal, Christian name of the child as designated by the adoptive parents.
2. The names of the adoptive parents, as well as their faith.
3. The date and place of birth.
4. The date and place of the baptism.
5. The name of the minister performing the baptism.

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, the baptism register is to include no reference to the adoption or to the natural parents. Any recorded data is to be treated as confidential and not included on any certificate.

Baptism certificates issued by the parish for adopted children will be no different from other baptism certificates. No mention of the fact of adoption shall be made on the baptism certificate. The following information shall be entered in the register:

1. The Christian name(s) of the child as designated by the adoptive parent(s).
2. The name(s) of the adoptive parent(s).
3. The date and place of birth.
4. The names of the sponsors selected by the adoptive parent(s), or one sponsor and a Christian witness (noting CW).
5. The place and date of the baptism.

6. The name of the minister performing the baptism.

Termination of original Entry and Replacement of original entry - Adoption

Name of baptized (page 20)	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
(SIMPSON), Michael James RUTAN	Midland, MI April 1, 1987	May 4, 1987	(Mark Eric Simpson) (Elizabeth April Bouvier) Burt Mark Rutan Tanya Joan Smith	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	<div style="border: 1px solid black; padding: 5px; color: red; text-align: center;"> Do not issue certificate from this record – see Rutan page 31. </div> Legally adopted and name changed March 23, 1992. Springfield Co, Il case 328-5-52
Name of baptized (page 31)	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
RUTAN, Michael James	Midland, MI April 1, 1987	May 4, 1987	Burt Mark Rutan Tanya Joan Smith	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Original record at (Simpson) RUTAN, p. 20.

Recording for Same Sex Couples and requests for change of Gender

Note: Call the Judicial Vicar for guidance in all circumstances.

Same Sex and “Transgender” Couples Presenting a Child for Baptism

For instances in which a same sex couple or “transgender” persons present a child for baptism, the parish should follow the above norms with the following modifications. This guidance is based on a November 15, 2017 letter from the Pontifical Council for Legislative Texts, which states:

In the current Code, there is no specific law regarding the annotation of same sex couples or "transgender persons" as parents in the baptismal register. The term "parents" used by can. 877 CIC refers clearly to the father and the mother, man and woman created by God who are united in the sacrament of marriage (cf. can. 1055 §1 CIC) or to such a couple who adopted a child.

According to the disposition of can. 877 CIC, the parish priest must record in the baptismal register the name of the natural or adoptive father and mother (man and woman) or that of the unmarried mother (woman), as well as that of the father (man) if his paternity is proven by a public document. [...]

Given the above indications, we do not consider it possible to annotate in the baptismal register two mothers or two fathers or a "transgender father" whose real nature is a woman or a "transgender mother" whose real nature is a man.

Surgical Gender Change

The Vatican Congregation for Doctrine of the Faith holds that no changes should be made to a baptismal record to reflect the “new” sex of an individual who has undergone what is commonly referred to as a gender reassignment surgery. An October 15, 2002 letter from the United States Conference of Catholic Bishops further clarifies:

Therefore, even in cases of such [sex reassignment] operations the records are not to be altered. Specifically, the altered condition of the faithful under civil law does not change one’s canonical condition which is male or female as determined at the moment of birth. However, should a situation arise in which some sort of notation is determined to be necessary, it is possible, in the margin of the entry for baptism, to note the altered status of the person under civil law. In such cases, the date and relevant protocol number of the civil juridic act or document should be included along with, where possible, a copy of the document itself at that page of the baptismal registry.

Surgical gender change is distinct from the circumstance of a child born with a congenital intersex condition in which it may take a period of time to determine the predominant gender. And, in these circumstances, a notation may be added to the baptismal register; the notation should be copied to the back of baptismal certificates.

Notation of Sexual Reassignment - Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father’s name/ Mother’s maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	Sexual re-assignment due to congenital intersex condition; now referred to as “Patricia Suzanne SIMPSON;” see revised birth cert.

Changes in the Baptismal Register

Changes and Additions to Baptism Entries

The baptism record is the primary sacramental record for Catholics. It serves as a log for all the significant, public developments in one's relationship with the Church. As a result, most changes to entries in the sacramental registers are to be made in the baptism register.

Changes to Original Data

Some changes are actual modifications of the original data entered for baptism (e.g. change of name or change of parent). Baptism records can potentially be recognized as legal documents so it is not up to pastors or staff to alter them to suit a person's preference later in life.

Notifications Added to “Notations” Column

Changes are often additions to the "Notations" column. For example, when a Catholic is confirmed, married, or ordained, the churches where the sacraments are celebrated notify the church of baptism so the new sacraments can be noted in the baptism register . Also, when a person receives a declaration of nullity for marriage or when a cleric is returned to the lay state, the Tribunal will notify the church of baptism, so that a notation can be made in the person's baptism record.

Types of notification include confirmation, marriage(s) (including convalidations), reception of Holy Orders, perpetual profession in religious institute, and change of rite. Notations of annulment (and prohibitions on future marriages), laicization, and dispensation from vows shall also be entered when requested officially by the appropriate authorities.

Only that data which can be vouched for with certainty should be entered in the register, even though doing so may leave an incomplete entry. The name of the witness or witnesses, the date of testimony, and the words "Based on the testimony of -----" should be printed in the "Notations" column of the register.

Recreation of a Missing Baptism Entry in Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Recreation of baptismal record based on testimony of Linda Bouvier, April 4, 2010.

Sample Register Entries to rectify order

Name of baptized	Place & Date of Birth	Date and Place of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James Out of order	Midland, MI April 1, 1987	May 4, 1987 St. Casimir Church	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell (CW)	Rev. Timothy Birmingham	

Index Sample Format

Name	Page
SMITH, Peter	113
SIMPSON, Michael James * Out of order	119

Mark **out of order** details in red.

Non-Permitted Changes

Non-permitted changes include:

1. New sponsors or sponsors—the names of sponsors or sponsors are not to be changed because they have died or because parents feel they are no longer suitable. In these situations, parents may ask someone else to serve in the role without making a change to the permanent record or to certificates. The name of the new sponsor may be added to the register. However, there is a limit to solely one addition.
2. Non-adoptive stepparents
3. Customary name or nickname

Note: Defection from Church

A parish occasionally will receive a notification from an individual or a church indicating that the person is no longer a Catholic and even asking that her/his name be removed from Catholic Church records. While it is appropriate to remove the person's name from the parish membership rolls, no changes are to be made to the sacramental records.²

² Apostolic Letter "Motu Proprio" *Omnium In Mentem*, Benedict XVI, October 26, 2009.

Confirmation, OCIA & Reception into Full Communion

Canon Law Related to Confirmation Records

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 archives. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that notation is made in the baptism 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.

Definition of Terms

OCIA - Order of Christian Initiation of Adults

Outside of emergency situations, adults and children over seven years of age are required by canon law to participate in a process of formation governed by the “Order of Christian Initiation of Adults.” OCIA culminates in the celebration of all three sacraments of initiation—baptism, confirmation and first reception of the eucharist— in the same ceremony. Information concerning those who receive the sacraments of initiation shall be recorded in the baptism and confirmation registers.

Catechumen

A “catechumen” is an individual in the process of formation who has participated in the Rite of Reception of Catechumens. The National Statutes Norm 14 provides: §1. The register of those who have entered the catechumenate is to be kept in the parish archives. §2. In addition to those things required by the OCIA 46, the pastor is to see that the date and place of birth of the catechumens are inscribed in the register.

Register of Catechumens

Full Name	Date of Admission into Catechumenate	Place	Sponsors	Minister	Remarks
SIMPSON, Michael James	April 1, 1987	Saint Elizabeth Church, Midland, MI	Mark Eric Simpson Elizabeth April Bouvier	Rev. Timothy Birmingham	Date of birth: July 1, 1946; Alexandria, VA

Elect

An “elect” person is a catechumen who has subsequently celebrated the “Rite of Election or Enrollment of Names” as part of the OCIA, and so has been chosen by the Church to receive the sacraments of initiation. The name of an elect catechumen along with the names of the sponsor, officiating minister, and date and place of the celebration, are entered into a “Book of the Elect,” typically at the Cathedral of Mary of the Assumption in Saginaw. Already-baptized candidates for full communion and confirmation technically are not catechumens and do not become members of the Elect, and these persons’ names are not placed in the “Book of the Elect.”

Sacraments of Initiation Register Entries

Once the elect receives the Sacraments of Initiation, their names shall be recorded in the baptism register and confirmation register of the parish in which the sacraments were celebrated. Since 1983, confirmation is ordinarily administered at the time of the profession of faith. The sponsor for a person joining the Church typically serves as the sponsor for confirmation.

For the baptism of the elect, the following information is to be entered in the baptism register:

1. The given or Christian name(s) of the person (use the maiden name of a woman).
2. The names of the parents (first, middle, and surname/maiden name).
3. The date and place of birth (city and state).
4. The name(s) of the sponsor(s), one male and one female, or one sponsor and one witness (noting CW for Christian witness).
5. The date and place of the baptism (including city and state).
6. The name of the minister who performed the baptism.
7. Marginal notation of reception of eucharist and confirmation and marital status (either current valid marriage or the convalidation of the current civil marriage). Any decree of annulment or dissolution (including where granted and protocol number) should also be noted.

Baptism of Unbaptized Adult - Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father’s name/ Mother’s maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 2017	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	baptized, confirmed & first communion May 4, 2017

Reception into Full Communion

Note: A person who was baptized in the Catholic Church is to be confirmed by the Bishop, except in emergencies. **The priest must request and receive delegation to confirm a baptized Catholic before celebrating the sacrament.**

Baptism Certificate to be obtained before Confirmation

To satisfy the obligation of notifying the parish of baptism about the conferral of confirmation, a baptism certificate for each candidate for confirmation should be obtained in advance of the celebration of confirmation. The certificate should have been issued within the last 6 months.

Some reasons for obtaining a baptism certificate:

1. The fact of valid baptism will be established.
2. Any previous reception of valid confirmation, especially in the case of Catholics who were baptized in Eastern Catholic Churches, will be uncovered.
3. Any discrepancies between name and parentage provided in the baptism register and given at the time of confirmation will be discovered.
4. The identity of baptism sponsors can be ascertained.

Register Entries for Reception into Full Communion

When persons are received into Full Communion with the Catholic Church, after having been baptized previously in another Christian church, an entry must be made in the baptism register. The data concerning the Rite of Reception should be entered in the spaces provided for baptism, and the data concerning the original baptism should be entered in the "Notations" column, especially the date and place. For children under 7, it is suggested that the ceremonies be supplied as in an emergency baptism, so there is a formal reception into the Church. The date the ceremonies were supplied should be noted in the spaces provided for baptism.

Confirmation Register Entries

For confirmation celebrated under normal circumstances, in addition to notifying the place of baptism, the following information is to be entered in the confirmation register :

1. The chosen confirmation name of the child or adult.
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name).
3. The date and place of baptism.
4. The name of the sponsors, one male and one female, selected by the person, or one sponsor and one Christian witness (noting CW).
5. The place and date of the confirmation.
6. The name of the minister performing the confirmation. If a priest is delegated by the bishop to perform the confirmation, a notation should be made of that fact.

Full Reception into the Church

For the "Full Reception into the Church" celebrated for a baptized adult, the following information is to be entered in the baptism register :

1. The given or Christian name(s) of the person (use the maiden name of a woman).
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name).
3. The date and place of birth.

4. The name of the sponsors, one male and one female, or one sponsor and/or one Christian witness (noting CW).
5. The date and place of the Rite of Reception are noted in the space provided for baptism.
6. Marginal notations giving the date and place of the original baptism, confirmation, marital status (either current valid marriage or the convalidation of the current marriage), decree of invalidity or dissolution location & date granted and protocol number).

Reception into Full Communion - Baptismal Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	Profession of Faith, May 4, 2009	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Rec'd into full Communion May 4, 2009; baptized May 29, 1987, First Presbyterian Church, Dallas, TX; Married Janice Nimkovich, June 14, 2007; First Baptist Church, San Antonio, TX.

For the confirmation of the elect, the following information is to be entered in the confirmation register:

1. The legal and Christian names of the person (use the maiden name of a woman).
2. The chosen confirmation name of the person.
3. The names of the parents (first, middle, and surname/maiden name).
4. The date and place of baptism (including city and state).
5. The name of the sponsors (one male and one female), or one sponsor and Christian witness (noting CW).
6. The place and date of the confirmation.
7. The name of the minister who performed the confirmation.

Once the Sacraments of Initiation have been received and recorded in the appropriate sacramental registers, that parish becomes the parish of record for future certificate requests.

Note: In the Diocese of Saginaw, the usual age for confirmation is between 14-16.

Notation of Confirmation in Baptismal Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	confirmed June 12, 1999, St. Mary CC, Midland

Notation of Confirmation in Confirmation Register

Name of Confirmed	Father's Name Mother's Name (maiden)	Date and Place of Baptism	Sponsor	Date and Place of Confirmation	Officiating Clergy	Notations
LEVEN Ryan Edward	LEVEN, Brent	May 22, 1999	COST, Jerome	May 12, 2021 St. Joseph Church Midland, MI	Bishop Robert D. Gruss	
Confirmation Name	Joseph COST, Mae	Sacred Heart Sacramento, CA				
<i>Peter</i>	Margaret					

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.

Regional Confirmations

If a regional confirmation is celebrated (one celebration with *confirmandi* from various churches), the confirmation for each *confirmandi* is recorded in the register where the confirmation is celebrated. The host parish's records should state the name of the confirming celebrant. All parishes participating in a regional confirmation should keep a copy of the letter from the bishop if he delegated an alternative celebrant to confirm.

The fact of the confirmation and the name(s) of the *confirmandi* are noted in the register of each *confirmandi*'s parish. Notice of the confirmation is to be sent by the parish of the *confirmandi* to the parish in which baptism occurred.

Note: Reports of the annual number of confirmations should be based on the parish of the *confirmandi*, even if the confirmation occurred in another parish church.

Notification of Church of Baptism

The church of baptism should be notified of the confirmation as soon as possible by the clergy of the place where the record of confirmation is retained. This notification is to include the name of the recipient and the date of baptism, as well as the place and date of confirmation. 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 at the same time, the church of baptism is not notified.

Testimony of Witness Verifying Reception of Sacrament – Baptismal Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
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SIMPSON, Michael James	Midland, MI April 1, 1987	May 4,1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	confirmed Oct 16, 1999, St. Mary CC, Midland, attested by mother & sister.
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The Eucharist

First Communion Register Entries (optional)

Some parishes still give notice of first communion (i.e. holy communion or first Eucharist), 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 :

1. The legal and Christian names of the child.
2. The parents named on the baptism certificate.
3. The date and place of baptism.
4. The church and date of the first communion.
5. The name of the main celebrant of the Mass.

First communion records are not required to be retained or reported. They may be shown on the baptism record.

Because they are a non-canonical record, unlike confirmation records, first communion records cannot be required for the administration of other sacraments, including marriage.

Marriage

Canon Law Related to Marriage Records

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.

§ 2. Whenever a marriage is contracted according to the norm of can. 1116, a priest or deacon, if he was present at the celebration, or otherwise the witnesses in solidum with the contracting parties are bound to inform as soon as possible the pastor or local ordinary about the marriage entered into.

§ 3. For a marriage contracted with a dispensation from canonical form, the local ordinary who granted the dispensation is to take care that the dispensation and celebration are inscribed in the marriage registers of both the curia and the proper parish of the Catholic party whose pastor conducted the investigation about the free status. The Catholic spouse is bound to notify as soon as possible the same ordinary and pastor about the marriage celebrated and also to indicate the place of the celebration and the public form observed.

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

§2. If a spouse did not contract marriage in the parish in which the person was baptized, the pastor of the place of the celebration is to send notice of the marriage which has been entered into as soon as possible to the pastor of the place of the conferral of baptism.

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 celebration of the marriage must be informed so that a notation is properly made in the marriage and baptism registers.

CAN. 1682 § 1. After the sentence declaring the nullity of the marriage has been executed, the parties whose marriage has been declared null can contract a new marriage unless a prohibition attached to the sentence itself or established by the local ordinary forbids this.

§ 2. As soon as the sentence is executed, the judicial vicar must notify the local ordinary of the place in which the marriage took place. 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 Register Entries

Types of Data

All marriages (including marriages convalidated in the external forum) are to be entered in the marriage register. For weddings celebrated with recognition by the Catholic Church, the following information is to be entered into the marriage register:

1. The legal names of the groom.
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name) of the groom.
3. The legal names of the bride (always use the maiden name of a woman, even if a second marriage).
4. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name) of the bride
5. The date and place of baptism of each party
6. The date and place (actual church and location) of the wedding
7. The names of the witnesses
8. The name of the presiding cleric
9. Notation of any permissions, dispensations and delegations obtained for the valid celebration of the wedding (including protocol number if existing).

The informational facts in the prenuptial file or envelope are the source for the marriage register. The marginal notation column is for the purpose of noting any permission or dispensation, regardless of the source for the permission/dispensation, and other significant factors (for instance, delegation for the minister or sanation).

Re-creation of a Missing Marriage Entry in Register

If a marriage is not registered, recreate the entry from the marriage license. The parties to the marriage would then supplement the information, such as a statement of the witnesses in an affidavit. Once the marriage is recorded, notice should be sent to the parish of baptism.

Marriage Outside Parish Church

When the wedding takes place according to canonical form, the sacramental records are entered and kept at the territorial parish within the boundaries of which the wedding was celebrated.

In the case of a wedding celebrated with a dispensation from canonical form, the marriage shall be recorded in two places: (1) in the parish of the Catholic party whose clergy prepared the couple for marriage and requested the dispensation and (2) in the Chancery of the diocese which granted the dispensation from canonical form. The pre-nuptial files are to be kept in the first location. The parish who requested the dispensation is responsible for sending the usual notification of marriage to the parish of baptism of the Catholic party. They are also responsible for notifying the Chancery that granted the dispensation from canonical form if the marriage was not celebrated.

Convalidation

When a civil marriage is convalidated, the data concerning the convalidation is to be placed in the marriage register. The date, place, and officiant of the original ceremony are noted in the "Notations" column.

Sanation

When a marriage is sanated, the data concerning the original ceremony is to be placed in the usual columns. The date, diocese, and protocol number of the sanation are to be noted in the notations column.

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 validated, 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 or dissolution (Pauline Privilege, Petrine Privilege, Ratified but Non-Consummated) 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," or "Dissolution" are to be noted in the "Notations" column of the baptism register. Also to be included are any permissions granted, the delegation given to assist at marriage, and restrictions on future marriages as set forth in the decree of nullity.

Notification of Church of Baptism

When the marriage of a Catholic is celebrated, convalidated, or sanated, the pastor of the parish where the record of marriage is retained must notify the Catholic church of baptism. 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 officiant and witnesses are not required. No notice is sent to the non-Catholic church of baptism.

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, sacramental notifications, relevant notes, dispensation documents, and affidavits. A copy of the civil license is also retained in the file. The premarital file for each couple should be retained by the parish where the marriage is recorded in the marriage register. If the marriage prep takes place at a different parish from the wedding, a copy of the premarital file should be sent to the parish where the marriage is recorded in the marriage register.

If the marriage is to be celebrated outside the Diocese, the original file is sent to the Diocese of Saginaw Tribunal. The Judicial Vicar, after reviewing the file, gives approval to forward the file to the chancery of the diocese in which the marriage is to be celebrated.

Filing and Retention

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

Transmission of File

If a legitimate request for the copy of the file is made by an ecclesiastical tribunal, a photocopy or digital scan of the file should be sent. The original file should remain in the parish's archives.

Notation of Place of Marriage – Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	confirmed June 12, 1999, St. Benedict CC, Savannah, GA Married Janice Kennedy June 14, 2007 at Perkins Chapel, Smallville University, KS; records at Christ the King CC, Kansas City, KS

Notation of Declaration of Nullity & Remarriage & Additional Space - Registers

Name of baptized (Vol I, p. 20)	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Bermingham	confirmed Oct 16, 1999 at St. Mary CC, Houston, TX Married Jane Marie Smith, May 21, 2007, St. Stanislaus CC, Rincon, GA; Dec of Nullity, Savannah Pro No 336-24-09. Married Anna Jones, Jan 1, 2019, St. Mary Church, Brisbane, Australia Continued on Vol 3, p. 48

Notation of Remarriage & Additional Space for Notations (cont)

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
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SIMPSON, Michael James	Midland, MI April 1, 1987	May 4,1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	Married Anna Jones, January 1, 2019, St. Mary Church, Brisbane, Australia Dec of Nullity, Brisbane Pro No 336-24-23 Continued from Vol 1, page 23
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Anointing of the Sick

Canon Law

Can. 998 The anointing of the sick, by which the Church commends the faithful who are dangerously ill to the suffering and glorified Lord in order that he relieve and save them, is conferred by anointing them with oil and pronouncing the words prescribed in the liturgical books.

Sacrosanctum concilium 59 and Canon 840 of the 1983 Code of Canon Law note that sacraments are ordered for the sanctification of all people and to build up the Body of Christ in order that they may render worship to God.

Who May Be Anointed?

Baptized members of the Christian faithful who have reached the age of reason and who begin to be in danger due to sickness or old age may receive the sacrament of anointing. Participation in the rites is encouraged broadly. For example:

- The elderly who are weakened, even though no notable illness is present, may choose to participate in the ritual.
- Those who face surgery due to serious illness.
- Those who suffer serious mental illness.

Anointing of the Sick – Register

Name	Priest	Place	Date
SIMPSON, Michael James	Rev. Timothy Birmingham	Covenant Hospital, Sagianw	Bay City, March 20, 2023

Mass Intentions Register

Canon Law

Can. 945 §1. In accord with the approved practice of the Church, any priest celebrating or concelebrating is permitted to receive an offering to apply the Mass for a specific intention.

§2. It is recommended earnestly to priests that they celebrate Mass for the intention of the Christian faithful, especially the needy, even if they have not received an offering.

Can. 946 The Christian faithful who give an offering to apply the Mass for their intention contribute to the good of the Church and by that offering share its concern to support its ministers and works.

Can. 947 Any appearance of tracking or trading is to be excluded entirely from the offering for Masses.

Can. 948 Separate Masses are to be applied for the intentions of those for whom a single offering, although small, has been given and accepted.

Can. 949 A person obliged to celebrate and apply Mass for the intention of those who gave an offering is bound by the obligation even if the offerings received have been lost through no fault of his own.

Can. 950 If a sum of money is offered for the application of Masses without an indication of the number of Masses to be celebrated, the number is to be computed on the basis of the offering established in the place where the donor resides, unless the intention of the donor must be presumed legitimately to have been different.

Can. 951 §1. A priest who celebrates several Masses on the same day can apply each to the intention for which the offering was given, but subject to the rule that, except on Christmas, he is to keep the offering for only one Mass and transfer the others to the purposes prescribed by the ordinary, while allowing for some recompense by reason of an extrinsic title.

§2. A priest who concelebrates a second Mass on the same day cannot accept an offering for it under any title.

Can. 952 §1. It is for the provincial council or a meeting of the bishops of the province to define by decree for the entire province the offering to be given for the celebration and application of Mass, and a priest is not permitted to seek a larger sum. Nevertheless, he is permitted to accept for the application of a Mass a voluntary offering which is larger or even smaller than the one defined.

§2. Where there is no such decree, the custom in force in the diocese is to be observed.

§3. Members of all religious institutes must also observe the same decree or local custom mentioned in §§1 and 2.

Can. 953 No one is permitted to accept more offerings for Masses to be applied by himself than he can satisfy within a year.

Can. 954 If in certain churches or oratories more Masses are asked to be celebrated than can be celebrated there, it is permitted for them to be celebrated elsewhere unless the donors have expressly indicated a contrary intention.

Can. 955 §1. A person who intends to entrust to others the celebration of Masses to be applied is to entrust their celebration as soon as possible to priests acceptable to him, provided that he is certain that they are above suspicion.

He must transfer the entire offering received unless it is certain that the excess over the sum fixed in the diocese was given for him personally. He is also obliged to see to the celebration of the Masses until he learns that the obligation has been accepted and the offering received.

§2. The time within which Masses must be celebrated begins on the day the priest who is to celebrate them received them unless it is otherwise evident.

§3. Those who entrust to others Masses to be celebrated are to record in a book without delay both the Masses which they received and those which they transferred to others, as well as their offerings.

§4. Every priest must note accurately the Masses which he accepted to celebrate and those which he has satisfied.

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.

§2. The ordinary is obliged to examine these books each year either personally or through others.

Mass Intention Register

Intention	Stipend	Date of Offering	Offered by
Repose of the soul of Mark Michaels	\$15.00.	March 30, 2023	Ruth Michaels, Mother

Priest Compensation Manual Stipends

Stipend - A donation made for a Mass intention (Province set at \$10). Mass stipends are regulated by the norms of canons 945-958.

Stipends are a sacrificial offering by which the faithful unite themselves to the Mass for a particular intention. When a parishioner seeks that a Mass be said for a particular intention and makes an offering, the priest or parish has the obligation to ensure that the intention is fulfilled in an expedient manner (within one year at maximum). The priest fulfilling the intention has the right to keep one stipend per day, conscious of the canonical norms governing this practice. Mass

stipends must be accounted for in a book (955, §4). Mass stipends are to be accounted for in a restricted fund until the obligation has been satisfied.

Collective Intentions

The Congregation for the Clergy issued a decree in 1991 regarding collective Masses. The principles governing the practice are:

- The donors must be informed and agree to combine their offerings with others in a single Mass.
- The time and place for the celebration of the Mass are to be made public.
- Masses for collective intentions may not be celebrated by a priest more than twice a week.
- If the total amount of the offerings given for a collective intention exceeds the amount of the usual offering the excess is to be given to the Ordinary for the purposes he has specified.

Mass Intention Register for Collective Intentions

Intention	Stipend	Date of Offering	Offered by
Repose of the soul of Mark Michaels	\$15.00.	March 30, 2023	Ruth Michaels
Michael Merrick	\$10.00		Samantha Merrick

Holy Orders

Canon Law Related to Ordination Registers

CAN. 1053 §1. After an ordination has taken place, the names of those ordained and of the ordaining minister and the place and date of ordination are to be noted in a special register to be kept carefully in the curia of the place of ordination; all the documents of individual ordination are to be preserved carefully.

§2. The ordaining bishop is to give to each of the ordained an authentic testimonial of the reception of ordination; if a bishop other than their own promoted them with dimissorial letters, they are to show the testimonial to their own ordinary for notation of the ordination in a special register to be kept in the archive.

Ordination Register Entries

The office for the permanent diaconate is responsible for maintaining the sacramental register for ordinations to the permanent diaconate. The chancellor is responsible for maintaining the sacramental register for ordinations to the priesthood.

Types of Data

The following information is to be entered into the appropriate ordination register:

1. The date of the ordination.
2. The full name (last, first middle) of the ordained.
3. The date of birth of the ordained.
4. The type of ordination (permanent deacon, transitional deacon, presbyteral, episcopal).
5. The ordaining prelate.
6. The diocese for which the person is being ordained.
7. The location (church, city, state) of the ordination.

Notification of Church of Baptism

The chancellor must notify the church of baptism as soon as possible. This notification is to include the name of the ordained, the date and place of the ordination, and the ordaining prelate.

Notation to Priesthood in Baptism Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	confirmed June 12, 1999, St. Benedict CC, Savannah, GA Ordained Transitional Deacon May 21, 2007, St Stanislaus CC, Rincon, GA Ordained priest May 29, 2008, Holy Trinity Cathedral, Savannah, GA

Notation to Permanent Diaconate in Baptism Register

Name of baptized	Place & Date of Birth	Date of Baptism	Father's name/ Mother's maiden name	Sponsors	Officiating Clergy	Notations
SIMPSON, Michael James	Midland, MI April 1, 1987	May 4, 1987	Mark Eric Simpson Elizabeth April Bouvier	Linda Bouvier Herbert Powell	Rev. Timothy Birmingham	confirmed Oct 16, 1999 at St. Mary CC, Houston, TX Married Shannon Smith, May 21, 2007, St. Stanislaus CC, Rincon, GA Ordained Permanent Deacon May 29, 2019, St Stanislaus CC, Rincon, GA

Death Register

Canon Law Related 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 Register Entries

Death registers are required to be kept by all parishes. The following information is to be entered into the death register:

1. The legal and Christian names of the deceased person.
2. The residential address of the deceased person.
3. The date and place of death.
4. The date and place of burial (which may be the same as the funeral date).
5. The name of the celebrant
6. Place of funeral liturgy if other than parish church

All funeral liturgies presided by Catholic clergy (priest or deacon), commissioned lay minister, or pastoral minister shall be entered in the parish death register . No notice of death needs to be sent to the parish of baptism. No certificates are issued for these rites of the Church.

Note: All recorded in the death register are to be counted in the annual statistical survey.

If there is a burial of a Catholic in the Parish Cemetery with no funeral at a Catholic church, the name is placed in the cemetery register, but not in the Parish death register.

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 cremated remains' interment.

Memorial Services

The typical reference to a memorial service celebrated by clergy in a Catholic church pertains to an anniversary of death and, in those circumstances, there is no canonical requirement to record a memorial service in the marriage register . However, if the death is recent and the body is not present (such as when the body is donated for medical research), this is recorded in the death register.

Burial Permits

Burial permit books do not satisfy the conditions of a permanent death register .

Death Register

Name of Deceased	Residence	Age	Parents or Spouse	Date of Death	Sacraments	Priest or Deacon	Place and Date of Burial	Remarks
SIMPSON, Michael James	St. Albert Home, 2224 N. Washington, Midland, MI	89	Elizabeth April Bouvier	March 12, 2023	Anointing of the Sick	Rev. Timothy Bermingham	St. Stanislaus Cemetery, Bay city, MI Date:.....	Mass March 18, 2024; burial will occur when cremated remains are returned from Wayne State medical school

Certificate of Baptism



Parish of

*

This is to Certify

That _____

Child of _____

Father's Complete Name

And _____

Mother's full maiden Name

Born in _____

On the _____ day of _____

Month and Year

Was **BAPTIZED**

On the _____ day of _____

Month and Year

At

— Church City State

As appears in the baptismal register of this church.

Book _____ Page _____ Line _____

Date _____

Parish Seal

Pastor's Signature

Notations

If no notations, please write "No Notations."

First Communion

Date _____

Church _____

Place _____

Date _____

Confirmation

Church _____

Place _____

Marriage

To _____

Date _____

Church _____

Place _____

Date _____

Diaconate

Church _____

Place _____

Date _____

Religious Profession

Or Priesthood

Church _____

Place _____

Date _____

Appendix II: Sacramental Registers Inventory Form

Parish Name: _____

Current Register Custodian: _____

Phone Number _____ email address: _____

Book Number and/or Title: _____

Type of Book:	Baptism	First Communion	confirmation	Marriage	Death	Combination
No. of Pages	_____	No. of Pages Used	_____	Inclusive Dates	_____	
Dimensions	_____	inches X	_____	inches X	_____	
Index in: <i>(circle one)</i>	Front		Back		None	
Color of Binding	_____					
Book publisher:	_____					
Additional description:	_____					

Condition issues (e.g., loose pages, use of adhesive ~~tapes~~, Scotch tape), torn pages, faded ink, etc.

Current location of book _____

Does your parish maintain a separate index to this book? *(circle one)* Yes No

If yes, where is the separate index stored and in what format (e.g. printed index, Excel spreadsheet, etc.)

Has this book been microfilmed or digitally scanned? *(circle one)* Yes No

If yes, when was the film or scan made, and where is it kept? _____

Name of Person Completing Form Date email address

Appendix III: Affidavit for Recreating a Baptism Record

In the presence of
(Name of Catholic cleric under whose authority this affidavit is accepted by the Catholic Church)
I (we) testify that
(Full legal name of person baptized)

By

[Name of the individual who performed the Baptism (include the title of the individual, if known)]

sponsors (or sponsors) being
(First and last name, if known)
and
(First and last name, if known)

Witness to the Baptism
Name (This can be the subject of the affidavit if he/she was old enough to remember the Baptism)

Signature of Witness

Date

Additional Witness
Name (This can be the subject of the affidavit if he/she was old enough to remember the Baptism)

Signature of Witness _____ Date _____

Contact information of Catholic cleric serving as Witness to this Affidavit:
Church Name
Mailing Address (Include street, city, state, and zip code)
Mailing Address (Include street, city, state, and zip code)

Email Address

Phone Number

Signature of Catholic Cleric

Date

Place church seal here

Office Use Only

Date Affidavit Received

Parish Receiving Affidavit

Appendix IV: Valid and Invalid Baptisms

Requirements for Validity

1. Correct matter and form:
 - a. Application of water – whether by pouring or immersion. Can. 854
 - b. Use the Trinitarian formula. The minister declares that the person is being baptized “I baptize you (name) in the name of the Father, and of the Son, and of the Holy Spirit.” This must be pronounced by the same person who administers the water, and at the same time. Adding additional words or deliberately modifying the Trinitarian formula may invalidate the baptism.
2. Intention of the minister to do what the Church does (This does not necessarily mean holding the Catholic doctrine of baptism.)
3. Intent/consent of the baptized (if an adult)

Some factors that would invalidate a baptism include:

1. The use of a substance other than water
2. The use of sprinkling when the water does not clearly touch the skin of the person being baptized
3. The use of a formula which changes or omits the names of the Persons of the Trinity, such as “I baptize you in the name of the Creator, the Redeemer, and the Sanctifier.”
4. Having one person pour the water while another person pronounces the words of the formula
5. Baptism in a community whose beliefs are so far removed from Trinitarian faith (e.g., Mormonism) that the ministers do not truly intend Christian baptism.
6. A lack of consent to be baptized on the part of someone who has reached the age of reason.

Valid

- All Eastern non-Catholics (including all Orthodox Churches)
- Adventist
- African Methodist Episcopal
- Amish/ Mennonite
- Anglican/ Church of England
- Assembly of God
- Baptist
- Chinese Catholic
- Chinese Christian
- Christian and Missionary Alliance
- Christian Fellowship
- Church of the Brethren
- Church of Christ
- Church of God
- Church of the Nazarene
- Community of Pope Pius X(Lefebvre) baptism/ confirmation recognized
- Episcopal
- Evangelical
- Evangelical Church of Covenant
- Evangelical United Brethren
- International Council of Community

- Liberal Catholic
- Lutheran
- Methodist
- Missionary Hill
- New Apostolic Church
- Church of the Nazarene
- Old Catholic
- Old Roman Catholic
- Orthodox (see Eastern Above) baptism/ confirmation recognized
- Polish National
- Presbyterian
- Reformed
- United Church
- United Church of Canada
- United Church of Christ
- United Reformed
- United Church of Australia
- Waldensian
- Zion

Doubtful: Following communities have baptismal practices which are not uniform and are considered to be doubtful, requiring an investigation into each case. Some of their communities have valid baptism; others do not.

- Mennonite
- Moravian
- Pentecostal
- Seventh Day Adventist

Invalid : The following is a list (albeit incomplete) of baptisms considered to be **invalid**, due to several reasons.

- All non-Christian groups and communities (Jewish, Hindu, Muslim, Buddhist, Baha’i, Vedanta Society)
- Amana Church Society
- American Ethical Union
- American (United American) Catholic baptism/confirmation doubtful
- Apostolic Church (“Apostolic Overcoming Holy Church of God)
- Apostolic Faith Mission
- Armenian Apostolic
- Bohemian Free Thinkers
- Baha’l Faith
- Brethren
- Children of God (The Family)
- Christadelphians
- Christian Community (disciples of Rudolph Steiner)
- Christian and Missionary alliance

- Christian of Universalist Brotherhood
- Church of Christ, Scientist (“Christian Scientists”)- **no baptism**
- Church of Divine Science
- Church of David’s Band
- Church of Illumination
- Church of Jesus Christ Latter-Day Saints (“Mormons”) **as of 2001**
- Church of revelation
- Church of the New Jerusalem
- Church of the Scientology
- Erieside Church
- General Assembly of Spiritualists
- Hephzibah Faith Missionary Association
- House of David Church
- Iglesia ni Kristo (Philippines)
- Independent Church of Filipino Christians
- Jehovah’ Witnesses
- Masons/ Freemasonry- **No baptism**
- Metropolitan Church Association
- New Church of Mr. Emmanuel Swedenborg
- National David Spiritual Temple of Christ Church Union
- National Spiritualist Association
- New Jerusalem Church (Swedenborg or “New Age” Church)
- Peoples Church of Chicago
- Pentecostal Churches
- Plymouth Brethren
- Quakers (“Society of Friends”) **no baptism**
- Some communities of Mennonites, Moravians of the Plymouth
- Spiritualist Church
- Swedenborg (New Age)
- Unitarians
- Universal Emancipation Church
- Word Harves

Determining Baptismal Validity by Church Origin

Eastern Churches in Communion with Rome

Baptism and confirmation conferred in the Eastern Churches are valid. It is sufficient to establish the fact that baptism was administered. Valid confirmation is administered at the same time as baptism. Usually, the child has also received first communion at the time of baptism. The Eastern Churches in communion with Rome:

The Alexandrian Rite

The Coptic Catholic Church
The Ethiopian Catholic Church

The Antiochene Rite (West Syrian)

The Malankara (Malankarese) Catholic Church

The Maronite Catholic Church

The Armenian Rite

The Armenian Holy Apostolic Church

The Chaldean Rite (East Syrian)

The Chaldean Catholic Church

The Syro-Malabar Catholic Church

The Byzantine Rite

The Melkite Catholic Church

The Byzantine Slovak Catholic Church

The Byzantine Ukrainian Catholic Church

The Albanian Catholic Church

The Belorussian Catholic Church

The Bulgarian Catholic Church

The Greek Catholic Church

The Italo- Albanian Catholic Church

The Byzantine Yugoslav Catholic Church

The Russian- Romanian Catholic Church

The Ruthenian Catholic Church

Eastern Churches Not in Communion with Rome

The initiation rites conferred by the Eastern Churches not in communion with Rome are considered valid rites. The Churches included in this are any of the Orthodox Churches and the Assyrian Churches of the East (also known as the Nestorian Church).

- An individual who wishes to enter into Roman Catholic Church from an Eastern Church not in communion with Rome does not become a Latin Rite Catholic, but rather a member of the ritual rite indicated by their baptism (e.g. a Russian Orthodox becomes a Russian Catholic; a Syrian Orthodox a Syrian Catholic, and so on)
- The Roman Catholic Church recognizes all the sacraments of the Eastern rites. A child receives all the sacraments of initiation (eucharist and confirmation) when baptized so a person should never be reconfirmed. Instead, after catechesis, they would make a profession of faith.

Sources to be Consulted

- 1983 Code of Canon law, n. 849-878.
- 1990 Code of Canon of the Easter Churches, 672-691
- Congregation for the Doctrine of the Faith, *Responses to Questions Proposed on the validity of baptism conferred with the formulas “I baptize you in the name of the in the name of the Creator, and of the Redeemer, and of the Sanctifier” and “I baptize you in the name of the Creator, and the Liberator, and of the Sustainer,”* 2008.
- Congregation for the Doctrine of the Faith, *Response to a ‘Dubium’ on the validity of baptism conferred by “The Church of Jesus Christ of Latterday Saints”, Called “Mormons,”* 2001
- Congregation for the Doctrine of the Faith, *Notification on the validity of baptism conferred in “The New Church,”* 1992.

Appendix V: Registers in General

Canon Law Related to Sacramental Records

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 archives of the church and the other in the diocesan archives.

§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.

§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 § 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.

§ 2. In the baptismal register are also to be noted enrollment in a Church *sui iuris* or transfer to another Church, confirmation, and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of canon 1133, of adoption, of reception of sacred orders, and of perpetual profession made in a religious institute. These notations are always to be noted on a baptismal certificate.

§ 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.

§ 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.

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

Ownership and Responsibility

Note: It is important to maintain sacramental registers well because the registers reflect the sacramental status of the baptized. The registers are recognized by civil and canon law and may be a source of information in many situations.

Ownership

The ownership of the registers of all parish sacramental records within the Diocese of Saginaw reside with the parishes. Decisions or issues related to publishing, microfilming, scanning, replacement, rebinding, repair, or disposal of registers should be determined by the chancellor and the archives office to ensure proper procedures are followed.

Required Records

Each parish is required to maintain paper records in bound book format of baptisms, confirmations, marriages, and deaths. Even when a priest serves as pastor of more than one parish, separate registers are to be maintained for each parish. For security and convenience, however, the registers may all be stored at one of the parishes. Maintaining records of first communions is optional although they may be noted in the baptism registers. The Diocese of Saginaw also requires an electronic back-up to be maintained in the archives office. The hand-written sacramental register remains the official record from which certificates are typically to be issued.

Clergy with sacramental responsibilities for Catholic or non-Catholic institutions, such as hospitals, that maintain no distinctly Catholic sacramental registers should see to it that the reception of the sacraments of baptism, confirmation, marriage, and death be recorded in the sacramental registers of the territorial parish in which the hospital/institution is located.

If a parish is merged with another, the registers must be transferred to the new parish office. All future sacraments performed at that location are to be recorded in the registers of the territorial parish. The register and subsequent certificates should note the church in which the sacrament was celebrated.

Responsibility

The creation, preservation, and use of sacramental records are the responsibility of the pastor. While the pastor can delegate the responsibility, ultimately the pastor is still responsible for the registers. The pastor signs the bottom of each page in the registers. The delegate should typically be an employee of the parish and have knowledge of the parish history and parishioners.

Inspection and Certification of Registers

All sacramental registers are to be inspected by the regional vicar and certified as inspected with the appropriate signature and date of inspection at the bottom of each page of the register .

No one may remove or take any parochial books, including sacramental registers, when leaving the parish or transferring to another assignment.

Transfer of Registers to the Office of Archives

The ordinary repository for sacramental registers is the parish that created them. Since parishes do not have the appropriate archival facilities or the means to preserve their older registers, the office of archives should be contacted for a transfer of registers over 100 years old to the archives.

All parish registers created approximately 100 years prior to the current register are to be transferred to the archives for safekeeping. Some early 20th-century registers that also include later entries may remain in individual church parishes until they are no longer needed, if they are safely stored and handled. Later volumes that are no longer accessed or seldom accessed could also be sent to the archives. Genealogical searches would be referred to the office of archives. Canon law requires that parishes periodically copy sacramental registers and send copies to the office of archives, typically in JPEG/JPG and TIFF format. [See Canon 491 §§1,2 ; Canon 486 §2]

Confidentiality

Care must be taken to protect the privacy of people. Although sacramental registers contain information about public events and other facts readily known by other parties, they also contain information that is personal and confidential.

Access to Registers

Sacramental registers are maintained in the individual parishes. They are kept for the good of the Christian faithful, but they are private documents, not public ones. No one other than the pastor can claim a right to direct access to registers. Confidentiality of parishioner information and identity must be protected.

Parish Sacramental Records from 100 Years Ago to the Present Day

Only authorized and trained personnel can examine sacramental records in the parishes. If a person is seeking his own record or has a legitimate reason to request family records (i.e., a parent of a minor child under 18 years of age or a child seeking records of an infirmed or incapacitated parent with legal proof of guardianship or executor status required), the pastor or appointed parish personnel can examine the registers and issue the required information either directly or by mail. If a pastor feels that an exception is justified in a particular case, it is important that he first contact the Vicar for Clergy or the chancellor.

A sacramental records request should be made in writing and include identification (picture ID) and, when applicable, the name of the parents, date of birth, and other pertinent information so that there is no doubt that the person requesting the information is entitled to receive it. Sacramental registers are never loaned or removed from parish premises or the office of archives.

Access Authorization

Requests made by government or corporate agencies (i.e., Social Security Administration, Immigration, insurance companies, etc.) should be accompanied by a release signed by the person whose record is requested (or a legally qualified guardian) authorizing the release of the information.

Subpoenas and other court orders demanding that records be handed over should be accepted, but no records should be handed over to the server of the subpoena. In cases where the pastor has been served a subpoena, contact the chancellor before responding.

Genealogical Research through the Office of Archives

The office of archive typically handles genealogical research requests. The office is not open for in-person visits for those engaged in genealogical studies or family research. Requests for general genealogical research of the sacramental registers held in the archives may be made to the archivist via the Researcher Registration Form on the office of archives website. Requests for genealogical research are handled by email or written mail. The office of archives may request a small fee to reimburse expenses associated with genealogical searches.

Preservation of Registers

Care must be taken in choosing supplies and storage to ensure the long-term preservation of sacramental registers. The office of archives is available to assist with these selections.

Format

Sacramental information is to be maintained in two different formats, paper and digital. The paper format has well-established archival standards for preservation that differ substantially from those in digital format. Special register books are available from private vendors and must be kept by canon law. A parish may retain separate baptism, confirmation, first communion, and marriage registers or combined registers, depending on the needs of the parish. All registers should be handwritten.

Acid Free Paper

Since registers are meant for permanent preservation of information, the bindings and paper must be of a quality that is considered permanent and durable. Therefore, the pages of registers must be made of acid-free paper. The majority of supply companies in the United States sell registers that are manufactured by the F.J. Remey Co. Registers made by Remey are archival.

Ink

Entries should be made with fade-proof, waterproof, acid-free permanent ink. The ink must be black. Felt-tip pens and pencils are not acceptable. A medium point on a pen is best. Never use white-out over ink or try to scratch out or erase entries.

Repair and Restoration of Registers

The adage “Do no harm” applies regarding the repair of registers. Do not use tape of any kind, labels, post-it notes, staples, paper clips, glue, or rubber bands on registers. Since the registers are archival by nature, only a trained conservator or professional bookbinder can be allowed to repair registers.

If your sacramental register is showing signs of wear (loose/broken binding, loose pages, etc.), please contact the office of archives for an assessment of what can be done to repair the register properly. Depending on the level of deterioration, the register may need to be sent to a conservation company for rebinding. The office of archives can facilitate the process.

Safe Storage

The sacramental registers and related sacramental files are to be stored in a locked place, such as a file cabinet or safe, that is fireproof or fire-resistant. The registers may not be taken off the parish premises except for scanning, and restoration with the assistance of the office of archives. Related sacramental files also must be preserved. They are never glued, taped, stapled, or paper clipped into the actual corresponding register. They should instead be maintained in a separate, labeled file folder where sacramental registers are stored. Ideally, that means a constant cool temperature (i.e. 70F) with a low relative humidity (i.e., 40%) and no prolonged exposure to sunlight or artificial light. Steps should be taken to avoid elevated temperatures, dampness, bright light, and florescent light. Never store registers in attics, basements, outside sheds, or storage units.

Reporting Loss or Destruction

The loss or destruction of any sacramental register should be reported immediately to the chancellor and the office of archives.

Data Entries in Registers

On the first page of each register enter the name of the parish, city, date range of the register, the sacrament, and book number if there is one (i.e. Baptism Book 3 or Baptism Book III). Only that data required by canon law and otherwise necessary for the complete and accurate maintenance of sacramental records is to be entered into the sacramental registers.

Chronological Order

Entries should be made in chronological order. If the chronological order cannot be kept in some case, a small note should be made in the proper chronological location in the register, cross-referencing the entry, e.g., "See JONES, page 37."

Index

Every entry is to be listed in the register's index, according to the person's last name. If you run out of space in the index, you can create a supplemental index to be stored in a sacramental file near the register books.

Style for Names and Dates

In paper registers, use the name as verified on the birth certificate, even if it includes a hyphenated last name. Do not use a hyphenated name that does not appear on the birth certificate. Print the name of the month rather than use the month's number (e.g., "May" instead of "5") in the paper registers. Use YYYY for the year as in 2024.

General Changes and Additions to Entries

Once entered into a sacramental register, data is considered official and permanent. One of the tests for the validity of a record as legal proof is whether it has been officially kept and whether there have been any alterations. Care should be taken to accurately input the information into the sacramental registers to avoid having to make changes. Original data should never be scratched out, erased, whited-out, covered over, or otherwise destroyed or obliterated. All changes should be visible and dated.

Style for Minor Changes

Minor changes (e.g., correcting a misspelling) may be made directly to the original entry. Such changes are to be made by drawing one straight, simple line through the word, number, or letter to be changed and printing the change immediately above or below the error. Example: ~~Sandra~~
Susanah

Style for Major Changes

Major changes (e.g., to record an adoption after baptism) may require that a new entry be created. In these cases, the original entry is to be preserved without change; a new entry, with all the data

from the original entry reproduced (except the relevant change or changes), is to be made in the same register as close to the original entry as possible; both entries, as well as listings in the index, are to be cross-referenced; "Do Not Issue Certificate from This Record" is to be printed carefully across the face of the original entry.

Certificates

A certificate is an official document certifying that a particular individual has received a sacrament. It should be an exact duplicate of data already entered in a sacramental register, excepting certain confidential notations. As an authenticated (i.e., signed and sealed) transcript of the original record, every certificate must be accurate, legible (preferably typewritten), and complete, including all notations, except in cases of adoption.

Absence of Information

The absence of information to fill an item on a certificate shall be indicated by a line or the words "none" or "not given," rather than by leaving the space blank.

Authorized Source of Records

Only the parish holding the original sacramental record, or the office of archives or chancellor may issue a certificate.

Authorized Requests

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. But only that person, the parents of a minor child, someone with legal guardianship of another, or a bona fide pastoral minister at another Catholic parish has that right. When the parents of a child are separated or divorced, both parents, regardless of legal custody, are presumed to have the right to a certificate.

Format

Certificates should appear official and be issued in a consistent format. Parishes may obtain blank certificates from commercial vendors or have them printed locally. Alternatively, parishes may also create or use a computer template to print their own certificates. All certificates must bear the name and address of the parish and include all relevant information related to that sacrament.

Alternate Locations

Sometimes sacraments are performed at locations within the territorial boundaries of a parish, but not physically in the parochial church building. In those situations, the actual location where the sacrament was performed is to be stated in the location field on the certificate while also making it clear the name of the parish maintaining the sacramental register books.