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Preface

“The archives bear witness to the succession of generations, contributing to a sense of continuity between past and present, becoming useful instruments for future pastoral action precisely because through a memory of the facts the tradition becomes more concrete.” (Pontifical Commission for the Cultural Patrimony of the Church, *The Pastoral Function of Church Archives*, 1.3)

“The archives contribute to a sense of continuity and belonging, particularly at times of great change; more profoundly, they foster a sense of connection with the generations gone before and are a tangible expression of the communion of saints.” (Bracken, David. “The Pastoral Function of Church Archives: A Reflection on the Theological, Juridical and Pastoral Context of Roman Catholic Diocesan Archives.” *Irish Theological Quarterly*, vol. 82, no. 1, pp. 60-71, February 2017.)

“Sacramental Records are the footprints of our sacramental journey with Christ. They trace the powerful presence of God’s grace in our lives as individuals and communities. The Christian faithful have the right to expect accurate, well-preserved sacramental records. Thus, all those who have responsibility for creating and maintaining sacramental records, especially the pastors of parishes, should exercise great care in fulfilling their responsibilities.” (Most Reverend Daniel E. Pilarczyk, Archbishop Emeritus, Archdiocese of Cincinnati)

The *Sacramental Archives Handbook* is intended to help parish personnel satisfy this serious obligation. It is also designed to assure consistent record keeping throughout the diocese. While this is not being promulgated as particular law, these provisions are of value to be observed. (Of course, the dictates of universal law always apply.) This *Handbook* does not cover every instance of the sacramental records. At times, the answer to a question will require looking in more than one place of this work. Sometimes doubtful situations will even require consultation with the Chancellor.
General Norms

Canon 535 §1. Each parish is to possess a set of parish books including baptismal, marriage and death registers as well as other registers 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.

§3. Each parish is to possess its own seal; documents which are issued to certify the canonical status of the Christian faithful as well as all acts which can have juridic importance are to be signed by the pastor or his delegate and sealed with the parish 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 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.

Sacramental Registers

Required Records
Each parish is required to maintain records of baptisms, confirmations, receptions into full communion, marriages and deaths. Maintaining records of first communications is optional but encouraged. 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.

Legal Documents
Sacramental records are both private and public because the record itself is private while the sacrament that was celebrated was public. The record was private when it was created but can become public when it needs to stand in civil law for documentation. Usage of sacramental registers for historical, genealogical, sociological, or demographic studies must always protect the privacy of persons named in registers. Every individual has a right to their own sacramental records as long as they provide proof of who they are.

Parishes, Other Institutions
Generally only parishes are to maintain sacramental records and registers. Non-parochial institutions must obtain the express approval of the bishop to maintain sacramental records and registers. If a chapel or pastoral center operates under the authority of the local pastor, its sacramental records should be kept in the parish registers rather than separately.
Format
Special registers, which are available from private vendors, are required. A parish may retain separate baptism, confirmation, marriage, and death registers or combined registers, depending on the needs of the parish.

Computer Reproductions
Sacramental records may be duplicated on computers. But a complete written record must be maintained in the registers, and the registers themselves are never to be destroyed or discarded. The registers are considered the only authentic copy of sacramental records.

Repair of Old Registers
As registers become worn, they are to be rebound by a professional binder. Only if a register is beyond repair may the records be transferred to a new register. The original register is to be retained in as safe a condition as possible.

Safe Storage
The sacramental registers are to be stored together in a fire-proof or fire-resistant, locked place. They may be removed only by authorized personnel and only for legitimate purposes. The registers may never be taken off the parish premises except for archiving by the diocese.

Reporting Loss or Destruction
The loss or destruction of any sacramental register should be reported immediately to the Chancery.

Confidentiality
Nature of Information
Care must be taken to protect people’s privacy. Although sacramental registers contain information about public events and other facts readily known to any interested party, they also contain information which is very personal and confidential.

Access to Registers
The sacramental registers belong to the individual parish. They are maintained for the good of the Christian faithful, but access is limited.

Authorized Personnel
The pastor is always and ultimately responsible for the care and confidentiality of the sacramental registers themselves as well as any reproductions. He may designate other persons to make entries in the registers and to prepare certificates. These may be employees or volunteers, but their number should be very small. These designated persons must be known well to the pastor, must be capable of careful work and protecting confidentiality, and must be adequately trained to work with the registers. Their work with the registers is not to exceed their mandate from the pastor.
Genealogical Research
Sacramental registers should never be made available to genealogical researchers. The pastor or other regularly designated person may research information as requested and as time permits and make the information available on separate paper. A reasonable hourly rate may be charged for this service. Care must be taken not to disclose confidential information.

Entries

Type of Data
All and only that data required by canon law and otherwise necessary for the complete and accurate maintenance of sacramental records is to be entered in the sacramental registers.

Timeliness
Entries are to be made promptly (as soon as possible after the event), accurately and legibly.

Place of Entry
As a central rule, the proper parish for the recording of sacraments and deaths is the parish in whose territory the sacraments or rites of Christian burial were celebrated.

Chronological Order
Entries should be made in chronological order. If the chronological order cannot be kept in some particular case, a small note should be made in the proper chronological location in the register cross-referencing the actual entry.

Specific Columns
Each page of the register has several columns, and each column is titled. It is important to enter the data in the proper columns. The Baptism Register will have a column titled “Remarks”, “Notations”, or something similar. There are many references to this column throughout this Handbook.

Index
Every entry is to be listed in the register’s index, according to the male’s last name and the female’s maiden name.

Excess Data
If there is inadequate space for all the data to be entered, the excess data may be entered elsewhere on the same page or even on a different page of the register. Clear cross-referencing is essential (e.g., “See SMITH, bottom of page”). Do not add papers or sticky notes.

Correspondence/Civil Records
Discursive material should not be written in sacramental registers nor should they be stored or filed in the Sacramental book.
Printing/Ink

Neat printing only. Do not write in script. Entries should be made in fade-proof/water-proof black or dark blue ink.

Style for Names and Dates

The last name of the entry’s subject should be printed in upper case (e.g. “JONES”). Printing the name of the month is preferred to using the month’s number (e.g., “Aug.” rather than “8”). (*Sample Baptismal Register pages are given in the back of this Handbook.*)

Confidential Data

Data which is confidential and which is not to be included on certificates is to be so marked when entered in the register (e.g., “Confidential—do not include on certificate”). (*For an example, see record number 712.*)

Minister of Sacrament

The actual minister of a sacrament does not need to sign the register, if the person making the entry personally witnessed the event or has available a document (e.g., a Sacristy Record of Baptism) signed by the minister which certifies the conferral of the sacrament. In these cases the name of the minister is printed in the register.

Certificates

Definition

A certificate is an official document certifying that a particular individual has received a sacrament. It is an exact duplicate of data already entered in a sacramental register.

Church Use

Certificates of sacraments are intended primarily for internal church use, not for civil purposes. (Reality is that they have served as proof for civil purposes, e.g. Social Security age requirements—one more reason for careful recording.)

Authorized Source of Records

Only the parish or other location holding the original sacramental record may issue a certificate. The actual register must be used as the source in preparing certificates. When a parish closes or merges, formal arrangements are made for the transfer and retention of its sacramental registers. Refer to the “Sacramental Records” page (link is available from the “Archives” or “Chancellor” pages) on the diocesan website (www.fargodiocese.org/sacramentalrecords) for a listing of the locations where the sacramental registers of former parishes are retained. Contact the Chancery for other former institutions which maintained sacramental registers.

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, someone with legal guardianship of another and a *bona fide* pastoral minister at another Catholic institution or agency have this 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.
Procedure for Requests

Requests for certificates should be submitted in writing along with a copy of a photo ID of the person making the request. Telephone requests from a Catholic parish or other Catholic agency are acceptable. The written request and a log of telephone requests should be kept on file for one year. No information from sacramental registers should be provided by telephone or other electronic means except to another Catholic parish or other Catholic agency. Even then care for the privacy of persons is to be exercised.

Format

Certificates should have an official appearance and should be issued in a consistent format. Parishes may obtain blank certificates from commercial vendors or may have them printed locally. All certificates must bear the name and address of the parish. Many commercial certificates lack a place to note ascription. This must, nevertheless be written on every Baptism certificate issued.

Authentication

Certificates should be typed, printed by computer or hand-printed in ink. They are to be signed by the pastor or pastoral administrator and impressed with the parish seal. Photocopied and facsimile copies of certificates are not considered authentic documents.

Required Data

Certificates are to include all data contained in the sacramental register, except that which is marked confidential or which is extraneous to the person’s canonical status. Data in the “Notations” column are to be included. If there is no data in the “Notations” column, the words “No Notations” should be printed on the certificate.

Missing Record

Sometimes when a certificate is requested, the record in question cannot be found. If there is any possibility that the sacrament may have been conferred in some other parish, a sincere effort should be made to check the sacramental records of that other parish or parishes. If such a search is unwarranted or fails, Canon 876 (see page 12) can be applied. Only that data which can be vouched for with certainty should be entered in the register, even though this may leave an incomplete entry. The name of the witness, the date of his or her testimony and the words “Based on the testimony of” and the pastor’s initials should be printed in the “Notations” column of the register. This procedure would also be handled for persons who have changed their name. (For an example, see record number 713.)

Changes

Caution About Changes

Once entered into a sacramental register, data is considered official and permanent. It may not be modified except under special conditions, as detailed below. Original data should never be scratched out, erased, “whited out”, covered by a sticky note or otherwise destroyed or obliterated.
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 a straight, simple line through the word, number or letter to be changed and printing the change immediately above or below it, initialing and dating it. (For an example, see record number 713.)

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 listing 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. (For an example, see record number 714.)

Insubstantial Changes

An insubstantial error (e.g., misspelling) may be corrected upon request of those persons who have a right to a certificate as mentioned in the “Certificates” section above.

Substantial Changes

More significant errors and other changes require authentic supporting documentation. Such documentation will ordinarily consist of an original, “raised seal” certificate from a civil or ecclesiastical office, court, agency, etc. The issuing agency, date of the certificate and any protocol number should be printed in the “Notations” column of the register. When an error involves data pertaining directly to the celebration of a sacrament or rite of Christian burial (e.g., date, identity of godparent) such that no external verifying documentation exists, the written or oral testimony of a reputable witness will suffice.

Keep the supporting documentation for the change in a separate file, note on the supporting evidence document the volume number, page and entry number of the record where the change occurred.

Permitted Changes

- correct name
- correct date
- correct spelling
- new legal name
- adoptive parent(s)

Non-Permitted Changes

- new godparents or sponsors

The names of godparents or sponsors are not to be changed because they have died or because parents feel they are no longer suitable. In these situations, parent can ask someone else to serve in this role without making a change in the permanent record or on certificates.

- non-adopting stepparents
- customary name or nickname
Data on Certificates after Changes

Once specific data has been changed in the sacramental register, the original data is not transcribed onto certificates (e.g., the natural parent’s name after adoption).

Records for Refugees

Every effort should be made to contact the parish of origin. If it is unsuccessful, see “Missing Records” section on page 9. Make note of where the original record should be.

Episcopal Ordination of Bishop Folda
St. Mary’s Cathedral, Fargo, 2013
Baptismal Register

Canon 535 §2. In the baptismal register are also to be noted ascription to a Church sui iuris and/or any transfer, also 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 the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.

Canon 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.

Canon 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.

Canon 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 canon 877 §1.

Entries

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

Recipients from more than one Parish
When persons from more than one parish are baptized or received into full communion with the Catholic Church at a single ceremony, the record for all the persons is to be recorded at the parish where the rites are celebrated.
Emergency and Other Baptisms outside Parish Church

In the case of an emergency baptism outside of a parish church, the one who administered the baptism should inform the territorial parish in writing so this may be included in its baptismal register. After the emergency has been resolved, a minister of the Church should celebrate the Rite of Bringing a Baptized Child to the Church and a notation should be made recording this event. The same procedure should be followed if a person is illicitly baptized in a non-emergency situation. (*For an example, see record number 715.*)

Conditional Baptism

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

Reception into Full Communion/Profession of Faith

When persons are received into full communion with the Catholic Church, after having been baptized previously in another Christian communion, an entry must be made in the Baptism Register, as well as in the Confirmation Register. The data concerning the original baptism should be entered in the spaces provided for baptism. The place of the original baptism and the data concerning the reception should be entered in the “Notations” column. Special care must be taken to follow this procedure when young children are received into full communion along with their parents, even though there may be no ritual involving the children. (*For an example, see record number 716.*)

Unmarried Parents

The baptism of a child of unmarried parents requires special care. It is critical that the provisions of Canon 877 §2 are followed.

Marriage creates a presumption of paternity for any children born to the wife. Outside of marriage, paternity needs to be proven. It is unjust to place an unauthorized name of a parent in the baptismal register. If an unmarried father declares his paternity, and the mother does not contest his claim to paternity, or if there is some other proof of paternity such as a civil finding, his name should be added to the register. An unmarried father who voluntarily acknowledges his paternity should make this declaration in writing, signed, dated, witnessed by the pastor and one other witness and sealed with the parish seal. Do not use the phrase “father unknown” or “pater ignotus” in the register or on any certificates.

Children Under the Care of Persons in a Same-Sex Relationship

Sometimes, individuals in a same-sex relationship may approach a parish for baptism. Should this occur, contact the Chancellor immediately for instructions on how to proceed.

Adoption

Record keeping regarding an adopted child requires great care, as does the subsequent adoption of an already baptized child. Please note that the record is different depending on whether the adoption is finalized before or after baptism. Except in danger of death or other cases of special urgency, baptism should be delayed until the final order of adoption and an amended birth certificate are issued. Special care and confidentiality of registers should be obvious given the sensitivity of this information. Baptismal certificates should NOT reflect the fact of a person’s adoption. (*For an example, see record number 717.*)
For children baptized after their adoption is finalized: The following information shall be entered in the register:

- the Christian name of the child as designated by the adoptive parents
- the name of the adoptive parent(s)
- the date and place of birth
- the names of the sponsors selected by the adoptive parent(s)
- the place and date of baptism
- the name of the minister performing the baptism
- a notation that the child is adopted, but not the names of the natural parents

Baptismal certificates issued by the parish for adopted children will be no different than other baptismal certificates. The notation of adoption in the baptismal register shall not be entered on the baptismal certificate.

For children baptized before their adoption is finalized: The following notations shall be added to the baptismal register, but only after the adoption has been finalized and with due regard for the civil law of the jurisdiction:

- parentheses shall be placed around the names of the natural parents
- the name(s) of the adoptive parents shall then be added
- the child’s former surname shall also be parenthesized and the new surname added
- a notation shall be made that the child was adopted

Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adoptive parent(s), the child’s new legal surname, the date and place of baptism, and the name of the minister who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and the notation of adoption in the register shall not be entered on the baptismal certificate.

For future ease in reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the baptismal register of the adoptive parents’ parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents, and the date and place of birth.

Godparents

There is to be only one male sponsor or one female sponsor or one of each (canon 873). No more than two names may be entered in the “Godparents” or “Sponsors” column. No more than one of each sex.

Proxy Godparent

When a godparent or sponsor appoints a proxy to participate in the Rite of Baptism, both names should be entered in the register, with “Proxy” written after that person’s name. (For an example, see record number 712.)

Christian Witness

When someone serves as a witness to baptism rather than as a godparent (or if there are two godparents’ names and a Christian witness), in accord with Canon 874 §2, the words “Christian Witness” should be placed after the witness’ name in the registers. (For an example, see record number 715.)
Ascription
One of the canonical effects that occurs at baptism is ascription to a Church sui iuris, i.e., membership not just in the Catholic Church generically, but in the Latin Catholic Church or in one of the Eastern Catholic Churches (e.g., the Ukrainian Catholic Church, the Maronite Church, or any of the other Eastern Churches in full communion with the Holy Father). In accord with changes made to Canon Law by Pope Francis in 2017, the Church of ascription should always be recorded in the baptismal register, even (as in the vast majority of cases) for ascription to the Latin Church. (For an example, see record 817.)

In every case, at least a cursory inquiry should be made to determine the ascription of the person being baptized. Ascription is NOT determined by where the baptism takes place or who confers the sacrament; in other words, it is possible for a person to be baptized at a Latin Catholic parish by a Latin Catholic priest and still be ascribed to, for example, the Syro-Malabar Catholic Church. The law for determining the Church of ascription can be somewhat complex, but in most cases ascription follows one or the other of the parents; if even one parent belongs to an Eastern Catholic Church or an Eastern non-Catholic Church (e.g., Russian Orthodox, Assyrian Church of the East, Orthodox Church in America) contact the Chancellor for clarification. (For an example, see record number 718.)

Registers for Ritual Use
A register used as part of the Church’s ritual (e.g., Book of the Elect) should be completely distinct from the regular sacramental registers. The data from the ritual register should be transferred to the Baptism and Confirmation Registers as soon as possible after the conferral of sacraments or the reception into full communion.

Changes to Entries

Most Changes Occur in Baptism Registers
The baptismal 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 will be made in the Baptism Register.

Changes to Original Data
Some of these changes are actual modifications of the original data entered for baptism, for example, change of name or change of parent. Directions for making such changes can be found in the “General Norms” section of this Handbook.

Additions to “Notations” Column
Some of the changes are additions to the “Notations” column. For example, when a Catholic is confirmed, married, enters consecrated life, or ordained, the churches where these sacraments are celebrated notify the church of baptism, so that the new sacraments can be noted in the Baptism Register. Some parishes still give notice of First Communion, although this is no longer required. When a marriage is celebrated at a place other than the place where its record is maintained, both places should be noted in the “Notations” column. Also, when a marriage is declared null by an ecclesiastical tribunal, the tribunal will notify the church of baptism, so that a notation can be made in the person’s baptismal record.
**Defection from Church**

Occasionally, a parish will receive a notice from an individual indicating that they are no longer a Catholic and even asking that his or her 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, except for a notation in the “Notations” column of the Baptism Register: “Request removal from church rolls [date]”.

Such situations may call for a letter to the individual explaining the parish’s action and inviting the person to return to full communion at any time in the future. Reunion with the Church should also be noted, if the parish of baptism is made aware of the reunion. *(For an example, see record number 717.)*

**Style for Notations**

The notations mentioned in the two preceding paragraphs should be made neatly and succinctly in the “Notations” column. Names, dates, places and protocol numbers are usually the only information needed. These notations are not confidential and should ordinarily be included on certificates.

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*St. Michael’s Church, Grand Forks, 1947*
Confirmation Register

Canon 894 To prove the conferral of confirmation the prescripts of canon 876 are to be observed. (*Canon 876 is given on page 12.*)

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

Canon 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.

Entries

Source of Data
When a large number of persons is to be confirmed, it is essential that one person be designated to collect the necessary information and see to it that it is communicated accurately to the parish or parishes of the recipients for proper recording in the Confirmation Register.

Large Group of Recipients
When several persons are confirmed at the same ceremony by the same minister, the date of conferral and the name of the minister may be written only once in the register, so long as it is clear that the references apply to all the confirmed. If there is more than one minister at a single ceremony, the record should show clearly which ministers confirmed which recipients.

Recipients from More than One Parish
When confirmation is conferred upon persons from several parishes at one ceremony, all records are made at the parish where confirmation was celebrated. Note that, the parish of membership is responsible to notify the parish of baptism for their confirmands.

Baptism Date
It is recommended that the place and date of baptism be noted in the Confirmation Register. (This can be especially helpful when a person has difficulty locating a baptismal record later in life.) Additional reasons for obtaining a baptismal certificate include:

- establishing the fact of valid baptism, and Catholicity
- any previous reception of valid confirmation, especially in the case of Catholics who were baptized in Eastern churches, will be uncovered
- any discrepancies between name and parentage provided in the Baptismal Register and given at the time of confirmation will be discovered
- the identity of baptismal godparents can be ascertained, pursuant to Canon 893 §2.
Notification of Church of Baptism

Notification of the church of baptism about the fact of confirmation should be made as soon as possible by the pastor of the confirmand. 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, the church of baptism is not notified.

Sacred Heart Church, Sanborn, 1910
Marriage Register

Canon 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.

§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.

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

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

Entries

Source of Data

The priest or deacon who assists at a marriage is responsible for communicating the necessary information to the parish where the marriage was celebrated. The premarital file ordinarily contains all the necessary information. However, the assisting minister should be alert to any last minute changes or corrections to the information contained in the premarital file.

Marriage Outside Parish Church

When a marriage is celebrated in a location other than a parish church (e.g., a chapel), the marriage record is to be retained in the parish of territory. The only exception is with a dispensation from the Catholic form: in that situation, the parish where the couple prepared for marriage.

Convalidation

The canonical marriage of Catholics who originally attempted marriage outside of canonical form is sometimes imprecisely called a “convalidation”; in such cases, there will obviously be no original record to annotate. A new marriage record should be made with all the normal information pertaining to the canonical marriage, including its date, as well as an annotation containing the details of the celebration of the previously attempted civil marriage.
Sanation
Occasionally a couple tries to get married according to canonical form, but were unable to do so because of an impediment that they were unaware of, or for which dispensation was not sought. When the impediment ceases, or when it is dispensed, the couple can subsequently convalidate their wedding. When this occurs, the original marriage record is to have “sanated” and the relevant information added to the “Notations” column.
When a marriage is sanated the data concerning the original ceremony are to be placed in the usual columns. The date, diocese and protocol number of the sanation are to be noted in the “Notations” column.

Previous Civil Marriage
The previous civil marriage of persons who are baptized or received into full communion with the Catholic Church is not to be recorded in the Marriage Register, unless the previous marriage was invalid and is now being convalidated or sanated. A notation concerning the marriage is to be placed in the person’s baptismal record, in the “Notations” column.

Notation of Dispensations and Annulments
When a dispensation is granted prior to marriage, or a Declaration of Nullity 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 “Invalid”, are to be noted in the “Notations” column. Any special recording directions contained in the dispensation or marriage nullity document are to be followed. *(For an example, see record number 720.)*

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 church of baptism as soon as possible. This notification is to include the names of the spouses and the date and place of the wedding, convalidation or sanation; the names of the official and witnesses are not required. Commercial vendors sell marriage notification forms.

Premarital Files

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

Location
The entire file, once completed, is mailed to the diocesan Chancellor’s office at the end of the year.

Filing
The file for each couple is to be kept in its own envelope or folder, clearly marked with the parties’ names and the date of the marriage. The files should be arranged in chronological order and sent to the diocese for archiving.
Transmission of File

If a legitimate request for the original copy of the file is made by an ecclesiastical tribunal, or a civil authority, the request should be sent to the Chancellor’s office for processing.

Our Lady of the Sacred Heart Church, Olga, 1925
Death Register

Canon 1182 After the internment an entry is to be made in the death register in accord with the norm of particular law.

Entries

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

Who Records
As a central rule, the proper parish for the recording of sacraments and deaths is the parish in whose territory the sacraments or rites of Christian burial were celebrated (see page 7).

Cremation
When the body has been cremated, no reference to the date or place of cremation is made in the Death Register. Place of internment should still be recorded.

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

Miscarriage
Miscarriages are recorded in the death book of the parish where a funeral or burial took place.

May the souls of all the faithful departed, through the mercy of God, rest in peace Amen.
<table>
<thead>
<tr>
<th>No.</th>
<th>NAME OF PERSON BAPTIZED</th>
<th>PLACE AND DATE OF BIRTH</th>
<th>DATE OF BAPTISM</th>
<th>FATHER'S NAME</th>
<th>MOTHER'S MAIDEN NAME</th>
<th>SPONSORS</th>
<th>PRIEST</th>
<th>DATE OF CONFIRMATION</th>
<th>RECORD OF MARRIAGE, RELIGIOUS PROFESSION OR SUB-DIACONATE</th>
<th>REMARKS</th>
</tr>
</thead>
<tbody>
<tr>
<td>711</td>
<td>JONES George Michael</td>
<td>BARLOW Sept 9, 1988</td>
<td>Oct 2, 1988</td>
<td>Charles Jones</td>
<td>Noreen Davies</td>
<td>John Green Marissa Green</td>
<td>Martin M. Dunn</td>
<td></td>
<td>DO NOT ISSUE CERTIFICATE FROM THIS RECORD SEE MARLIN #816, pg 86</td>
<td></td>
</tr>
<tr>
<td>712</td>
<td>BLUE Andrew James</td>
<td>BARLOW June 6, 1989</td>
<td>July 3, 1989</td>
<td>Hunter Thompson</td>
<td>Nancy Blue</td>
<td>Arthur Seed Randy Blue (proxy) Joy Blue</td>
<td>Martin M. Dunn</td>
<td></td>
<td>CONFIDENTIAL - DO NOT INCLUDE ON CERT: parents unmarried, father attested to paternity and asked for name on record</td>
<td></td>
</tr>
<tr>
<td>713</td>
<td>MATTER Linda Susan Suzanne</td>
<td>BARLOW MAY 5, 1975</td>
<td>Sep 6, 1975</td>
<td>Karl Matter</td>
<td>Rachel Austin</td>
<td>Steven Matter Mary Matter</td>
<td>Martin M. Dunn</td>
<td></td>
<td>Baptized here per Mary Austin's (grandmother) testimony and picture. Jan 4, 1990 TF</td>
<td></td>
</tr>
<tr>
<td>714</td>
<td>(JOHNSON) MARLIN John David</td>
<td>BARLOW FEB 2, 1991</td>
<td>FEB 10, 1991</td>
<td>(Mary Ann Johnson) Mason Martin June Fairman</td>
<td>Ralph Anderson Ruth Anderson</td>
<td>Martin M. Dunn</td>
<td></td>
<td>DO NOT ISSUE CERTIFICATE FROM THIS RECORD SEE MARLIN #816, pg 86</td>
<td></td>
<td></td>
</tr>
<tr>
<td>716</td>
<td>ULMER Danielle Ann</td>
<td>CHICKEN, AK AUG 8, 1965</td>
<td>SEPT 17, 1965</td>
<td>Thomas Ulmer</td>
<td>Annie Anderson</td>
<td>Tom Bach Trina Chance</td>
<td>Martin M. Dunn</td>
<td>MAY 17, 1992</td>
<td>Baptized Our Savior Lutheran, Chicken, AK. Received into Full Communion May 17, 1992</td>
<td></td>
</tr>
<tr>
<td>No.</td>
<td>NAME OF PERSON BAPTIZED</td>
<td>PLACE AND DATE OF BIRTH</td>
<td>DATE OF BAPTISM</td>
<td>FATHER'S NAME</td>
<td>MOTHER'S MAIDEN NAME</td>
<td>SPONSORS</td>
<td>PRIEST</td>
<td>DATE OF CONFIRMATION</td>
<td>Remarks</td>
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</tr>
<tr>
<td>817</td>
<td>JARMIN</td>
<td>BARLOW AUG 29, 2018</td>
<td>AUG 31, 2018</td>
<td>Tyrone Jarmin Rebecca Kyle</td>
<td>Kevin O'Donna Susan Klein</td>
<td>Raymond C. Blue</td>
<td></td>
<td>Ascribed Latin</td>
<td></td>
<td></td>
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</tbody>
</table>