

Diocese of Fargo

**Sacramental
Archives
Handbook**



Diocese of Fargo

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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. It incorporates elements of universal and particular law that must be observed.

This *Handbook* does not cover every imaginable situation. At times, the answer to a question will require looking in more than one place in this work. The Office of the Chancellor is always available to assist, particularly in doubtful or unique situations.



Fr. John Krajicek ordained June 19, 1917

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. 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.

Generally, only parishes are to maintain sacramental records and registers. Non-parochial institutions (such as hospitals or nursing homes) must obtain the express approval of the bishop to maintain sacramental registers. If a chapel or pastoral center operates under the authority of the local pastor, its sacramental records are to be kept in the parish registers rather than separately.

Optional Registers

When one is received into the Church after baptism (“convert”), the individual’s reception is always to be recorded in the baptismal register. A parish may maintain an additional register of receptions into full communion.

Maintaining records of first communions is optional but encouraged.

Registers for Ritual Use

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

Forbidden Records

It is forbidden to create or maintain a register of “first confession” or “reconciliation”, nor may confession be recorded in the Baptismal register.

Individual or Combined Registers

Sacramental registers are available as separate baptism, confirmation, marriage, and death registers, or they are sometimes bound together as a single “combined register”. Either format is acceptable for an individual parish.

“Combined register” does *not* refer to a cluster of parishes. **EACH individual parish must have its own set of Sacramental Registers. It is absolutely prohibited to put records from multiple parishes into one register, even if those parishes are entrusted to the same priest.**

Safe Storage

The sacramental registers are to be stored

- on parish or diocesan property
- in a dry, fire-proof place
- behind a lock.

They may be removed only by authorized personnel and only for legitimate purposes. The registers may never be stored in private homes.

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 physical registers are considered the only authentic copy of sacramental records.

Old or Damaged Registers

As registers become worn, they are to be rebound by a professional binder. If a register is fragile or beyond repair contact the Office of the Chancellor for assistance.

When a sacramental register has not had a new entry for 100 years, it is to be provided to the Office of the Chancellor for archiving and preservation. A surrogate of the register will be provided to the parish.

Reporting Loss or Destruction

The loss or destruction of any sacramental register must be reported immediately to the Office of the Chancellor.

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. Due to the risk of fraud, avoid providing information from sacramental registers by telephone or other electronic means. In every case, you must positively identify the recipient.

Access to Registers

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 few. These designated persons must be well known 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. Private individuals or genealogical researchers may never directly access the sacramental registers.

Authorized Recipients

Information from a sacramental register may only be provided in accord with the norm of canon law, and to positively identified (typically by photo ID) and authorized recipients.

Authorized recipients include:

- 1) the individual named in the record,
- 2) a parent, if the named individual is a minor,
- 3) a legal guardian of the named individual,
- 4) an official of the Catholic Church acting in an official capacity,
- 5) Other individuals, provided that the entry is over 80 years - proof of the named individual's death must be provided to release an entry under 125 years.

When the parents of a minor child are separated or divorced, both parents, regardless of legal custody, are presumed to have the right to a certificate.

Genealogical Research

Only authorized recipients (see above) may receive information from the registers. Genealogical researchers are never to be given direct access to sacramental registers. 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.

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

To ensure accuracy and accessibility, entries are to be made promptly (as soon as possible after the event.)

Place of Entry

As a central rule, the proper parish for the recording of sacraments and deaths is the parish in whose territory the sacrament or rite was 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*.

Spacing

It is encouraged to skip a line between each entry in registers, particularly in the Baptism Register. This is to allow adequate space for notations (eg. multiple marriages, annulments.)

Index

Every entry is to be listed in the register’s index, according to the recipient’s last name (for a woman, this is always her maiden name.) The index ought to be updated with each new entry. Failure to promptly index can lead to double-entries and lost information.

Inadequate Space

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 (*For an example, see record numbers 719, pg 24 and 819 pg 25.*) NEVER add papers or sticky notes.

Notifications

When notice of a change or entry to a register is received, the information is to be entered into the register in its proper place. After the entry is made, the notice is to be destroyed. No documents may be stored or filed in the register.

Printing/Ink

Neat printing only. Do not write in script. Entries are to be made in fade-proof/water-proof black ink.

Style for Names and Dates

The last name of the entry’s subject should be printed in upper case (e.g. “JONES”.) Print the name of the month rather than the number (e.g., “Aug.” rather than “8” see *pgs 24-25.*)

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 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.

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 pg 13) can be applied. Only that data which can be vouched for with certainty may 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. (*For an example, see record numbers 713, pg 24.*)

Records for Refugees

Refugees are often unable to retrieve their sacramental history due to the destruction or inaccessibility of their baptismal parish. Every effort should be made to contact the parish. If it is unsuccessful, a new record may be created according to the method described above in the “Missing Records” section above. The place of the original register is to be made in the notations column (*For an example, see record number 820, pg 25.*)

Sacramental Passbooks

In many developing nations, particularly in Africa, an individual’s sacramental record is kept in a passbook which the individual keeps personally. This is considered an official certificate. In addition to being added to the relevant register in the parish, a sacrament received in the United States is to be added to this passbook. Contact the Office of the Chancellor for assistance.

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.

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 Office of the Chancellor 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. Please see “Authorized Recipients”, pg 7, for more details.

Name Change

When a person has had a new legal name recorded in the register, the certificate will be issued using the original name. The new name, date, and official source will be recorded in the notations section of the certificate. (*For an example, see record numbers 718, pg 24.*)

If a name change is due to adoption, the section on adoptions (see pg 15) is to be followed.

Declaration of Nullity/“Annulment”

If a Declaration of Nullity (“Annulment”) is noted in the register, the fact of the nullity, the name of the tribunal which declared the nullity of the marriage, and the protocol number are to be included on any certificates issued. (*For an example, see record number 719 pg 24.*)

Pater Ignotus/Father Unknown

Sometimes, particularly in older records, the notation “pater ignotus” or “father unknown” will be found. This is an indication that the child’s father was unknown at the time of baptism. Such a notation is not to be placed on a certificate.

Adoption

(See Baptism Section for details on how to enter Adoptions in the Register pg 15.)

The fact of a person’s adoption is not to be listed on the Baptismal Certificate.

For children baptized after their adoption is finalized: Baptismal certificates issued by the parish for adopted children will be no different than other baptismal certificates, and will list the name of the adoptive parents. The notation of adoption in the baptismal register shall not be entered on the baptismal certificate.

For children baptized before their adoption is finalized: Baptismal certificates issued by the parish for these individuals shall give 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.

Procedure for Requests

Only authorized recipients may request a certificate (see pg 7.) The request should be submitted in writing along with a copy of a photo ID of the person making the request. Telephone requests from a positively identified Catholic parish or other Catholic agency are acceptable.

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.

Aside from information regarding adoption, the entries in the notations column are to be included on certificates. Many commercial certificates lack a place to note ascription, priestly ordination, episcopal ordination, or the consecration of a virgin. Such information must nevertheless be recorded on certificates. (See pg 27.)

Authentication

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

Required Data

Certificates are to include all data contained in the sacramental register, noting the exceptions related to baptism and adoption (see pg 10.) Data in the notations column are to be included. If there is no data in the notations column, the words “No Notations” are to be printed on the certificate.

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.

Insubstantial Changes

An insubstantial error (e.g., misspelling) may be corrected upon certain discovery or request of those persons who have a right to a certificate as mentioned in the “Authorized Recipients” (see pg 7.)

Style for Insubstantial Changes

Insubstantial changes 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 711 pg 24.)*

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.

While not required, if the supporting documentation for the change is kept, put it in a separate Sacramental Records paper file, noting clearly on the document itself that it has been recorded in the Sacramental Register.

Style for Substantial Changes

Substantial 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 pg 24.)*

Legal Name Change

A legal name change is ordinarily proven by an original, “raised seal” certificate, or a court order from the civil authority. The new legal name is only to be placed in the notations column along with the date and official source. There is to be no change to the original name column. *(For an example, see record number 718 pg 24.)*

After the entry is made in the register, the certificate or court order may be returned to the party, destroyed, or optionally filed in a separate supporting documents file. If the supporting document is kept, the fact that the entry has been made should be clearly written on the supporting document.

Permitted Changes

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

Non-Permitted Changes

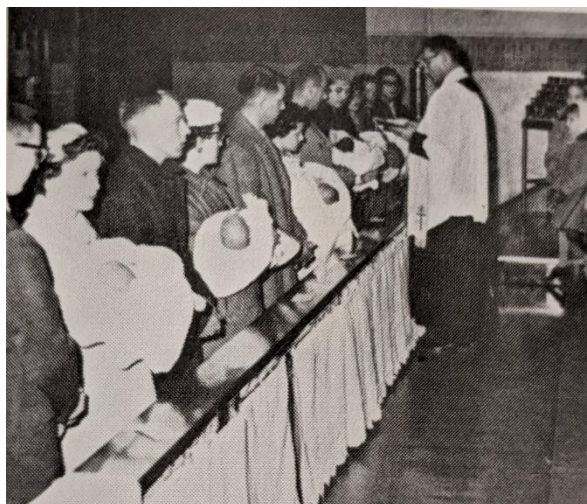
- new godparents or sponsors

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, or the incorrect spelling of the recipient’s name.)



St. Joseph’s Church, Devils Lake ND

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 originates on a “Sacristy Record”, a small form either made by the parish and/or by commercial vendors. 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 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 is to inform the territorial parish in writing so the baptism will be entered 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 pg 24.*)

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, after having been baptized previously in another Christian communion, an entry must be made in the Baptism Register. The data concerning the original baptism is to be entered in the columns 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 pg 24.*) If the person was received into the Church by Confirmation, there must also be an entry in the Confirmation Register. Note: This entry must be made in the Baptism Register even if there is a separate “Reception into Full Communion” register.

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 attested to. 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 is to be added to the register. An unmarried father is to swear to his paternity in the presence of the pastor and two other witness. The means by which the paternity was established should be indicated in the notations. (*For an example, see record number 712 pg 24.*)

Unknown Parents

If one or both parents are unknown, or the parental relationship hasn’t been attested to, no mention of the parents is to be made in the register. Do not use the phrase “father unknown” or “*pater ignotus*” in the register or on any certificates. (See pg 13.)

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

Sometimes, individuals in a same-sex relationship may approach a parish for the baptism of a child in their care. Should this occur, contact the Office of 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 has been issued. Special care and confidentiality of registers should be obvious given the sensitivity of this information. (*For an example, see record number 717 pg 24.*)

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 parents(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.

(See certificate section (pg 10) for how to issue the 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.

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.

(See certificate section, pg 10, for how to issue the certificate.)

Godparents/Sponsors

A sponsor (also known as a godparent) must be a fully initiated Catholic (or, rarely, Orthodox) who lives a life of faith and is in good standing (canon 874). As such Catholics who are non-practicing, fallen away, practicing another religion, in an irregular marriage situation, or in another persistent state of manifest grave sin are not eligible.

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.

Ordinarily, a Godparent must additionally be at least 16 years of age, though the pastor can permit an exception to the age requirement for a just cause (canon 874.)

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 the Proxy’s name. *(For an example, see record number 712 pg 24.)*

Christian Witness

A “Christian Witness” is a non-Catholic Christian who serves as a witness to baptism (Canon 874 §2.) Such an individual has no liturgical role in the baptism. “Ex-Catholics” and non-practicing Catholics are not eligible for this role. When a Christian Witness is used, “Christian Witness” should be placed after the witness’ name in the registers. *(For an example, see record number 715 pg 24.)*

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 Catholic 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 is always to 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 818 pg 25.)*

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 pg 24.)*

Changes to Entries

Most Changes and Additions 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” on pg 11.

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 church where this occurred notifies the church of baptism for entry into 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.

Wedding

When notification of a wedding is received, an entry in the notations column indicating the name of the spouse (maiden name if woman), and the date and place of the wedding is to be noted in the baptismal register. *(For an example, see record number 719 pg 24.)*

Declaration of Nullity/Annulment/Dissolution

When notification of a declaration of nullity ("annulment") is received, an entry is to be made in the notations column indicating the Catholic tribunal that issued the declaration of nullity or dissolution and the protocol number. *(For an example, see record number 719 pg 24.)*

Ordinations

When a notification of ordination is received, an entry in the notations column indicating the order to which the individual was ordained (deacon, presbyter, bishop), the date and place of ordination, and the name of the bishop who carried out the ordination is to be recorded. *(For an example, see record number 710 pg 24 and 817 pg 25.)*

Religious Profession/Perpetual Vow

When notification of the profession of perpetual vows is received, an entry in the notations column indicating the date and place of profession, the name of the one who received the vows, and the name of the Religious Institute or Society of Apostolic Life are to be noted in the baptismal register. *(For an example, see record number 718 pg 24.)*

Laicization, Dispensation from the Clerical State, Dismissal from the Clerical State, Dispensation from Vows

When a notification of a laicization, dispensation, or dismissal from the clerical state is received, an entry is to be made in the notations column as directed in the letter. Contact the Office of the Chancellor for additional details if necessary. *(For an example, see record number 817 pg 25.)*

“Ex-Catholics”

Occasionally, a parish will receive a request from a protestant church requesting to “transfer membership” or sacramental records for an individual who is attending their church. Protestant churches are not authorized recipients, and records are not released to them.

In extremely rare circumstances 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. Should this occur, contact the Office of the Chancellor for assistance.

While in either of these situations it may be appropriate to remove the individual from the membership rolls, no changes to the sacramental registers are to occur. Such situations may call for a letter or contact with the Catholic attending the protestant church explaining the parish’s action and inviting the person to return to full communion at any time in the future.

Style for Notations

Notations should be made neatly and succinctly in the notations column. Names, dates, places and protocol numbers are usually the only information needed.



Holy Rosary Church, Bisbee, ND

Confirmation Register

Canon 894 To prove the conferral of confirmation the prescripts of canon 876 are to be observed. (*Canon 876 is given on pg 13.*)

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

The pastor, or one designated by him, is to gather the necessary information which includes the baptismal certificate, from the person to be confirmed and/or the person's parish of baptism. The place and date of baptism is to be noted in the Confirmation Register. (This can be especially helpful when a person has difficulty locating a baptismal record later in life.)

If no baptismal record can be found, the fact of baptism may be attested to as noted in "Missing Record" on pg 9.

Large Group of Recipients

When a large number of persons are 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 for proper recording in the Confirmation Register.

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 must show clearly which minister 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.

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, 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 non-Catholic place of baptism is not notified.

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 canonical form: in that situation, the parish where the couple prepared for marriage retains the record.

Validation

The canonical marriage of Catholics who originally attempted marriage outside of canonical form is sometimes imprecisely called a “validation”; 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.

Convalidation

Often confused with a “validation”. 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 by renewing consent in the presence of one of the Church’s ministers. When this occurs, the original marriage record is to have “convalidated” and the relevant information added to the Notations column.

Sanation

Sanation is a form of convalidation where the couple does not need to renew their consent. It is granted by the Bishop. 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.

Marriage Prior to Converting to Catholicism

The previous marriage of non-Catholic persons who are later baptized or received into full communion with the Catholic Church are not to be recorded in the Marriage Register, unless the previous marriage was invalid and is now being convalidated or sanated. In this case, a notation concerning the marriage is to be placed in the person’s baptismal record notations.

Second Marriage of a Widow or Widower

Record as any other marriage.

Notation of Dispensations

Dispensations are to be put in the notations column of the marriage register. *(For an example, see record number 230 pg 28.)*

Declarations of Nullity/“Annulments”

When notification of a declaration of nullity (“annulment”) is received, an entry is to be made in the notations column indicating the Catholic tribunal that issued the declaration of nullity or dissolution and the protocol number. Any special recording directions contained in the dispensation or marriage nullity document are to be followed.

Notification of Church of Baptism

When the marriage of a Catholic is celebrated, validated, 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. Use the Form F of the marriage forms to make this notification.

Premarital Files

Contents

Each parish is required to collect the prenuptial forms created or gathered during the period of marriage preparation. 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 wedding. The file typically will include prenuptial forms, questionnaires, correspondence, notes and dispensation documents.

Location

Once completed the entire file is sent to the Office of the Chancellor for permanent archiving. Files may be sent individually as they are completed, or in bulk at the end of the year. If a 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 Office of the Chancellor for processing.



Sacred Heart Church, Cando, ND

Death Register

Canon 1182 After the interment 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 deaths is the parish in whose territory the funeral was celebrated.

If there was no funeral the death is to be recorded in the deceased's parish of membership or registration.

If the funeral occurred elsewhere but the deceased was buried in the parish cemetery, no record is made in the parish death register.

Cross-Referencing

If the deceased's death record is recorded outside the parish of membership, a cross reference may be made in the parish of membership indicating the place of the authoritative death record. Such a cross-reference entry is not to be counted in the annual report to the diocese.

Cremation

When the body has been cremated, no reference to the date or place of cremation is made in the Death Register. Place of interment is still 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 register of the parish where a funeral or burial took place.

Non-Catholic Services

When a Catholic cleric provides a funeral or interment service for a non-Catholic, it is to be recorded in the relevant death register along with the notation "non-Catholic".

Sacraments Column

This column should record Anointing of the Sick and/or Viaticum, if they were provided. No mention of "confession" is permitted.

Burial Column

This section is to record the location of the body, NOT the place of the funeral.

No.	NAME OF PERSON BAPTIZED <i>Nomen Baptizati</i>	PLACE AND DATE OF BIRTH <i>Dies et Locus Nativitatis</i>	DATE OF BAPTISM <i>Dies Baptismi</i>	FATHER'S NAME MOTHER'S MAIDEN NAME <i>Patris Nomen Matris Nomen Originis</i>	SPONSORS <i>Patrini</i>	PRIEST <i>Sacerdos</i>	DATE OF CONFIRMATION <i>Dies Confirmationis</i>	Record of Marriage, Religious Profession or Sub-Diaconate <i>Matrimonii vel Religionis Professionis vel Sub-Diaconatus Registratio</i> Remarks <i>Observanda</i>
710	REINHARD Karl Tobias	LAKEVIEW JAN 14, 1973	JAN 15, 1973	Daniel Reinhard Monika Hannelore	Friedrich Reinhard Margot Reinhard	Norbert T. Philipp	JAN 15, 1973	Emergency baptism & confirmation. Ordained Transitional Deacon Cathedral St. Mary, Fargo ND JUN 3, 2003, Bishop Robert Ulrich. SEE record #817, pg 86
711	JANES JONES tk2004 George Michael	LAKEVIEW SEPT 9, 1988	OCT 2, 1988	Charles Jones Noreen Davies	John Green Marissa Green	Martin M. Dunn	APR 15, 1997	Married Joyce Goetch SEPT 21, 2012, St. James, Minnewaukan, ND
712	BLUE Andrew James	LAKEVIEW JUNE 6, 1989	JULY 3, 1989	Hunter Thompson Nancy Blue	Arthur Seed Randy Blue (proxy) Joy Blue	Martin M. Dunn		father attested to paternity
713	MATTER Linda Susan Suzanne tf1990	LAKEVIEW MAY 5, 1975	SEP 6, 1975	Karl Matter Rachel Austin	Steven Matter Mary Matter	Martin M. Dunn		Baptized here per Mary Austin's (grandmother) testimony and picture. Jan 4, 1990 TF
714	(JOHNSON) MARLIN John David	LAKEVIEW FEB 2, 1991	FEB 10, 1991	(Mary Ann Johnson) Mason Marlin June Fairman	Ralph Anderson Ruth Anderson	Martin M. Dunn	DO NOT ISSUE CERTIFICATE FROM THIS RECORD.	SEE MARLIN #816, pg 86
715	WATSON Benjamin Joseph	LAKEVIEW APRIL 4, 1991	APR 20, 1991	Emil Watson Marcia Fassaud	Roger George Frances Done (Christian witness)	Martin M. Dunn		Emergency baptism at St. Helen's hospital, Farmdale, MN. Baptism rites supplied.
716	ULMER Danielle Ann	CHICKEN, AK AUG 8, 1965	SEPT 17, 1965	Thomas Ulmer Annie Anderson	Tom Bach Tina Chance	Martin M. Dunn	MAY 17, 1992	Baptized Our Savior Lutheran, Chicken, AK. Received into Full Communion May 17, 1992
717	KROUSEMAN Lydia Marie	LAKEVIEW NOV 2, 1992	DEC 6, 1992	Mark Krouseman Karen Martin	Glen Krouseman Tiffany Krouseman	Martin M. Dunn	JUNE 9, 2001	Adopted. Request removal from church rolls, Feb 21, 2019
718	NELSON Hannah Jean	LAKEVIEW MAR 3, 1993	MAR 13, 1993	Michael Nelson Gloria Jones	Thomas Nelson Andrea Jones	Martin M. Dunn	MAY 4, 2002, St. John, Kensal, ND	Ascribed Maronite. Legal Name Change: Jennifer Ann Smith, July 21, 2021, Superior Court of California, County of Blue #24HNJS Tk: Profession Franciscan, Hankinson, ND May 13, 2032 Bishop James Pollick
719	SHOWENSKI Melinda Josephine	LAKEVIEW JULY 7, 1993	JUL 17, 1993	Mark Showenski Teresa Reed	Gene Rond	John R. Reed	JUN 9, 2002	Married Randy Millen, Oct 11, 2014, St. Joseph, Moorhead, MN. Declaration of Nullity, Crookston, MN, Prot. No. 498-27 See Showenski pg. 86 #819

No.	NAME OF PERSON BAPTIZED <i>Nomen Baptizati</i>	PLACE AND DATE OF BIRTH <i>Dies et Locus Nativitatis</i>	DATE OF BAPTISM <i>Dies Baptismi</i>	FATHER'S NAME MOTHER'S MAIDEN NAME <i>Patris Nomen Matris Nomen Originis</i>	SPONSORS <i>Patrini</i>	PRIEST <i>Sacerdos</i>	DATE OF CONFIRMATION <i>Dies Confirmationis</i>	Record of Marriage, Religious Profession or Sub-Diaconate <i>Matrimonii vel Religionis Professionis vel Sub-Diaconatus Registratio</i> Remarks <i>Observanda</i>
816	(JOHNSON) MARLIN John David	LAKEVIEW FEB 2, 1991	FEB 10, 1991	(Mary Ann Johnson) Mason Marlin June Fairman	Ralph Anderson Ruth Anderson	Martin M. Dunn	APR 7, 2007 St. Mary, Knox, ND	CF - JOHNSON, pg 75, #714, Adopted Nov. 5, 2003, Benson Co. #876-6-03. Married Sara Jacobson, Mar 8, 2014. First Baptist, Taylor, TX
817	REINHARD Karl Tobias Cont. from pg. 72 #710							Ordained Priest JUN 1, 2004 Holy Spirit, Fargo, ND Bishop Robert Ulrich; Dispensed from Clerical State, celibacy MAR 9, 2022 DDF Prot. N. 98/2022
818	JARMIN Melissa May	LAKEVIEW AUG 29, 2018	AUG 31, 2018	Tyrone Jarmin Rebecca Kyle	Kevin O'Donna Susan Klein	Raymond C. Blue		Ascribed Latin.
819	SHOWENSKI Melinda Josephine Cont. from pg 72, #720							Married James Grow, April 14, 2016, St. Leo, Casselton, ND
820	KUBARI Lily Kenyi	JAN 3, 1979	1979 South Sudan	Kenyi Kubari Bongo Jubari	Caliton Barifagok Honoree Jubari	Martin M. Dunn	APR 21, 2019	Bapt. based on testimony of her sister, Marie; original bapt. in Juba, South Sudan refugee

Certificate of Baptism



Church of
St. Praxedis Cathoic Church
PO Box 482, Barlow, ND 58421

❧ This is to Certify ❧

That Hannah Jean Nelson
Child of Michael Nelson
and Gloria Jones
born in Barlow, ND
on the 3 day of March, 1993
was **Baptized**
on the 13 day of March, 1993
According to the Rite of the Roman Catholic Church
by the Rev. Martin Dunn
the Sponsors being Thomas Nelson
Andrea Jones
as appears from the Baptismal Register of this Church.

Dated May 7, 2035

Rev. George Miller
Pastor
Ascribed Maronite

Notations

FIRST COMMUNION

Date _____
Church _____
Place _____

CONFIRMATION

Date May 4, 2002
Church St. John
Place Kensal, ND

MARRIAGE(S)

To _____
Date _____
Church _____
Place _____

DIACONATE

Date _____
Church _____
Place _____

RELIGIOUS PROFESSION

Date May 13, 2032
Church St. Francis Convent
Place Hankinson, ND

Name legally changed to Jennifer Ann Smith on July 21,
2021, Superior Court of California, County Blue #24HNJS

Certificate of Baptism



Church of
St. James Cathoic Church
PO Box 482, Minnewaukan, ND 58351

➤ **This is to Certify** ➤

That Karl Tobias Reinhard
Child of Daniel Reinhard
and Monika Honnelore
born in Devils Lake, ND
on the 14 day of January, 1973
was **Baptized**
on the 15 day of January, 1973
According to the Rite of the Roman Catholic Church
by the Rev. Norbert Philipp
the Sponsors being Friedrich Reinhard
Margot Reinhard
as appears from the Baptismal Register of this Church.
Dated June 15, 2004
Rev. Martin Dunn
Pastor

Notations

FIRST COMMUNION

Date May 12, 1980
Church St. James
Place Minnewaukan, ND

CONFIRMATION

Date January 15, 1973
Church St. James Hospital
Place Minnewaukan, ND

MARRIAGE(S)

To _____
Date _____
Church _____
Place _____

DIACONATE

Date June 3, 2023
Church Cathedral St. Mary
Place Fargo, ND Bishop Robert Ulrich

~~RELIGIOUS PROFESSION~~

Priest Ordination

Date June 1, 2004
Church Holy Spirit
Place Fargo, ND Bishop Robert Ulrich

Dispensed from Clerical State, celibacy
MAR 9, 2022 DDF Prot. N. 98/2022

No.	CONTRACTING PARTIES <i>Conjuges</i>	RESIDENCE <i>Domicilium</i>	PLACE and DATE of MARRIAGE <i>Locus et Dies Matrimonii</i>	PLACE and DATE of BAPTISM <i>Locus et Dies Baptismii</i>	PARENTS <i>Parentes</i>	WITNESSES <i>Testes</i>	PRIEST <i>Sacerdos</i>	BANNS DISPENSATIONS REMARKS <i>Dispensations; Notanda</i>
230	JONES, George GOETCH, Joyce	Devils Lake, ND	St. James, Minnewaukan SEPT 21, 2012	St. James, Minnewaukan OCT 2, 1988 Our Savior Lutheran JAN 4, 1990	Charles & Noreen Jones Frederick & Eileen Goetch	Brent Jones Julie Goetch	Fr. Karl Reinhard	M.R.