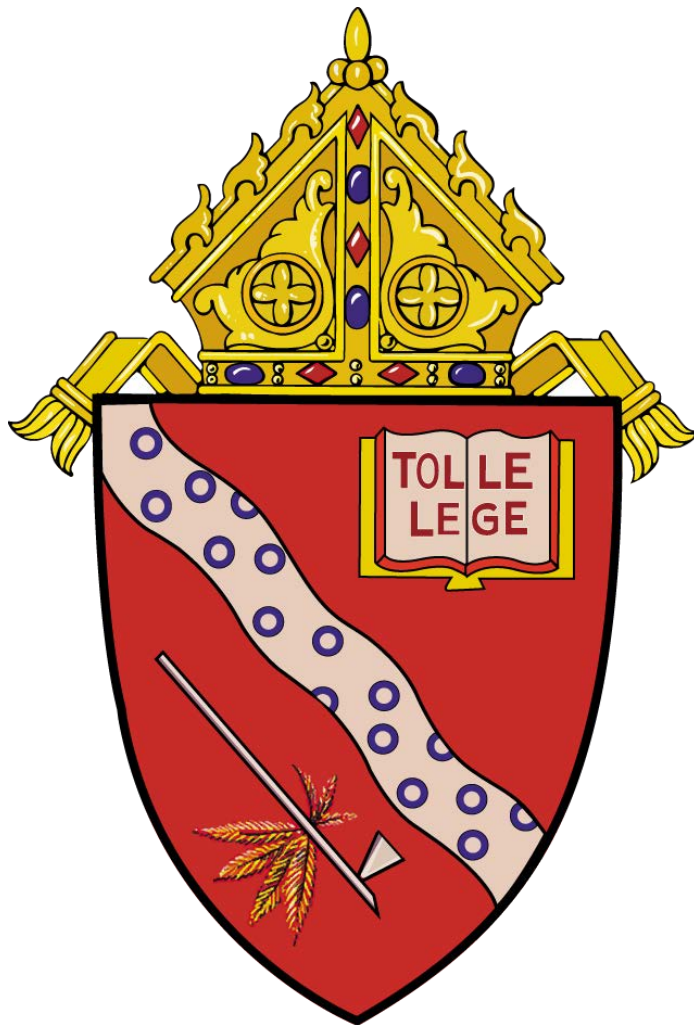


Guidelines for Sacramental Records



DIOCESE OF KALAMAZOO

Table of Contents

General Norms.....	3
Registers.....	4
Required Registers	4
Institutions that Keep Registers	4
Mission Churches	4
Merged Parishes.....	4
Sacraments Received in the U.S. Military	5
Copyright of Registers	5
Where to Obtain Registers.....	5
Suggested Types of Registers	5
How to Preserve Registers	6
Water Damage.....	8
How to Make Entries in Registers	9
Changes to Entries in Registers.....	10
Access to the Registers	11
Genealogists and Registers.....	11
Requests from Outside Agencies.....	12
Certificates from Registers.....	12
Parish Seals.....	14
Baptism Register	14
Routine Notations	15
Unmarried Parents.....	15
Emergency Baptism	15
Conditional Baptism	15
Profession of Faith	15
Ritual Ascription	16
Baptism of Adopted Children	16
Adult Baptism.....	17

Sponsors/Godparents	17
Ascription to a Church <i>Sui Iuris</i>	18
Ordination	18
Profession of Permanent Vows in a Religious Order	18
Formal Defection from the Catholic Church	18
Name Changes	19
Omitted Records	19
Supporting Documentation.....	19
First Holy Communion Register	20
First Reconciliation and Confession	20
Confirmation Register.....	20
Marriage Register	21
Required Notations	22
Other Notations	22
Premarital Files	23
Death Register	24
Appendix	25
Definitions of Terms from Registers.....	25
Eastern Catholic Churches	27
Sample Certificate Requests.....	28
Sample Certificates	30
Sample Registers.....	34
Sample Affidavits for Missing Records.....	38
Recommended Archival Suppliers	42
Cleaning.....	43
Records Retention Schedule	45
Sacramental Records Audit Form	53
Acknowledgements	55

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 accurate.

§ 2 In the baptismal register are also to be noted the person's confirmation and whatever affects the canonical status of the Christian faithful by reason of marriage, with due regard for the prescription of Can. 1133, adoption, reception of sacred orders, perpetual profession in a religious institute, and change of rite; these notations are always to be noted on a document which certifies the reception of baptism.

§ 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.

§ 5 The older parish books are also to be carefully preserved in accord with the prescriptions of particular law.

Canon 876

If it is not prejudicial to anyone, to prove the conferral of baptism, the declaration of a single witness who is above suspicion suffices or the oath of the baptized person if the baptism was received at an adult age.

Canon 894

The prescriptions of Can. 876 are to be observed for the proof of the conferral of confirmation.

Note:

Parishes and Churches

There is a distinction between parish and church: a parish refers to the entire enterprise. A pastor, with the assistance of others, provides ministry to parishioners, defined by a territory or national (i.e., ethnic) composition. A church refers to the sacred building in which the faithful worship.

REGISTERS

Required Registers

Each parish is required to maintain registers that record baptisms, confirmations, marriages and deaths. Maintaining records of first communions is optional. No record of first reconciliation (confession) is to be kept.

Note: *Information must be kept in the sacramental register books. If a parish wishes to keep a duplicate of the information in electronic form, that is permitted, but the bound paper registers must be kept current and never discarded. The paper registers are considered the only authentic copy of the sacramental record.*

Institutions that Keep Registers

Generally, only parishes are to maintain sacramental records and registers. Non-parochial institutions (such as hospitals) must obtain the express approval of the bishop to maintain sacramental records and registers.

In cases where sacraments are given some place other than a church, the records will either be kept by that institution if the bishop approves, or by the territorial parish in which the institution is located. This is most often the case for hospitals.

Mission Churches

A mission church must maintain its own sacramental registers.

Merged Parishes

A parish that merges into another parish will keep the registers from each original parish and begin a new set of registers for the merged parish. Certificates produced from a merged parish after the date of merger must have the seal of the new parish, and the words "the records of X parish are now in the custody of Y parish" X being the original parish, Y being the name of the "new/merged" parish. The seal(s) from the original parishes should be destroyed.

If two or more parishes merge and create a new parish, the sacramental registers of the original parishes will remain in the new parish.

To issue certificates from these registers, follow these guidelines: Use the name the parish had when the person received the sacrament, not the name of the merged parish, unless the person received the sacrament in the merged parish.

For example, if someone was baptized at St. Vincent de Paul, Pontiac, in 2007, use the name St. Vincent de Paul on the certificate (that's what the name of the parish was when "Johnny" was baptized). Include the following on the certificate: "The sacramental records of St. Vincent de Paul, Pontiac, Michigan, are in the custody of St. Damien of Molokai Parish." Also include the full address of the merged parish, in this case, St. Damien of Molokai.

Sacraments Received in the U.S. Military

Records of all sacraments administered by priests or deacons serving in any branch of the U.S. military can be found at the Archdiocese for Military Services, P.O. Box 4469, Washington, D.C, 20017-0469 (202) 719-0469. www.milarch.org. This applies to all sacraments since 1917, regardless of where the military base was located.

Copyright of Registers

Ownership of all copyrights for all sacramental records is held by the Bishop of the Diocese of Kalamazoo.

Under no circumstances may the original registers or any of the information in the registers, be duplicated in any manner and given, loaned or sold to any person or institution without the express written permission of the bishop.

Where to Obtain Registers

A parish should maintain a separate register for each sacrament. These registers are available from vendors specializing in Catholic religious supplies. Parishes should not create their own register books.

Suggested Types of Registers

It is suggested that registers be covered in a smooth leather or leather-like material. Cloth covered books should be avoided, as they attract and retain more dust. If the older parish registers are leather, do not use "leather dressing" or "leather oil" on them; this will encourage pests. Make certain the pages of the registers are acid neutral (usually labeled "acid free").

How to Preserve Registers

There are a number of ways to help preserve and protect the registers:

- Do not keep loose pieces of paper into the registers; extra paper will damage the binding by causing it to bulge and crack.
- Do not use "Post-it" type notes to update registers.
- Do not repair any rips or tears in the paper with scotch tape; use archival tape- see the list of suppliers at the end of this document for suggestions.
- Do not use "white out" for errors; use an archival pen to cross out errors with one line.
- Do not clip notes to the registers with paperclips or staples; they will damage the paper and may rust.
- If staples, paperclips, post-it notes or other added pieces are present in the register, and can be removed safely without causing further damage, do try to remove these items. Leave anything that will cause damage to the register by removing it. Leave anything that is glued in.
- To remove staples, do not use a staple remover. Turn the page over and lift the ends of the staple and then pull it out from the "front" side.
- Keep the registers out of direct sunlight.
- Have the registers open only when working on a page. Keep all food and drink away from the registers.
- Watch for signs of mold or insect damage. Contact the archivist if damage is detected.
- Keep registers in a location that has fairly constant temperature and humidity. While 68 degrees Fahrenheit and 40% relative humidity is ideal, this is rarely achievable all the time. Extreme fluctuations in temperature and humidity are worse for the registers than a temperature that is normally a little too high or a little too low.
- Do not keep registers in basements or attics as these tend to have poor environmental conditions.
- Avoid storing registers near bathrooms, kitchens, washing machines or air conditioners--any place that has water that could leak onto a register. Be sure to consider any potential water source in the room above where registers are kept.
- Heat can be damaging to registers. Don't store registers too near heating ducts, furnaces, fireplaces, or by a window.
- If registers are stored in a fire-proof safe or cabinet, it is best to use a "one hour rated" model. Fireproof safes or cabinets with higher ratings tend to be too humid for long-term storage of paper.

- It is best if registers are stored flat, with no more than three or four registers in a "stack," with the largest register on the bottom of the stack. If registers cannot be stored flat, store them spine side down. Insert a piece of paper in the front of the register, sticking up, with the name of the register and the dates, so the register does not need to be moved to see what information it contains.
- If the binding shows wear or pages are coming loose, do not use tape, contact paper or other adhesive products to try to hold the register together or the pages in. Please contact a qualified bindery.
- All registers should be stored together, in a locked place. They should only be accessible to authorized personnel and only for legitimate sacramental reasons. The registers may not be removed from the parish by anyone except for reasons given by the archivist, chancellor, or bishop.
- Be wary of supplies that are advertised as "archival" from office supply stores or scrap-booking stores. Please consult the list of archival suppliers at the end of this document.
- Avoid storing registers in plastic boxes or papers in plastic sleeves. These release harmful contaminants.
- There is an excerpt from a pamphlet from a professional conservator at the end of this document about how to clean registers.

Water Damage

Water damage is the most likely severe damage a register could suffer.

If the book is only damp or partially wet, stand the book upright on its bottom or top edge (with wettest edge down), with the covers open at a 90 degree angle. If the book won't stand up, lay it open flat, and use clean, all white paper towels to absorb as much water as possible by blotting. Do not scrub the pages or covers to get out more water. This may smear the ink. Air dry in a room with low humidity and good air circulation. Do not have a fan blowing directly on the register.

If the book is very wet: close it, wrap the book in wax paper and place it spine down (making sure the covers are supported) in a freezer. A sub-zero commercial freezer is best, but a home freezer works too. The book must be placed in the freezer within 48 hours of getting wet.

Freezing stabilizes the book: mold growth will be stopped, ink will not run, and dye transfer and swelling will be reduced.

Contact a damage recovery company.

How to Make Entries in Registers

Use black pen to enter information into the registers. Several archival suppliers carry pens that are waterproof and fade proof. See the list of suppliers at the end of this document for suggestions.

Print neatly; do not use script. Handwriting styles change over time, and what may be legible to today's readers may not be in 50 years time.

Do not use abbreviations for names, places, or ceremonies (Wm. for William or SCS for Saint Clair Shores or POF for Profession of Faith). Spell out state names and dates (August, not Aug or 8). Use full years, such as 2010. Include full names, such as mother's first and maiden name on a baptismal record, or the full name of a witness to a sacrament. Use the priest or deacon's full name and appropriate title.

Do not write too close to any edge (including the binding) when entering information — writing close to an edge may be obscured in later re-binding or cause information to be lost if the edges of the register are damaged.

When the space for a person's information is full, do not write in the margins, or on slips of paper to be stuck in the book, or on post-it notes. There are several alternatives:

- Leave several pages at the back of each book blank and use that space.
- Leave space at the bottom of each page in each book blank and use that space.
- Skip lines between entries to allocate more space.

If using blank space at the back of the book, note the page of the original entry and the person's full name at the back of the register, and enter the new information there. Make an entry next to the person's name or in the notation column saying, “see page xx” or “see below.”

If there are other documents that need to be kept, such as civil documentation of a name change or other correspondence, keep it in a separate file labeled "Sacramental Records." This file should be referenced in the register if there is documentation relevant to the record.

Keep the additional paperwork in a secure filing cabinet. Avoid using plastic storage boxes, plastic binders or plastic sleeves.

Enter information as soon as possible after the event being recorded. Entries should be made in chronological order.

Keep a complete index of names. If an entry is made out of chronological order, the index will be the key to finding that entry. If a person's name changes, make certain the name listed in the index has the new name listed as well.

Data which is confidential and is not to be included on certificates should be so noted in the "notations" column, and marked "confidential." The provisions of Canon 535 §2 should be observed.

The actual minister of the sacrament does not need to sign the register, if the person making the entry has a document signed by the minister that certifies conferral of the sacrament. The name of the minister is then printed in the space reserved for the signature.

Including a printed list of the full name of all priests/deacons who have signed the register at the beginning of the register is a great aid in having the full and correct information for certificates.

Changes to Entries in Registers

Once information is entered into a sacramental register, that data is considered official and permanent. Original data should never be scratched out, whited out, or otherwise destroyed or obliterated.

When making changes to entries already written in a register, there must be proof for the change to be made, such as legal adoption papers for a name change, a driver's license to correct spellings of names, and so on. The issuing agency, the date on the document and any protocol number should be listed in the "notations" column. This documentation should be kept in the sacramental records file.

Minor changes such as correcting a misspelling or date may be made by drawing one line through the information to be changed and printing the change immediately above or below it. Be certain the change(s) are not only made in the register in question, but also in any other relevant register, such as a confirmation register, that may have the individual's name.

Major changes, such as adoption, may require a new entry. In these cases, the original entry must be maintained and the new entry cross-referenced with the original. "Do not issue certificate from this record" should be written in the area of the original entry.

Permitted changes:	correction to spelling of name
	correction to date
	new legal name
	adoptive parents

Changes that are not permitted:	new godparents or sponsors
	non-adopting step-parents
	customary name or nickname

Permitted changes are then included in any future certificates that are issued in place of the corrected data.

Access to the Registers

Only the pastor, or persons authorized by the pastor who work for the parish, may look at or work on the registers. The number of people working on and having access to the registers should be limited. Those working on the registers must be able to do careful, accurate work and be able to protect the confidential nature of the information they handle. Their work with the registers is not to exceed their mandate from the pastor.

Genealogists and Registers

The registers and information contained in them is the property of the Diocese of Kalamazoo. While the Church acknowledges that the registers are a valuable source of historical information, no genealogist is allowed to look at the registers. While parishes may provide genealogical information to researchers if they have the time and staff to do so, they are not obligated to provide this service. If a genealogist contacts the parish directly for information, it is at the discretion of the parish to provide it, but we urge parishes to provide the information in a letter and not as a certificate. Do not answer requests over the phone; ask that the request be sent to the parish in a letter. Any information post 1930 is not to be given out to genealogists.

If genealogists are given information from sacramental registers, it must be made clear that the information is for personal research use only and cannot be reproduced or published in any way without express written permission of the Diocese of Kalamazoo.

All confidential material in an entry must stay confidential.

Requests from Outside Agencies

The registers and information contained in them is the property of the Diocese of Kalamazoo. Requests of information from registers from government or corporate agencies (e.g. Social Security, insurance companies, etc.) should be accompanied by a signed letter from the person whose record it is (or from a legally qualified guardian), authorizing the release of information. Subpoenas and other court orders demanding that records be delivered to a third party should be directed to the parish pastor and he should contact the Chancellor's Office at the Chancery. No records are to be given to a court, attorney, or agency without the review and approval of the Diocese of Kalamazoo.

Certificates from Registers

While every individual has a right to a certificate of his or her own sacramental record, no one, with the exception of a parent or guardian asking for the record of a minor child, has the right to another person's record. If someone has power of attorney for another adult, they may request a certificate, but must show the parish personnel the power of attorney before the certificate is prepared. The only other valid requests would be from another Catholic parish for sacramental reasons or from a Catholic tribunal for annulment reasons. No one else may receive a copy of a sacramental certificate.

A certificate is an official document certifying that a particular individual has received a sacrament or funeral rites of the Church. Each certificate should be an exact duplicate of data entered in a sacramental register.

All information in the sacramental register is to be included on the certificate, unless the information is marked "confidential" or pertains to adoption. If there is nothing in the "notations," column, the words "no notations" should appear on the certificate; the space on the certificate for notations should not be left blank.

Certificates are intended for internal church use, not civil purposes. Since some data is entered based on the word of another person (e.g. the date of birth of a child) the certificate repeats that data but does not certify it as true.

Only the parish holding the original sacramental records may issue a certificate. In the case of a closed parish, the designated repository, usually the Archives or the merged parish, may issue certificates.

The actual registers should be used to create the certificates, not microfilm or computer reproductions.

Requests for certificates should be submitted in writing, although a faxed request from another parish or Catholic tribunal is acceptable. The written requests should be kept for a full calendar year after the request date. No information from sacramental registers should be given by telephone or electronic means such as email. Care for the privacy of the individual named in the record should be exercised.

Certificates should have an official appearance and should be consistent in format. Parishes may obtain blank certificates from vendors or they may produce them in-house from a computer template. All certificates must have the canonically given name and full street address of the parish. Samples can be found in the appendix of this document.

Certificates must be signed by the pastor or pastoral administrator and be impressed with the parish seal. Photocopies and faxes are not considered authentic documents because the impressed seal cannot be duplicated by a copy or fax.

If some of the data is missing in a register (for example the first name of the priest), complete the certificate with what information is available.

A person requesting his or own certificate, a parent or guardian requesting a minor child's certificate, a Catholic Tribunal or another parish requesting a certificate should receive it free of charge.

Examples of certificates and request forms for certificates can be found at the end of this guide. They may be adapted for parish needs and use.

Parish Seals

Each parish must have a seal. The name of the parish and the city in which the parish is located is enough to make a seal unique. If the parish wishes to add other "artwork" to the seal, that is permitted. If a seal begins to lose its imprint, another seal can be ordered from any reliable company that manufacturers embossers.

BAPTISM REGISTER

Canon 877-§1

The pastor of the place where the baptism is celebrated must carefully and without delay record in the baptismal book the names of those baptized making mention of the minister, parents, sponsors, witness if any and the place and date of the conferred baptism, together with an indication of the date and place of birth.

Canon 878

If baptism was administered neither by the pastor nor in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which the baptism was administered, so that he may record it in accord with Canon 877, §1.

The baptismal record serves as an individual's "master record" in the Church, so accuracy is vital.

Information in the baptismal register is to include: full name of the person being baptized, the names of the parents of the person being baptized including mother's maiden name, minister of the sacrament, date and place of birth, date and place of baptism, names of sponsors/witnesses (godparents). This information should be verified before entering it into the register.

Baptisms should be recorded in the parish where they took place. If the person or family is registered in another parish, a notice should be sent to the "home parish" requesting an entry be made in that baptismal register saying the full information can be found in the register of the parish of baptism.

If the parish has several worship sites, note at which location the baptism took place.

Routine Notations

Routine notations in the baptismal register include subsequent sacraments: Confirmation, Marriage (including convalidation), reception of Holy Orders, perpetual profession in a religious institute and change of rite. Notations of annulment including stipulations, laicization and dispensation of vows and formal withdrawal from the Church should also be entered when requested by the appropriate authorities and supporting documentation is provided. All protocol numbers, dates, and locations should be included in the notations. If there is no information on Confirmation or Marriage, the spaces for those sacraments should not be left blank on certificates; they should be filled in with the phrase "no notations."

Unmarried Parents

If a child is born to an unmarried mother, the mother's name is written into the register if she asks this willingly or has proof from a civil document, such as the birth certificate. Likewise, the name of the father is to be entered if his paternity has been proven by a civil record (such as a birth certificate) or by his own declaration. If these conditions are not met, the child is to be listed as being of "unknown mother (or father)" [in Latin "mater ignota" or "pater ignotus"]. It is not permitted to make an annotation that says "illegitimate."

Emergency Baptism

In the rare case when there is an emergency baptism (such as in the event of imminent death at a hospital), the date and place of baptism and the name of person giving the sacrament is to be noted in the sacramental register. When the Rite of Bringing the Baptized child to the Church is celebrated, the name of the minister and the date are to be written in the notations column and included on future certificates.

Conditional Baptism

When conditional baptism is conferred, it should be noted in the notations column. Otherwise, the entry is the same as for a "regular" baptism. A conditional baptism should only be given if, after a prudent investigation, the fact or the validity of a prior baptism is doubtful.

Profession of Faith

When someone is received into full communion with the Church, after having been baptized in another Christian faith, an entry must be recorded in the baptismal register, with a notation indicating "profession of faith". The place, date and faith of the original baptism must be noted in the notations column. Documentation of the baptism should be kept by the parish in a separate file.

When parents convert to Catholicism, children over the age of 7 may also wish to become Catholic; the child should also make a profession of faith. Children under the age of 7 become Catholic, with the intention supplied by the parents. These children do not make a profession of faith, but celebrate the Rite of Bringing a Baptized Child to the Church, found in the Rite of Baptism for Children. This is recorded in the same manner as adults.

Ritual Ascription

If the person is being received from an Eastern Church, a notation should be included stating the person's ritual ascription.

Baptism of Adopted Children

Effective December 1, 2000, the National Conference of Catholic Bishops, in accord with the prescriptions of canon 877, §3, decreed that in cases of adoption, baptism shall be postponed until after the child has been placed with the adopting parent(s), except in extraordinary circumstances such as danger of death. This is with the understanding that the postponement will be for a relatively short time only.

- I. For children baptized after their adoption is finalized, the following information shall be entered in the register:
 - a. the Christian name(s) of the child as designated by the adoptive parent(s);
 - b. the name(s) of the adoptive parent(s);
 - c. the date and place of birth;
 - d. the names of the sponsors selected by the adoptive parent(s);
 - e. the place and date of the baptism;
 - f. the name of the minister performing the baptism; and
 - g. the fact of adoption but not the names of the natural parents.

Baptismal certificates issued by the parish for adopted children will be no different from other baptismal certificates. No mention of the fact of adoption shall be made on the baptismal certificate.

- II. 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:
 - a. parentheses shall be placed around the names of the natural parents;
 - b. the name(s) of the adoptive parent(s) shall then be added;
 - c. the child's former surname shall also be parenthesized and the new surname added; and
 - d. a notation shall be made that the child was legally 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 no mention of the fact of adoption shall be made on the baptismal certificate.

For future ease in reference, and to afford what may often be the only possibility of 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.

Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted.

Note: A special certificate without blank lines for the names of the sponsors/godparents and the date/place of birth would be more pastorally sound. This might prevent questioning at a later date about the omissions of such data to be noted on a standardized form.

Adult Baptism

If an adult is in a valid marriage and is received into the Church, it is enough that the fact of the marriage be noted in the notations column of the baptismal record of the person being received in the Church.

Sponsors/Godparents

At least one godparent/sponsor is required; two are customary and they must not be of the same gender. Two is the maximum number of godparents allowed.

When the person serving as godparent is not Catholic, but was baptized in a Christian faith, the words "Christian witness" should be placed after the person's name in the register.

When a godparent cannot be present at a baptism, a proxy can be designated. In that case, both the godparent and the proxy's names should appear in the register, with the proxy identified as the proxy. Both names will appear on any certificates, with the proxy being identified as such.

Godparents cannot be changed; if the original godparent is not available as the child gets older, another person can take on this role, but the sacramental register cannot be changed.

Ascription to a Church *Sui iuris*

Ascription to a church is determined by the rite of the parents, not the minister or parish of baptism, unless the person is 14 years of age or older. When a priest baptizes someone who by canon law is ascribed to an Eastern Rite church, a notation should be made in the notations column. Please see the table of Eastern Catholic Churches in the U.S. at the end of this document.

Ordination

Record each order received: ordained Deacon, Priest, Bishop. Note date of ordination and location where the ceremony was performed. It is not necessary to record honors received: being named a monsignor, archbishop or cardinal.

Record official dismissals from the clerical state, dispensations from the obligation of Holy Orders, and/or celibacy after being notified by the appropriate authorities in writing.

Profession of Permanent Vows in a Religious Order

Record only Permanent Vows in an order, not first vows. The Religious Order will send notification to the church of baptism. If the individual takes a religious name (Jemima Puddleduck is now Sister Mary Immaculata) record the religious name in the notations column. Do not amend the baptismal name in any way. Record official dismissal from vows after being notified by the Religious Order in writing.

Formal Defection from the Catholic Church

Formal defection from the Church involves three elements:

- A public act or statement, preferably in writing
- Heresy or apostasy or schism
- Written reception by the "competent ecclesiastical authority"

If someone has formally left the Catholic Church, the parish of baptism can expect to receive written notice from the Chancery Office of the (arch) diocese where that individual is currently living or from the person's pastor, saying the person has formally defected from the Catholic faith. Only after receiving official written notification can the baptismal record be changed by adding "Formal Defection from the Faith" and the date of the letter in the notations column. This notation must appear on all future certificates.

Reunion with the church should also be noted in the notations column. There is no other method of formally leaving the faith; written notification cannot come directly from the individual.

Name Changes

If a person has a civil document legally changing his or her name, the baptismal record can be altered by drawing a single line through the old name and writing the new name above the previous name (along with the date of the legal change). Remember to add the new name to the index and a reference in the index next to the "old name."

Certificates should show a person's current legal name, if the name has been legally changed.

If a person has legally changed his/her name because of a change in gender, the person's new legal name can be entered into the register as above. If a certificate is being issued for marriage purposes, the certificate should make clear the gender of the person at the time of baptism, by using the baptismal name (e.g. "Tom Joiner" baptized as "Cecily Parsley"), or using "son of" or "daughter of" in place of "child of".

Omitted Records

Baptisms previously omitted from a register may be entered after documentation is provided. An affidavit from a person who was present at the baptism can be used. Photographs are also useful, as are parish bulletins. The supporting documentation should be kept in the sacramental records file.

Sample affidavits can be found in the appendix of this document.

Supporting Documentation

These papers should be kept in a separate file labeled "sacramental records" and retained permanently in the parish offices. This includes adoption or paternity papers, affidavits concerning sacraments, and official civil documents about name changes. The papers should be referenced in the baptismal register's notations column.

FIRST HOLY COMMUNION REGISTER

These registers are optional for a parish.

The information entered should be complete, especially the parish of baptism.

If the person was baptized in the same parish where first communion is given, record the first communion date and location in the baptismal register's notations column.

If the person was baptized in another parish, a parish may choose to notify the parish of baptism. This is not required.

If the person is making a profession of faith, and entering the Church at the time of First Communion, note this in the First Communion register. It should also be entered into the baptismal register.

First communion is usually not noted on baptismal certificates.

FIRST RECONCILIATION AND CONFESSION

No such register should be kept. This is an internal forum matter and the individual's confidentiality should be respected.

CONFIRMATION REGISTER

Canon 894

The prescription of Canon 876 are to be observed for the proof of the conferral of Confirmation.

Canon 895

The names of the confirmed, the name of the minister, the names of the parents and sponsor, the place and date of the conferral of confirmation are to be noted in the confirmation register in the diocesan curia, or where the conference of bishops or the diocesan bishop has prescribed it, in a book kept in the parish archive; the pastor must advise the pastor of the place of baptism about the conferral of confirmation so that notation be made in the baptismal register, in accord with the norm of Canon 535, §2.

If the parish has several worship sites, note at which location the confirmation took place.

Fill out the information in the register, especially noting parish of baptism.

If the person was baptized in the same parish as confirmation, update the baptismal register.

If the person was baptized in another parish, notify the parish of baptism.

Note the full name of the bishop or delegate who conferred the sacrament and the diocese if he is from outside the diocese.

Note the "confirmation name."

NOTE: *If a person receiving confirmation received Baptism in a non-Catholic denomination, that church of baptism is NOT notified, but the full name of the church of baptism and the address should be recorded in the confirmation register along with the date and place of profession of faith. Confirmation is recorded in the Baptismal register of the parish of profession of faith.*

MARRIAGE REGISTER

Canon 1121-§1

After a marriage has been celebrated, the pastor of the place of celebration or the person who takes his place, even if neither has assisted at the marriage, should as soon as possible note the following in the marriage register: names of the spouses, person who assisted and the witnesses, place and date of marriage; these notations are to be made in accord with the method prescribed by the Conference of Bishops or the Diocesan Bishop.

Canon 1122-§1

The contracted marriage is also to be noted in the baptismal register in which the baptism of the spouses has been inscribed.

Canon 1123

Whenever a marriage is convalidated in the external forum, is declared null, or is legitimately dissolved other than by death, the pastor of the place where it was

celebrated must be informed so that a notation may be duly made in the marriage and baptismal registers.

Fill in the data required in the register: name of bride and groom, place and date of baptism, names of parents, names of witnesses and minister, place and date of marriage, and pertinent notations. Note both bride and groom's names in the index.

If the parish has several worship sites, note at which location the marriage took place. Notify the parish (es) of baptism of the names of the bride and groom, date and place of marriage, convalidation or sanation, and the name of the celebrant. Notify the parish of baptism of the following: dispensations, annulments, and restrictions.

Required Notations include:

- permission granted for mixed religion or dispensations granted for disparity of worship, disparity of worship ad cautelam, or canonical form. Include the diocese, protocol number and kind of dispensation in notations column. These marriages are usually recorded in the territorial parish where the marriage occurs.
- dispensations granted from canonical form. Include diocese, protocol numbers and "dispensation from canonical form" in notations column. Note location where marriage took place. These marriages should be noted in the parish of the Catholic party who requested the dispensation as well as in the records of the curia which granted the dispensation from canonical form. (In cases where the proper pastor is not the one who conducts the prenuptial investigation and submits the petition for a dispensation from Canonical Form, the NCCB Norms stipulate the marriage is to be recorded in the parish from which the application for the dispensation was made).
- delegation given to assist at the marriage. If the celebrant of the wedding is not a priest or deacon assigned to the parish, his assigned parish and the city and state should be noted.

Annulments

Annulments are to be recorded in the notations column. Include the protocol number, the diocese that declared the marriage null, and the date of ratification.

Other Notations to be included:

Restriction on Future Marriage:

Monitum—cautions whoever prepares the person for another marriage

Vetitum—forbids remarriage in the Church without clearance of the Tribunal

Notations should include who issued the restriction, the protocol number, and the effective date. If a restriction is lifted, note that it was lifted and the date. A lifted restriction is NOT noted on certificates.

Convalidations

Enter as a marriage (the date of the convalidation ceremony is the date of marriage); in the notations column, enter the word "convalidation" and note the date and location of the civil marriage being convalidated (e.g. Detroit City Hall, June 19, 1993).

Sanatio in Radice/Radical Sanation (a "healing at the root")

This is a process whereby the Church corrects something which was lacking at time of consent. A request for inclusion of this information into a marriage register will come from a Chancery or Tribunal.

Obtain a copy of the civil marriage record and fill in the appropriate data in the register. In the notations column, put the notation "sanated" with the protocol number and date of sanatio in radice decree.

Previous Marriages

The previous marriages of persons who are being baptized or received into full communion with the church do not have to be recorded in the marriage register.

If the previous marriage was invalid and was declared so by a Tribunal, a notation concerning the marriage should be placed in the person's baptismal record in the notations column. Notification of this would come from a Tribunal.

Premarital Files

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

The file for each couple should be maintained separately in its own envelope or folder, clearly marked with the couple's names and date of marriage. The files should be kept in chronological order and in a secure location.

The files are to be permanently retained.

If requested by an ecclesiastical authority or if the Chancellor has approved the surrender to a civil authority, the file should be copied and the copies sent to the requesting party.

DEATH REGISTER

Fill in all required data as identified by the register.

All persons buried from a church, funeral home, or grave side service by a priest or deacon should be recorded. If the individual was not Catholic, his/her religion, if known, should be recorded.

If a person is cremated, no reference to date or place of cremation is made in the death register; however, the fact of cremation should be noted as well as the date and place of the internment of the ashes.

No notice of death needs to be sent to the parish of baptism.

APPENDIX

Definitions of Terms from Registers

Acatholicus (often abbreviated AC or ACATH): a non-Catholic.

Absolute: used to be used for the baptism of all adult converts. Either the convert had never been baptized, or there was sufficient doubt about the validity of his or her former baptism that it was done in the Catholic Church unconditionally.

Ad Cautelam: as a precaution. A dispensation given ad cautelam is given when the situation is unclear whether it's needed.

Ascription: every Catholic is ascribed to a Church sui iuris, sometimes called a "Rite" (although that term is imprecise). This happens at baptism and can only be changed under certain specific circumstances.

Caer. Supp.: abbreviation for "ceremonies supplied." Used when a baptism was done in an emergency outside of a church and the person was brought to a church after the emergency passed and the remainder of the baptismal ritual was completed.

Church Sui Iuris: A Church with its own hierarchy that is a constituent part of the Catholic Church, sometimes imprecisely called a "Rite." There are currently 23 Churches sui iuris that make up the Catholic Church. The Latin Church is the largest; please consult the Eastern Catholic Churches in the US list in this guide for a complete list.

Conval., Convalidation, Validation: Notation when a couple whose marriage is irregular seeks to have their situation made regular in the Church; they may exchange vows in a ceremony at their Church.

Conversus, Conversa: a convert to the Catholic Church.

E Matrimonio Invalido: an invalid marriage. In a baptismal register, this used to indicate the child being baptized was considered illegitimate because the parents' marriage was a civil marriage. This is no longer an issue, and should not be included on a baptismal certificate, since there are no penalties in the Code of Canon Law for so-called illegitimacy.

Ignotus: unknown. Used in cases where the parent of a child is uncertain.

Internal forum/Unfixable marriage: In some cases, when the nullity of a marriage cannot be proven, some have attempted to apply an "internal forum" solution in order to regularize a currently existing relationship. There are number of problems with this "solution."

Monitum: a caution. A priest or deacon preparing someone for marriage with a monitum on their baptismal certificate should contact the Tribunal for information. Usually there are concerns that need to be resolved or questions asked before proceeding toward marriage.

Neo-conversus, Neo-conversa: a recent convert to the Catholic Church.

Proxy: a stand-in. If for some grave reason a godparent cannot be present at a baptism, another person can stand in for him or her. Both the godparent and the proxy's names should be entered into the register and noted on certificates. In rare cases, marriages can also be contracted by proxy.

Sanatio, Sanatio in Radice, Occult Sanation, Radical Sanation: a "healing at the root" If something was deficient in a sacrament, such as a priest who did not have proper jurisdiction or a needed dispensation had not been granted, the Church can give the jurisdiction or dispensation and then declare the sacrament to be valid from the outset. Occult simply means hidden, and explains that the sanation was given without notifying the parties involved so as not to trouble their consciences if the deficiency was not their fault.

Sub Conditione: Conditionally. This marks the baptism of a person who may have been baptized previously or whose baptism may have been invalid.

Vetitum: a prohibition. A priest or deacon preparing a person with a vetitum on their baptismal certificate should contact the Tribunal for information. Usually, the restriction will be lifted only if certain steps have been taken such as anger management counseling, psychological testing, or the payment of overdue child support.

Vota,Vota Sol.,Vot. Simpl.: Vows in a religious order or institute. Formerly, there was a distinction made between solemn vows and simple vows; this is no longer the case.

Eastern Catholic Churches

Patriarchal Churches

Armenian Church	1 Eparchy for the US and Canada
Chaldean Church	2 Eparchies in the US
Egyptian Coptic Church	No governance structure in the US
Maronite Church	2 Eparchies in the US
Melkite Church	1 Eparchy in the US
Syrian Church	1 Eparchy in the US

Major Archiepiscopal Churches

Malankara Church	No governance structure in the US
Romanian Church*	1 Eparchy in the US
Syro-Malabar Church	1 Eparchy in the US
Ukrainian Church*	1 Archeparchy, 3 Eparchies in the US

Metropolitan Churches

Ethiopian Church	No governance structure in the US
Byzantine Church*	1 Archeparchy and 3 Eparchies in the US

(also called the Ruthenian Church or the Metropolia of Pittsburgh)

Eparchial and Other Churches

Albanian Church*	No governance structure in the US
Belorussian Church*	No governance structure in the US
Bulgarian Church*	No governance structure in the US
Georgian Church*	No governance structure in the US
Greek Church*	No governance structure in the US
Hungarian Church*	Under jurisdiction of the Byzantine Church
Italo-Albanian Church*	No governance structure in the US
Krizevci Church*	Under jurisdiction of the Byzantine Church (Serb, Croatian)
Russian Church*	No governance structure in the US
Slovak Church*	Under jurisdiction of the Byzantine Church

*These churches use a Byzantine form of liturgy and may call themselves "Byzantine Catholics". It should also be noted that some of these nationalities have considerable numbers of Latin Catholics, e.g. only a small portion of ethnically Hungarian people who are Catholic are members of the Hungarian Church sui iuris; most are Latin Catholics.

Contact information for the Eparchies can be found in the official Catholic Directory.

Sample Certificate Requests: English

Sacramental Certificate Request

Name of Church Here

In order to protect the confidentiality of these records, certificates will only be issued to the individual named on the certificate, the parent or guardian of a minor child, or a requesting parish.

No certificates are issued for genealogical purposes.

Please Print Clearly

Full name at time of baptism _____

Father's Full Name _____

Mother's Full Maiden Name _____

Date of Birth _____ Age at Baptism/Date of Baptism _____

Name of Priest/Deacon who officiated _____

Godfather _____ Godmother _____

Holy Communion _____

	Church	City/State	Date
--	--------	------------	------

Confirmation	_____	_____	_____
--------------	-------	-------	-------

	Church	City/State	Date
--	--------	------------	------

Marriage	_____	_____	_____
----------	-------	-------	-------

	Name of Spouse	Church	City/ State	Date
--	----------------	--------	-------------	------

Requesting: ☐ Baptismal Certificate ☐ First Communion Certificate

☐ Confirmation Certificate ☐ Marriage Certificate

Person requesting certificate _____

Street Address _____

City _____ State _____ Zip Code _____

Daytime Phone Number _____

I have of read the above information, and certify that I am requesting my own certificate, or that of my minor child.

Signature _____ Date _____

Reason for Request: ☐ sacramental ☐ annulment ☐ civil purpose

To be valid, certificates must be mailed to you; they cannot be emailed or faxed.

Please return request with a stamped, self addressed #10 (business size) envelope to:

Church Name Here

Address

Phone number

Sample Certificate Requests: Spanish

Solicitud de Certificado Sacramental

Nombre de la Iglesia _____

Para proteger la confidencialidad de estos archivos, solo se entregara certificados a la persona nombrada en el certificado, el padre o guardián de un menor, o a una petición de la Iglesia.

No se darán certificados para propósitos genealogicos.

Par favor imprima con letra legible

Nombre Completo a la Hora del Bautizo _____

Nombre Completo del Padre _____

Nombre Completo de la Madre _____

Fecha de Nacimiento _____ Edad de Bautizo/Fecha de Bautizo _____

Nombre del Sacerdote/ Diacono que oficio _____

Padrino _____ Madrina _____

Sagrada Comunión _____

Iglesia _____ Ciudad/ Estado _____ Fecha _____

Confirmación _____

Iglesia _____ Ciudad/ Estado _____ Fecha _____

Matrimonio _____

Nombre de la Pareja _____ Iglesia _____ Ciudad/ Estado _____ Fecha _____

Que solicits: ☐ Certificado Bautismal ☐ Certificado de Primera Comunión

☐ Certificado de Confirmación ☐ Certificado de Matrimonio

Persona solicitante del Certificado _____

Dirección _____

Ciudad _____ Estado _____ Código Postal _____

Numero de Teléfono _____

He leído la previa información, y certifico que yo estoy solicitando mi propio certificado, o la de mi menor niño/a.

Firma _____ Fecha _____

Razon de la Solicitud: ☐ sacramental ☐ anulación ☐ propósito civil

Para ser valdío, los certificados deben ser mandados a usted;

No pueden ser mandados por email o fax

Por favor devuelva esta solicitud con una estampilla y sobre con su dirección tamaño #10a:

Nombre de la Iglesia _____

Dirección _____

Teléfono _____

Sample Certificates: Baptism

Certificate of Baptism

**St. Mary Parish
City, Michigan**

THIS IS TO CERTIFY THAT

JANE M. SMITH

Child of

Robert D. Smith and Angela J. Brown

Born on

January 7, 1976, in Kalamazoo, Michigan

was Baptized

according to the Roman Catholic Rite on

February 18, 1976

By the Rev. Harold White

Sponsors Being

Sarah S. Smith and Mark C. Brown, Christian Witness

as appears in the Baptism Register of this Church.

First Holy Communion: May 3, 1983, at St. Monica, Kalamazoo, MI

Confirmation: May 12, 1983, at St. Monica, Kalamazoo, MI by Bishop Paul Donovan

Marriage: Married Matthew Hansen on June 2, 2002, at St. Mary, Royal Oak, MI

Signature

Date

*Parish
Seal*

This sacramental record is in the custody of :
THE CHURCH OF ST. MARY
FULL STREET ADDRESS
CITY, STATE, ZIP
FULL PHONE

Sample Certificate: First Holy Communion

Certificate of
First Holy Communion

**St. Mary Parish
City, Michigan**

THIS IS TO CERTIFY THAT

JANE HOYLE

Received the Sacrament of

First Holy Communion

On

March 27, 1957

St. Mary Church, City, Michigan

According to the Rite of the Roman Catholic Church
as appears in the
First Holy Communion Register of this Church.

Signature

Date

*Parish
Seal*

This sacramental record is in the custody of :
THE CHURCH OF ST. MARY
FULL STREET ADDRESS
CITY, STATE, ZIP
FULL PHONE

Sample Certificate: Confirmation

Certificate of
Confirmation

St. Mary Parish
City, Michigan

THIS IS TO CERTIFY THAT

JEREMY FISHER

Received the Sacrament of Confirmation

On

March 27, 1957

St. Mary Church, City, Michigan

According to the Rite of the Roman Catholic Church

By the Most Reverend Thomas Baker

Sponsor

Hugh Smythe

Confirmation Name "Matthew"

as appears in the Confirmation Register of this Church.

Signature

Date

Parish
Seal

This sacramental record is in the custody of :
THE CHURCH OF ST. MARY
FULL STREET ADDRESS
CITY, STATE, ZIP
FULL PHONE

Sample Certificate: Marriage

**Certificate of
Marriage**

**St. Mary Parish
City, Michigan**

THIS IS TO CERTIFY THAT

JEREMY FISHER AND JANE HOLYLE

Were Lawfully Married

On

June 12, 2008

In the Church of

St. Mary Church, City, Michigan

According to the Rite of the Roman Catholic Church and in Conformity

With the Laws of the State of Michigan

By the Reverend John White Officiating

In the Presence of

Hugh Smythe and Angela Smythe

as appears in the Marriage Register of this Church.

Signature

Date

*Parish
Seal*

This sacramental record is in the custody of :
THE CHURCH OF ST. MARY
FULL STREET ADDRESS
CITY, STATE, ZIP
FULL PHONE

Baptism

No.	FAMILY NAME BAPTISMAL NAME	DATE OF BRITH PLACE OF BIRTH	DATE OF BAPTISM	FATHER'S NAME MOTHER'S MAIDEN NAME
15 Standard Record	Smith,	January 7, 1976	February 18 1976	Robert Dale Smith
	Jane Maria	Kalamazoo, MI		Angela Jane Brown
16 Minor Change Defection of Faith	Carter,	March 16, 1976 March 7, 1976	February 18 1976	Bruce Carter
	Michael Shawn	Battle Creek, MI		Mindy McCarthy
17 Emergency Baptism Services later date	Rogers,	August 2, 1976	August 2, 1976 Emergency Baptism at Bronson Hospital, Kalamazoo, MI	Peter Rogers
	Peter Alexander	Kalamazoo, MI		Mary Myers
18 Profession of Faith	Howe,	March 12, 1950	April 15, 1951, Christ Reformed Church, Three Rivers, MI	Stefan Howe
	Catherine	Ada, Michigan		Karen Ellis
19 Annulment	Boyle	July 18, 1976	October 7, 1976	Frank Boyle
	Laura	Kalamazoo, MI		Donna Danvers
20 Radical Sanation	Santos	November 1, 1976	January 2, 1977	Manuel Santos
	Margaretta Ann	Kalamazoo, MI		Bridget Alvarez

Baptism

No.	FAMILY NAME BAPTISMAL NAME	DATE OF BIRTH PLACE OF BIRTH	DATE OF BAPTISM	FATHER'S NAME MOTHER'S MAIDEN NAME
Continued from Another Record/Page	Santos, Margaretta			
	From page 109 #20			

Sample Registers: All information on the following pages is fictional.

Register

SPONSORS	PRIEST	DATE OF CONFIRMATION	Record of Confirmation, Marriage, Religious Profession or Sub-Diaconate REMARKS
Christian Witness: Mark C. Brown	Reverend Harold White	May 12, 1986, St. Monica, Kalamazoo, MI. Bishop Paul V. Donovan	First Holy Communion May 3, 1983, St. Monica,
Sarah A. Smith			Kalamazoo, MI. Married Matthew Hanson on August 2,
			2002, at St. Mary, Royal Oak, Michigan
Charles Carter	Reverend Harold White		Birth Date Changed with Copy of Michigan
Janis Carter			Birth Certificate. Copy in File. Formal Defection of
			Faith, May 5, 2000, Letter from Archbishop of Chicago in file.
John Welsh	Deacon James Connor		Emergency Baptism, in danger of death
Susan Welsh			Ceremonies provided on October 15, 1976 by
			Reverend Harold White.
Betty Abrams	The Most Rev. Brad Jamison	September 5, 1976, here, The Most Rev. Brad Jamison	Profession of Faith, First Holy Communion, here on
			September 5, 1976.
Bernard Boyle	Reverend Harold White		Married David Black on November 6, 1999 at St. Peter
Samantha Boyle			Troy, OH. Black-Boyle Annulled Tribunal of Kalamazoo
			K 131-2001, June 15, 2002. Ratified July 20, 2002 Prohibition, Prohibition lifted August 12, 2002, Kalamazoo
Joshua Alvarez	Reverend Harold White	December 1, 1981. St. Joseph, Trenton, Michigan	Attempted Marriage to Bart O'Brien on July 14, 2002
Vicky M. Santos			1st Presbyterian, Kalamazoo, MI. Radical Sanation
			granted on March 17, 2005, Dispensation from CF, Diocese of Kalamazoo, PN 65-05 Cont. on page 151

Register

SPONSORS	PRIEST	DATE OF CONFIRMATION	Record of Confirmation, Marriage, Religious Profession or Sub-Diaconate REMARKS
			O'Brien-Santos Annulled, Tribunal Detroit D2007-192
			on April 12, 2007. Ratified August 3, 2007.

Marriage

NO.	CONTRACTING PARTIES	RESIDENCE	DATE AND PLACE OF BAPTISM
15 Standard Record	Smith, Robert Dale	Portage, MI	July 7, 1971 at St. John Bosco, Mattawan, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	Not Baptized
			March 5, 1972 at St. Margaret, Otsego, MI
16 Dispensation Disparity of Worship	Smith, Robert Dale	Portage, MI	Not Baptized
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI
17 Dispensation Disparity of Worship ad Cautelam	Smith, Robert Dale	Portage, MI	July 7, 1971 First Methodist Kalamazoo, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI
18 Permission Mixed Religion	Smith, Robert Dale	Portage, MI	July 7, 1971 at First Methodist, Kalamazoo, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI
19 Radical Sanation	Smith, Robert Dale	Portage, MI	July 7, 1971 at First Methodist, Kalamazoo, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI
20 Dispensation from Canonical Form	Smith, Robert Dale	Portage, MI	July 7, 1971 at First Methodist, Kalamazoo, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI
21 Convalidation	Smith, Robert Dale	Portage, MI	July 7, 1971 at First Methodist, Kalamazoo, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI
22 Annulled	Smith, Robert Dale	Portage, MI	July 7, 1971 at St. John Bosco, Mattawan, MI
			March 5, 1972 at St. Margaret, Otsego, MI
	Brown, Angela Jane	Kalamazoo, MI	March 5, 1972 at St. Margaret, Otsego, MI
			March 5, 1972 at St. Margaret, Otsego, MI

Register

100

PARENTS	DATE OF MARRIAGE	WITNESSES	PRIEST	BANNS Dispensations REMARKS
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999	Jack Smith Betty Abrams	Reverend Harold White	
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999	Jack Smith Betty Abrams	Reverend Harold White	Dispensation DW Diocese of Kalamazoo PN 101-99
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999	Jack Smith Betty Abrams	Reverend Harold White	Dispensation DWAC Diocese of Kalamazoo PN 101-99
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999	Jack Smith Betty Abrams	Reverend Harold White	Permission MR Diocese of Kalamazoo PN 101-99
Dale Smith Sarah Jones Michael Brown Janis Carter	ATTEMPTED June 15, 1999 Third Reformed Church, Three Rivers, MI	Jack Smith Betty Abrams	Reverend Harold White	Sanation granted October 16, 2009 Diocese of Kalamazoo, Dispen- sation CF. PN 101-99
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999 First Methodist Kalamazoo, MI	Jack Smith Betty Abrams	Reverend Mike Mitchell	Dispensation from CF and Permission MR granted Diocese of Kalamazoo, PN 101-99.
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999	Jack Smith Betty Abrams	Reverend Harold White	Convalidation. Civil Ceremony on March 3, 1997, at First Methodist Church, Kalamazoo, MI
Dale Smith Sarah Jones Michael Brown Janis Carter	June 15, 1999	Jack Smith Betty Abrams	Reverend Harold White	Annulled 6/5/2010 Tribunal of Kalamazoo K 121-10. Ratified 7/5/2010. Prohibition on R. Smith

Sample Affidavits for Missing Records: Baptism

DIOCESE OF KALAMAZOO DIOCESAN TRIBUNAL

215 N. Westnedge Kalamazoo, MI 49007-3760

(269) 349-8714 ext. 117

Affidavit for Baptism

TESTIMONY ON BEHALF OF: _____

1. Name: _____

2. Address: _____

City: _____ State: _____ Zip: _____

3. How long have you known the person whose name appears above: _____

4. Relationship: _____

5. Has this person been Baptized in the Catholic Church: ☐ Yes ☐ No

6. Were you present: ☐ Yes ☐ No

7. Date of Baptism: _____

Name of Parish: _____

8. City: _____ State: _____

9. Name of Godparents: 1) _____

2) _____

10. Priest who performed the Baptism: _____

11. Do you swear to and affirm the truth of the above statements: ☐ Yes ☐ No

12. Signature of Witness: _____

13. Date: _____

14. Signature of Clergyman: _____

15. Parish Name and Address: _____

(Parish Seal)

Sample Affidavits for Missing Records: First Holy Communion

DIOCESE OF KALAMAZOO DIOCESAN TRIBUNAL

215 N. Westnedge Kalamazoo, MI 49007-3760

(269) 349-8714 ext. 117

Affidavit for First Holy Communion

TESTIMONY ON BEHALF OF: _____

1. Name: _____
2. Address: _____
City: _____ State: _____ Zip: _____
3. How long have you known the person whose name appears above: _____
4. Relationship: _____
5. Has this person received First Holy Communion in the Catholic Church: ☐ Yes ☐ No
6. Were you present: ☐ Yes ☐ No
7. Date of First Holy Communion: _____
8. Name of Parish: _____
City: _____ State: _____
9. Priest who officiated at First Holy Communion: _____
11. Do you swear to and affirm the truth of the above statements: ☐ Yes ☐ No

Signature of Witness: _____

Date: _____

Signature of Clergyman: _____

Parish Name and Address: _____

(Parish Seal)

Sample Affidavits for Missing Records: Confirmation

DIOCESE OF KALAMAZOO DIOCESAN TRIBUNAL

215 N. Westnedge Kalamazoo, MI 49007-3760

(269) 349-8714 ext. 117

Affidavit for Confirmation

TESTIMONY ON BEHALF OF: _____

10. Name: _____

11. Address: _____

City: _____ State: _____ Zip: _____

12. How long have you known the person whose name appears above: _____

13. Relationship: _____

14. Has this person been Confirmed in the Catholic Church: ☐ Yes ☐ No

15. Were you present: ☐ Yes ☐ No

16. Date of Confirmation: _____

17. Name of Parish: _____

City: _____ State: _____

18. Name of Sponsor: _____

19. Priest who performed the Confirmation: _____

11. Do you swear to and affirm the truth of the above statements: ☐ Yes ☐ No

Signature of Witness: _____

Date: _____

Signature of Clergyman: _____

Parish Name and Address: _____

(Parish Seal)

Sample Affidavits for Missing Records: Marriage

DIOCESE OF KALAMAZOO DIOCESAN TRIBUNAL

215 N. Westnedge Kalamazoo, MI 49007-3760

(269) 349-8714 ext. 117

Affidavit for Marriage

TESTIMONY ON BEHALF OF: _____

20. Name: _____

21. Address: _____

City: _____ State: _____ Zip: _____

22. How long have you known the person whose name appears above: _____

23. Relationship: _____

24. Has this person been Married in the Catholic Church: ☐ Yes ☐ No

25. Were you present: ☐ Yes ☐ No

26. Date of Marriage: _____

27. Name of Parish: _____

City: _____ State: _____

9. Priest who performed the Marriage: _____

10. Do you swear to and affirm the truth of the above statements: ☐ Yes ☐ No

Signature of Witness: _____

Date: _____

Signature of Clergyman: _____

Parish Name and Address: _____

(Parish Seal)

RECOMMENDED ARCHIVAL SUPPLIERS

If a parish is interested in purchasing "archival correct" supplies, the following companies all have products that should meet ordinary needs. As always, please feel free to contact the Archivist if you have any questions about supplies or want suggestions for preserving the parish's historic materials.

Gaylord Brothers Syracuse, NY
(800) 448-6160 www.gaylord.com

Good supplier for items such as: Filmoplast P
Pressure sensitive tape for repairing tears in sacramental registers

Spatulas
Good for removing staples without damaging paper

Pigma Micron Pens
Fade-resistant, chemically stable pens for writing in registers

Dust Bunny Dust Cloth
For dusting the outsides of older registers

Other suppliers include:

Light Impressions
Santa Fe Springs, CA (800) 828-6216
General archival supplies

Hollinger Metal Edge
Fredericksburg, VA
(800) 634-0491
www.hollingermetaledge.com
General archival supplies and archival boxes and folders.

CLEANING

Keeping books clean significantly extends their useful life. Books should be cleaned on a regular basis, with the frequency of cleaning depending on how rapidly dust and dirt accumulate in book storage areas. Cleaning itself may damage fragile bindings, which may not be able to withstand the handling required to clean them. Judgment in deciding when and to what extent to clean books is necessary.

Organizing a cleaning project and the procedures for cleaning books and shelves will vary depending upon several factors. These factors include the physical condition of the books, the amount and type of soil to be removed (light layer of dust versus heavy accumulation of gritty dirt) and the scope of the cleaning to be undertaken (is cleaning ongoing to maintain every book or is it a limited project?).

To reduce the amount of dust and dirt that accumulates on books and shelving, floors in book storage areas should be kept as clean as possible. Floors should be vacuumed regularly. Sweeping is discouraged because it tends to stir up and scatter dirt. Floors should be washed and carpets cleaned when needed. It is essential to take precautions that prevent splashing of books on lower shelves by cleaning agents.

Shelves are best cleaned with a magnetic wiping cloth, which attracts and holds dust with an electrostatic charge. This type of cloth is sold commercially under brand names such as Dust Bunny and Preserve-It. Dust cloths that are chemically treated to hold dust, such as the One-Wipe, can be used to clean shelves but are not appropriate for cleaning books. Feather dusters only redistribute the dust and are not useful for cleaning shelves or books. Heavy dust should be removed with a vacuum designed to prevent recirculation of dust through the exhaust, such as one with a HEPA (high-efficiency particulate air) filter. Thick accumulations of dust and dirt may require that shelves be washed with a mild detergent. Careful consideration should be given to bringing water into book storage areas because of the risk of spillage and of raising the relative humidity in a confined area if many shelves are cleaned at one time. Shelves must be dried completely before re-shelving books, especially if they have been cleaned with water. Fast-drying spray cleaning agents that do not require mixing with water may be preferable, but take care to shield surrounding items and shelves during spraying.

Bindings and text block edges can be cleaned with a magnetic wiping cloth. Magnetic cloths are recommended because they do not contain chemicals or other substances that could be left behind on books.

When cleaning books, it is important to hold them firmly closed to prevent dirt from slipping between the leaves. Book edges should be wiped or brushed away from the spine to avoid pushing dirt into the end cap or down into the spine of the binding. The top of the book, usually the dirtiest area, should be cleaned first, then the rest of the book wiped. Dust cloths should be changed frequently. Cloths used to clean shelves should never be used to clean books.

Cleaning is usually most efficiently carried out by two-person teams. The teams work one shelf at a time from top to bottom. Books are removed in shelf order and placed on the cart, with a bookend to support them. The shelf is then cleaned. Acidic inserts, such as bookmarks, scraps of paper, and pressed flowers, can be removed from books so that acidity in the inserts does not migrate into pages and damage them. Their location within individual volumes can be noted if the collection has associational, historic, or similar significance. Paper clips and other damaging fasteners should be removed so that they do not stain or crease pages. Each book should be cleaned then returned to the shelf in order.

Since cleaning has the potential to damage books, instruction in careful handling techniques is essential. Personnel should also be made aware of the importance of cleaning. Cleaning is such a basic, time-consuming task, that it is often overlooked or postponed. Yet it is of critical importance in extending the useful life of collections. By eliminating dust and dirt that abrades pages and binding surfaces, attracts insects, and contributes to an environment that supports mold growth, personnel are contributing greatly to the preservation of their collections. This basic task is one of the most important in preserving collections.

Acknowledgments

This is an update of the 1999 leaflet written by Sherelyn Ogden, Head of Conservation, Minnesota Historical Society.

RECORDS RETENTION SCHEDULE

The following Records Retention Schedule was developed by the United States Conference of Catholic Bishops in 2008 to assist parishes with their records management needs.

As the introduction says, "The list of records included is lengthy but not all inclusive." If a parish has questions about what to retain, please contact the Controller at (269) 349-8714 ext. 353.

If a parish determines that they have records that they no longer need to retain, please be aware that the records need to be disposed of in a manner that will not compromise their potential confidential nature. This usually means the records will have to be shredded and not just set out with the trash. There are several reliable paper shredding firms in the area; please contact the Archivist for more information. **If you are in doubt, do not throw it out!**

Introduction

The records retention guidelines for diocesan/parish records were prepared to assist dioceses' and/or parishes' needs to establish control over routine records and to preserve records of permanent value. The list of records included is lengthy but not all inclusive. Each diocese/parish may have a series of records not mentioned here. Do check with the retention requirements applicable to your jurisdiction and nature of your documents. The following are samples of typical record retention periods.

Records Retention Schedules

Records retention schedules represent the period of time that records must be kept according to legal and/or organizational requirements.

This document covers retention schedules for seven different groups of diocesan/parish records:

Administrative Personnel

- Financial
- Property
- Cemetery
- Publications
- Sacramental

Within each group, different series are listed followed by a retention period. Records older than the retention period should be destroyed. Those of permanent value should be stored appropriately.

A. Administrative Records

These records are produced in the course of the management of the affairs of the diocese/parish.

Records Type	Retention Period
Abstracts, deeds (property)	Permanent
Annual reports to Chancery (StatusAnimarum)	Permanent
Annual reports to the diocese/parish	Permanent
Articles of incorporation and bylaws	Permanent
Bequest and estate papers (wills)	Permanent
<i>Diocesan Financial Reporting</i>	7 years
<i>Resolution: reports from dioceses</i>	
Census records	Permanent
Contracts, inactive	7 years after end of contract
Correspondence, legal	Permanent
Correspondence, official (regarding diocesan /parish policies, diocesan/parish directive, etc.)	Permanent
Correspondence, routine	Review/discard biannually
Donor lists	Permanent
Endowment decrees	Permanent
Finance Committee minutes	Permanent
Historical file (newspaper clippings, photos, etc., related to diocese/parish)	Permanent
Insurance policies	Permanent
Inventories of property and equipment Leases	Destroy 7 years after expiration
Liturgical minister's schedules (altar servers, ushers, lectors, etc.)	Retain until superseded
Mass intention books	2 years
Office files, subject	Selective retention: retain those that document diocesan/parish administration and activities
Parish council constitutions	Retain until superseded
Parish council minutes	Permanent

Diocese/parish organization records (minutes, correspondence, publications, etc.)	Permanent
Photographs (relating to diocesan/parish history, Permanent clergy, parishioners)	Permanent
Policy statements	Permanent
Religious education reports (for the diocesan offices)	Permanent
Rosters of parishioners	Permanent
Subject files (correspondence, memos, rules, schedules, etc.	Annual review; destroy superseded files biannually
Will, testaments, codicils	Permanent

B. Personnel Records

A personnel file should be maintained for each active diocesan/parish employee. That file should contain the following:

- Employee application
- Resume
- Salary information
- Sick leave taken and accrued
- Vacation record
- Performance evaluations
- W-4 form and state withholding forms
- Results of background checks

A completed Eligibility Verification form (I-9) must be on file for each employee. It is recommended that these forms be maintained in a file separate from the employee's personnel file.

These records are confidential and should be made available only to diocesan/parish representatives with a legitimate right to know, unless their disclosure is compelled by some legal action. In many states, employees and former employees have the right to inspect their own personnel files. The diocese/parish/organization/employer has the right to require that the request be in writing and has a stated number of working days to comply with the request.

Several items likely to be in a personnel file are specifically excluded from mandatory inspection in many states:

- investigation of criminal offenses
- reference letters
- test documents
- materials dealing with staff management planning
- personal information concerning another employee that could, if released, be an invasion of privacy
- records relating to a pending legal claim that would be discoverable in court

Records Type	Retention Period
<i>Benefits</i>	
Disability records	7 years
Pension vesting files	7 years
Retirement benefits	7 years
Service records	7 years
<i>General</i>	
Permanent earnings and records	7 years after benefit termination
Attendance records	7 years after termination
Employee contracts	7 years after termination
Employee deduction authorization	7 years after termination
Employee salary schedules	7 years after termination
FMLA Reports	7 years after termination
Labor Contracts	7 years after termination
<i>Health and safety</i>	
Accident/Injury Reports	7 years
Employee medical complaints	7 years
Employee medical records	30 years from termination
Environmental test records/ reports	Permanent
Hazardous exposure records	Permanent
Toxic substance exposure reports	Permanent
Workers' compensation records	12 years after injury (filing), death, or last compensation payment
<i>Lay personnel actions</i>	
Applications rejected	1 year
Employee evaluations	2 years after termination

Personnel files, terminated	7 years
Termination records	7 years

Salary administration

W-2 forms	7 years from date of filing
W-4 forms	7 years from date of filing
Time cards	3 years from date of filing
Time sheets	3 years from date of filing
1-9 form	7 years from termination

C. Financial and Accounting Records

Record Type	Retention Period
<i>Banking</i>	
Bank deposits	7 years
Bank statements	7 years
Cancelled checks	7 years
Check registers/stubs	7 years
<i>General</i>	
Audit reports	Permanent
Balance sheets, annual	Permanent
Balance sheets, monthly/quarterly	Destroy after 1 year
Budgets, approved, revised	7 years
Financial reports, annual	Permanent
Financial reports, monthly	Destroy after 1 year
Financial statements	Permanent
<i>Investment/Insurance</i>	
Bonds, cancelled	7 years from date of cancellation
Certificates of deposit, cancelled	3 years after redemption
Insurance policies/active	Permanent
Insurance policies/cancelled	Permanent
Letters of credit	7 years
Mortgage records	Permanent
Securities sales	7 years
Stock investment	7 years after sale

Accounting

Accounts payable invoices	7 years
Accounts payable ledgers	7 years
Accounts receivable ledgers	7 years
Credit card statements/ charge slips	7 years
Invoices and paid bills, major building construction	7 years
Invoices and paid bills, general accts	7 years
Cash books	7 years
Cash journals	7 years
Cash journal, receipts on offerings and pledges	7 years
Mortgage payments	7 years
Receipts	7 years
Chart of Accounts	Permanent

Other Records

General ledger/annual	Permanent
Journals, general and specific funds	Permanent
Journal entry sheets	7 years
Ledgers, subsidiary	7 years
Payroll journals	7 years
Payroll registers, summary schedule of earnings, deductions and accrued leave	7 years
Pension records	Permanent
Pledge registers/ledgers	7 years
Permanently restricted gift documents	Permanent
Temporarily restricted gift documents	7 years after meeting restrictions

Tax Records

Employment taxes, contributions, and payments including taxes withheld, FICA	7 years from date of filing
W-2 forms	7 years from date of filing
W-4 forms	7 years from date of filing
IRS exemption determination letters, for organizations other than those listed in	Permanent

the Official Catholic Directory	
Form 990	Permanent
State tax exemption certificates (income, excise, property, sales/use, etc.)	Permanent

D. Property Records

Records Type	Retention Period
Architectural records, blueprints, building designs, specification	Permanent
Architectural drawings	Permanent
Deeds files	Permanent
Mortgage documents	Permanent
Property appraisals	Permanent
Real estate surveys/plots, plans	Permanent
Title search papers and certificates	Permanent

E. Cemetery Records

Records Type	Retention Period
Account cards (record of lot ownership and payments)	Permanent
Annual report	Permanent
Bank statements	7 years
Board minutes	Permanent
Burial cards (record of interred's name, date of burial, etc., alphabetically)	Permanent
Burial record (record of interred's name, date of burial, etc.)	Permanent
Contracts documenting lot ownership	Permanent
Correspondence	Selective retention: keep if item has historical, legal, fiscal value
General ledger	Permanent
Lot maps	Permanent

F. Publications

Records Type	Retention Period
Anniversary books	Permanent
Annual reports to the diocese/parish	Permanent
Newsletters of the diocese/ parish or affiliated organizations	Permanent
Other diocese/parish-related publications	Permanent
Parish bulletins	Permanent

G. Sacramental Records

Records Type	Retention Period
Baptism register	Permanent
Confirmation register	Permanent
First Communion register	Permanent
Death register	Permanent
Marriage register	Permanent
Marriage case files	Permanent

SACRAMENTAL RECORDS AUDIT FORM

Parish _____

Deanery _____

Date of Visit _____

Dean's Signature _____

Place a "T" on the line to the left of each statement if the statement is "True"; place an "F" on the line to the left of each statement if the statement is "False". Note: Any irregularities at the end of the form.

BAPTISM

- _____ 1. The recent entries in the baptismal register are easily legible.
- _____ 2. A survey of the earlier entries indicates that notifications affecting the person's canonical status are being recorded (e.g., confirmation, marriage, religious profession, change of rite, etc.).
- _____ 3. The parish seal is in working order.
- _____ 4. The baptismal certificate or format indicates the name and address of the parish and somewhere includes the words "Roman Catholic Church" or "was baptized according to the Rite of the Roman Catholic Church."

COMMUNION, CONFIRMATION, DEATH

- _____ 5. The confirmation register lists the place of baptism.
- _____ 6. A survey of the last confirmation class indicates that those baptized at the same church have had the confirmation information noted in the baptismal register and that notices appear to have been sent out to the other churches of baptism.
- _____ 7. The first communion register lists the place of baptism.
- _____ 8. The death register is in order.

MARRIAGE

- ____ 9. The marriage register lists the place of baptism.
 - ____ 10. The last column carries notations (e.g., validation, sanation, MR, DW or DWAC) delegated as applicable.
 - ____ 11. The prenuptial papers are on file and in order in comparison to the entries in the register.
 - ____ 12. A sampling of the marriage cases for the past two years indicates that mixed marriages have been issued mixed religion permissions, or disparity of worship dispensations as applicable.
 - ____ 13. There is an indication that if a marriage took place after a declaration of nullity or the death of a former spouse it is properly noted (e.g., Diocese of Kalamazoo P.N.____).
 - ____ 14. The permanent marriage file contains: recently dated baptismal certificates for Catholics, photocopies of baptismal records for non-Catholics, decrees of nullity as applicable, photocopies of death certificates, civil marriage certificates in cases of validations, and civil marriage licenses.
 - ____ 15. The permanent marriage file contains signed response forms indicating that the wedding was noted in the church records of Catholic baptism.
 - ____ 16. There are notice forms in the marriage file that should have been returned to the county issuing the marriage license.
-

BUILDINGS, PROPERTY AND EQUIPMENT

- ____ 18. The parish buildings are in good condition.
 - ____ 19. The grounds and property are well maintained.
 - ____ 20. The items of the office and rectory equipment are marked for theft recovery.
-

NOTE ANY IRREGULARITIES BELOW:

ACKNOWLEDGEMENTS

The Diocese of Kalamazoo wishes to thank the Archdiocese of Detroit for their permission to modify the Archdiocesan Archives Reference Guide to Sacramental Records to fit our needs.

The Archdiocese of Detroit Acknowledgements are as follows:

The chancellor and staff of the Archdiocesan Archives would like to thank the following individuals and institutions:

- The Most Reverend Allen H. Vigneron, Archbishop of Detroit, and the Presbyteral Council of the Archdiocese of Detroit for their support of the project and review of the guide.
- Reverend Monsignor George Michalek, Archivist of the Diocese of Lansing, as well as the staff of the Diocese of Lansing, for their advice.
- The Archdiocese of Cincinnati and the Diocese of Gaylord for permission to use their resource materials.
- Mr. Timothy Ferguson of the Metropolitan Tribunal of the Archdiocese of Detroit, for his contributions to the documents, especially in the appendix, and for his canon law expertise.
- Sr. Georgette Zalewska, RSM, of the Office of Christian Worship of the Archdiocese of Detroit, for her direction of the workshops that inspired the expansion of the original of the work, and for her editing and encouragement of this work.
- Mr. Omar Berrocal, Music and Youth Minister of Our Lady Queen of Angels Parish, Detroit, for his assistance with Spanish-language translation.