



Diocese of Salt Lake City Sacramental Records Policy, Revised October, 2020

1880 die 16 Septembris Ego baptizavi Mariam Eileen
die 8 Septembris 1879 die Jacobi Eileen et
Basil. Sponsos fuit Catharina White.
P. S. Foley

1880 die 16 Septembris Ego baptizavi William Clavin
die 19 Martii 1878 in Ecclesia Clavin et
Lomas Sponsos fuit Gulielmus St. Owen

1880 die 24 Septembris
Mariam Jane Proynabian
Lecoma, die 18 sept 1880 et
et Martha Breiman Sp
Joannes Breiman et Mar
per prox Patetius Langley
L. S. 1880

1880 die 7 Nov Ego baptizavi
7th Loren Nathan (P.O. City) die 15 Martii 1880
Basil. Maria Anna Jones Sponsos fuit

1880 die 6 Aprilis Ego baptizavi Joseph
Nelson Nathan (P.O. City) die 6 Aprilis 1880 et
Josephine Eliza Cunningham Sponsos fuit

1880 die 8 Nov Ego baptizavi Ro
Kulian (P.O. City) die 6 Nov et Patrick Kul
Kosch Sponsos fuit Bernardus Kul

1880 die 3 Decth Ego baptizavi
Farrell Nathan die 28 Novth et Gulielmus St
Maria Jones Sponsos fuit Joannes Farrell
per prox Rev. P. M. Smith et Mar

1880 die 10 Decth Ego baptizavi
Lecia Loretta Leche Nathan (P.O. City)
Ozida Maria et Francisca Leche et Rach
fuit Maria Halley

L. Scoulen Rector
1880 die 25 Julii Ego baptizavi Joannem
Nathan die 4 Augusti 1878 et Michael
et Sella Cunningham Sponsos fuit
White

L. Scoulen Rector
1880 die 25 Julii Ego baptizavi Rosam
Nathan die 10 Januarii 1880 et Nichol
et Sella Cunningham Matrona
Maria Davis

L. Scoulen Rector
1880 die 1 Augusti Ego baptizavi Elizabetham
die 3 Nov 1878 et Joanne Evans et
Davis Sponsos fuit Jane Walder

L. Scoulen Rector
1880 die 1 Augusti Ego baptizavi Eumani
Nathan die 18 Oct 1875 et Joanne Evans
Davis Sponsos fuit Maria Davis

L. Scoulen Rector
1880 die 8 Julii Ego baptizavi Catharinam
Nathan die 3 Martii 1880 et Mariam St. John
Farrell Sponsos fuit Edmundus Murphy

L. Scoulen Rector

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Sacramental Records Policy, Revised Diocese of Salt Lake City

I. Introduction

The seven sacraments, instituted by Christ the Lord and entrusted to the Church, are the actions of Christ and the Church. They are the signs and means by which the faith is expressed and strengthened, worship is rendered to God and the sanctification of humankind is effected. They contribute in the highest degree to the establishment, strengthening and manifestation of ecclesial communion (can. 834-1). The Church tasks sacred ministers with many awesome responsibilities regarding the preparation and administration of the sacraments. One of these tremendous responsibilities is the careful recording of the faithful's sacramental life, from birth to death, in the church (can. 840).

To help pastors, parish administrators, and staff with sacramental record keeping, the Diocese of Salt Lake City promulgated a sacramental records policy in August 1994. This policy focused on access to sacramental records. The following revised version of the Sacramental Records Policy of the Diocese of Salt Lake City reflects the many changes in canon, civil, and particular law, as well as best record keeping practices, that have occurred since the first promulgation of this policy.

II. Ownership

The Bishop of the Diocese of Salt Lake City holds ownership and copyright of all sacramental records located in the jurisdiction of the diocese.

III. Registers in General

A. Required Registers in the Parish

Each parish in the Diocese of Salt Lake City shall possess a set of parish books including: baptismal, first communion, confirmation, marriage, and death registers (can. 535-1).

B. Registers in the Diocesan Curia

The Diocesan Curia maintains registers of ordinations and consecrations.

C. Responsibility for Care and Maintenance of Registers

The pastor or delegate appointed by the pastor is to see to it that sacramental registers are accurately inscribed, carefully preserved, and safeguarded from outsiders (can. 535-1, 4).

D. Inspection of Registers

Sacramental registers shall be opened for inspection by the bishop, his delegate, chancellor, vice chancellor, or vicar forane (dean), during their canonical visitations (can. 535-4, 555-3).

E. Permanent Bindings, Paper, and Ink

Registers are meant for permanent preservation, therefore the bindings and paper shall be of a quality that is considered permanent, durable and acid-free (i.e., non-yellowing). The ink that is used shall also be of a permanent quality. Only black ink shall be used. The best types of inks are those made for artwork or India inks (usually found in cartridges). A black ballpoint pen is acceptable. The following types of inks are not acceptable for use: felt-tip pens, pencils, gel ink pens, sharpies or markers.

F. Accuracy and Legibility

Since the registers are kept for future reference as legal proof (canonical and civil) of church events, age and/or nationality status, it is necessary that the entries be made promptly, accurately, and legibly. For this reason, entries, except for signatures, shall be printed rather than written out longhand. An inaccurate or illegible record is a great future disservice to the persons involved and to their families.

G. Corrections, Additions, Deletions

One of the tests for the validity of a record as legal proof is whether it has been officially kept and whether any alterations were made. For this reason, the proper way to correct a factual error (i.e., a name or date) is to draw a single line through the error and add a notation. Do not erase or cross out what someone claims is incorrect. The notation must be based on some written proof of error (this proof should be identified in the notation). The notation should be dated and initialed by the person making the correction. In case of a technical or incidental error (i.e., spelling, date, out of sequence etc.), which is obvious to the "person in charge," once it is pointed out, a change in the original entry may be made without the need for the notation or proof. In cases of doubt, the Chancellor's Office shall be consulted and if requested or needed, can issue a decree promulgating that the name be changed based on a court decree or document (can. 876).

IV. Baptism

A. Baptismal Register

The following information shall be entered into a baptismal record: the name, date and place of birth of the baptized; the name of the minister of the sacrament; the names of the parents (including mother's maiden name), names of the witnesses (godparents/sponsor); and the date of the baptism (can. 877-1).

B. Rite of Christian Initiation of Adults (RCIA)

After an adult has been fully received into the Catholic Church through the Rite of Christian Initiation of Adults (RCIA), their initiation shall be recorded in the parishes' baptismal, first communion, and confirmation registers, where the initiation took place, following the guidelines set forth in this policy.

As an adult goes through the RCIA program from catechumen to elect to fully baptized, the parish may choose to record the adults journey in special registers: Rite of Acceptance into the Order of Catechumens register and Book of the Elect register. In both these registers, record the name of the catechumen or

elect, name of sponsor, officiating minister, date, and place of the celebration.

Individuals already baptized in the Christian Faith should not be recorded in the Rite of Acceptance into the Order of Catechumens or Book of the Elect registers because they have already been baptized, therefore are not considered catechumens or elect. In cases where the RCIA candidate has been baptized in the Catholic Faith, their first communion and confirmation should be recorded in the parish registers where the sacraments were received and a notation that these sacraments were received should be sent to the parish of baptism. In cases where the RCIA candidate has been baptized in another Christian denomination, the name of the church where the RCIA candidate was originally baptized shall be recorded in the parishes' baptismal, first communion and confirmation registers where the individual was received into the Catholic Faith.

C. Professions of Faith

The name of persons who first were baptized in another Christian religion and who enter into full communion with the Catholic Church by means of a formal profession of faith shall be recorded in the parish baptismal register, or in the parish register of professions of faith. The date and place of the person's profession of faith are indicated, as well as the date – if known, even if only approximate – of the non-Catholic baptism, as well as all of the other information as required in a typical baptismal entry.

D. Emergency Baptisms

If a member of the clergy or of the laity preforms an emergency baptism, they should inform the pastor of the parish in which territory the baptism took place. The pastor will record the baptism in his parishes' baptismal register following the guidelines set forth in this policy (can. 878).

E. Latino Surnames

Much confusion can be had around the recording and indexing of Hispanic last names, particularly those from Central and South America. If the child's name is Guadalupe Julia Martinez Rojo, the underlined last name is the father's name. Rojo is the mother's last name. The two family names make the complete last name and therefore for registering and indexing the entry should appear under Martinez, that is "M" and not Rojo. The mother's name in the register would follow the father's name and the certificate would be as above. This is important to remember in order to avoid incorrect indexing. Also baptismal certificates may be accepted as legal documents in Latin America (Diocese of Salt Lake City Infant Baptism: Diocesan Policies).

F. Children of Unwed Parents

If a child is born of an unmarried mother, the name of the mother is to be inserted in the baptismal register if there is public proof of her maternity (i.e. a civil birth record). The name of the father shall be inserted in the register if there is a public document (i.e., civil birth certificate) or by his own declaration before the pastor and two witnesses. If no father is declared, the space in the baptismal register for the father shall be left blank (can. 877-2).

If no father is indicated in the baptismal register, when issuing a baptismal certificate, do not leave the space where the father's name should be written blank, but instead, write a notation of *not declared* in the space for the father's name.

G. Adoption

Baptism shall be postponed until after the child has been placed with the adopting parent(s) by legal decree of adoption, except in extraordinary circumstances, such as a serious threat of imminent death. This is with the understanding that the postponement will be for a relatively short time only.

Baptism After Adoption is Finalized

For children baptized after their adoption is finalized, the following information shall be entered in the register:

1. the Christian name(s) of the child designated by the adoptive parent(s);
2. the name(s) of the adoptive parent(s);
3. the date and place of birth;
4. the names of the sponsors selected by the adoptive parent(s);
5. the place and date of the baptism;
6. the name of the minister performing the baptism; and
7. 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.

Baptism Before Adoption is Finalized

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:

1. parentheses shall be placed around the names of the natural parents;
2. the name(s) of the adoptive parent(s) shall then be added;
3. the child's former surname shall also be parenthesized and the new surname added; and
4. 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. To protect confidentiality, 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 (can.877-3/National Conference of Catholic Bishops, December 1, 2000).

H. Notations

The baptismal register documents the faithful's pilgrimage in the church. Notations concerning other sacraments received later in life that change the canonical status of the person are to be entered into the baptismal register: confirmation, marriage(s), reception of Holy Orders, perpetual profession in a religious institute, and change of rite. In addition to sacraments, notations of annulment, laicization, and dispensation from vows should also be entered in a baptismal register (can. 535-2).

I. Supporting Documents

Certain notations in the baptismal register are accompanied by legal documents that serve as evidence and should also be preserved. Examples include acknowledgement of paternity affidavits, adoption documents, affidavits concerning previously omitted baptism, and notarized court and governmental documents concerning name and /or date changes. These items shall never be glued, stapled or paper clipped into the actual register. After the appropriate notations are made, these items shall be kept in a separate file corresponding to each register and page number. The file shall be referred to in the notation. The file shall be kept permanently.

V. First Communion

A. First Communion

At the minimum, the following information shall be noted in a first communion record: the names of the first communicants and the date of the celebration. Additional information may be included: name of the parents and date and place of baptism.

B. Notations

A notice must be sent to the church of baptism indicating the name of the recipient and date and place of first communion.

VI. Confirmation

A. Confirmation Register

The following information shall be noted in a confirmation record: the names of the confirmed, the parents, the sponsors, and the minister; the place and date of the conferral of confirmation; and the place and date of baptism (can.895).

B. Notations

A notice must also be sent to the newly confirmands' church of baptism indicating the name of the recipient; date and place of confirmation; and the name of the conferring bishop or priest, so that the notation may be made in the baptismal register (can. 895).

VII. Marriage

A. Marriage Register

The following information shall be noted in a marriage record: the names of the spouses, the person who assisted and the witnesses, the place and date of the marriage celebration, and any pertinent notation(s) (can.1121).

B. Marriages Celebrated Outside of the Territorial Limits of Where the Spouses Domicile or in Another Suitable Place

The marriage is to be recorded in the parish where it was actually celebrated (or the parish of the territory where the marriage was celebrated in another suitable place) rather than in the parish where the spouses have a domicile (can. 1121-1). The marriage documentation must be filed in the parish where it was actually celebrated (or the parish of the territory where the marriage was celebrated in another suitable place) (Diocese of Salt Lake City Guidelines and Policy Regarding Weddings Outside the Church Building and Weddings Outside the Territory of the Diocese Directives 2015).

C. Dispensation from Canonical Form

For marriages between a Catholic and a non-baptized person, there is also the possibility of obtaining a dispensation from canonical form. This implies that other ministers different than a Catholic minister will receive the consent of the parties in another suitable place. Dispensations from canonical form are processed by the Diocesan Tribunal. A record of the marriage will be kept in the Diocesan Curia and at the parish of the Catholic party whose pastor made the investigation concerning their free state. The Catholic spouse is bound to inform the ordinary and pastor as soon as possible of the celebration of the marriage, the place of celebration and the public form that was observed (can. 1121-3).

D. Notations

The following notations are to be entered in the marriage record: permission or dispensation received from impediments; the delegation given to assist at marriage; a decree of dissolution or nullity, and any restrictions on future marriages. Whenever a rescript is involved, the name of the diocese, congregation or tribunal which issues the rescript shall be noted, together with date and protocol number if one is provided. The pastor of the parish in which the marriage has taken place must forward this information as soon as possible to the pastor of the parish where each party was baptized.

VIII. Death

A. Death Register

The following information shall be recorded in the death register: the date of the anointing, name of the anointing priest, date of death and place of burial. Additional information may include name of the funeral home, next of kin, and cause of death.

B. Recording of the Funeral Rite

The fact that a funeral Mass has taken place shall be recorded either in the parish funeral register where the actual funeral rite was celebrated or in the funeral register of the parish in the territory where the funeral was celebrated (can.1177 1-3).

IX. Ordination

A. Ordination Register

The following information shall be recorded in the ordination register: the name(s) of those ordained and the ordaining minister, along with the place and date of the ordination, are to be noted in a special register which is to be carefully kept in the Diocesan Curia of the place of ordination; all the documents for each ordination are also to be carefully preserved (can. 1053).

B. Dimissorial Letters

Those ordained through dimissorial letters by a bishop other than their own are to show the certificate to their own ordinary so that the registration of their ordination is recorded in the ordination register of the diocese (can. 1053-2).

C. Notations

In the case of seculars, the local ordinary and in the case of those who are subject to him the competent major superior, are to send notification of every ordination celebrated to the pastor of the place where the ordained person has been baptized so that a notation may be made in the baptismal register according the norm of can 535-2 (can. 1054).

X. Order of Virgins

A. Book of Consecrations Register

The following information shall be recorded in the register of the *Ordo Virginum*: the signatures of the celebrating minister, the consecrated woman herself and two witnesses. A Book of Consecrations shall be kept in the Diocesan Curia (Instruction on the *Ordo Virginum* 107).

B. Notations

The consecrating bishop shall make arrangements to inform the consecrated woman's parish of baptism about the consecration so that it can be annotated in the parishes' baptismal register (Instruction on the *Ordo Virginum* 107).

C. Certificate

A certificate of the event will be issued to the consecrated woman (Instruction on the *Ordo Virginum* 107).

D. Separation from the Order of Virgins

The diocesan Bishop will make arrangements to note the separation of the consecrated woman in the book of consecrations and send a notation of the separation to the consecrated woman's parish of baptism (Instruction on the *Ordo Virginum* 73).

XI. Attestations

A. Attestations in General

Sometimes a sacrament is mistakenly not entered into a register. If this is the case, there are several ways to remedy the error. If the person presents a valid certificate – a certificate with the original signature and seal of the parish – documenting the missing sacrament, the sacrament should be posted in the year it took place. If there is no certificate, a witness(es) who can attest to the fact that the sacrament took place. The witness(es) should give as much detail about the sacrament that took place as possible. The witness(es)

statement shall be witnessed by a priest or deacon and notarized by an ecclesiastical notary or civil notary.

B. Attestations of Baptisms

There are occasions when baptism entries cannot be located, were mistakenly omitted, cannot be read because of damage to the register or the register was lost. The following procedures should be followed in posting an attestation of a baptism.

If a person presents a valid baptismal certificate - a certificate with the original signature and the seal of the parish - it may be posted to the register. It should be posted to year in which the baptism took place. A notation should be made in the note field stating that this is a delayed posting and is being made from a copy of the original baptismal certificate. Copy the certificate, authenticate it and keep it with the baptismal register.

In the circumstance where there is no certificate, the baptism may be entered to the register under specific conditions. In the case of an infant baptism, the declaration of a witness or in the case of an adult baptism, the testimony of the person baptized, properly given and notarized, is sufficient proof of baptism. As much information about the baptism as possible should be included in the statement (name of the person, date and place of birth, date and place of baptism, church, celebrant, and sponsors). The signature of the person making the statement may be witnessed by a priest or a deacon or it may be notarized by an ecclesiastical notary or a civil notary. An after - the - fact- entry - can be made in the baptismal register in the year which the baptism took place. The note field entry should state the following: entry made in accordance with Canon 876 per attestation of (name of the person). The original of the testimony should be kept with supporting documents for that baptism register (can. 876).

C. Attestations of Marriages

There are occasions when marriage entries cannot be located, were mistakenly omitted, cannot be read because of damage to the register or the register was lost. The following

procedures should be followed in posting an attestation of a marriage.

If a person presents a valid marriage certificate - a certificate with the original signature and the seal of the parish - it may be posted to the register. It should be posted to the year in which the marriage took place. A notation should be made in the note field stating that this is a delayed posting and is being made from a copy of the original marriage certificate. Copy the certificate, authenticate it and keep it with the marriage register.

If a person presents a valid civil marriage certificate - a certificate sealed either by the state of Utah, or another state, or country, that names the spouses, witnesses, date and place of marriage, and name of clergy who officiated at the marriage ceremony - it may be posted to the register. It should be posted to the year in which the marriage took place. A notation should be made in the note field stating that this is a delayed posting and is being made from a copy of a state civil marriage certificate. Copy the certificate, authenticate it and keep it with the marriage register.

In the circumstance where there is no church or state marriage certificate, the marriage may be entered into the register under specific conditions: a written declaration from a witness(es) who was present at the wedding ceremony. The witness(es) should give as much detail about the marriage as possible: the name of the spouses, their dates of birth, names of parents, date and place of marriage, and name of officiant. The signature of the person(s) making the statement may be witnessed by a priest or a deacon or it may be notarized by an ecclesiastical notary or a civil notary. An after - the - fact - entry - can be made in the marriage register in the year which the marriage took place. A notation should be made in the note field stating that this is a delayed posting and is being made from a notation. The original notation should be kept with the marriage register.

XII. Certificates

A. Sacramental Certificates

As an authenticated (i.e., signed and sealed) of the original record, every certificate shall be accurate, legible (preferably typewritten) and complete (including all notations except in cases of adoption or when has been granted confidentially, radical sanitation). The absence of information to fit an item on the printed form shall be indicated by a line or the words "none" or "not given", rather than by leaving the space blank. It is also possible to issue a signed and sealed certificate without adding the notions.

B. Fees

Parishes should not charge any fees for providing information from sacramental registers. However, a minimum handling fee may be charged for issuing a certificate. (If hardship is claimed, fees should always be waived).

C. Release of Information Forms

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

D. Subpoenas and Other Court Orders

Subpoenas and other court orders demanding that records be handed over should be accepted, but no records should be handed over to the server. Before answering the subpoena or court order, contact the Vicar General and if advised, the diocesan attorney (2015 Pastoral Directives, p. 88).

XIII. ParishSoft

ParishSoft is a tool that helps pastors and parish administrators more effectively run their parish. One part of this software is the ability to enter in information on sacraments preformed at a parish. The pastor or delegate appointed by the pastor is responsible for entering in sacraments preformed at their parish into ParishSoft. By entering sacraments in ParishSoft, the pastor and parish administrators are helping the faithful and the Church easily and efficiently locate sacramental records. However, ParishSoft does not replace entering new entries or notations into the analog sacramental registers. All new entries, notations, and corrections must still be hand written in a physical register. Before issuing a certificate, consult the physical register to make sure the certificate contains all the correct and updated information from the register (2015 Pastoral Directives, p.133).

XIV. Access to Records

A. Public and Private Aspects of Sacramental Records

Sacramental records are both public and private in nature. Sacramental records are public because: 1) they document a celebration in the Christian community and 2) they can be used for civil purposes when an authentic evidence of an appropriate civil record does not exist. At the same time, sacramental records are private because they record personal information about an individual(s) that the public may not know, i.e. an adoption or an annulment(s); thus, they are not open to the public for immediate examination or inspection by anyone who walks in the door.

B. Sacramental Records With Unrestricted Access

The Diocese of Salt Lake City considers the following records conditionally opened to qualified genealogical and historical researchers:

- Baptismal Records that are 100 years or older;
- First Communion/Confirmation records that are 100 years or older;

- Marriage Records that are 72 years or older; and
- Death Records that are 30 years or older.

Access to sacramental records is conditional based on the availability of parish staff and resources to provide access in accordance with canon 535 -1, 4. Certificates for the above records may be issued to a requester without identification.

C. Sacramental Records With Restricted Access

To protect rights of privacy, access to baptismal records less than one hundred years old; first communion/confirmation records less than one hundred years old; marriage records less than seventy-two years; and death records that are less than thirty years old, are restricted to the person(s) named in the record, to their immediate family members, with proof of relationship, or an individual with legal guardianship. Immediate family members include parents, children, and spouses. Individuals claiming legal guardianship over an individual must present legal proof of guardianship, i.e. power of attorney. If the individual is unknown, a form of state or government identification should be requested before giving the certificate away. Restricted access sacramental records are open to clergy or designates involved in canonical investigations or official church business.

Certificates for the above records may be issued only to the individual whose name is on the record, immediate family members, an individual with legal guardianship, or to clergy or individuals who are conducting official church business.

XV. Preservation

A. Responsibility for Preservation

Because sacramental records are canonically, civilly, and historically important, parishes, institutions, and agencies of the Diocese of Salt Lake City are responsible for the care, maintenance, and preservation of sacramental registers in their custody.

Sacramental Records Less than Ninety Years Old

Sacramental Records less than ninety years old are to be maintained by the parish, institution, and agency that either created them or have been given charge of them.

- **Kept in a Safe Place**

Sacramental registers are to be kept in a secure place, i.e. a parish safe, as well as stored and handled in an environment that ensures their preservation, for example, keeping sacramental registers out of direct sunlight or damp environments.

- **Restoration**

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

- **Copies**

Sacramental registers can be protected from loss due to fire, age or heavy use by making duplicate copies in any one of several ways: transcripts, microfilm, and computer. No preservation project shall be undertaken without consulting with the Chancellor's Office. Under no circumstances, however, shall the original register be discarded. The same restrictions of access apply to copies as to original records.


B. Sacramental Records Ninety Years or Older

All sacramental records that are either ninety years or older or are from a parish that has been closed must be transferred to the diocesan archives for preservation (can. 535-5).

XVI. Conclusion

The preceding policy discussion is meant to provide some practical norms for parish use and is not intended as a complete statement

of all the issues raised in canon law, civil law, particular law, and archival practice. Questions regarding this policy should be addressed to the Chancellor's Office, who may refer to the proper or appropriate advisor (Judicial Vicar, Vice-Chancellor) or another diocesan official with the competent knowledge.


Deacon George Reade, Chancellor

OCTOBER 8, 2020
Date