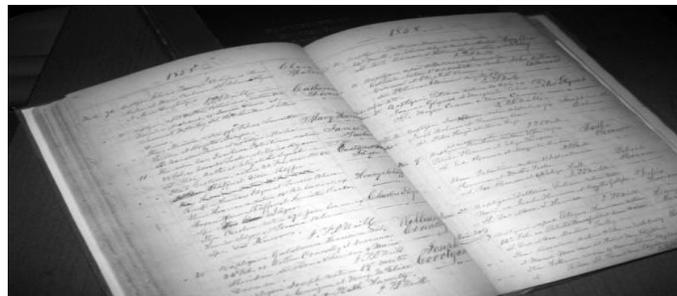
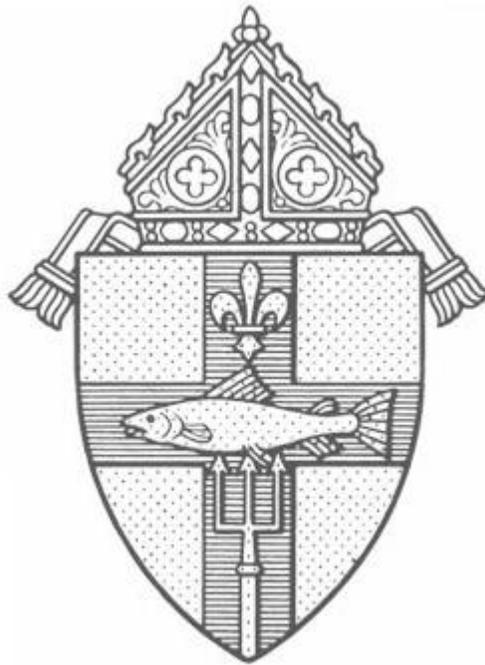


# SACRAMENTAL RECORDS HANDBOOK



CATHOLIC ARCHDIOCESE  
OF INDIANAPOLIS

**OFFICE OF THE ARCHIVES**  
**317-236-1538**  
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## FOREWORD

By  
Archbishop Joseph W. Tobin, C.Ss.R.

The Catholic population in Central and Southern Indiana predates the establishment of the Diocese of Vincennes by many years. In writing about the French settlement at Vincennes, the Servant of God, Bishop Simon Bruté, First Bishop of Vincennes, noted that there may have been missionary priests in the area as early as 1708. The first entry in a collection of papers considered to be official sacramental records reports a marriage celebrated in Vincennes, by Jesuit Father S.L. Meurin, on April 21, 1749. Sadly, over time few of the very early records were preserved well enough to provide a clear picture of the sacramental life of the early Catholic settlers.

With the establishment of the Diocese of Vincennes, in 1834, the notation of receptions of sacraments in official books became the norm for five existing parishes as well for all new parishes founded over the next 176 years. Each parish or mission has a responsibility to its faith community for creating and maintaining all sacramental records, thereby documenting the spiritual lives of its members.

The Sacramental Records Handbook of the Archdiocese of Indianapolis is intended to help parish clergy, parish life coordinators and other personnel satisfy the serious obligation of properly maintaining, recording, and preserving sacramental records. It is also designed to assure consistent recordkeeping in terms of best practices throughout the Archdiocese. While it is not being promulgated as particular law, its provisions should be observed as a common custom. Of course, the dictates of Canon Law and federal and state law always apply.

The Handbook does not address every complexity of sacramental recordkeeping. A particular situation or set of circumstances may require consultation with the Chancellor or the Metropolitan Tribunal.

I am grateful to those who prepared and provided consultation for the Handbook and to those who will use it and extend a special note of thanks to the Archdiocese of Atlanta for giving us the prototype for this document.

Sincerely yours in Christ the Redeemer,

Most Reverend Joseph W. Tobin, C.Ss.R.  
Archbishop of Indianapolis

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## INTRODUCTION

The Catholic Archdiocese of Indianapolis, in order to continue the tradition of the Church and protect the spiritual lives of its members, maintains Sacramental Records. Sacramental records are those records created when individuals receive one of the seven sacraments – Baptism, Penance and Reconciliation, First Holy Communion, Confirmation, Matrimony, Holy Orders, and the Anointing of the Sick and Dying. Records of Baptism, Confirmation, and Marriage are the most common types of records. Penance records are not made or kept, nor are they required. Keeping records of Anointing of the Sick and First Communion is not required by Canon Law. However, parishes in the Archdiocese of Indianapolis are asked to maintain a separate register for First Holy Communion. Even though not sacramental in nature, Death Registers are particularly important and should be maintained by all parishes. Keeping Death Registers is especially important for parishes with cemeteries, since because there may be certain civil laws that apply.

Sacramental Records are vital and essential to the Church, individuals, and communities. Since such records are often the only existing documents relative to people’s ancestors; their creation, preservation and proper use are imperative. The value of sacramental registers is acknowledged in civil and Canon Law as they provide documentation of those who make up parishes and, collectively, the Archdiocese. Sacramental Records document the religious rights of parishioners and record the history of Catholic communities.

Sacraments are usually recorded by the pastor or appointed delegate(s) at the time the sacrament is administered and are maintained in parishes. The records are kept in special volumes set aside for the purpose and are normally distinct from all other parish records. Clergy are required to make and keep the records and, since they also have to examine earlier records on a fairly regular basis, the records should be carefully prepared. Sacramental registers older than 1930 may be transferred to the Archdiocesan Archives for safekeeping.

The use and maintenance of sacramental records are governed by Canon Law. The individual rules or Canons of Canon Law are often referred to as “norms.” All the Canons are compiled in *The Code of Canon Law*. The recording of each sacrament has associated rules that must be followed. The provisions of Canon Law, as well as Archdiocesan policies and procedures, have been incorporated to develop the current *Sacramental Records Handbook*. The handbook is meant to provide practical guidance for parish use and is not intended as a complete statement of all issues that may arise in Canon Law, civil law, or archival practice.

Sacramental records are of particular value to genealogists and social historians. They are also of value to ecclesiastical tribunals seeking information for marriage cases and dispensations. Such essential records are comparable to the vital statistics of births, marriages, and deaths that are maintained by state and federal governments. They are often the only essential records of certain groups of people in existence, particularly in the periods of history prior to census taking. The State of Indiana, for instance, began compiling death records in 1900 and birth records in 1907. Public access to sacramental records is limited by Canon Law to protect confidentiality and is explained in detail [below](#).

## ***Sacramental Registers as Bound Books***

By Carolyn S. Denton, Director of Archives and Records  
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*When information about an event is entered by hand on paper, dated, and authenticated by signatures near the time when the actual event occurs, the document then becomes a manuscript, a primary source, and therefore is official and legal. Traditionally a manuscript is defined as an original document written by hand and not reproduced in multiple copies. Such is the nature of sacramental registers as bound books.*

*With the advent of the computer, the question often arises as to the appropriateness of using database printouts stored in ring binders as official sacramental registers, thereby eliminating the need to enter information by hand into bound books. Because computer printouts are not manuscripts, can be easily manipulated, deleted, and duplicated, they are not as authentic as manuscripts, particularly when they are not certified by original signatures. The Code of Canon Law (can. 535) refers to sacramental registers as “parish books” that are to be “accurately inscribed and carefully preserved.”*

*In historiography, a primary source (also called “original source”) is an artifact, a document, a recording, or other source of information that is created at the time under study. If created by a human source, then it is a source with direct personal knowledge of the event being described and can be used as evidence. A baptismal register should be such a source.*

*Also, because book pages are bound together and contain multiple entries per page, it is less likely that an entry will be removed or altered without notice. Changes to entries can also be easily traced since they are not obliterated or easily erased as in a database. Computers are known to crash; books do not. Computer data has an average life expectancy of ten years or less; books can last 500+ years. Data entered into a computer cannot be associated with a particular person, while the handwriting of a person on a document can be identified.*

*The baptismal register is the chief locus for requisite information on every Catholic in a parish and exists to help uphold and preserve the culture and spiritual life of the community and the church. Computer systems dependent on hardware and software are wonderful for storing and manipulating sacramental data found in sacramental registers, but they are unstable and will not preserve information as long as paper.*

*The Catholic Church since early times has placed high value on handwritten books. The Vatican Library is one of the oldest libraries in the world and contains one of the most significant collections of historical texts, which includes 75,000 manuscripts.*

*The printed Bible, as an example, is based on the existence of ancient manuscripts that verify authenticity. Biblical manuscripts have become notarized affidavits or statements that can be classified as original, primary source documents. From manuscript discoveries like the Dead Sea Scrolls, there is undeniable evidence that today's Old Testament Scripture, for all practical purposes, is the same as it was when originally inspired by God and recorded. Combined with the massive amount of manuscript evidence supporting the New Testament, it is clear that the Bible is a trustworthy and reliable book. Sacramental registers should also be trustworthy and reliable books.*

## GENERAL NORMS of CANON LAW Related to Sacramental Records and Recordkeeping

**CAN. 491 - §1.** A diocesan bishop is to take care that the acts and documents of the archives of cathedral, collegiate, parochial, and other churches in his territory are also diligently preserved and that inventories or catalogs are made in duplicate, one of which is to be preserved in the archives of the church and the other in the diocesan archives.

- **§2.** A diocesan bishop is also to take care that there is an historical archives in the diocese and that documents having historical value are diligently protected and systematically ordered in it.

- **§3.** In order to inspect or remove the acts and documents mentioned in §§1 and 2, the norms established by the diocesan bishop are to be observed.

**CAN. 535 - §1.** Each parish is to have parochial registers; that is, those of baptism, marriages, deaths, and others as prescribed by the Conference of Bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

- **§2.** In the baptismal register are also to be noted confirmations and those things which pertain to the canonical status of the Christian faithful by reason of marriage, without prejudice to the prescript of Can. 1133, of adoption, of the reception of sacred orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.

- **§3.** Each parish is to have its own seal. Documents regarding the canonical status of the Christian faithful and all acts which can have juridic importance are to be signed by the pastor or his delegate and sealed with the parochial seal.

- **§5.** Older parochial registers are to be carefully protected according to the precepts of particular law.

**CAN. 1573 -** The testimony of one witness cannot produce full proof unless it concerns a qualified witness making a deposition concerning matters done ex officio, unless the circumstances of the things and persons suggest otherwise.

## REGISTERS IN GENERAL

### **TYPES OF RECORDS**

Sacramental records are required by Canon Law to be kept according to a formula that varies with each kind of record. Parishes must keep the following sacramental registers: Baptismal, Confirmation, Marriage, and Death (Canons 535-§1, 895). Listed below is a description of the information contained in the records of the sacraments, as well as in several optional books.

#### **• Baptisms**

Records include the date, the baptismal name of the child at the time of the baptism, the names of the parents [always including the maiden name of the mother], the names of the sponsors [that is, the godparents], and the printed signature of the officiating priest or deacon. Entries are made in the record books as they occur in time; initial access to these records is therefore by date. Access to names is by the register index.

#### **• Marriages**

Records include the date, the names and dates of births of the parties being married, the names of the two official witnesses, and the signature of the officiating priest. Initial access is also by date and then by the surname of the husband.

#### **• Confirmations**

Confirmation is ordinarily administered to children as part of a class or group at about the age of fifteen and is usually administered by a bishop or his delegate. In the Archdiocese of Indianapolis pastors or administrators can confirm within the territory of their parishes *with permission of the Archbishop obtained through the Office of Worship*. The records of the sacrament are kept in the parishes. Confirmation records include the date, location, confirming bishop (or delegate), names of those

confirmed and the total number of males and females confirmed. The saint's name chosen by the *confirmand* may also be entered.

### • Deaths

Records of deaths and burials are kept as part of the parish or mission sacramental records. Burial records more frequently appear as part of cemetery records and are required by Canon Law.

### • First Holy Communion

A child usually receives First Communion as part of a class or group at about the age of seven, although individual reception of First Communion has become increasingly common in recent years. Records of First Communions have not been kept as regularly and carefully as those of Baptisms and Marriages. The Archdiocese of Indianapolis asks all parishes to maintain First Communion registers containing the name of the communicant, date and church of baptism, and the date of the reception of the sacrament.

### • Ordinations

Records of ordinations or reception of the Sacrament of Holy Orders, which is performed only by a bishop, are kept as part of the episcopal register and are not kept at the parish level. Ordination records in the episcopal registers include the date, the name of the person being ordained, the rank to which he is being ordained, and the presiding bishop [See Canon 1053]. The Holy Orders Registers are kept in the "curia of the place of ordination." Notice of the ordination to the presbyterate or to the permanent diaconate is to be sent to the parish of baptism and noted in the baptismal record [See Canon 1054].

### • Sick Calls

Records, when they are kept, include name, and frequently the address and notation of the person's condition, as well as a notation of confession and viaticum. If a priest administers the sacrament of Anointing of the Sick to a person from outside his parish, he should notify the parish of the person who was anointed ( a matter of courtesy and may avoid repetition of the sacrament). If priests rotate visiting the sick in a hospital, an anointing record should be kept in the chaplain's office to avoid repeated anointing.

### • Ritual Books

A ceremonial book used as part of the Church's ritual (e.g., Book of the Elect) should be completely distinct from the regular sacramental registers. The book of the Rite of Acceptance should also be maintained. The data from the ritual registers should be transferred to the Baptismal and Confirmation registers as soon as possible after the conferral of sacraments or the reception into Full Communion.

## ***OWNERSHIP AND RESPONSIBILITY***

### • Ownership

The ownership of the registers and the ownership of copyrights of all parish sacramental records and those of agencies or institutions within the jurisdiction of the Archdiocese of Indianapolis reside with the Archdiocese. Any decisions or issues related to publishing, microfilming, scanning, replacement, rebinding, repair, or disposal of registers is determined by the Chancellor of the Archdiocese. Each parish is responsible for following policies and procedures for proper maintenance of sacramental registers.

## • Required Records

Each parish and mission is required to maintain paper records in bound book format of baptisms, marriages, confirmations, and deaths. When a priest serves as pastor of more than one parish, **separate** registers are to be maintained for each parish. For security and convenience, however, the registers may all be stored at one of the parishes. Maintaining a separate record of First Communions is also expected. Registers in paper format are considered the original, essential archival record of sacraments administered in parishes and must be handled, stored, protected, and maintained as such.

The Archbishop of Indianapolis also asks parishes to utilize computer software that collects data from the paper sacramental register books. Although digital storage of records supplements the data in paper registers for reference and statistical purposes, it is not an acceptable replacement for the actual handwritten books.

## • Parishes, Missions and Other Institutions

Generally only parishes and missions maintain sacramental records and registers. If a chapel or pastoral center (i.e., school or college campus ministry) operates under the authority of the local pastor, its sacramental records should be kept in the parish registers, rather than separately.

Persons assigned as chaplains or clergy with sacramental responsibilities for Catholic or non-Catholic institutions, such as schools, campus ministries, hospitals, etc., that maintain no distinctly Catholic sacramental registers should see to it that the reception of the sacraments of Baptism and Marriage be recorded in the sacramental registers of the territorial parish in which the hospital/institution is located. Such sacraments may not be recorded in the parish where the priest is assigned, if it is not the territorial parish.

Marriages are permitted only in parish churches and in the following churches/chapels located in the Archdiocese of Indianapolis:

Bishop Chartrand Memorial Chapel at Marian University, Indianapolis

Church of the Immaculate Conception at the Convent of the Immaculate Conception, Oldenburg

Church of the Immaculate Conception at the Motherhouse of the Sisters of Providence, St. Mary-of-the-Woods

If a priest or deacon performs a baptism in a hospital and is unsure about the parish of record for that baptism, he should check with the Chancery or Archdiocesan Archives.

When a parish is closed, the sacramental registers are to be transferred and maintained by the receiving parish. Very old or delicate registers may be transferred to the Archdiocesan Archives.

## • Mission Registers

A pastor or other priest or parish life coordinator who also has charge of a mission church is obliged to maintain for that church a separate set of sacramental registers. Since some missions eventually become parishes, the complete record of those particular parishioners can be transferred and then easily located and maintained in one place.

## • Responsibility

The creation, preservation, and use of sacramental records are the responsibility of the pastor or parish life coordinator whether clergy, chaplain, or administrator. Likewise, transposing information from the bound paper registers into digital format is also the responsibility of the pastor or parish life coordinator.

## • Delegated Responsibility

The person in charge may choose to delegate the day-to-day administration of sacramental records to a parish secretary or another responsible person. That person should be an employee of the parish or mission, not a volunteer, have knowledge of

the parish history and parishioners, and be the same person who enters data in both the paper and digital records to ensure quality control.

- **Accuracy of Information**

Neither the Archives nor the Archdiocese guarantees the accuracy of the information recorded in Sacramental Registers. It is the responsibility of pastors in the parishes to ensure that entries in paper registers and digital formats are complete and accurate. Quality control initiatives that double-check entries on a regular basis will ensure accuracy.

- **Inspection and Certification of Registers**

If the person in charge does not personally make entries in the registers, the records should at least be certified (signed by the pastor or delegated clergy). Also, all sacramental registers are to be inspected during the three year term of each area Dean and certified as inspected with the appropriate seal, signature, and date of inspection. A form is to be utilized to document the inspection and must be sent to the Chancellor by the appropriate Dean. Refer to *Manual for Deans*, 2012.

- **Non-Transferable**

Under no pretext may anyone remove or take any parochial books, including sacramental registers, when leaving the parish or transferring to another assignment. Outside of the legitimate access described in *Access to Sacramental Records* detailed below, neither the originals nor any copies of sacramental registers, nor the data they contain, whether on microfilm or otherwise, can ever be given, loaned, or sold to any person or institution without the written permission of the Archbishop. Such permission shall specify the conditions for use, duplication, and publication.

- **Transfer of Registers to Archdiocesan Archives**

The ordinary repository for sacramental registers is the parish or mission that created them. Since parishes and missions do not always have the appropriate archival facilities or the means to preserve their older books, the Archdiocesan Archives should be contacted for a possible transfer of registers and related sacramental files to the Archives.

- **Records of Closed Parishes**

In the event that a parish or mission is closed or merged, the pastor or parish life coordinator may consult with the Archives staff to determine the appropriate preservation of the registers, particularly older registers or those in delicate condition. In most instances sacramental registers are to be transferred the parish which assumes parochial responsibility for the majority of the closed parish's territory. The Archbishop shall designate which parish assumes parochial responsibility.

### **CONFIDENTIALITY**

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

- **Access to Registers**

Sacramental registers after 1930 are maintained in the individual parishes. They are kept for the good of the Christian faithful; but they are private documents, not public ones. No one other than the pastor or his delegate can claim a right to direct access to registers [See ACCESS TO SACRAMENTAL RECORDS below]. Confidentiality of parishioner information and identity must be protected.

## • **Authorized Personnel**

The pastor is always and ultimately responsible for the confidentiality of the sacramental registers themselves as well as any reproductions and entries made in digital format. He may designate other persons to make entries in the registers, transfer data to digital format and prepare certificates. The designated persons should be employees of the parish and limited in number. The designated persons must be capable of careful work and protecting confidentiality.

## • **Genealogical Research**

All current sacramental registers (those still in the parishes) and data entries should never be made directly available to genealogical researchers to peruse at will. The pastor or delegated person may research information as requested, on a need to know basis and as time permits, and make the information available on separate paper. Care must be taken NOT to disclose confidential information.

The Archdiocesan Archives is NOT open to those engaged in genealogical studies or family research. Requests for general genealogical research may be made to the Archivist and are handled on a case by case basis. All requests for individual sacramental and death records are handled by email or written mail according to the procedures outlined below. The Archdiocese does not have a central database of all the names recorded in sacramental registers across the Archdiocese. If the church, parish, city, or county where the sacrament took place is not known, it will not be possible to find records of a particular person.

### *ACCESS TO SACRAMENTAL RECORDS*

## • **Private and Public**

Sacramental records are of a mixed nature - private and public. They are private in that they were created in circumstances presumed to be private and confidential. They are public in that they will stand in civil law as valid and authentic evidence when an appropriate civil record does not exist. However, they are not "public" in the sense that they are open to immediate examination and inspection by anyone who walks in the door as are those records that can be found in a courthouse or public library.

Sacramental records are not only of value to the persons named in the registers. Approved research (whether historical, sociological, demographic, etc.) can be a valid reason for permitting access to parish records, provided that the following rules of access are utilized to protect the legitimate right of privacy of the persons named in the registers. It is the responsibility of the Archdiocese, acting in and through the clergy of the various parishes, to supervise how records are used, by whom, and for what purposes.

The passage of time has a critical effect on the sensitivity of all records. As current events become historical events, the need for withholding them from use is reduced and in some cases, may eventually disappear entirely. As a result, older records may be made more broadly available to researchers, whereas recent records shall be restricted from use. The Archdiocese allows access only to those sacramental records created before January 1, 1931. Such access does not imply authority to microfilm, scan, or copy the records. Restrictions, however, do not apply to Death Registers. Below are guidelines governing access to sacramental records, whether they are originals or copies.

## • **Sacramental Records in the Archdiocesan Archives**

Some older original registers, microfilm of certain sacramental records and a few cemetery records are kept in the Archives in order to preserve the originals from wear and neglect in an appropriate archival environment, to provide physical and intellectual control over the data, and to ensure that researchers receive proper supervision and equal treatment.

Since the safe, secure, convenient, and professional service of the Archives is available, researchers will have no need to use original early registers at the parishes. The rules are designed to protect legal rights and the exercise of responsibilities of all concerned, both civilly and canonically.

## • **Sacramental Records in the Parishes**

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

If the inquiring person is not known to parish personnel, a signed request with proof of identification (picture ID) is required. If the request is in writing it must be signed and include the name of parents, date of birth, and other pertinent information so that there is no doubt that the person requesting the information is entitled to receive it.

If, because of the age and value of the parish records, the demands of researchers, or if the proper care and preservation of the records becomes burdensome, the pastor or parish life coordinator should contact the archivist for a possible transfer of registers to the Archdiocesan Archives where they can be safely preserved and easily administered. Under no circumstance are sacramental registers to be loaned out to anyone or removed from parish premises or the Archdiocesan Archives.

## • **Access Authorization**

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.

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

## • **Access Fees**

Parishes do not charge any fees for providing information from sacramental registers for sacramental or legal (e.g., Social Security) purposes. However, if a parish is equipped to do genealogical research, the recipient of that research may want to make a modest donation to the parish.

## *PRESERVATION OF REGISTERS*

### • **Format**

Sacramental information is to be maintained in two different formats, paper and digital. The format of paper has well established archival standards for preservation that differ substantially from those records in digital format. Special register books are available from private vendors and are required by Canon Law. A parish may retain separate Baptismal, Confirmation, First Communion, Marriage, and Death Registers or combined registers, depending on the needs of the parish (See Appendix II).

### • **Acid Free Paper**

Since registers are meant for permanent preservation of information, the bindings and paper must be of a quality that is considered permanent and durable. Therefore, the pages of registers must be made of acid-free paper. The best archival papers are Permalife and PermaDur, which are not only acid-free, but alkaline buffered as well. The majority of supply companies in the United States sell registers that are manufactured by the F.J. Remey Co., [See <http://store.fjremey.com>]. Registers made by Remey are certainly archival no matter who sells them.

## • Ink

Entries should be made in fade-proof, waterproof, acid-free permanent ink. The ink must be black. The best types of ink are those made for artwork, such as India inks (usually found in cartridges). Felt-tip pens and pencils are not acceptable. Avoid fine point pens because often they do not leave a line strong enough to be clearly microfilmed or copied. A medium point on a pen is best. Never use white-out over ink or try to scratch out or erase entries [See below for the proper way to make corrections].

## • Repair and Restoration of Registers

As registers become worn, they are to be rebound by a professional binder approved by the Archdiocesan Archivist. Rebinding that destroys any data or renders any part of the records unusable is unacceptable. Only if a register is beyond repair may the records be transferred to a new register. In such a case, contact the Archdiocesan Archives, where the original register can be retained safely after it is copied.

The adage “Do No Harm” applies regarding the repair of registers. Do not use tape of any kind (even when the brand states it is “archival”), labels, post-a-notes, staples, paper clips, glue, or rubber bands on registers. Since the registers are archival by nature, only a trained conservator or professional bookbinder can be allowed to repair registers. Before beginning any repairs to sacramental books, please contact the Archdiocesan archivist for guidance.

## • Safe Storage

The sacramental registers and related sacramental files are to be stored in a locked place, one that is fireproof or fire-resistant, such as a fireproof file cabinet or safe. They may be removed only by authorized personnel and only for legitimate purposes. The registers may never be taken off the parish premises except for microfilming, scanning, or restoration by a professional. Related sacramental files likewise must be preserved. They are never to be glued, stapled, or paper clipped into the actual corresponding register.

Not only must sacramental registers be kept in a secure place, but they are to be stored and handled in an environment that ensures their preservation. Ideally that means a constant cool temperature (i.e., 70 degrees or colder) with a relative humidity of 40% and no prolonged exposure to sunlight or artificial light. While most parish offices cannot fulfill such precise requirements, steps can always be taken to avoid high temperatures, dampness, bright light, and florescent light. Never store registers in attics, basements, outside sheds, or storage units of any kind.

## • Copying Sacramental Registers

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, photocopies, microfilm and digital scans. Under no circumstances, however, shall the original registers be discarded. Because it is required by Canon Law that copies of sacramental records be made for security purposes, the Archdiocese may undertake a diocesan-wide microfilming or scanning project in the future to duplicate sacramental records. Such a duplication project will be regarded as a means of preservation, not free access or publication.

## • Finding Aids to Sacramental Records

Copies of any catalogs, inventories, indexes, or other types of finding aids to sacramental records, either in paper format or digital format, should be sent the Archdiocesan Archives.

## • Reporting Loss or Destruction

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

## **DATA ENTRIES IN REGISTERS**

On the first page of each register enter the name of the parish, city, date-span of the register, the sacrament, and book number if there is one (i.e. Baptism Book 3 or Baptism Book III).

### **• Types of Data**

Only that data required by Canon Law and otherwise necessary for the complete and accurate maintenance of sacramental records is to be entered into the sacramental registers. Parishes and missions are also responsible for maintaining accurate digital data of sacramental records.

### **• Timeliness**

Entries of sacramental celebrations should be made in the appropriate record book within three working days following the event.

### **• Chronological Order**

Entries should be made in chronological order. If the chronological order cannot be kept in a particular case, a small note should be made in the proper chronological location in the register, cross-referencing the actual entry, e.g., "See JONES, page 37." Chronological order does not apply to digital data.

### **• Register Columns**

Each page of the register has several columns, and each column is titled. It is important to enter the data in the proper columns and in the correct fields in digital format as well. The *Sacramental Records Handbook* has many references to the Notations column. For the sake of convenience the column for notations is referred to as the "Notations" column throughout the Handbook. Most digital record keeping software provides a space for "Remarks" or "Comments".

### **• Index**

Every entry is to be listed in the register's index, according to the person's last name.

### **• Style for Names and Dates**

In paper registers, use the name as verified on the birth certificate if provided, even if it includes a hyphenated last name. Do not use a hyphenated name that does not appear on the birth certificate. Do not use a Social Security card to authenticate a name. The last name of the **entry should be printed in upper case (e.g., "JONES")**. **When it comes to dates, print the name of the month rather than** use the month's number (e.g., "August" instead of "8") in the paper registers. Use YYYY for the year as in 2013. For digital entries follow the established naming standards for computer data entries (e.g., "Jones" should NOT be entered in all capital letters).

### **• Confidential Data**

Data which is confidential and which is not to be included on certificates is to be so marked when entered in a register (e.g., "Confidential – do not include on certificate.") The provisions of Canon 535-§2 are to be observed. By default the entries in the General Remarks field of the digital record are not printed on certificates.

## • **Entry of Minister's Name**

The actual minister of a sacrament does not need to sign the register if the person making the entry personally witnessed the event or has available a document (e.g., Sacristy Record of Baptism) signed by the minister which certifies the conferral of the sacrament. In these cases the name of the minister is "printed" in the register. Signed Sacristy Records of Baptism therefore become archival in nature and must be saved. The minister's name should be clear and legible.

## • **Celebrations outside a Parish Church Building**

When sacraments are administered in places other than a parish church building (i.e., campus chapel, a private home), in accordance with Archdiocesan norms, it is important that the records not be "lost" in an unexpected place and can be retrievable for future reference:

1. **Baptism.** Baptism shall be recorded at the parish whose territory encompasses the location at which the sacrament was celebrated, *unless the place of baptism is a Catholic institution which has received permission from the local Ordinary to maintain its own sacramental records.*

2. **Marriage.** When the wedding takes place according to canonical form, the sacramental records are entered and kept at the territorial parish within the boundaries of which the wedding was celebrated, *unless the place of marriage is a Catholic institution which has received permission from the Chancery to maintain its own sacramental records.* In the case of a wedding celebrated with a dispensation from canonical form, the marriage shall be recorded in two places: (1) in the parish of the Catholic party whose clergy prepared the couple for marriage and requested the dispensation (or at least gave permission for another priest to do so); and (2) in the Chancery of the diocese which granted the dispensation from canonical form. The pre-nuptial files are to be kept in the first location. The clergy member or the pastor's delegate who requested the dispensation is responsible for sending the usual notification of marriage to the parish of baptism of the Catholic party or parties. He is also responsible for notifying the Chancery that granted the dispensation from canonical form if the marriage was not celebrated.

3. **Death.** If a member of the clergy is called upon to preside at a non-Catholic burial, an entry may be made in the parish's death register together with a notation concerning the religion of the deceased and the services that were provided. All Catholic funeral liturgies, even if celebrated outside the church building, shall be entered in the parish death records.

## **GENERAL CHANGES AND ADDITIONS TO ENTRIES**

Once entered into a sacramental register, data is considered official and permanent. It may not be modified, except under special conditions, as detailed below.

## • **Proper Way to Make Corrections**

One of the tests for the validity of a record as legal proof is whether it has been officially kept and whether there have been any alterations. The proper way to correct a factual error (i.e., a name or date) is to add a notation and not to erase or cross out what someone claims is incorrect. The notation must be based on some written proof-of-error (the proof should be identified in the notation).

In case of a technical or incidental error (i.e., spelling, date out-of- sequence, etc.) that 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. Permitted changes include correcting dates, names, spellings, and adoptive parents. In cases of doubt, the Chancellor shall be consulted.

Original data should never be scratched out, erased, "whited-out", covered over, or otherwise destroyed or obliterated. All changes to a record must be visible and dated.

### • **Style for Minor Changes**

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

### • **Style for Major Changes**

Major changes (e.g., to record an adoption after baptism) may require that a new entry be created. In these cases, the original entry is to be preserved without change; a new entry, with all the data from the original entry reproduced (except the relevant change or changes), is to be made in the same register as close to the original entry as possible; both entries, as well as listings in the index, are to be cross-referenced; "Do Not Issue Certificate from This Record" is to be printed carefully across the face of the original entry.

### • **Authorization for Insubstantial Changes**

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

### • **Authorization for Substantial Changes**

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

Supporting documents are maintained in the Sacramental Records File.

### • **Non-Permitted Changes**

Some non-permitted changes include:

1. New Godparents or Sponsors (The names of Godparents or sponsors are not to be changed because they have died or because parents feel they are no longer suitable. In these situations, parents can ask someone else to serve in the role without making a change in the permanent record or on certificates).
2. Non-adoptive Stepparents
3. Customary name or nickname

### ***CERTIFICATES***

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

### • **Church Use Only**

Certificates of sacraments are intended primarily for internal church use, not for civil or legal purposes. Since certain data is entered in the registers based purely on the word of someone else (e.g., date of birth of a person being baptized), the certificate is simply repeating that data but not certifying it as true.

## • **Accuracy Required**

As an authenticated (i.e., signed and sealed) transcript of the original record, every certificate must be accurate, legible (preferably typewritten) and complete, including all notations, except in cases of adoption [See the ADOPTION AND BAPTISM section below].

## • **Absence of Information**

The absence of information to fill an item on a certificate shall be indicated by a line or the words "none" or "not given," rather than by leaving the space blank. It is also possible to issue a signed and sealed certificate without adding the notations. Certificates of this kind must be clearly marked with the words "FOR NON-SACRAMENTAL PURPOSES" since they are not sufficient to certify the canonical status of an individual.

## • **Authorized Source of Records**

Only the parish or other locations (i.e., Archdiocesan Archives) holding the original sacramental record may issue a certificate. The actual paper register is the preferred source for verifying information needed in preparing certificates. A computer copy of the record may be used for a certificate as long as there is assurance that the computer copy corresponds identically to the original paper register. While previous sacramental details should be entered into digital format for members preparing to receive another sacrament in a different parish, certificates may only be issued by the parish that confers the actual sacrament.

## • **Authorized Requests**

Any member of the Christian faithful has a right to obtain a certificate of a sacrament he or she has received and which was recorded in a sacramental register. However, only that individual, the parents of a minor, a person with legal guardianship of another, and a bona fide pastoral minister at another Catholic parish have that right. When the parents of a child are separated or divorced, both parents, regardless of legal custody, are presumed to have the right to a certificate.

## • **Procedure for Requests**

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

## • **Format**

Certificates should have an official appearance and be issued in a consistent format. Parishes may obtain blank certificates from commercial vendors or may have them printed locally. All certificates must bear the name and address of the parish.

## • **Authentication**

Certificates must be typed, printed by computer, or hand-printed in ink. They are to be signed by the pastor, parish life coordinator, associate pastor or deacon, and impressed with the parish seal. Photocopies and facsimile copies of certificates are not considered authentic documents.

### • **Required Data**

Certificates are to include all data contained in the sacramental register, except that which is marked confidential or extraneous to the person's canonical status. Data in the "Notations" column are to be included. Remarks from digital data forms can be included, except for confidential or extraneous notations.

If there is no data in the "Notations" column, the words "No Notations" should be printed on the certificate. Certificates issued directly to a parish or other church authority for purposes of a canonical investigation (i.e., pre-marital, Tribunal, etc.) shall be clearly marked "For Canonical Investigation Only," preferably with a red ink stamp.

### • **Data on Certificates after Changes**

Once specific data has been changed in the sacramental register, the original data is not transcribed onto certificates (e.g., the natural parents' names after adoption).

### • **Missing Records**

Sometimes when a certificate is requested, the record in question cannot be found. If there is any possibility that the sacrament may have been conferred in some other parish, the inquirer should be encouraged to check the sacramental records of that other parish or parishes or consult the Archives of the Archdiocese of Indianapolis. If such a search is unwarranted or fails, Canons 876 (oath of witness) and 1573 (official deposition) can be applied.

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

Notarized sworn statements of parents, sponsors, and the pastor should be added to the Sacramental Records File and a notation written in the register that the entry is a "recreation of a missing record." Cross reference to the time when the event should have occurred. Such re-creation should also be noted in the remarks area of digital records.

## **NORMS of CANON LAW Related to Baptismal Records**

**CAN. 296 - §2.** In the baptismal register are also to be noted the enrollment of the baptized into a determined Church sui juris according to the norm of can.37,the administration of chrismation with holy myron as well as those things which pertain to the canonical status of the Christian faithful by reason of marriage, with due regard for can. 840, §3, adoption, and sacred orders or perpetual profession in a religious institute; these notations are always to be noted on the certificate of baptism.

**CAN. 535 - §1.** Each parish is to have parochial registers; that is, those of Baptisms, Marriages, Deaths, and others as prescribed by the Conference of Bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

- **§2.** In the Baptismal Register are also to be noted Confirmation and those things which pertain to the canonical status of the Christian faithful by reason of Marriage, without prejudice to the prescript of

Can. 1133, of Adoption, of the reception of Sacred Orders, of perpetual profession made in a religious institute, and of change of rite. These notations are always to be noted on a baptismal certificate.

**CAN. 852 - §1.** The prescripts of the Canons on adult baptism are to be applied to all those who, no longer infants, have attained the use of reason.

**CAN. 869 - §2.** Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.

**CAN. 870 -** An abandoned infant or a foundling is to be baptized unless after diligent investigation the baptism of the infant is established.

**CAN. 873 -** There is to be only one male sponsor or one female sponsor or one of each.

**CAN. 874 - §2.** A baptized person who belongs to a non-Catholic ecclesial community is not to participate except together with a Catholic sponsor and then only as a witness of the baptism.

**CAN. 876 -** To prove the conferral of baptism, if prejudicial to no one, the declaration of one witness beyond all exception is sufficient or the oath of the one baptized if the person received baptism as an adult.

**CAN. 877 - §1.** The pastor of the place where the baptism is celebrated must carefully and without delay record in the Baptismal Register the names of the baptized, with mention made of the minister, parents, sponsors, witnesses, if any, the place and date of the conferral of the baptism, and the date and place of birth.

- **§2.** If it concerns a child born to an unmarried mother, the name of the mother must be inserted, if her maternity is established publicly or if she seeks it willingly in writing or before two witnesses. Moreover, the name of the father must be inscribed if a public document or his own declaration before the pastor and two witnesses proves his paternity; in other cases, the name of the baptized is inscribed with no mention of the name of the father or the parents.

**CAN. 878 -** If the baptism was not administered by the pastor or in his presence, the minister of baptism, whoever it is, must inform the pastor of the parish in which it was administered of the conferral of the baptism, so that he records the baptism according to the norm of Can.877- §1.

**CAN. 1685 -** As soon as the sentence is executed, the judicial vicar must notify the local ordinary of the place in which the marriage was celebrated. The local ordinary must take care that the declaration of nullity of the marriage and any possible prohibitions are noted as soon as possible in the marriage and baptismal registers.

## **BAPTISMAL REGISTERS**

### ***BAPTISMAL ENTRIES***

The Baptismal Register serves as the "master record" for a person's membership or "incorporation" into the Church and therefore notations concerning other sacraments received later in life are also recorded within.

#### **• Types of Data**

For baptism celebrated under normal circumstances, the following information is to be entered in the Baptismal Register [See sample entry in [Appendix II](#)]:

1. The Christian name(s) of the child as designated by the parent(s)/adoptive parents) or the legal name of the adult (always use the maiden name of a woman)
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle, if any, and maiden name), or names of adoptive parents
3. The date and place of birth
4. The name(s) of the sponsor(s), godparent(s), or witness(es)
5. The place and date of the baptism
6. The name of the minister performing the baptism

## • Source of Data

Ordinarily the data used to create a record of baptism originates on a "Sacristy Record of Baptism," a small form from a preprinted pad, sold by commercial vendors. The Sacristy Record is filled out by someone in the parish office at the time the baptism is scheduled, by a member of the baptism preparation team during the catechetical program, or by the minister of baptism at the time of the actual baptism. Before the data is transferred to the Baptismal Register, a parent, guardian, or adult candidate should verify the data written on the Sacristy Record (usually at the time of baptism), and the minister must sign the Sacristy Record verifying that the sacrament was conferred. There should be a clear procedure in place for assuring that the data is transferred accurately from the Sacristy Record to the Baptismal Register within three working days.

## • Outside Clergy or People

When a priest or deacon baptizes in a parish church to which he is not assigned, he is responsible for the filing of the necessary records. The baptism shall be recorded in the parish where the baptism took place. If the family is registered in a parish other than the one in which the baptism took place, the baptism is to be recorded in the church where the sacrament was celebrated. In such a case, a notice shall also be sent to the family's own parish requesting that the name of the person baptized be entered into the baptismal register with an indication of where the actual baptismal record can be found. When an emergency baptism takes place outside of a church, the record of the baptism is kept at the church within the boundaries of which include the location of the emergency baptism. Parents are to be fully informed of the parish in which the emergency baptism is recorded.

## • Supporting Documents

Certain notations in the baptismal register are accompanied by legal documents that serve as evidence and should also be preserved. Examples include adoption documents proving paternity, affidavits concerning previously omitted baptisms, and notarized court and governmental documents concerning name and/or date changes. After the appropriate notations are made, the items must be kept permanently in a separate file corresponding to each register and page number. The Sacramental Records File must be referred to in the notation.

## • Recipients from More than One Parish

When persons from more than one parish are baptized or received into full communion with the Catholic Church at a single ceremony, the records for all the persons are to be retained at the parish where the rites are celebrated.

## • Godparents

No more than two names may be entered in the "Godparents" or "Sponsors" column. Canon 873 stipulates one and no more than two sponsors (one female and one male) of a baptism. Canon 874-§2 allows a baptized person, who is not a member of the Catholic Church, to serve as "a Christian witness." The designation "CW" might be useful for clarity. Church law holds that a baptized Eastern Orthodox is properly a Godparent and not a Christian witness. When a Godparent or sponsor appoints a proxy to participate in the rite of baptism, both names should be entered in the register, with "Proxy" written after that person's name. The names of Godparents or sponsors are not to be changed later in the baptismal register because they have died or because parents feel they are no longer suitable. In these situations, parents can ask someone else to serve in the role without making a change in the permanent record or on certificates.

## • Unmarried Parents

It is important that the provisions of Canon 877 concerning unmarried parents be followed. It is unjust to enter unauthorized names of parents in the Baptismal Register.

### • **Unknown Father or Mother**

If a child is born of an unmarried mother, the name of the mother is to be inserted in the baptismal register. Likewise, the name of the father shall be inserted in the register, if his paternity has been proved either by some public document or by his own declaration before the pastor and two witnesses. If these conditions are not met, the child is to be recorded as being of "Unknown Mother" or "Unknown Father," in Latin *mater ignota* or *pater ignotus*. It is not permitted to make an annotation that states "Illegitimate."

### • **Same Sex Parents**

Baptism of children in the care of same-sex couples presents a serious pastoral concern. Nevertheless, the Church does not refuse the Sacrament of Baptism to these children, but there must be a well-founded hope that the children will be brought up in the Catholic religion. Since parentage may differ from case to case, please contact the Metropolitan Tribunal for guidance in this area.

### • **Baptismal Certificates**

The issuance of a baptismal certificate should reflect what is recorded in the Baptismal Register. Its purpose is to prove the fact of baptism and the reception of any subsequent sacrament or church action that affects that person's status in the Church. Once specific data has been changed in the sacramental register, the original data is not transcribed onto certificates (e.g., the natural parents' names after adoption). See the REGISTERS IN GENERAL section for more information regarding Certificates.

The reasons for obtaining a baptismal certificate include:

1. The fact of valid baptism and Catholicity will be established.
2. Any previous reception of valid confirmation, especially in the case of Catholics who were baptized in Eastern Catholic Churches, will be uncovered. (*sui juris*)
3. Any discrepancies between name and parentage provided in the Baptismal Register and given at the time of confirmation will be discovered.
4. The identity of baptismal Godparents can be ascertained.

### ***CHANGES AND ADDITIONS TO BAPTISMAL ENTRIES:***

The baptismal record is the primary sacramental record for Catholics. It serves as a log for all the significant, public developments in one's relationship with the Church. As a result, most changes to entries in the sacramental registers are to be made in the Baptismal Register and then updated in digital records.

### • **Changes to Original Data**

Some changes are actual modifications of the original data entered for baptism; for example, change of name or change of parent. Baptismal records can be recognized as legal documents so it is not up to pastors or staff to alter them to suit a person's preference later in life. Directions for making such changes can be found in the REGISTERS IN GENERAL section above.

### • **Additions to "Notations" Column in Baptismal Register**

Changes are often additions to the "Notations" column. For example, when a Catholic is confirmed, married or ordained, the churches where the sacraments are celebrated notify the church of baptism, so the new sacraments can be noted in the Baptismal Register (See Appendix II) and in digital format. Also, when a marriage is declared invalid or when an individual is returned to the lay state, the tribunal will notify the church of baptism, so that a notation can be made in the person's baptismal record.

Types of notification include confirmation, marriage(s) (including convalidations), reception of Holy Orders, perpetual profession in religious institute, and change of rite. Notations of annulment (and prohibitions on future marriages), laicization, and dispensation from vows shall also be entered when requested officially by the appropriate authorities. Notification documents should include a “turn around” document to verify notations have been recorded. Notations may be entered in the remarks area of digital records.

### • **Request to Leave the Catholic Church (Defection from Church)**

A parish or the Archdiocesan offices will occasionally receive notification from an individual stating that he or she is no longer a member of the Catholic Church and requesting that his or her name be removed from the baptismal register of the parish in which he or she was baptized. While a formal defection from the Church was possible in the past under the Code of Canon Law, the Code has been amended by *Omnium in mentem*, a *moto proprio* of Pope Benedict XVI, to exclude the possibility of a formal defection from the Church. Therefore, when a request for formal defection is received, no alterations are to be made and no notations are to be entered into the baptismal record. For pastoral reasons the baptismal parish may keep the written request on file and inform the person making the request that the request is on file in the parish.

## **TYPES OF BAPTISM**

### • **Emergency Baptism**

When a baptism is conferred in an emergency situation, ceremonies may be supplied at a later date. The baptism, if it is a Catholic baptism, is recorded properly in the territorial parish where the emergency occurred; that is where the hospital or other place is located. If the ceremonies are supplied at a later date [cf. 1973 Rite of Baptism for Children No.31.3], a notation should be made in the margin indicating the date and place the ceremonies were supplied

### • **Conditional Baptism**

When conditional baptism is conferred, "Baptized conditionally" is to be written in the "Notations" column (Appendix II). Otherwise the entry is the same as for any other baptism. By virtue of Canon 869-§2, baptisms in other faiths are presumed valid until the contrary is demonstrated. Therefore, only after careful investigation and with a positive doubt remaining as to the fact of a baptism or its valid celebration, a person is conditionally baptized. This conditional baptism is done privately (i.e., no fanfare and only the essential participants).

If the original attempt at baptism was celebrated in a Catholic Church, the conditional baptism should be noted in the margin of the entry that recorded the original baptism. If the original attempt was in a non-Catholic community, a new entry should be made in the register of the parish within whose boundaries the conditional baptism was celebrated. In such cases the date and place of baptism should be noted instead of the purported earlier baptism. A note as to its conditional celebration should be included. The same note should be included in the remarks area of the digital record.

### • **The Three Sacraments of Initiation**

Once the elect receive the Sacraments of Initiation, their names shall be recorded in the Baptismal Register. Notations shall be recorded in the Confirmation and Communion Registers in both written and digital formats. The “sponsor” for a person joining the Church typically serves also as the sponsor for confirmation.

### • **Professions of Faith and Reception into Full Communion of the Catholic Church**

The names of persons who are baptized Christians and who then enter into Full Communion of the Catholic Church by means of a Profession of Faith shall be recorded in the parish baptismal register and digital record under the date of

profession, together with the date and place of baptism of the party, and all other information as required, as well as the date, if known, even if only approximate, of the non-Catholic baptism. Notations shall be recorded in the Confirmation and Communion registers as well.

The data concerning the Rite of Reception should be entered in the spaces provided for baptism, and the data concerning the original baptism should be entered in the "Notations" column, especially the date and place. In digital format, the data concerning the original baptism can be noted in the remarks section.

Special care must be taken to follow the proper procedure when young children are received into full communion along with their parents. In such cases, it is suggested that the ceremonies be supplied as in an emergency baptism, so that there is a formal reception into the Church. [For further details, see *Bringing a Baptized Child into the Church*].

The date the ceremonies were supplied should be noted in the spaces provided for Baptism. The data concerning the original baptism should be entered in the Notations column and in the remarks section of the digital records, with the date and place being of particular importance.

For the "Full Reception into the Church" celebrated for a baptized adult (RCIA), the following information is to be entered in the Baptismal Register and in the digital record.

1. The given or Christian name(s) of the person (use the maiden name of a woman). Because a member record may be built with a woman's married surname, for certificate printing, manually enter the maiden name once the certificate is generated, if applicable.
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name)
3. The date and place of birth
4. The name of the sponsor
5. The date and place of the Rite of Reception are noted in the space provided for Baptism (and entered on the Baptism and RCIA tabs in digital format).
6. Marginal notations giving the date and place of the original baptism, reception of Eucharist and confirmation, and marital status (either current valid marriage or the convalidation of the current marriage). Any declaration of invalidity (including where granted and protocol number) should be noted.

### • **Christian Churches with Invalid Form of Baptism**

Baptisms performed in the following churches are deemed to be invalid:

- Amana Church Society
- American Ethical Union
- Apostolic Church
- Bohemian Free Thinkers
- Christadelphians
- Christian and Missionary Alliance
- Christian Community (Steiner)
- Christian Scientist
- Church of Divine Science
- Church of Illumination
- Church of Jesus Christ of Latter Day Saints (Mormons)
- Church of New Jerusalem
- Church of Revelation
- Church of Universal Brotherhood
- General Assembly of Spiritualists

- House of David
- Iglesia ni Kristo
- Independent Church of Filipinos
- Jehovah's Witnesses
- Pentecostal
- People's Church of Chicago
- Quakers
- Reunification Church (Moonies)
- Salvation Army
- Shakers
- Unitarian (Universalist) Church

Baptisms performed in the following churches are considered to be doubtful and should be handled on a case-by-case basis:

- Moravian

The following churches do not celebrate baptism:

Bahai      Doukhobors      Church of Daniel's Band      Masons

### • Celebrating Baptism of an Adult

For baptism celebrated for a non-baptized adult (RCIA) the following information is to be entered in the Baptismal Register and in the digital record:

1. The given or Christian name(s) of the person (use the maiden name of a woman). Because a member record may be built with a woman's married surname, for certificate printing, manually enter the maiden name once the certificate is generated, if applicable.
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name)
3. The date and place of birth
4. The name of the sponsor(s)
5. The place and date of the baptism
6. The name of the minister performing the baptism
7. Marginal notation of reception of Eucharist and confirmation and marital status (either current valid marriage or the convalidation of the current marriage). Any declaration of invalidity (including where granted and protocol number) should be noted.

### • Bringing a Baptized Child into the Church

For baptized children before age seven who are being received into the Church, the following information is to be entered in the Register and the digital record. It is the same procedure to follow when the child is being received, along with the parents, into full communion with the Catholic Church:

1. The Christian name(s) of the child as designated by the parent(s)
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any and maiden name)
3. The date and place of birth
4. The name(s) of the sponsor(s) now selected by the parents
5. The date and place (church and town) ceremonies are supplied to effect formal reception into the Church are noted in the spaces provided for Baptism

6. Data concerning the original baptism should be entered in the Notations column, especially the date and place (Rite of Baptism for Children).

### • **Children of Unknown Parentage**

For children whose parentage cannot be known (Canon 870) or is unknown (Canon 877-§2), the following information is to be entered in the Baptismal Register digital record:

1. The Christian name(s) of the child as designated by the mother or guardian(s)
2. The name of the mother (first, middle if any, and maiden), if publicly known or requested by her before two witnesses
3. The name of the natural father (first, middle if any, and surname) only if paternity is established by a legal document or he makes a declaration before the pastor and two witnesses; otherwise leave blank
4. The date and place of birth, if known, or of being found or placed under guardianship
5. The name(s) of the sponsor(s) selected by the parent or guardian
6. The place and date of the baptism
7. The name of the minister performing the baptism.

### • **Children of Same Sex Parents**

See [above](#) for guidance in regard to various circumstances.

### • **Ascription to Proper Church Sui Iuris**

A church *sui iuris* is an autonomous church in communion with the Roman Pontiff. The term usually designates the Eastern Catholic Churches which are not governed by the 1983 Code of Canon Law but by the *Codex Canonum Ecclesiarum Orientalium*, the Code of Canons of the Eastern Churches. In general, if both of the parents of a child who is under fourteen years of age belong to the same church *sui iuris*, the child is to be ascribed to that church. Thus, if both parents belong to the Latin Church, the child is ascribed to that church. If the parents belong to different churches *sui iuris*, the child is to be ascribed to the church *sui iuris* of the father unless the parents agree to have the child ascribed to the church *sui iuris* of the mother. Ascription is never determined by the membership in a church *sui iuris* of either the baptizing minister or the parish in which the baptism takes place. When a Latin priest or deacon baptizes a child under the age of fourteen who is to be ascribed to a different church *sui iuris*, or when a Latin priest or deacon baptizes a person over the age of fourteen who desires to be ascribed to a church *sui iuris* other than the Latin church, a notation should be made in the baptismal register identifying the church *sui iuris* to which the person is ascribed.

### **ADOPTION AND BAPTISM**

On October 20, 2000, the USCCB issued norms for the purpose of assisting those with the responsibility of recording the baptism of children who had been adopted or who later are adopted (Canon 877-§3). The norms were originally passed on November 18, 1998, and in turn, received Roman approbation on September 30, 2000.

### • **Baptism before Adoption**

For children baptized before adoption, the following information shall be added in the Baptismal Register and in the digital record after the adoption is finalized:

1. Parentheses ( ) shall be placed around the names of the natural parents
2. The name(s) of the adoptive parent(s) shall then be added
3. The child's former surname shall also be parenthesized ( ) and the new surname added
4. A notation shall be made that the child was legally adopted. The information pertaining to the natural parents and former surnames may be entered in the digital record under remarks.

Baptismal certificates issued by the parish for these individuals should give the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of birth, the date and place of baptism, and the name of the minister who administered the sacrament.

The name(s) of the natural parents and the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate. The certificate is issued from the record created after the adoption; no certificate ever should be issued from the record created before adoption.

A new entry should be made, and in the index cross-reference should be made to the old entry, with the following information:

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

A Family Record which includes the names of the adoptive mother and father and the child (with current surname) should be created, so that any certificates generated from the digital record will include such data.

### • **Baptism after Adoption**

If Baptism is postponed until after the child has been placed with the adopting parent, such a postponement should be made with the understanding that it would be for a relatively short time only. No postponement should be made in a case such as threat of imminent death of the infant.

For children baptized after adoption, no reference to the adoption or the natural parents is to be made in the Baptismal Register. Any such data which has been recorded is to be treated as confidential and is not to be included on any certificate.

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.

The following information shall be entered in the Register:

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

## **NORMS of CANON LAW Related to Confirmation Records**

**CAN. 894 -** To prove the conferral of Confirmation the prescripts of Can. 876 are to be observed.

**CAN. 895 -** The names of those confirmed with mention made of the minister, the parents and sponsors, and the place and date of the conferral of Confirmation are to be recorded in the Confirmation Register of the diocesan curia or, where the Conference of Bishops or the diocesan bishop has prescribed it, in a register kept in the parish archives. The pastor must

inform the pastor of the place of baptism about the conferral of Confirmation so that notation is made in the Baptismal Register according to the norm of Can.535-§2.

**CAN. 896 -** If the pastor of the place was not present, the minister either personally or through another is to inform him as soon as possible of the conferral of Confirmation.

## **CONFIRMATION REGISTERS**

### ***CONFIRMATION ENTRIES***

#### **• Types of Data**

For confirmation celebrated under normal circumstances, the following information is to be entered in the Confirmation Register and digital record.

1. The legal and Christian names of the child or adult (use maiden name of a woman)
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name)
3. The date and place of baptism
4. The name of the sponsor selected by the person
5. The place and date of the confirmation
6. The name of the minister performing the confirmation

The place of baptism should be notified of the confirmation. In the case of a baptized person, under the age of reason, who was brought "into full communion in the Church," the place of reception ("Profession of Faith") is to be notified instead of the place of baptism.

#### **• Baptismal Certificate**

In order to satisfy the obligation of notifying the parish of baptism about the conferral of confirmation, a baptismal certificate for each candidate for confirmation should be obtained in advance of the celebration of confirmation.

Some additional reasons for obtaining a baptismal certificate:

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

Noting the place and date of baptism in the Confirmation Register can be especially helpful when a person has difficulty locating a baptismal record later in life. All verified information regarding sacraments should be kept in the digital record for ease of use with the Notification Letters and Certificates.

#### **• Emergency Confirmation**

As in the case of emergency baptism, the record of an emergency confirmation is to be kept in the territorial parish in which the confirmation occurred.

### • **Source of Data**

When a large number of persons are to be confirmed, it is essential that someone collect the necessary information and see to it that it is communicated accurately to the parish or parishes of the recipients for proper recording in the Baptismal Register and digital record.

### • **Large Group of Recipients**

When several persons are confirmed at the same ceremony by the same minister, the date of conferral and the name of the minister may be written only once in the register, so long as it is clear that the references apply to all the confirmed.

If there is more than one minister at a single ceremony, the record should show clearly which minister confirmed which recipients.

### • **Recipients from More Than One Parish**

When confirmation is conferred upon persons from several parishes at one ceremony, all records are made at the *home* parish of the recipients with notification sent to the parish of baptism.

### • **Notification of Church of Baptism**

Notification of the church of baptism about the fact of confirmation should be made as soon as possible by the clergy of the place where the record of confirmation is retained. This notification is to include the name of the recipient and the date of baptism, as well as the place and date of confirmation. The names of the minister, parents, and sponsor are not required. Notification documents should include a “turn around” document to verify notations have been recorded.

When a person previously baptized in another Christian communion is received into full communion and confirmed, the church of baptism is not notified.

## **NORMS of CANON LAW Related to Marriage Records**

**CAN. 1081 -** The pastor or the priest or deacon mentioned in Can. 1079-§2 is to notify the local ordinary immediately about a dispensation granted for the external forum; it is also to be noted in the Marriage Register.

**CAN. 1121 - §1.** After a marriage has been celebrated, the pastor of the place of the celebration or the person who takes his place, even if neither assisted at the marriage, is to note as soon as possible in the Marriage Register the names of the spouses, the person who assisted, and the witnesses, and the place and date of the celebration of the marriage according to the method prescribed by the Conference of Bishops or the diocesan bishop.

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

**CAN. 1123 -** Whenever a marriage is either convalidated in the external forum, declared null, or legitimately dissolved other than by death, the pastor of the place of celebration of the marriage must be informed so that a notation is properly made in the Marriage and Baptismal Registers.

**CAN. 1685-** As soon as the sentence is executed, the judicial vicar must notify the local ordinary of the place in which the marriage was celebrated. The local ordinary must take care that the declaration of the nullity of the marriage and any possible prohibitions are noted as soon as possible in the Marriage and Baptismal Registers.

## **MARRIAGE REGISTERS**

### ***MARRIAGE ENTRIES:***

#### **• Types of Data**

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

1. The legal names of the groom
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name) of the groom
3. The legal names of the bride (Always use the maiden name of a woman, even if a second marriage)
4. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name) of the bride
5. The date and place of baptism of each party
6. The date and place (actual church and town) of the wedding
7. The names of the witnesses
8. The name of the priest or deacon asking for and receiving the couple's vows
9. Notation of any permissions, dispensations and delegations obtained for the valid celebration of the wedding (including protocol number if existing).

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

#### **• Source of Data**

The pastor is responsible for seeing that the necessary information is recorded in the parish where the marriage was celebrated. The premarital file ordinarily contains all the necessary information. However, the celebrant should be alert to any last minute changes or corrections to the information contained in the premarital file.

#### **• Marriage Outside Parish Church**

When a marriage is celebrated in a location other than a parish church (e.g., a chapel), the proper parish for the marriage record is the territorial church in which that location stands. The only exception is with a dispensation from Catholic form. In that situation, the proper parish for the marriage record is the parish of the Catholic party.

#### **• Convalidation**

Convalidation of marriage is, in Roman Catholic Canon Law, making a putative marriage a valid one, after the removal of an impediment, or its dispensation, or the removal of defective consent. When a marriage is convalidated, the data concerning the convalidation are to be placed in the usual columns. The date, place and official of the original ceremony are to be noted in the "Notations" column and in the appropriate place in the digital record.

#### **• Sanation**

When a marriage is sanated (meaning the act of healing or curing), the data concerning the original ceremony are to be placed in the usual columns. The date, diocese and protocol number of the sanation are to be noted in the "Notations" column and in the appropriate place in the digital record.

Marriages of persons who are baptized or received into full communion in the Catholic Church are not to be recorded in the Marriage Register, unless the marriage now is being convalidated or sanated. A notation concerning the marriage is to be placed in the person's baptismal record, in the "Notations" column.

### • **Notation of Dispensations and Annulments**

When a dispensation is granted prior to marriage, or an annulment is granted after marriage, the date, diocese and protocol number, along with the type of dispensation (e.g., "Dispensation from Disparity of Worship") or the words *Declaration of Nullity* (with the diocese granting and protocol number), are to be noted in the "Notations" column. Also to be included are any dispensations received from impediments; the delegation given to assist at marriage; and any restrictions on future marriages (vetitums). Any special recording directions contained in the dispensation or annulment document are to be followed.

Whenever a rescript is involved (meaning a legally binding command or decision entered on the court record), the name of the diocese, congregation, or tribunal, etc., which issued the rescript should be noted, together with the date and the protocol number if one is provided. For dispensations from canonical form, see Canon 1127-§2. The above notations should be entered into the appropriate place in the digital record.

### • **Notification of Church of Baptism**

When the marriage of a Catholic is celebrated, convalidated or sanated, the pastor of the parish where the record of marriage is retained must notify the church of baptism as soon as possible. This notification is to include the names of the spouses and the date and place of the wedding, convalidation or sanation; the names of the official and witnesses are not required. Commercial vendors sell marriage notification forms. The notification should include a "turn around" document to ensure that the sacrament has been recorded.

### • **Celebrations outside a Parish Church Building**

The pastor of the parish in which the marriage has taken place must forward information about the celebration as soon as possible to the pastor of the parish where each party was baptized (Canon 1122) or to the Archdiocese for the Military Services, if required.

## ***PREMARITAL FILES***

### • **Contents**

Each parish and mission is required to maintain a file of the papers collected during the period of marriage preparation. The file typically will include prenuptial forms, questionnaires, correspondence, sacramental notifications, relevant notes, dispensation documents, and affidavits. A copy of the civil license also is retained in the file.

### • **Location**

Ordinarily, the premarital file for each couple should be retained by the parish or mission where the marriage is recorded in the Marriage Register.

### • **Filing and Retention**

The file for each couple is to be kept in its own envelope or folder, preferably acid-free, and clearly marked with the parties' names and the date of the marriage. The files, once they become inactive, should be kept together in a locked file cabinet or safe. Expired pre-marital files can be weeded down to essential documents and transferred to the parish archives or the Archdiocesan Archives. Retain pre-marital files permanently and in a secure location.

## • **Transmission of File**

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

## **NORMS of CANON LAW Related to Death Records**

**CAN. 1182** – When the burial has been completed, a record is to be made in the register of deaths according to the norm of particular law.

## **DEATH REGISTERS**

### *DEATH ENTRIES*

#### • **Types of Data**

Death registers are required to be kept by all parishes. All Catholic funeral liturgies, even if celebrated outside the church building, should be entered in the parish/mission Death Register.

For deaths where the funeral is celebrated in the parish or in the parish boundaries, the following information is to be entered into the Death Register and digital record.

1. The legal and Christian names of the person
2. The residential address of the deceased person
3. The date and place of death
4. The church and date of burial (which may be the same as the funeral date)
5. Additional information, particularly in the digital record, may include the name of the funeral home, next of kin, the cause of death if known (should be taken from an official Certificate of Death only), vigil place and celebrant, and funeral place and celebrant.

#### • **Source of Data**

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

#### • **Chronological Order**

The registers shall be chronologically arranged by date of parishioner death.

#### • **Cremation**

When the body has been cremated, no reference to the date or place of cremation is made in the Death Register. However, the fact of cremation should be noted, as well as the date and place of the interment of the ashes.

#### • **Notification of Church of Baptism**

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

## • **Non-Catholic Burial**

If a priest or deacon is called upon to preside at a non-Catholic burial, an entry can be made in the Death Register together with a notation concerning the religion of the deceased and the services that were provided.

## • **Burial Permits**

Burial permit books do not satisfy the conditions of a permanent Death Register.

## • **Cemetery Records**

For those parishes with cemeteries, civil law requires additional records to be maintained. Information related to cemeteries should be recorded in a separate record and completed as fully as possible. Contact the Office of Management Services for advice.

1. Burial Date (may be the same as the Funeral Date). Note whether Interred, Entombed or Cremated.
2. The Name of the Cemetery
3. Grave Location, including Section, Block, Lot and Grave
4. Grave Purchase Date and Cost
5. Deed Issue Date
6. Deed Owner

## **COMMUNION REGISTERS**

### ***FIRST HOLY COMMUNION ENTRIES***

#### • **Types of Data**

Parishes are expected to maintain a First Holy Communion Register. The following information is to be entered into the Communion Register and the digital record.

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

It is not required but desirable to notify the person's church of Baptism when an individual receives First Holy Communion. The notice is recorded on the Baptismal record. Because they are a non-canonical record, unlike Confirmation records, First Communion records cannot be required for the administration of other sacraments, including marriage.

APPENDIX I

SACRAMENTAL REGISTERS  
INVENTORY FORM

PARISH/MISSION NAME \_\_\_\_\_

Current Custodian of Book \_\_\_\_\_

Phone \_\_\_\_\_ Website \_\_\_\_\_

Use one form for each book

Book Number (if there is one) \_\_\_\_\_

Type of Book (check one)

Baptismal  Marriage  Funeral  Confirmation  1st Communion  Combination

Inclusive Dates \_\_\_\_\_ Book Size \_\_\_\_\_

No. of Pages \_\_\_\_\_ Front and Back? Yes  No  No. of Pages Used \_\_\_\_\_

Book Color \_\_\_\_\_ Book Publisher \_\_\_\_\_

Index in Front  Index in Back  No Index  Language \_\_\_\_\_

Additional Description \_\_\_\_\_

Condition \_\_\_\_\_

Current Location of Book \_\_\_\_\_

Notes \_\_\_\_\_

- Has the information in the book been entered into a digital database?  
Yes  No  Describe \_\_\_\_\_
- Does your parish maintain a separate computer Index to this book (i.e. Word or Excel)?  
Yes  No  Describe \_\_\_\_\_
- Has the book been microfilmed or digitally scanned?  
Yes  No  Describe \_\_\_\_\_
- Have identifying photographs been taken of the book? Yes  No

SIGNATURE of person completing this form: \_\_\_\_\_

Phone: \_\_\_\_\_ Email: \_\_\_\_\_ Date: \_\_\_\_\_

For information call 317-236-1538 or email [jmotyka@archindy.org](mailto:jmotyka@archindy.org)  
Send completed inventory forms to: Archives, Archdiocese of Indianapolis, 1400 N. Meridian St. Indianapolis, IN 46202-2367

Fillable version of form can be found at: <http://www.archindy.org/archives/index.html>

## APPENDIX II SAMPLES OF ENTRIES

Pg.	Name of Person	Place/Date of Birth	Date of Baptism	Father's name Mother's maiden name	Sponsors	Priest	Date of Confirm	Notations
3	Brockman Richard Mark	Novi, IN Mar. 4, 1950	Mar. 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert	James J. Lee	Oct. 16, 1961 St. Jacque Novi, IN	Married Jane Kennedy 14-Jun-73 St. Lucy Church Oz, Kansas

### *Standard Entry*

### *Conditional Baptism*

3	Brockman Richard Mark	Novi, IN Mar. 4, 1950	May 10, 1973	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert	James J. Lee	Oct. 16, 1961 St. Jacque Novi, IN	Married Jane Kennedy 14-Jun-73 St. Lucy Church Oz, Kansas Original baptismal record not found - <b>Baptized Conditionally</b>
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### *Unmarried Parent - No Father Listed*

3	Torrini Richard Mark	Novi, IN Mar. 4, 1950	Mar. 11, 1950	Angela Torrini	Donald Raffin Marilyn Torrini	James J. Lee		
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Pg.	Name of Person	Place/Date of Birth	Date of Baptism	Father's name Mother's maiden name	Sponsors	Priest	Date of Confirm	Notations
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***Unmarried Parents - Father Listed***

3	Torrini Richard Mark	Novi, IN Mar.4, 1950	Mar. 11, 1950	Robert J. Brockman Angela Torrini	Donald Raffin Marilyn Torrini	James J. Lee		
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***Major Change - Termination of Original Entry – Adoption***

3	Torrini Richard Mark	Novi, IN Mar. 4, 1950	Mar. 11 1950	Angela Torrini	Donald Raffin Marilyn Torrini	James J. Lee		Adopted and name changed 11/14/1951
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***Major Change - Replacement of Original Entry – Adoption***

50	Blaylock Richard Mark	Novi, IN Mar. 4, 1950	Mar. 11 1950	Thomas Blaylock Mary Harvey		James J. Lee		
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***Minor Change e.g. Name Correction***

3	Brockman Richard Mark	Novi, IN Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela Torrini	Philip Brockman Karen Lippert Agnes	James J. Lee		
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Pg.	Name of Person	Place/Date of Birth	Date of Baptism	Father's name Mother's maiden name	Sponsors	Priest	Date of Confirm	Notations
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***Baptism of Unbaptized Adult***

5	Moore John R.	Novi, IN Apr. 3, 1957	July 17, 1987	Michael Moore Marie Secrest	Harold Thompson Beverly Wilson	T. J. Exter	17-Jul-87 St. Odo Max, OH	Baptized, Confirmed, First Communion on 17-Jul-87 Married Eunice Kahn 14-Jun-88 St. Odo Church, Max, OH
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***Reception into Full Communion - Previous Baptism and Marriage Notation***

5	Moore John R.	Novi, IN Apr. 3, 1957	Prof. of Faith July 17, 1987	Michael Moore Marie Secrest	Harold Thompson Beverly Wilson	T.J. Exter	July 17, 1987 St. Odo Max, OH	Received into Full Communion 7/17/87 Baptized Apr. 10, 1957 United Methodist Church Novi, IN Married Eunice Kahn 14-Jun-88 First Baptist Church Maxwell, OH
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***Bringing Baptized Child into the Church***

22	Sanders Claire Marie	Novi, IN 25-May-05	25-May-05	Melvin Sanders Susan Cheeham	Ronald Jackson Mary Sanders	T.J. Exter		Baptized by a nurse in Regional Hospital, Olden, IN per parents' testimony. Solemn rites provided on Nov. 3, 2005 See Sacramental Records file for affidavit
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Pg.	Name of Person	Place/Date of Birth	Date of Baptism	Father's name Mother's maiden name	Sponsors	Priest	Date of Confirm	Notations
34	Brockman Richard Mark	Novi, IN Mar. 4, 1950	March 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lilppert (Christian Witness)	James J. Lee	Oct. 16, 1961 St. Jacque Novi, IN	Married Jane Kennedy June 14, 1973 St. Lucy Church Oz, Kansas

***Christian Witness***

***Proxy Godparent***

34	Brockman Richard Mark	Novi, IN Mar. 4, 1950	March 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert  Mary Raffin (Proxy)	James J. Lee	Oct. 16, 1961 St. Jacque Novi, IN	Married Jane Kennedy 14-Jun-73 St. Lucy Church Oz, Kansas
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***Testimony of Witness verifying reception of sacrament***

34	Brockman Richard Mark	Novi, IN Mar. 4, 1950	March 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert	James J. Lee	Oct. 16, 1961 St. Jacque Novi, IN	Confirmed Oct. 16, 1961 at St. Vida Church in Moors, IN attested to by mother. See affidavit in sacramental records file
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Pg.	Name of Person	Place/Date of Birth	Date of Baptism	Father's name Mother's maiden name	Sponsors	Priest	Date of Confirm	Notations
	<i>Notation of place of marriage and site of record if different</i>							
34	Brockman Richard Mark	Novi, IN Mar.4, 1950	March 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert	James J. Lee	Oct. 16 1961 St. Jacque Novi, IN	Married Jane Kennedy June 14, 1973 in First Christian Church, Moors, IN.Records at St. Jacque Church, Novi, IN

*Notation of Declaration of Nullity (Annulment)*

34	Brockman Richard Mark	Mar. 4, 1950	March 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert	James J. Lee	Oct. 16, 1961 St. Jacque Novi, IN	Married Jane Kennedy June 14, 1973 St. Lucy Church in Oz, Kansas Nullity Topeka, Kansas Prot. No. 163-96
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*Notation of Remarriage after Annulment*

34	Brockman Richard Mark	Mar. 4, 1950	March 11, 1950	Robert J. Brockman Angela Torrini	Philip Brockman Agnes Lippert	James J. Lee	Oct. 16 1961	Married Jane Kennedy June 14, 1973, St. Lucy Church in Oz, Kansas Decl. of Nullity Topeka, KS .Prot .No. 163-96 Married Anna Cassidy Oct. 20, 2000 at St. Mary Church in Roza, TX
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## APPENDIX III

# RESOURCES & WEBSITES

### **Archives of the Archdiocese of Indianapolis**

The Archives is located on the third floor of the Xavier Building at 1435 N. Illinois St. in Indianapolis. The building is in the northwest corner of the parking lot of the Archbishop Edward T. O'Meara Catholic Center. Visits to the Archives are scheduled, by appointment, Monday through Thursday, between 8:00 a.m. and 4:30 p.m.

#### **Mailing Address:**

1400 North Meridian St.  
Indianapolis, IN 46202-2367  
317-236-1538 or 800-382-9836 Ext. 1538  
[www.archindy.org/archives/index.html](http://www.archindy.org/archives/index.html)

#### **Archives Staff:**

Julie K. Motyka, Archivist, 317-236-1538, Email: [jmotyka@archindy.org](mailto:jmotyka@archindy.org)  
Sr. James Michael Kesterson, SP, Judy Livingston, Archives Assistants

**Office of the Chancellor:** The Chancellor is responsible for the management of the Archives and provides direction and support to the Archives Staff.

Annette "Mickey" Lentz, Chancellor  
317-236-7325 or 800-382-9836 Ext. 7325  
Email: [mlentz@archindy.org](mailto:mlentz@archindy.org)

#### **Metropolitan Tribunal:**

Very Rev. Joseph L. Newton, JCL, Vicar-Judicial  
[www.archindy.org/tribunal/index.html](http://www.archindy.org/tribunal/index.html)  
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#### **Office of Worship:**

Very Rev. Patrick J. Beidelman, STL, Executive Director, Executive Director, Secretariat for Worship & Evangelization  
[www.archindy.org/worship/index.html](http://www.archindy.org/worship/index.html)  
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#### **Archdiocesan Purchasing Office:**

For information or assistance with purchasing sacramental registers, please contact:  
Steven M. James, Director  
[www.archindy.org/purchasing/ind](http://www.archindy.org/purchasing/ind)  
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