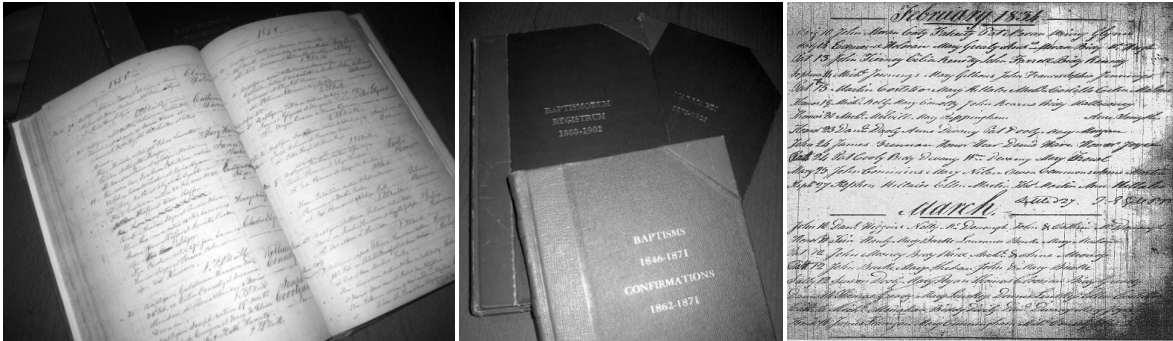# SACRAMENTAL RECORDS HANDBOOK

CATHOLIC ARCHDIOCESE OF ATLANTA

OFFICE OF ARCHIVES AND RECORDS
404-920-7690
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2010

ACKNOWLEDGMENTS

FOREWORD

by
Archbishop Wilton D. Gregory

The Catholic population in North and Central Georgia can trace its beginnings to a simple log church in Locust Grove where a small group of faithful worshiped in 1792. Since then the population has experienced steady growth. Today the Archdiocese of Atlanta has grown to over 800,000 parishioners in 101 parishes. Those parishioners have a right to expect accurate, well preserved sacramental records of their spiritual lives. Parishes and missions, having responsibility for creating and maintaining sacramental records, should take care in fulfilling their responsibilities to the faith communities.

The *Sacramental Records Handbook* of the Archdiocese of Atlanta is intended to help parish clergy and 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 cover every complexity of sacramental record-keeping. Sometimes, doubtful situations will require consultation with the Chancellor or the Metropolitan Tribunal.

We are grateful to those who prepared the *Handbook* and to those who will use it. We especially are grateful to the Archdioceses of Cincinnati and Chicago, as well as the Diocese of Dallas, whose handbooks served as prototypes for this edition of the *Handbook*.

Most Rev. Wilton D. Gregory
Archbishop of Atlanta

June 12, 2010

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INTRODUCTION

The Catholic Archdiocese of Atlanta, 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, Eucharist (First 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 Anointings and First Communions is optional. Even though not sacramental in nature, Death Registers are particularly important to be maintained by parishes that have cemeteries because there may be certain civil laws that apply. The Archdiocesan Office of Catholic Cemeteries has recently been formed to assist those parishes responsible for the management of cemeteries [Go to www.archatl.com/offices/cemeteries].

Sacramental Records are vital and essential to the Church, individuals, and communities. Since such records are often the only documents which exist 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.

Sacramental records are generally made by the parish clergy or appointed delegates when the sacrament is performed, and are maintained in the parishes. The records are kept in special volumes set aside for the purpose and therefore, are normally distinct from all other parish records. Clergy are required to make and keep the records and since they also have cause to examine earlier records on a fairly regular basis, the records should be carefully prepared. Sacramental registers older than 1930 are 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.* Each of the sacramental records 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 ecclesiastic 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 Georgia, for instance, did not begin collecting birth and death records until after 1919. Public access to sacramental records is limited by Canon Law to protect confidentiality and is explained in detail on page 7.

In 2005, ParishSOFT was instituted in the parishes throughout the Archdiocese. ParishSOFT is a computer software program that consolidates and manages information, including data that is entered from handwritten sacramental registers. It is a useful tool that collects statistics, keeps accounts of collections and donations, gathers information on parish families and activities, and can prepare reports, mailings and certificates. ParishSOFT procedures may vary from those that are required for paper registers. Some of the more distinct ParishSOFT procedures will be noted herein. However, for specific details refer to the 2008 ParishSOFT Standard Operating Procedures [See Appendix III RESOURCES].

Sacramental Registers as Bound Books

By Carolyn S. Denton, Director of Archives and Records

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 prescripts 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 official, 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 god-parents], 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 usually 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 Atlanta pastors or administrators can confirm within the territory of their parishes. They can also sub-delegate. The records of the sacrament are kept in the parishes. Confirmation records include the dates, location, confirming bishop (or delegate), names of those confirmed, and the total number of males and females confirmed.

• 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.

• Eucharist (First Communions)

A child usually receives First Communion as part of a class or group at about the age of seven. Individual receipt 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 Atlanta encourages the maintenance of First Communion registers that record the date and names of communicants.

• Ordinations

Records of ordinations, as known as Holy Orders, which are performed only by bishops, 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."

• 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.

• 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 data from the ritual register 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 Atlanta 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.

• *Required Records*

Each parish and mission is required to maintain paper records in bound book format of baptisms, marriages, confirmations, and deaths. Even when a priest serves as pastor of more than one parish, separate registers are to be maintained for each parish. For security and convenience, however, the registers may all be stored at one of the parishes. Maintaining records of First Communions is optional, though they may be noted in the Baptismal Registers. 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 Atlanta also requires that parishes consistently utilize ParishSOFT computer software that collects data from the paper sacramental register books. Although computer storage in ParishSOFT 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.

If a Catholic institution closes or combines with another institution in a manner that precludes the maintenance of specifically Catholic sacramental records, the registers must be discontinued after three years and transferred to the Archdiocesan Archives. All future sacraments performed at that location are to be then recorded in the registers of the territorial parish.

• *Mission Registers*

A pastor or other clergy who also have charge of a mission church are obliged to maintain for that church a separate set of sacramental registers. Since many 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 "person in charge," whether clergy, chaplain, or administrator. Likewise, transposing information from the bound paper registers into ParishSOFT is also required as mandated by the Archbishop of Atlanta.

• *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. Persons charged with the task of data entry must go through the screening requirements as determined by the Archdiocesan Human Resources Office. The screening must be completed in order for a login to the ParishSOFT system to be established.

• *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 registers and ParishSOFT 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 Vicar General by the appropriate Dean. Refer to "Duties for Deans," 2007.

• *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 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. All parish registers created in 1930 and earlier are to be transferred to the Archdiocesan Archives for safekeeping. Some early 20th-century registers that also include later entries may remain in individual church parishes until they are no longer needed, as long as they are properly stored and handled. Later volumes that are no longer accessed or seldom accessed should also be sent to the Archives.

• *Records of Closed Parishes*

In the event that a parish or mission is closed, the registers and all other parochial records shall be surveyed by the Archdiocesan Archives and Records staff to determine appropriate retention and disposition. Sacramental registers are to be transferred to the Archives after inventory, or to the parish that assumes parochial responsibility for the majority of the closed parish's territory. The Archbishop shall designate which parish assumes parochial responsibility. The registers may remain in the new parish that assumes parochial responsibility for three years and then they are to be sent to the Archdiocesan Archives, who will assume the responsibility for administering them.

• *Inventories of Registers*

Canon Law requires that parishes and missions periodically prepare inventories of sacramental registers and send copies of the inventories to the Archdiocesan Archives.

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]. Confidentially 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 ParishSOFT. He may designate other persons to make entries in the registers and ParishSOFT, and to prepare certificates. The designated persons should be employees of the parish, and limited in number as to who has access. The designated persons must be capable of careful work and protecting confidentiality.

• *Genealogical Research*

All current sacramental registers (those still in the parishes) and ParishSOFT entries should never be made directly available to genealogical researchers to peruse at will. The pastor or other regularly designated 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 if accepted, a fee of $25 per hour is charged. [See the Archives webpage for details]. All requests for individual sacramental and cemetery records are handled by email or written mail according to the procedures outlined below. The Archdiocese does not have a central database of all names that are 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 Up To and Including the Year 1930*

All researchers seeking records up to and including the year 1930 are to be referred to the Archdiocesan Office of Archives and Records (once registers prior to 1930 have been transferred to the Archives from the parishes).

Original registers and microfilm of certain sacramental records and a few cemetery records are deposited in the Archives in order to relieve parish personnel of the responsibility, 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 after the Year 1930**

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 legal proof of guardianship or executor status required), 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 feels that an exception is justified in a particular case, it is important that he 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 should contact the Archives 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 should not charge any fees for providing information from sacramental registers.

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 III].

• *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 www.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, it is essential that the Archdiocesan archivists who are professionally trained in preservation and bookbinding be contacted.

• *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 fireproofed 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, and restoration by the Archdiocese Archives. 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. The same restrictions of access apply to copies as to original records.

• *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 (not including ParishSOFT), 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 in ParishSOFT.

• *Timeliness*

Entries should be made as soon possible after the event to be recorded.

• *Chronological Order*

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

• *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 ParishSOFT 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. In ParishSOFT the corresponding sacramental tab is "General Remarks."

• *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 2010. For digital entries in ParishSOFT, follow the established naming standards for computer data entries (e.g., "Jones" should NOT be entered in all capital letters) [See ParishSOFT Standard Operating Procedures].

• *Confidential Data*

Data which is confidential and which is not to be included on certificates is to be so marked when entered in the register (e.g., "Confidential – do not include on certificate.") The provisions of Canon 535-§2 are to be observed. By default the entries in the General Remarks field in ParishSOFT 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. However, when a pastor delegates the ministration of a sacrament to other clergy, i.e. a deacon or a visiting priest, then that delegation must be noted in the register and signed by the delegate.

• *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.

• *Correct 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 sample entry, page 33]

• *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. Only the actual paper register, rather than a microfilm reproduction or a computer record, should be used in verifying information needed in preparing certificates. A computer copy of the record may be used for a certificate, so long as there is assurance that the computer copy corresponds identically to the original paper register. While previous sacramental details should be entered into ParishSOFT 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. But only that person, the parents of a minor, someone 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 should be issued in a consistent format. Parishes may obtain blank certificates from commercial vendors or may have them printed locally. All certificates must bear the name and address of the parish.

• *Authentication*

Certificates must be typed, printed by computer, or hand-printed in ink. They are to be signed by the pastor or his delegate 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. ParishSOFT data that is present in the General Remarks field can be typed as needed for printing certificates from a computer.

If there is no data in the "Notations" column, the words "No Notations" should be printed on the certificate.

Because a member record may be built with a woman's married surname in ParishSOFT, for printing a certificate regarding a "full reception into the Church" that should always reflect a woman's maiden name, enter the maiden name on the General tab in the Sacramental Details section of ParishSOFT.

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 Atlanta. If such a search is unwarranted or fails, Canons 876 and 1573 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. In ParishSOFT the information should be notated in the General Remarks tab for the corresponding sacrament.

NORMS of CANON LAW
Related to Baptismal Records

CAN. 296 - §2. (Code of Canons of the Eastern Churches) in the Baptismal Register are also to be noted the enrollment of the baptized into a determined church sui iuris; 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 "incardination" in 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 on page 32]:
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 from the Sacristy Record to the Baptismal Register as quickly and as accurately as possible.

• *ParishSOFT Entries*
When a person or family moves from one parish to a new one after January I, 2005, their sacramental records are not found in the new parish's ParishSOFT records, yet are needed to receive additional sacraments, such as Confirmation or First Communion. Request a copy of the baptismal certificate from the parents or from the old parish. Once the hard copy is received, input the earlier information into ParishSOFT. When entering the Church of Baptism, search for the Parish using the Online Catholic Directory. Fill out the entire record in ParishSOFT, including the general information. For persons

receiving sacraments at parishes in which they are not registered, search the AIM database for that person. If the family records are found, import and a Family Record should be created and coded as "Unregistered/Sacrament Only."

• *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.

• *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, it is preferred that the record for all the persons be retained at the parish were 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 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.

• *Illegitimacy*

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."

• *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 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.

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 ParishSOFT.

• *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 samples of entries on page 34] and entered into ParishSOFT. 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 General Remarks field of ParishSOFT under the Matrimony tab.

• *Defection from Church*

A parish occasionally will receive a notification from an individual or a church indicating that the person is no longer a Catholic and even asking that her/his name be removed from Catholic Church records. While it is appropriate to remove the person's name from the parish membership roles, no changes are to be made to the sacramental records, except for a notation in the "Notations" column of the Baptismal Register: "Formal defection from Catholic Church, [date]". Such situations may call for a letter to the individual explaining the parish's action and inviting the person to return, at some future time, to the Catholic Church.

In order for a person to make a formal defection from the Church, the following conditions are necessary: 1. the internal decision to leave the Catholic Church; 2. the realization and external manifestation of that decision; and 3. the reception of that decision by the competent ecclesiastical authority (e.g., Ordinary or local pastor). Reunion with the Church should also be noted, if the parish of baptism is made aware of the reunion. In ParishSOFT, change the Member Status to Inactive. If a single person household, unregister the Family Record and change the Family Group to Inactive. On the Member Record, under the Sacrament Details for the General tab, make the notation in the General Remarks field.

• *Formal Withdrawals from the Catholic Church*

Canon Law makes provisions for a baptized Catholic to withdraw from the Church by means of a "formal act." If there is certain proof of such withdrawal based on documents and verified by the Chancery, a notation must be made in the person's baptismal record indicating that the person has withdrawn from the Catholic Church and on what basis (ordinarily a signed letter properly validated by either personal identification or legal notarization). The details of the request (date of the letter, etc.) shall also be noted. The letter shall be maintained in a separate file for seventy-five years. All future references to the baptismal record must include this notation of withdrawal. This is important since such individuals are no longer bound by the canonical form of marriage and they are unable to receive Holy Orders.

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 [see sample on page 32]. 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 entry should also be made in ParishSOFT with the phrase "Baptism Conditional" entered in the General Remarks field.

• *Professions of Faith*

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

The names of catechumens are to be recorded in the parish register of catechumens, after the "Rite of Acceptance into the Order of Catechumens," along with the names of the sponsors and the minister and the date and place of the celebration. Once the elect receive the Sacrament of Initiation, their names shall be recorded in the Baptismal Register. Notations shall be recorded in the Confirmation and Communion Registers as well. Note that since 1983 confirmation is ordinarily administered at the time of the profession of faith, so that the proper entry must also be made in the parish confirmation register. The "sponsor" for a person joining the Church typically serves also as the sponsor for confirmation.

Definition of Terms

RCIA. *Outside of emergency situations, adults and children over seven years of age are required by Canon Law to participate in a process of formation governed by the "Rite of Christian Initiation of Adults." RCIA culminates in the celebration of all three sacraments of initiation—baptism, confirmation and first reception of the Eucharist—in the same ceremony. Information concerning those who receive the sacraments of initiation shall be recorded in the Baptismal and Confirmation Registers.*

Catechumens. *A catechumen is a person who is not yet baptized at all and who has celebrated the "Rite of Acceptance into the Order of Catechumens" as part of the RCIA. The name of a catechumen, along with the names of the sponsor, officiating minister, and date and place of the celebration, is entered into a special register of catechumens. Note that already-baptized candidates for full communion and confirmation technically are not catechumens and that these persons' names are not placed in the catechumenal register.*

Elect. *An "elect" person is a catechumen who has subsequently celebrated the "Rite of Election or Enrollment of names" as part of the RCIA, and so has been chosen by the Church to receive the sacraments of initiation. The name of an elect catechumen, along with the names of the sponsor, officiating minister, and date and place of the celebration, is entered into a special "Book of the Elect." Note that already-baptized candidates for full communion and confirmation technically are not catechumens and do not become members of the Elect, and that these persons' names are not placed in the "Book of the Elect."*

• Reception into Full Communion

When persons are received into Full Communion with the Catholic Church, after having been baptized previously in another Christian church, an entry must be made in the Baptismal Register and in ParishSOFT. 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 [See sample entries in Appendix II]. In ParishSOFT, enter the data concerning the Rite of Reception on both the Baptism and RCIA tabs. On the Baptism tab under General Remarks, enter the data concerning the original baptism.

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 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 ParishSOFT's General Remarks field, especially the date and place.

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 ParishSOFT:

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 in ParishSOFT, 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 ParishSOFT)
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 Valid Baptism*

African Methodist	Episcopal Congregational Church	Old Catholics
Amish	Disciples of Christ	Old Roman Catholics
Anglican	Eastern non-Catholic Churches	Orthodox Churches
Assembly of God	Episcopalians	Polish National Church
Baptists	Evangelical Churches	Presbyterian Church
Church of the Brethren	Evangelical United Brethren	Reformed Churches
Church of God	Liberal Catholic Church	Roman Catholic Church
Church of the Nazarene	Lutherans	Seventh Day Adventists
	Methodist Church	United Church of Christ

• *Celebrating Baptism of an Adult*

For baptism celebrated for non-baptized adult (RCIA) the following information is to be entered in the Baptismal Register [see sample entry on page 33] and in ParishSOFT:

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 in ParishSOFT, 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 [See sample on page 33] and in ParishSOFT. 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 [See sample on page 34] and in ParishSOFT:
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.

• *Ascription to Proper Church Sui Iuris*
"Sui Iuris" literally means "of one's own right" but is now usually understood as 'of a peculiar nature'. In civil law the phrase "sui juris" indicates legal competence, the capacity to manage one's own affairs. Ascription (meaning assigning some quality or character to a person) to a uniate Church (meaning a member of any Eastern Christian Church in union with the Roman Catholic Church but with its own rite and customs) sui iuris, (e.g., Byzantine, Maronite) is determined by the rite of the father, not by the rite of the minister or parish of baptism, unless the person is 14 years of age or older, at which age the individual can choose his/her rite. Thus, when a Latin priest or deacon baptizes someone who by law is ascribed to an Eastern Catholic Church, a notation should be made in the "Notations" column of the Register [See sample entry on page 34] and in the General Remarks field of ParishSOFT.

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 ParishSOFT 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 ParishSOFT under the General tab in the General Remarks field, under the Sacramental Details screen.

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.

In ParishSOFT, a Family Record should be created which includes the adoptive mother and father and the child (with current surname) so that any certificates generated with the system will include such data.

• *Baptism after Adoption*

Baptism shall be postponed until after the child has been placed with the adopting parent(s), except in extraordinary circumstances, such as a serious threat of imminent death. Such a postponement should be made with the understanding that it would be for a relatively short time only.

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 [See sample entry on page 35] and in ParishSOFT
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 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.

• *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. Entry should also be made in ParishSOFT.

• *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 in ParishSOFT.

• *Large Group of Recipients*

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

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

• *Recipients from More Than One Parish*

When confirmation is conferred upon persons from several parishes at one ceremony, all records are made at the parish where confirmation was celebrated with notification sent to the parish 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

• *Baptismal Data*

It is recommended that the place and date of baptism be noted in the Confirmation Register, which can be especially helpful when a person has difficulty locating a baptismal record later in life.

All verified information regarding sacraments should be keyed in ParishSOFT for ease of use with the Notification Letters and Certificates.

• *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.

When a person previously baptized in another Christian communion is received into full communion and confirmed, the church of baptism is not notified. Notification documents should include a "turn around" document to verify notations have been recorded.

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 [See sample entry on page 35] and in ParishSOFT:
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 the Catholic form: in that situation, the proper parish for the marriage record is the parish of the Catholic party.

• *Convalidation*
Validation of marriage or 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. Once a putative marriage has been validated, it cannot be annulled. 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. In ParishSOFT, the date of the civil union may be placed in the General Remarks field on the Matrimony tab.

• *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. In ParishSOFT, the information may be entered in the General Remarks field on the Matrimony tab.

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 word "Annulment" (with the diocese granting and protocol number), are to be noted in the "Notations" column [See sample in Appendix II]. Also to be included are any permissions received from impediments; the delegation given to assist at marriage; and any restrictions on future marriages. 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 502.7.1.

In ParishSOFT, create a Matrimony record for the dispensation or annulment to record the information. Create a new Matrimony record to record the marriage.

• *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 [See sample entry on page 35]. 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. In ParishSOFT, the notification can be automatically generated once the matrimony records are updated.

• *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.

Do not keep the FOCCUS survey except for current use, but note results and date on the premarital envelop or 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 acid-free envelope or folder, clearly marked with the parties' names and the date of the marriage. The files should be arranged in alphabetical order once they become inactive and 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-nuptial 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 ParishSOFT:

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 ParishSOFT, 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 ashes' interment.

• *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 ParishSOFT on the Funeral tab and are required to be completed as fully as possible. Contact the Office of Catholic Cemeteries for advice.

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

COMMUNION REGISTERS
Optional

FIRST COMMUNION ENTRIES

• *Types of Data*

Some parishes still give notice of First Communion, although this is no longer required. When First Communions are performed in a parish where registers are maintained, the following information is to be entered into the Communion Register and in ParishSOFT:

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.

First Communion records are not required to be retained or reported. They may be shown 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? _____ 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 the ParishSoft database? _____
> ➢ 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 404.920.7694 or email archives@archatl.com
Send completed inventory forms to: Office of Archives and Records, Archdiocese of Atlanta,
2401 Lake Park Drive, Smyrna, Georgia 30080-8862

ARCHDIOCESE OF ATLANTA   OFFICE OF ARCHIVES & RECORDS

SAMPLES OF ENTRIES

Standard Entry

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973 St. Gabriel, San Angelo

Conditional Baptism

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	June 10 1973	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	June 10 1973 St.Gabriel San Angelo	Married Janice Kennedy June 14, 1973 St. Gabriel, San Angelo Baptized Conditionally

Unmarried Parent – No Father Noted

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Torrini Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Angela May Torrini

Sponsors	Priest	Date Conf	Notations
Philip Raffin Agnes Torrini	John J. Farrell		

Unmarried parents – father attested and noted

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Torrini Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Raffin Agnes Torrini	John J. Farrell		

Major Change – Termination of Original Entry - Adoption

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell		Adopted and Name Canged 11/14/1951, Dallas Co. #328-S-52

DO NOT ISSUE CERTIFICATE FROM THIS RECORD   SEE BLAYLOCK P. 50

Major Change – Replacement of Original Entry - Adoption

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Blaylock Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Thomas Blaylock Mary Harvey

Sponsors	Priest	Date Conf	Notations
	John J. Farrell		

Minor change, e.g. name correction

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman ~~Agnes~~ Lippert Angela	John J. Farrell		

Baptism of an Unbaptized Adult

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Oct. 16 1991	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1991 St. Mary, Dallas	Baptized, Confirmed and received First Eucharist, Oct. 16, 1991. Married Janice Kennedy June 14, 1973 First Baptist Ch., San Angelo

Reception into Full Communion – Previous Baptism and Marriage Notation

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	P of F Oct. 16 1991	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1991 St. Mary, Dallas	Received into full communion Oct. 16, 1991. Baptized Mar 13, 1950, First Presbyterian Ch., Dallas, TX. Married Janice Kennedy June 14, 1973 First Baptist Ch., San Angelo

Notation of Confirmation and Marriage

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973 St. Gabriel, San Angelo

Bringing Baptized child into the Church

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 2005	Mar. 11 2005	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell		Rite of bringing Baptized child Baptized at home by grandmother Mar. 11, 2005. Per grandmother's testimony. Solemn rites provided on Apr. 20, 2005. See Sac. Records file for affidavit.

Christian Witness

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert (Christian Witness)	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973 St. Gabriel, San Angelo

Proxy Godparent

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert **Mary Raffin (Proxy)**	John J. Farrell	Oct. 16 1961 St. Mary, Houston	**Married Janice Kennedy June 14, 1973** St. Gabriel, San Angelo

Ascription to Eastern Catholic Church

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell		Ascribed as Maronite **Check with tribunal before Marriage**

Testimony of witness verifying reception of sacrament

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Confirmed Oct.16,1961 at St. Mary Church, Houston, attested to by mother and sister. Affidavit in sacramental records file

Notation of place of marriage and site of record if different

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973, Perkins Chapel, SMU, records at Christ the King Church, Dallas

Notation of Declaration of Nullity (Annulment)

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973,St. Gabriel, San Angelo. Decl. of Nullity, Dallas. Prot. No. 336-24-05

Notation of Remarriage after Annulment

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973,St. Gabriel, San Angelo. Decl. of Nullity, Dallas Prot. No. 336-24-05. Married Ann Jones ,Jan 1, 2000, St. Pius X, Dallas

Notification of Defection from Church

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	Married Janice Kennedy June 14, 1973 St. Gabriel, San Angelo **Formal defection from Church 1981. Reunited with Cath Church March 31,2004**

Notation of Confirmation

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	

Notation of Marriage

No.	Name of person baptized	Place/Date of Birth	Date of Baptism	Father's name, mother' maiden name
32	Brockman Richard Mark	Dallas Mar. 4, 1950	Mar. 11 1950	Robert J. Brockman Angela M. Torrini

Sponsors	Priest	Date Conf	Notations
Philip Brockman Agnes Lippert	John J. Farrell	Oct. 16 1961 St. Mary, Houston	**Married Janice Kennedy June 14, 1973** **St. Gabriel, San Angelo**

RESOURCES & WEBSITES

Archdiocese of Atlanta Office of Archives and Records (ARC)

The ARC is located in the Chancery and offers outreach services to parishes and missions.

For information and advice related to recordkeeping, sacramental records, starting archival programs, preservation, bookbinding and repair, please contact the Office of Archives and Records at archives@archatl.com or 404-920-7690.

Metropolitan Tribunal

http://www.archatl.com/offices/tribunal/

Office of Parish Suport & Information Services

https://archatl.com/offices/parish-support-information-services/

Sacramental Registers Vendors

Many church supply vendors in the United States obtain their sacramental registers from the manufacturer, F.J. Remey. The two major companies that parishes in the Archdiocese of Atlanta use when ordering sacramental registers are F.J. Remey **http://www.fjremey.com/** and Tonini Church Supply **http://www.tonini.net/** Search the Remy site under "record books" and the Tonini site by "registers."