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Foreword

by Bishop Francis X. DiLorenzo

It is the policy of each diocese to identify, properly arrange, maintain, and safeguard records required to conduct its spiritual and temporal affairs.

Each parish is obligated, under Canon Law, to maintain parochial registers of baptism, marriages, and deaths, and any other registers prescribed by the conferences of bishops, or the local bishop. Each pastor is obligated to ensure these registers are accurately inscribed and carefully preserved (canon 535), and it is the responsibility of the Diocese, acting through the pastors of the various parishes, to supervise how these records are used, by whom, and for what purpose.

The publication of the Sacramental Records Handbook of the Diocese of Richmond is intended to help parish clergy and personnel satisfy the serious obligation of properly maintaining, recording, and preserving sacramental records. While it is not being promulgated as particular law, its provisions should be observed. Of course, the dictates of Canon Law as well as federal and state law always apply.

We are grateful to those who prepared this Handbook and those who reviewed and offer comments as it was being drafted.

We are also grateful to the Archdiocese of Atlanta and the Diocese of Charleston which allowed us to use their handbooks as a prototype for the first edition of this publication.

May this handbook provide practical guidance for parishes, and ensure that the faithful will receive well-preserved and accurate sacramental records of their spiritual lives.

Signed,

Francis X. DiLorenzo
In the maintenance of records and registers in the Catholic Diocese of Richmond, in addition to canons 491, 535 and 555, the following norms apply.

**Types of Records & Registers**

**Can. 486 §1** All documents concerning the diocese or parishes must be kept with the greatest of care.

Sacramental records are required by Canon Law to be kept according to a formula that differs with each kind of record. According to Canon Law parishes must keep the following sacramental registers: Baptism, Confirmation, Marriage, and Death (canons 535 §1, 895).

Additionally, the Rite of Christian Initiation for Adults (RCIA) calls for three books/registers, which the Diocese of Richmond requires parishes to maintain: the Register of Catechumens, the Book of the Elect, and a book for recording the names of baptized Christians who have been received into full communion in the Catholic Church.

Parishes are required to keep First Communion records for annual reporting purposes, and are encouraged to maintain a First Communion register. The First Communion information should also be noted in the Baptismal record. First Communion records cannot be required for the administration of other sacraments, including Marriage.

Parishes may also choose to keep sick call registers for the Sacrament of the Anointing of the Sick.

The Diocese is to maintain registers of Secret Marriages and of Ordinations (canons 1133, 1053). In addition to registers, the Marriage Files (Yellow Envelopes) are to be considered part of the Marriage record and are required to be kept accordingly.

**Ownership & Responsibility**

**Ownership**

The ownership of the registers of all parish sacramental records resides with the juridic person of the respective parish. Records of agencies or institutions under the jurisdiction of the Catholic Diocese of Richmond reside with the Bishop of Richmond. Decisions about microfilming, scanning, rebinding, or repair of the registers are determined by the pastor. Decisions about replacement or disposal of registers are determined by the chancellor.
Required Registers

Each parish is required to maintain paper registers in bound book format of Baptisms, First Communions, Confirmations, Marriages, and Deaths (c. 535§1). 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. This fact is to be noted with the chancellor. Registers in paper format are considered the original, essential archival record of sacraments administered in parish churches and must be handled, stored, protected, and maintained as such.

Establishments that Maintain Registers

Generally only parishes maintain sacramental records and registers. Other agencies or institutions require explicit permission of the Bishop of Richmond to maintain separate sacramental registers.

Persons assigned as chaplains or clergy with sacramental responsibilities for Catholic or non-Catholic institutions, such as schools, prisons, campus ministries, hospitals, etc., that maintain no distinctly Catholic sacramental registers should ensure that the reception of the sacraments are recorded in the sacramental registers of the parish in which the institution is located.

Responsibility

The creation, preservation, and use of sacramental records are the responsibility of the pastor or the person assigned to fulfill certain roles of the pastor (e.g., parish administrator). The pastor may choose to delegate the day-to-day administration of sacramental records to another responsible person; the delegation should be given in writing and filed in their personnel file. For a sample Statement of Delegation, see below:

“The [title/office/etc.] is to maintain the sacramental record books according to the norms of the Church (c. 535) and Diocese, including the proper preservation of older sacramental registers and maintenance of the parish archive. The signing of certificates of canonical consequence, however, is reserved to the parish priest/pastor or (by delegation) the parochial vicar(s) (c. 535 #4).”

Inspection and Certification of Registers

It is the responsibility of pastors to ensure that entries in registers are complete and accurate. Quality control initiatives that double-check entries on a routine basis will ensure accuracy and timeliness.

Every three years, the Episcopal Vicar should inspect all sacramental registers within his territory and certify each register as inspected with his signature and the date of inspection. The Sacramental Register Inspection form must be filed with the chancellor. For a copy of the Sacramental Records Inspection form, see Addendum B.

Inventories of Registers

In accord with the norm of law (c. 491 §1), parishes must periodically prepare inventories of sacramental registers and send copies of the inventories to the chancellor for permanent filing. This task should be conducted every five years or before the assignment of a new pastor to a parish.

The online inventory form will be posted on the diocesan Extranet for parishes to complete. For a copy of the Sacramental Records Inventory form, see Addendum C. The inventory forms should be completed by the pastor or his delegate and submitted to the chancellor for permanent filing. For parishes needing assistance, the diocesan archivist is available to visit and assist in the completion of the inventory forms.
Non-Transferable

Under no pretext may anyone remove or take any parochial records, including sacramental registers, when leaving the parish or transferring to another assignment. Outside the legitimate access described in Confidentiality & Access to Sacramental Records 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 Bishop of Richmond. Such permission shall specify the conditions for use, duplication, and publication.

Transfer of Distressed Registers to Diocesan Archives

The usual repository for sacramental registers is the parish that created them. Since parishes often do not have the appropriate facilities or the means to preserve their older books, the pastor may contact the diocesan archives for a possible transfer of inactive registers and related sacramental files to the archives.

Records of Closed/Suppressed Parishes, Missions, or Catholic Institutions

In the event that a parish is closed, diocesan archives staff will survey the registers and all other parochial records to determine appropriate retention and disposition. After noting the parish closing after the last entry in the sacramental registers, the registers are to be transferred to the parish that assumed the territory of the closed parish for future issue of sacramental certificates. If the territory of the parish is divided among two or more parishes, the decree of suppression must stipulate the parish that will have custody of the records.

If a Catholic hospital or chapel closes, the registers must be discontinued and transferred to the territorial parish in which the juridical person operated.

Confidentiality and Access to Sacramental Records

Care must be taken to protect the privacy of the faithful. 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. The pastor is ultimately responsible for the confidentiality of the sacramental registers themselves. However, he may designate other persons to make entries in the registers and to prepare certificates, provided the designated persons are limited in number, should be employees of the parish, and capable of careful work and protecting confidentiality.

Sacramental records are a public ecclesiastical document. They are created in the name of the Church and belong to the Church. However, they are not “public” in the sense that they are open to immediate examination and inspection by anyone, such as the records found in a courthouse or public library.

Sacramental Records Access

Interested parties have the right to obtain personally or through a proxy an authentic written copy or photocopy of documents which by their nature are public and which pertain to their personal status (c. 487.2). 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), the pastor or appointed parish personnel can examine the registers and issue the required information by way of a certificate or letter.

All requests coming from Church officials and organs such as a tribunal of a diocese are to be honored.
Each parish is to have its own seal. Documents regarding the canonical status of the Christian faithful and all acts which can have juridical importance are to be signed by the pastor or his delegate and sealed with the parochial seal (c. 535 §3). By particular law, parochial vicars possess such delegation. Should the pastor choose to grant such delegation to a lay person the delegation should be given in writing, and a copy maintained in the parish archive.

**Access Authorization to Government or Corporate Agencies**

Requests made by government or corporate agencies (e.g., Social Security Administration, Immigration and Naturalization Services, insurance companies, etc.) should be accompanied by a signed release of the person whose record is requested (or a legally qualified guardian). Subpoenas and other court orders demanding access to sacramental records should be accepted, but no records should be released to the server of the subpoena before contacting and receiving a response from the Chancellor.

**Access Fees**

Parishes should not charge any fees for providing information from sacramental registers for official use, i.e., reception of sacraments, annulments, etc. Requests for merely historical information are honored at the discretion of the pastor.

**Preservation of Registers**

In each parish there is to be a storage area, or archive, in which the parochial registers are protected along with letters of bishops and other documents which are to be preserved for reason of necessity or advantage. The pastor is to take care that all of these things, which are to be inspected by the diocesan bishop or his delegate at the time of visitation or at some other opportune time, do not come into the hands of outsiders (C. 535 §4).

Care must be taken in choosing supplies and storage to ensure the long term preservation of sacramental registers. The diocesan Office of Archives is available to assist with these selections.

**Format**

Record copies of sacramental information are to be maintained in bound paper format. Register books are required by Canon Law. They are available from private vendors, or a bound volume from an office supply store may be suitable. A parish may maintain separate Baptismal, Confirmation, Marriage, and death registers or combined registers, depending on the needs of the parish.

**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 choices for paper are not only acid-free, but alkaline-buffered as well.

**Ink**

Entries should be made in fade-proof, waterproof, acid-free permanent ink, which are qualities that can be found in many contemporary rollerball pens. 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 they often do not leave a line strong enough to be clearly microfilmed or scanned. A medium point pen is best. Never use white-out or try to scratch out or erase entries. [See General Additions & Changes to Entries below for the proper way to make corrections.]
Safe Storage

The sacramental registers and related sacramental files are to be stored in a locked place, one that is fireproof or fire-resistant, such as a fireproof file cabinet or safe. Only authorized personnel may remove registers from storage, and only for legitimate purposes.

The active registers may never be taken off the parish premises except for microfilming, scanning, and conservation without explicit permission of the chancellor. Related sacramental documents 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., about 65º F), a low relative humidity (i.e., about 35%), 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, and bright light. Never store registers in attics, basements, or outside sheds. Storage units, equipped with proper environmental controls, may be used.

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: photocopies, microfilm, digital scans, etc. Under no circumstances, however, shall the original registers be discarded. Such a duplication project will be regarded as a means of preservation only. Duplicated records do not permit free access to or publication of the information.

The Office of Archives can direct parishes to qualified vendors who provide microfilm and digital scanning services.

Repair and Restoration of Registers

Decisions related to repair and rebinding of sacramental registers are determined by the pastor. Repairs or rebinding that destroys any data or renders any part of the records unusable is unacceptable.

The adage, “Do no harm,” applies regarding the repair of registers. Do not use any tapes (even if the brand states it is “archival”), labels, post-it notes, staples, paper clips, glue, or rubber bands on registers. Since the registers are archival by nature, only a trained conservator or professional bookbinder should attempt repair.

The Office of Archives can direct parishes to qualified vendors who provide rebinding and conservation services.

If a register is beyond repair, the chancellor may allow for the records to be transcribed to a new register. In this case, the original register must be retained in the diocesan Office of Archives after it is copied.

Reporting Loss or Destruction

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

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(s), and book number if there is one (e.g., Baptism Book 3, or Baptism Book III).
Types of Data

Only the 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.

Timeliness

Entries should be recorded within 30 days of the event.

Legibility

Entries must be plainly and legibly printed. Cursive or elaborate scripts should never be used.

Chronological Order

Entries should be made in chronological order. If the chronological order cannot be kept for whatever reason, then a small note should be made in the proper chronological location in the register, cross-referencing the actual entry.

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.

Index

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

Style for Names & Dates

The last name of the entry should be printed in upper case (e.g., “JONES”). When it comes to dates, print the name or abbreviation of the month rather than using the numeric (e.g., “August” instead of “8”). Use the YYYY format for the year (e.g., “2010”).

Entry of Minister’s Name, Delegation, & Authentication of Event

The name of the clergy who ministered the sacrament is to be clearly printed in the register entry. If a pastor delegates the official witnessing of Matrimony to other clergy (a deacon or a visiting priest) then the name of the actual Officiant must be noted in the register.

Celebrations Outside of a Parish Church Building

When sacraments are administered in places other than a parish church building (e.g., prison, campus chapel, a private home), it is important that the record not be “lost” and is retrievable for future reference:

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 bishop to maintain its own sacramental records or if the one baptized is a member of a personal parish.
Marriage. When the wedding takes place according to canonical form, the sacramental records [and
prenuptial file] are entered and kept at the parish within the boundaries of which the wedding was cel-
èbrated or at the proper personal parish, unless the place of Marriage is a Catholic institution which has
received permission from the Bishop to maintain its own sacramental records. In the case of a marriage
celebrated with a dispensation from canonical form, the marriage shall be recorded, and the prenuptial
file kept, in the parish in which the couple was prepared for marriage. 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.

Death. The appropriate entry is to be made in the register of the parish from which the person is buried,
not necessarily in the register of his own parish church. If the funeral service is celebrated at a funeral
home chapel, the death shall be recorded in the register of the parish within whose geographical bounds
the funeral service actually occurred.

Recording Ethnic Names

Our diocese is culturally diverse. Parishes need to be sensitive to the naming conventions used in other coun-
tries. Create forms that will allow people to write in their complete legal name. If you do not understand, ask.
People are usually willing to share their traditions.

For information on recording ethnic names, see Addendum A.

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.

Making 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 is to add a notation and not to erase or
obliterate 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,” a change in the original entry may be made without the need for the notation or proof. Permitted
changes include correcting dates, names, and spellings. 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 initialed by the pastor or his delegate.

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 line through the word, number, or letter to be changed and printing the change
immediately above or below the error.
### MINOR CHANGE – NAME CHANGE

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name</th>
<th>Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sep 1975</td>
<td>11 Nov 1975</td>
<td>Fred L. Smith</td>
<td>Joan A. Holzbach</td>
<td>John Perrault Helen Perrault</td>
<td>Davis, Thomas A.</td>
<td></td>
</tr>
</tbody>
</table>

### Style for Major Changes

Major changes (e.g., to record an adoption after Baptism) may require creation of a new entry. 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(s)), is to be made in the same register. 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 immediately adjacent to or carefully across the face of the original entry, in a manner that does not obliterate or conceal the original entry.

### MAJOR CHANGE – TERMINATION OF ORIGINAL ENTRY – ADOPTION

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name</th>
<th>Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>(SMITH), John Joseph JONES</td>
<td>Richmond, VA 10 Sep 1975</td>
<td>11 Nov 1975</td>
<td>(Fred L. Smith) (Joan A. Holzbach)</td>
<td></td>
<td>John Perrault Helen Perrault</td>
<td>Davis, Thomas A.</td>
<td>Adopted and name changed 10 Jan 1976 Richmond, VA case # 123-1-54</td>
</tr>
</tbody>
</table>

### MAJOR CHANGE – REPLACEMENT OF ORIGINAL ENTRY – ADOPTION

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name</th>
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<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>

### 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, embossed/sealed 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.

**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 for internal church use, not for civil or legal purposes. Since certain data is entered in the sacramental registers based purely on the word of someone else (e.g., the date of birth of a person being baptized), the sacramental 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 & 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.

**Authorized Source of Records**

Only the parish or other authorized institutions holding the original sacramental records may issue a certificate. Original paper registers or authenticated copies of the original should be used to verify information needed to prepare all certificates.
Procedure for Requests

Requests for certificates should be submitted in writing, although telephone requests from a Catholic parish or agency are acceptable. No information from active sacramental registers should be provided by telephone or other electronic means except to another Catholic parish or Catholic agency. Even then, care for the privacy of persons is to be exercised. The original request for a certificate may be retained for a time according to the pastor’s direction.

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. Data in the notations column is to be included. If there is no data in the notations column, the words “no notations” must be printed on the certificate.

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 diocesan archives. If such a search is unwarranted or fails, canons 876 and 1573 can be applied.

Only that data for which a witness can vouch with certainty should be entered in the register, even though doing so may leave an entry incomplete. The name of the witness(es), the date of testimony, and the words, “creation of a missing record based on the testimony of [witness(es) name(s)]” should be printed in the notations column of the register.

**CREATION OF MISSING BAPTISMAL RECORD**

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
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<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>
Baptism Registers

Relevant Norms of Canon Law

**CAN. 296 OF THE CODE OF CANONS OF THE EASTERN CHURCHES**

§2. In the Baptism 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 Baptism 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 [presumed at age seven (7)].

**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 Baptism 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 Baptism registers.

Baptismal Entries

The Baptism register serves as the “master record” for a person’s membership in the Church. 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 Baptism register [See sample entries below]:

1. The full name of the child or adult as designated by the parent(s)/adoptive parent(s) or the legal name of the adult (always including maiden name of women).
2. The names of the parents (first and surname/maiden name), or the names of adoptive parent(s) (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place (city and state) of birth.
4. The name(s) of the sponsor(s), godparent(s), or witness(es).
5. The date and place of the Baptism.
6. The name of the minister who performed the Baptism.
BAPTISM REGISTER STANDARD ENTRY – for a child

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sep 1975</td>
<td>11 Nov 1975</td>
<td>Fred L. Smith Joan A. Holzbach</td>
<td>John Perrault Helen Perrault</td>
<td>Davis, Thomas A.</td>
<td></td>
</tr>
</tbody>
</table>

BAPTISM REGISTER STANDARD ENTRY – for an adult

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>

Outside Clergy

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.

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 where the rite is 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) for Baptism. Canon 874 §2 allows a baptized person, who is not a member of the Catholic Church, to serve as “a Christian witness.” That person should be noted in the register as a Christian witness rather than a godparent. Church law holds that someone who is baptized Eastern Orthodox is properly a godparent and not a Christian witness.

BAPTISM REGISTER – CHRISTIAN WITNESS

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>

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. See sample entries on next page:
A proxy does not need to meet the qualifications of a godparent, but must be at least 14 years of age and able to provide testimony about the celebration of the sacrament.

The names of godparents or sponsors are not to be changed later in the Baptism 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.

**Illegitimacy and Children of Unknown Parents**

It is important that the provisions of can. 877 concerning unmarried parents be followed. It is unjust to enter unauthorized names of parents in the Baptism register.

If a child is born of an unmarried mother, the name of the mother is to be inserted in the Baptism 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 field or column for the child’s unknown father or mother should be filled by a line or the words “not given” rather than leaving the space blank. It is not permitted to make an annotation that states “Illegitimate.”

For children whose parentage cannot be known (c. 870) or is unknown (c. 877 §2), the following information is to be entered in the Baptism register:

1. The full name of the child as designated by the guardian(s).
2. The date and place (city and state) of birth, if known, or of being found or placed under guardianship.
3. The name(s) of the sponsor(s) selected by the guardian(s).
4. The date and place of the Baptism.
5. The name of the minister who performed the Baptism.

### UNMARRIED PARENTS – NO FATHER NOTED

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sept 1975</td>
<td>11 Nov 1975</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### UNMARRIED PARENTS – FATHER ATTESTED AND NOTED

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sept 1975</td>
<td>11 Nov 1975</td>
<td>Fred L. Smith Joan A. Holzbach</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
**Ascription to Proper Church Sui iuris**

If the baptized is less than 14 years of age, ascription to a particular Catholic Church (e.g., Melkite-Greek, Maronite, etc.) is determined by the rite of the father, not by the rite of the minister or parish of Baptism. At 14 years of age or older, the baptized may choose his/her particular Catholic Church. 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 below]:

**BAPTISM REGISTER – ASCRIPTION SUI IURIS**

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>GEORGE, Joseph Anthony</td>
<td>Richmond, VA 10 Feb 1984</td>
<td>09 Aug 1984</td>
<td>Fred George Joan Nadir</td>
<td>Edward George Elaine George</td>
<td>Davis, Thomas A.</td>
<td>Ascribed as Maronite</td>
</tr>
</tbody>
</table>

**Baptismal Certificates**

The issuance of a Baptismal certificate should reflect what is recorded in the Baptism 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 Sacramental Records in General section for more information regarding certificates.

**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 Baptism register.

**Changes to Original Data**

Some changes are actual modifications of the original data entered for Baptism. 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 Sacramental Records in General, “Authorization for Substantial Changes” on Page 10.

**Notifications Entered in Notations Column**

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 Baptism register [see samples of entry below]. 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 return receipt to verify notations have been recorded.
BAPTISM REGISTER – NOTATION OF FIRST COMMUNION AND CONFIRMATION

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sept 1975</td>
<td>11 Nov 1975</td>
<td>Fred L. Smith Joan A. Holzbach</td>
<td>John Perrault Helen Perault</td>
<td>Davis, Thomas A.</td>
<td>Received First Communion 24 April 1985; Confirmed at Cathedral of the Sacred Heart Richmond, VA 21 May 1992</td>
</tr>
</tbody>
</table>

Defection or Withdrawal from the Catholic Church

The Apostolic letter *Omnium in Mentem* eliminated from the *Code of Canon Law* any reference to defection from the Church by a formal act. Defections are neither recorded nor are records made of a party ceasing to practice the faith.

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 may be appropriate to remove the person’s name from parish membership rolls, no changes are to be made to the sacramental records.

Extraordinary Types of Baptism

Conditional Baptism

Conditional Baptism is the rite of Baptism performed on a person who is entering the Catholic Church and is not certain about previous Baptism. This is not re-baptism, which is impossible, since this sacrament can be received only once. But if there is reasonable doubt about the fact or validity of one’s previous Baptism, the sacrament is administered conditionally. When conditional Baptism is conferred, “Baptized conditionally” is to be written in the notations column [see sample below]. Otherwise the entry is the same as for any other Baptism.

**CONDITIONAL BAPTISM**

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>

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. If the ceremonies are supplied at a later date, a notation should be made in the margin indicating the date and place the ceremonies were supplied [see Chapter VI, “Rite of Bringing a Baptized Child to the Church” in the *Rite of Baptism for Children*].
Infants of Parents Received into Full Communion

Baptized children (less than 7 years old) of parents Received into Full Communion should be received into the Church with the “Rite of Bringing a Baptized Child to the Church” [see Chapter VI in the Rite of Baptism for Children]. The wording of the rite may be adapted to fit the individual situation (i.e., recovery of health, Baptism in another faith community, etc.). The original Baptism is duly recorded in the Baptism register. They will celebrate Eucharist and Confirmation along with the other children of the parish at the customary time.

RITE OF BRINGING A BAPTIZED CHILD TO THE CHURCH

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>ELLIS, Karen Marie</td>
<td>Richmond, VA 26 Feb 2010</td>
<td>22 Mar 2010 St. Luke’s Luthern Church</td>
<td>Wayne K. Ellis Mary Kendrick</td>
<td>John Ellis Susan Ellis</td>
<td>Walters, Lewis J.</td>
<td>Received into the Church 31 Mar 2013</td>
</tr>
</tbody>
</table>

Adoption and Baptism

On October 20, 2000, the United States Conference of Catholic Bishops 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 (c. 877 §3).

Baptism before Adoption

For children baptized before adoption, the following information shall be added in the original Baptism register entry 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 (first and surname/maiden name).
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.

A new entry should be made, cross-referenced to the old entry, with the following information:

1. The new, legal name of the child as designated by the adoptive parent(s).
2. The names of the adoptive parent(s) (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place of birth (city and state).
4. The names of the sponsors.
5. The date and place of the Baptism.
6. The name of the minister who performed the Baptism.
7. The fact of adoption, but not the names of the natural parents.

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 clergy 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.

**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 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 Baptism 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 full name of the child.
2. The name(s) of the adoptive parent(s) (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place of birth (city and state).
4. The names of the sponsor(s).
5. The place and date of the Baptism.
6. The name of the minister who performed the Baptism.

**Same Sex Couples Presenting an Adopted Child for Baptism**

For instances in which a same sex couple present a child for Baptism the parish should follow the above norms. Enter the name of the biological parent or the parent listed on the child’s post-adoption amended birth certificate. However, if both parties of the same-sex couple are listed as parents on the birth certificate, consult the chancellor.

**Surgical Gender Change**

The Congregation for Doctrine of the Faith holds that no changes should be made to a Baptismal record to reflect the “new” sex of an individual who has undergone what is commonly referred to as a sex change operation. An October 15, 2002, letter from the United States Conference of Catholic Bishops further clarifies:

“...Therefore, even in cases of such [sex reassignment] operations the records are not to be altered. Specifically, the altered condition of the faithful under civil law does not change one’s canonical condition which is male or female as determined at the moment of birth. However, should a situation rise in which some sort of notation is determined to be necessary, it is possible, in the margin of the entry for Baptism, to note the altered status of the person under civil law. In such cases, the date and relevant protocol number of the civil juridic act or document should be included along with, where possible, a copy of the document itself at that page of the Baptismal registry.”
Rite of Christian Initiation for Adults

**RCIA**
Outside of emergency situations, non-baptized adults and non-baptized children over seven years of age seeking communion with the Catholic Church are required by Canon Law to participate in a process of formation governed by the Rite of Christian Initiation of Adults (RCIA). RCIA culminates in the celebration of all three sacraments of initiation – Baptism, Confirmation, and first reception of the Eucharist – in the same ceremony, traditionally at the Easter Vigil. Once they receive the Sacraments of Initiation, their names shall be recorded in the Baptism register, First Communion register and Confirmation register of the parish in which the sacraments were celebrated.

**Catechumens**
A Catechumen is a person not yet baptized who has celebrated the “Rite of Acceptance into the Order of Catechumens” as part of the RCIA. The name of the Catechumen, along with the names of the sponsor(s), officiating minister, and date and place of the celebration, is entered into a special Register of Catechumens at the parish in which the rite was celebrated. (RCIA 46) **Note:** already-baptized candidates for Full Communion and Confirmation are not Catechumens and their names are not placed in the Catechumenal register.

**REGISTER OF CATECHUMENS – STANDARD ENTRY**

<table>
<thead>
<tr>
<th>Full Name</th>
<th>Date of Admission to Catechumenate</th>
<th>Place</th>
<th>Sponsor(s)</th>
<th>Minister</th>
<th>Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>02 Jun 1978</td>
<td>Cathedral of the Sacred Heart, Richmond, VA</td>
<td>Joanne McNeil</td>
<td>Gordon, Robert E.</td>
<td></td>
</tr>
</tbody>
</table>

**Elect**
An “Elect” person is a Catechumen who has celebrated the “Rite of Election” as part of the RCIA, and so has been chosen by the Church to receive the sacraments of initiation. The name of the Elect Catechumen, along with the names of the sponsor(s), officiating minister, and date and place of the celebration, is entered into a special Book of the Elect at the parish in which the person is to receive their sacraments. **Note:** already-baptized candidates for Full Communion and Confirmation are not Catechumens and do not become members of the Elect and these persons’ names are not placed in the Book of the Elect.

**Sacraments of Initiation**
Once the Elect receive the Sacraments of Initiation, their names shall be recorded in the Baptism register, First Communion register and Confirmation register of the parish in which the sacraments were celebrated.
Register Entries

For the Baptism of the Elect, the following information is to be entered in the Baptism register [see sample entry below]:

1. The full name of the person (always including maiden name of women).
2. The names of the parents (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place of birth (city and state).
4. The name(s) of the Godparent(s)/Sponsor(s).
5. The date and place of the Baptism (including city and state).
6. The name of the minister who performed the Baptism.
7. Marginal notation of reception of Eucharist and Confirmation. Notations concerning future sacraments should be placed in this register, if applicable.

**BAPTISM REGISTER – STANDARD ENTRY**

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>Richmond, VA 02 Jun 1978</td>
<td>11 Apr 1999</td>
<td>Bruce Morrell Ann Wade</td>
<td>Joanne McNeil</td>
<td>Gordon, Robert E.</td>
<td>Received Confirmation and First Communion 11 April 1999</td>
</tr>
</tbody>
</table>

For the First Communion of the Elect, the following information is to be entered in the First Communion register:

1. The full name of the child or adult (always including maiden name of women).
2. The parents named on the Baptismal certificate.
3. The date, church, and place of Baptism.
4. The church and date of the First Communion.

**FIRST COMMUNION – STANDARD ENTRY**

<table>
<thead>
<tr>
<th>Name in Full</th>
<th>Date</th>
<th>Baptized Date – Church – Place</th>
<th>Father’s Name/Mother’s Maiden Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>11 Apr 1999</td>
<td>11 Apr 1999, Church of the Epiphany, Richmond, VA</td>
<td>Bruce Morrell Ann Wade</td>
</tr>
</tbody>
</table>

For the Confirmation of the Elect, the following information is to be entered in the Confirmation register:

1. The full name(s) of the person (always including maiden name of women).
2. The names of the parents (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place of Baptism (including city and state).
4. The name of the sponsor.
5. The place and date of the Confirmation.
6. The name of the minister who performed the Confirmation.
<table>
<thead>
<tr>
<th>Name in Full Confirmation in Name</th>
<th>Date Date – Church – Place</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsor</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>11 Apr 1999 - Church of the Epiphany, Richmond, VA</td>
<td>Bruce Morrell          Ann Wade</td>
<td>Susan Smith</td>
</tr>
</tbody>
</table>
Reception into Full Communion Register

Because those Received into Full Communion were not baptized in the Catholic Church, a register must be established as their permanent record in the Church, equivalent to the Baptism register for those baptized Catholic (RCIA, 486). The Reception into Full Communion Register serves as the “master record” for these people’s membership in the Church. Therefore, notations concerning other sacraments received later in life are also recorded within.

The rite states that the book for recording the names of baptized Christians who have been received into full communion in the Catholic Church is to be a special book, that is, one different from other registers.

Because children of catechetical age (7 years old and older) are considered, for purposes of Christian initiation, to be adults (c. 852 §1), the Rite of Reception of Baptized Christians into the Full Communion of the Catholic Church is used (RCIA 473-504). Depending on the level of prior catechesis, their formation may be similar to unbaptized children preparing for the initiation sacraments (RCIA 252-259) or to uncatechized adults preparing for Confirmation and Eucharist (RCIA 400-410). These children may be received into the church and Confirmed either at the Easter Vigil or at another time. Children of parents being received into full communion are ordinarily received into the Church with their parents.

Children who were baptized, but not as Roman Catholics, and are now preparing for reception into the full communion of the Catholic Church should be adequately prepared and encouraged to celebrate the sacrament of reconciliation sometime before their formal reception into the Roman Catholic Church (RCIA 482; RCIA U.S. Statute 36).

Once the candidates for Full Communion receive the Sacraments of Initiation, their names shall be recorded in the Received into Full Communion register, First Communion register and Confirmation register of the parish in which the sacraments were celebrated.

Register Entries:

The Received into Full Communion register should have the following information:

1. The full name of the person (always including maiden name of women).
2. The names of the parents (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place of birth (city and state).
4. The name(s) of the sponsor(s).
5. The date and place of formal reception into the Church.
6. The name of the minister.
7. The date, place and minister of the original Baptism.
8. In the notations column enter any data on the reception of Confirmation, if applicable. Notations concerning future sacraments should be placed in this register, in the same manner as a Baptism registry.
RECEPTION INTO FULL COMMUNION REGISTER – STANDARD ENTRY

<table>
<thead>
<tr>
<th>Name of Person Received</th>
<th>Date of Reception</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Date, Place and Minister of Baptism</th>
<th>Remarks including Marriage and Confirmation</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>11 Apr 1999</td>
<td>Bruce Morrell</td>
<td>Susan Smith</td>
<td>Gordon, Robert E.</td>
<td>10 Feb 1979 Tabernacle Church Ivy, VA Rev. John Clark</td>
<td>Received Confirmation 11 Apr 1999</td>
</tr>
</tbody>
</table>

For the Confirmation of those Received into Full Communion, the following information is to be entered in the Confirmation register:

1. The full name(s) of the person (always including maiden name of women).
2. The names of the parents (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and place of Baptism (including city and state).
4. The name of the sponsor.
5. The place and date of the Confirmation.
6. The name of the minister who performed the Confirmation.

CONFIRMATION REGISTER - STANDARD ENTRY

Date: Apr 11, 1999     Administered by: Rev. Robert E. Gordon

<table>
<thead>
<tr>
<th>Name in Full Confirmation in Name</th>
<th>Baptized Date – Church – Place</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsor</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>10 Feb 1979 Tabernacle Baptist Church, Ivy VA</td>
<td>Bruce Morrell Ann Wade</td>
<td>Susan Smith</td>
</tr>
</tbody>
</table>

For the First Communion of those Received into Full Communion, the following information is to be entered in the First Communion register:

1. The full name of the child or adult (always including maiden name of women).
2. The parents named on the Baptismal certificate.
3. The date, church, and place of Baptism.
4. The church and date of the First Communion.

FIRST COMMUNION – STANDARD ENTRY

<table>
<thead>
<tr>
<th>Name in Full</th>
<th>Date</th>
<th>Baptized Date – Church – Place</th>
<th>Father’s Name/Mother’s Maiden Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>MORRELL, Alexis</td>
<td>11 Apr 1999</td>
<td>11 Apr 1999, Church of the Epiphany, Richmond, VA</td>
<td>Bruce Morrell Ann Wade</td>
</tr>
</tbody>
</table>
Communion Registers

First Communion Entries

Types of Data

In the Diocese of Richmond, First Communion records are required for reporting purposes. They should also be notated in the Baptismal record. First Communion records cannot be required for the administration of other sacraments, including marriage.

When First Communions are performed in a parish where registers are maintained, the following information is to be entered into the Communion register:

1. The full name of the child or adult (always including maiden name of women).
2. The parents named on the Baptismal certificate.
3. The date, church, 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 STANDARD ENTRY

<table>
<thead>
<tr>
<th>Name in Full</th>
<th>Date</th>
<th>Baptized Date – Church – Place</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
</tr>
</thead>
<tbody>
<tr>
<td>Smith, John Joseph</td>
<td>24 Apr 1985</td>
<td>11 Nov 1975, Church of the Epiphany, Richmond, VA</td>
<td>Fred L. Smith Joan A. Holzbach</td>
</tr>
</tbody>
</table>

Children who were baptized as Roman Catholics are expected to celebrate the sacrament of reconciliation before their first reception of the Eucharist (c. 914 and RCIA U.S. Statutes 27). Parishes must not keep records about the Sacrament of Reconciliation.

Notification of Church of Baptism

Notification to the church of Baptism about First Communion should be made as soon as possible. This notification is to include the name of the recipient and the date of Baptism, as well as the church (including city and state) and date of First Communion. The names of the minister and parents are not required. Notification documents should include a return receipt document to verify notations have been recorded. See sample notification forms, Addendum D.

BAPTISM REGISTER – NOTATION OF FIRST COMMUNION

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sept 1975</td>
<td>11 Nov 1975</td>
<td>Fred L. Smith Joan A. Holzbach</td>
<td>John Perrault Helen Perrault</td>
<td>Davis, Thomas A.</td>
<td>Received First Communion 24 Apr 1985</td>
</tr>
</tbody>
</table>
Confirmation Registers

Norms of Canon Law

CAN. 894
To prove the conferral of Confirmation the prescripts of can. 876 are to be observed (see Baptism Registers section).

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 Baptism 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 Entries

Regarding Can. 895, the Bishop of Richmond requires parishes to maintain Confirmation registers.

Types of Data
The following information is to be entered in the Confirmation register of the parish in which the Confirmandi were prepared:

1. The full name of the child or adult (always including maiden name of women).
2. The names of the parents (first and surname/maiden name). Middle names are helpful, but not required.
3. The date and church (including city and state) 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 who performed the Confirmation.
CONFIRMATION REGISTER STANDARD ENTRY

Date: May 21, 1992
Administered by: Bishop Walter Sullivan

<table>
<thead>
<tr>
<th>Name in Full Confirmation in Name</th>
<th>Baptized Date – Church – Place</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsor</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>11 Nov 1975, Church of the Epiphany Richmond, VA</td>
<td>Fred L. Smith Joan A. Holzbach</td>
<td>Susan Smith</td>
</tr>
</tbody>
</table>

Notification of Church of Baptism

Notification to the church of Baptism about Confirmation should be made as soon as possible. This notification is to include the name of the recipient and the date of Baptism, as well as the church (including city and state) 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. 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. Notification documents should include a return receipt document to verify notations have been recorded. See sample notification forms, Addendum E.

BAPTISM REGISTER – NOTATION OF CONFIRMATION

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>

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.

Large Group of Recipients

When several people 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 people from several parishes at one ceremony, all records are made in the parishes where the Confirmandi are prepared, with notification sent to the Church of Baptism. The letter of notification to the Church of Baptism must state the factual “where” the Confirmation was celebrated, not the parish of preparation.
Requirement for 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 will be established
2. Any previous reception of valid Confirmation, especially in the case of Catholics who were baptized in Eastern Catholic Churches, will be uncovered
3. Any discrepancies between name and parentage provided in the Baptism register and given at the time of Confirmation will be discovered
4. The identity of Baptismal godparents can be ascertained

Baptismal Data Entry

It is recommended that the church (including city and state) 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.
Relevant Norms of Canon Law

CAN. 1063

Pastors of souls are obliged to take care that their ecclesiastical community offers the Christian faithful the assistance by which the matrimonial state is preserved in a Christian spirit and advances in perfection. This assistance must be offered especially by:

1. preaching, catechesis adapted to minors, youth, and adults, and even the use of instruments of social communication, by which the Christian faithful are instructed about the meaning of Christian Marriage and about the function of Christian spouses and parents;
2. personal preparation to enter Marriage, which disposes the spouses to the holiness and duties of their new state;
3. a fruitful liturgical celebration of Marriage which is to show that the spouses signify and share in the mystery of the unity and fruitful love between Christ and the Church;
4. help offered to those who are married, so that faithfully preserving and protecting the conjugal covenant, they daily come to lead holier and fuller lives in their family.

CAN. 1064

It is for the local ordinary to take care that such assistance is organized fittingly, after he has also heard men and women proven by experience and expertise if it seems opportune.

CAN. 1067

The conference of bishops is to establish norms about the examination of spouses and about the Marriage banns or other opportune means to accomplish the investigations necessary before Marriage. After these norms have been diligently observed, the pastor can proceed to assist at the Marriage.

CAN. 1068

In danger of death and if other proofs cannot be obtained, the affirmation of the contracting parties, even sworn if the case warrants it, that they are baptized and are prevented by no impediment is sufficient unless there are indications to the contrary.

CAN. 1071

§1. Except in a case of necessity, a person is not to assist without the permission of the local ordinary at:

1. a Marriage of transients;
2. a Marriage which cannot be recognized or celebrated according to the norm of civil law;
3. a Marriage of a person who is bound by natural obligations toward another party or children arising from a previous union;
4. a Marriage of a person who has notoriously rejected the Catholic faith;
5. a Marriage of a person who is under a censure;
6. a Marriage of a minor child when the parents are unaware or reasonably opposed;
7. a Marriage to be entered into through a proxy as mentioned in can. 1105.
§2. The local ordinary is not to grant permission to assist at the Marriage of a person who has notoriously rejected the Catholic faith unless the norms mentioned in can. 1125 have been observed with necessary adaptation.

**CAN. 1081**

The pastor or the priest or deacon mentioned in c. 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. 1086**

§1. A Marriage between two persons, one of whom has been baptized in the Catholic Church or received into it and has not defected from it by a formal act and the other of whom is not baptized, is invalid.

§2. A person is not to be dispensed from this impediment unless the conditions mentioned in cc. 1125 - 1126 have been fulfilled.

**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 Baptism 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 Baptism registers.

**CAN. 1124**

Without express permission of the competent authority, a Marriage is prohibited between two baptized persons of whom one is baptized in the Catholic Church or received into it after Baptism and has not defected from it by a formal act and the other of whom is enrolled in a Church or ecclesial community not in full communion with the Catholic Church.

**CAN. 1125**

The local ordinary can grant a permission of this kind if there is a just and reasonable cause. He is not to grant it unless the following conditions have been fulfilled:

1/ the Catholic party is to declare that he or she is prepared to remove dangers of defecting from the faith and is to make a sincere promise to do all in his or her power so that all offspring are baptized and brought up in the Catholic Church;
2/ the other party is to be informed at an appropriate time about the promises which the Catholic party is to make, in such a way that it is certain that he or she is truly aware of the promise and obligation of the Catholic party;
3/ both parties are to be instructed about the purposes and essential properties of Marriage which neither of the contracting parties is to exclude.

CAN. 1126

It is for the conference of bishops to establish the method in which these declarations and promises, which are always required, must be made and to define the manner in which they are to be established in the external forum and the non-Catholic party informed about them.

CAN. 1127

§1. The precepts of can. 1108 are to be observed for the form to be used in a mixed Marriage.

Nevertheless, if a Catholic party contracts Marriage with a non-Catholic party of an Eastern rite, the canonical form of the celebration must be observed for liceity only; for validity, however, the presence of a sacred minister is required and the other requirements of law are to be observed.

§2. If grave difficulties hinder the observance of canonical form, the local ordinary of the Catholic party has the right of dispensing from the form in individual cases, after having consulted the ordinary of the place in which the Marriage is celebrated and with some public form of celebration for validity. It is for the conference of bishops to establish norms by which the aforementioned dispensation is to be granted in a uniform manner.

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 Baptism registers.

Marriage Entries

Types of Data

All Marriages 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:

1. The full name of the groom.
2. The names of the groom’s parents (first and surname/maiden name). Middle names are helpful, but not required.
3. The full name of the bride (always use the maiden name)
4. The names of the bride’s parents (first and surname/maiden name). Middle names are helpful, but not required.
5. The date and church (including city and state) of Baptism of each party.
6. The date and place (church and/or city and state) of the actual wedding celebration.
7. The names of two 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.

The information in the prenuptial file is the source for the Marriage register. The remarks column is for the purpose of noting any permission or dispensation and other significant factors (e.g., delegation for the minister or sanation).

**MARRIAGE REGISTER – STANDARD ENTRY**

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Date and Place of Baptism</th>
<th>Residence</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Banns, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fred Lawrence Smith</td>
<td>5 Mar 1950 St. Paul CC, Richmond, VA</td>
<td>110 Dove St., Richmond, VA</td>
<td>Nixon Smith Evelyn Mitchell</td>
<td>16 Dec 1972 St. Bridget CC Richmond, VA</td>
<td>Robert Weaver</td>
<td>Miller, J. Donald</td>
<td></td>
</tr>
<tr>
<td>Joan Adele Holzbach</td>
<td>22 Mar 1953 St. Bridget CC Richmond, VA</td>
<td>123 E. 21st Ave. Midlothian, VA</td>
<td>Fred Holzbach Carol Moon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**BAPTISM REGISTER – NOTATION OF MARRIAGE**

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOLZBACH, Joan Adele</td>
<td>Richmond, VA 22 Feb 1953</td>
<td>22 Mar 1953</td>
<td>Fred Holzbach Corol Moon</td>
<td>Harry Lewis Jane Lewis</td>
<td>Ryan, Leo J.</td>
<td>Received First Com, 3 May 1960; Confirmed on 21 May 1964; Married Fred L. Smith 16 Dec 1972</td>
</tr>
</tbody>
</table>

**Marriage outside the 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 parish in which that location stands. The only exception is with a dispensation from canonical form. In that situation, the proper parish for the marriage record is the parish of the Catholic party.
**MARRIAGE REGISTER – MARRIAGE OUTSIDE OF THE PARISH CHURCH**

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Date and Place of Baptism</th>
<th>Residence</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Sanation, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Joseph Smith</td>
<td>11 Nov 1975</td>
<td>110 Dove St. Richmond, VA</td>
<td>Fred L. Smith Joan Holzbach</td>
<td>31 May 1999</td>
<td>Matthew O’Neil</td>
<td>Davis, Thomas A., University of Richmond; records held at St.Bridget CC, Richmond, VA</td>
<td></td>
</tr>
<tr>
<td>Leah, Alexis Morrell</td>
<td>11 Apr 1978</td>
<td>610 Stroud La. Richmond, VA</td>
<td>Bruce Morrell Ann Wade</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

**“Validation” or “Convalidation” of a Merely Civil Marriage**

When a previously civil marriage is celebrated in the Church, the data concerning the “validation” or “convalidation” is to be recorded in the usual columns.

**Sanation**

Sanation is the canonical process by which an invalid marriage is validated retroactively, back to the time when consent was first given. Renewal of consent is not required. When a marriage is sanated, the data concerning the original ceremony is to be placed in the usual columns. The sanation, the diocese granting it, and the date are to be noted in the remarks column.

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 validated or sanated.

**MARRIAGE REGISTER – SANATION**

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Residence</th>
<th>Date and Place of Baptism</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Sanation, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fred Lawrence Smith</td>
<td>110 Dove St. Richmond, VA</td>
<td>5 Mar 1950 1st Baptist Ch Richmond, VA</td>
<td>Nixon Smith Evelyn Mitchell</td>
<td>16 Dec 1972</td>
<td>Robert Weaver Rita Dowling</td>
<td>Miller, J. Donald, Sanation, Diocese of Richmond, VA 25 Apr 1985</td>
<td></td>
</tr>
<tr>
<td>Joan Adele Holzbach</td>
<td>123 E. 21st Ave. Midlothian, VA</td>
<td>22 Mar 1953 St. Bridget CC Richmond, VA</td>
<td>Fred Holzbach Carol Moon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

A notation concerning the Marriage is to be placed in the person’s Baptismal record in the notations column.
**Affidavit of Free Status and Banns**

On December 1, 2000, the United States Catholic Conference of Bishops, in accord with the prescriptions of c. 1067 and with due regard for c. 1068, decreed that the following norms should be observed in the preparation of a couple for Marriage:

1. The couple should receive appropriate education and pastoral preparation through participation in a Marriage preparation program approved by the diocesan bishop;
2. Parties should be questioned as to their freedom to marry;
3. Baptized Catholics should present a recently issued annotated Baptismal certificate;
4. Where necessary, additional documentation (such as affidavits of parents) attesting to a Catholic party’s freedom to marry should be presented;
5. Baptized non-Catholics should present satisfactory proof of Baptism and freedom to marry;
6. Unbaptized persons should present satisfactory proof of freedom to marry;
7. Preparation for Marriage should be in conformity with the prescriptions of canon 1063 (regarding what must precede Marriage) and canons 1064, 1071, 1072, 1086, §2 and 1125, which entrust certain situations to the special care of local ordinaries;
8. Preparation for Marriage should be in compliance with appropriate civil laws.

Banns are still issued in many dioceses, particularly outside of the United States, and in Eastern Catholic Churches, and they should be noted, when presented. The Catholic Diocese of Richmond uses an Affidavit of Free Status, which should be filed in the Pre-Nuptial file.

**Notation of Dispensations, Permissions and Annulments**

A dispensation is a relaxation of the Church’s law in a particular case. It is neither a retraction of the law nor an excuse from observing the law, but is a release from its observance, temporarily or permanently, by competent authority, for good reasons.

Three common dispensations related to marriage are:

1. A dispensation from Disparity of Worship in accord with c. 1086 §1.
2. A dispensation from Disparity of Worship ad Cautelam in accord with c. 1086 §1.
3. A dispensation from observing the canonical form of Marriage in accord with c. 1127 §2.

In addition to the above dispensations, permission is required for the Marriage of a Catholic to a validly baptized non-Catholic in accord with cc. 1124-1125.
When a dispensation/permission is granted prior to Marriage, the dispensation/permission, the diocese granting it, and the date are to be noted in the remarks column.

When a declaration of nullity or decree of nullity is granted after Marriage, the annulment, the diocese granting it, the protocol number and the date are to be noted in the remarks column.

Any special directions contained in a dispensation or decree of invalidity, any permission received from impediments, any delegation given to assist at Marriage, or any restrictions on future Marriages should also be recorded.

Only the facts of the Marriage are recorded in the Baptism Register.

MARRIAGE REGISTER - DISPARITY OF WORSHIP

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Residence</th>
<th>Place of Baptism</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Banns, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Joan Adele Holzbach</td>
<td>123 E. 21st Ave. Midlothian, VA</td>
<td>123 E. 21st Ave. St. Bridget CC Richmond, VA</td>
<td>Fred Holzbach Carol Moon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

BAPTISM REGISTER – NOTATION OF DISPARITY OF WORSHIP

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOLZBACH, Joan Adele</td>
<td>26 Feb 1953 Richmond, VA</td>
<td>22 Mar 1953</td>
<td>Fred Holzbach Corol Moon</td>
<td>Harry Lewis Jane Lewis</td>
<td>Ryan, Leo J.</td>
<td>Received First Com, 3 May 1960; Confirmed on 21 May 1964; Married Fred L. Smith 16 Dec 1972</td>
</tr>
</tbody>
</table>

MARRIAGE REGISTER - DISPARITY OF WORSHIP AD CAUTELAM

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Residence</th>
<th>Date and Place of Baptism</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Banns, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fred Lawrence Smith</td>
<td>110 Dove St. Richmond, VA</td>
<td>22 Mar 1953 St. Bridget CC Richmond, VA</td>
<td>Nixon Smith Evelyn Mitchell</td>
<td>16 Dec 1972</td>
<td>Robert Weaver Rita Dowling</td>
<td>Miller, J. Donald</td>
<td>Disparity of Worship, ad Cautelam, Catholic Diocese of Richmond, VA 01 Nov 1972</td>
</tr>
<tr>
<td>Joan Adele Holzbach</td>
<td>123 E. 21st Ave. Midlothian, VA</td>
<td>123 E. 21st Ave. St. Bridget CC Richmond, VA</td>
<td>Fred Holzbach Carol Moon</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Baptism Register – Notation of Disparity of Worship Ad Caetelam

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name / Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOLZBACH, Joan Adele</td>
<td>26 Feb 1953 Richmond, VA</td>
<td>22 Mar 1953</td>
<td>Fred Holzbach Corol Moon</td>
<td>Harry Lewis Jane Lewis</td>
<td>Ryan, Leo J.</td>
<td>Received First Com, 3 May 1960; Confirmed on 21 May 1964; Married Fred L. Smith 16 Dec 1972</td>
</tr>
</tbody>
</table>

### Marriage Register - Permission to Marry a Baptized Non-Catholic

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Residence</th>
<th>Date and Place of Baptism</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Banns, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>Fred Lawrence Smith</td>
<td>110 Dove St. Richmond, VA</td>
<td>22 Mar 1953 St. Bridget CC Richmond, VA</td>
<td>Nixon Smith Evelyn Mitchell</td>
<td>Fred Holzbach Carol Moon</td>
<td>Robert Weaver Rita Dowling</td>
<td>Miller, J. Donald</td>
<td>Permission to marry baptized non-Catholic; Diocese of Richmond, 01 Nov 1972</td>
</tr>
<tr>
<td>Joan Adele Holzbach</td>
<td>123 E. 21st Ave. Midlothian, VA</td>
<td>22 Mar 1953 St. Bridget CC Richmond, VA</td>
<td>Joan Holzbach Midlothian, VA</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### Baptism Register – Permission to Marry a Baptized Non-Catholic

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name / Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>HOLZBACH, Joan Adele</td>
<td>26 Feb 1953 Richmond, VA</td>
<td>22 Mar 1953</td>
<td>Fred Holzbach Corol Moon</td>
<td>Harry Lewis Jane Lewis</td>
<td>Ryan, Leo J.</td>
<td>Received First Com, 3 May 1960; Confirmed on 21 May 1964; Married Fred L. Smith 16 Dec 1972</td>
</tr>
</tbody>
</table>

### Marriage Register - Dispensation from Observing the Canonical Form

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Date and Place of Baptism</th>
<th>Residence</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Banns, Dispensations and Remarks</th>
</tr>
</thead>
</table>
## BAPTISM REGISTER – DISPENSATION FROM OBSERVING THE CANONICAL FORM

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
<tbody>
<tr>
<td>SMITH, John Joseph</td>
<td>Richmond, VA 10 Sep 1975</td>
<td>11 Nov 1975</td>
<td>Fred L. Smith Joan A. Holzbach</td>
<td>John Perrault Helen Perrault</td>
<td>Davis, Thomas A.</td>
<td>Received First Com, 24 Apr 1985; Confirmed at Cathedral of the Sacred Heart, Richmond 21 May 1992 married Leah Alexis Morrell at UR Cannon Chapel in Richmond, VA on 31 May 1999</td>
</tr>
</tbody>
</table>

## MARRIAGE REGISTER – DECLARATION OF NULLITY (ANNULMENT)

<table>
<thead>
<tr>
<th>Contracting Parties</th>
<th>Date and Place of Baptism</th>
<th>Residence</th>
<th>Parents</th>
<th>Date and Place of Marriage</th>
<th>Witnesses</th>
<th>Officiant</th>
<th>Banns, Dispensations and Remarks</th>
</tr>
</thead>
<tbody>
<tr>
<td>John Joseph Smith</td>
<td>11 Nov 1975</td>
<td>110 Dove St. Richmond, VA</td>
<td>Fred L. Smith Joan Holzbach</td>
<td>31 May 1999 Cannon Chapel, University of Richmond</td>
<td>Matthew O’Neil</td>
<td>Davis, Thomas A.</td>
<td>Records held at St. Bridget CC, Richmond, VA Decl. of Nullity, Richmond, VA protocol no. 2010-01234 4 Jan 2010</td>
</tr>
<tr>
<td>Leah Alexis Morrell</td>
<td>11 Apr 1978 Church of the Epiphany Richmond, VA</td>
<td>610 Stroud La. Richmond, VA</td>
<td>Bruce Morrell Ann Wade</td>
<td>Kim Morrell</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

## BAPTISM REGISTER – NOTATION OF DECLARATION OF NULLITY (ANNULMENT)

<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
<th>Date of Baptism</th>
<th>Father’s Name/ Mother’s Maiden Name</th>
<th>Sponsors</th>
<th>Officiating Clergy</th>
<th>Notations</th>
</tr>
</thead>
</table>
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 if one is provided.

Notification of Church of Baptism

When the Marriage of a Catholic is celebrated, the pastor of the parish where the record of Marriage is retained must notify the church of Baptism as soon as possible. This notification is to include the names of the spouses and the date and place of the wedding. The names of the official and witnesses are not required. See sample notification forms, Addendum F.
Premarital Files

Contents

Each parish is required to maintain a file of the papers and documents 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 completed civil license is also retained in the file.

Location

Ordinarily, the premarital file for each couple should be retained by the parish where the Marriage is recorded in the Marriage register.

Filing & 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 and kept together once they become inactive. Non-current pre-marital files can be weeded down to essential documents and transferred to the parish archives. Essential documents include Diocese of Richmond Prenuptial Information pages 1, 3, 3a, 4, 4a, and a copy of the civil license. Retain prenuptial files permanently in a secure location.

If a couple decides to call off their wedding, the pre-nuptial file should be shredded so that the marriage is not inadvertently recorded in the Marriage Register. If a dispensation was received for the wedding, the Chancellor of the Diocese should be notified that it was not used. Dispensations are non-transferable and valid for a period of six month.

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 made, explicitly marked as a copy, and sent to the requesting party. The original file should remain in the parish’s archives. If the photocopy of the original file is later returned, then it should be destroyed.
Relevant Norms of Canon Law

CAN. 1133

A Marriage celebrated secretly is to be noted only in a special register to be kept in the secret archive of the curia.

Secret Marriage Entries

The local ordinary may sanction the celebration of secret marriages, in accord with the norms of cc. 1130-1133. If allowed, the bishop’s delegate is to enter all secret Marriages into the secret Marriage register, which is kept in the Office of the Chancellor. Register entries for secret Marriages shall be the same as for a public Marriage, with the exception that no notifications of the Marriage are to be made. The local ordinary shall counter-sign all entries.
Ordination Registers

Relevant Norms of Canon Law

CAN. 1053

§1. After an ordination has taken place, the names of those ordained and of the ordaining minister and the place and date of ordination are to be noted in a special register to be kept carefully in the curia of the place of ordination; all the documents of individual ordination are to be preserved carefully.

Ordination Entries

The bishop’s delegate shall enter all ordinations (diaconate, presbyteral, and episcopal) within the Diocese of Richmond in the diocesan ordination register, which is kept in the Office of the Chancellor. The entries shall be counter-signed by the Bishop of Richmond.

Types of Data

The following information is to be entered into the ordination register:

1. The legal and Christian names of the person ordained
2. The date and church (including city) of ordination
3. The name of the ordaining minister
4. The type of ordination

Notification of Church of Baptism

The bishop’s delegate must notify the church of Baptism as soon as possible. This notification is to include the name of the ordained, the date and place of the ordination, and the primary ordaining minister.
<table>
<thead>
<tr>
<th>Name of Baptized</th>
<th>Place and Date of Birth</th>
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<td>Davis, Thomas A.</td>
<td>Received First Com, 24 Apr 1985; Confirmed at Cathedral of the Sacred Heart, Richmond 21 May 1992 Married Alexis Morrell 31 May 1999 at Cannon Chapel, University of Richmond, VA records at St. Bridget CC, Richmond, VA Ordained permanent deacon 19 Oct 2007 Cathedral of the Sacred Heart, Richmond, VA</td>
</tr>
</tbody>
</table>
Relevant Norms of Canon Law

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 Entries

All Catholic funeral liturgies shall be entered in the death records of the parish from which the person was buried.

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 death register. The following information is to be entered:

1. The full name of the deceased person.
2. The age of the deceased person, if known.
3. The next of kin.
4. The address of the next of kin.
5. The date of death.
6. The date and place of burial.
7. Cremation should be noted in the notations column.
8. Additional information may include the name of the funeral home, the cause of death, if known (should only be taken from an official certificate of death), vigil place, celebrant of rites.

DEATH REGISTER STANDARD ENTRY

<table>
<thead>
<tr>
<th>Name of Deceased</th>
<th>Age</th>
<th>Name of Nearest Relative</th>
<th>Address of Nearest Relative</th>
<th>Date of Death</th>
<th>Sacraments</th>
<th>Attending Priest</th>
<th>Date and Place of Burial</th>
<th>Remarks</th>
</tr>
</thead>
</table>

Source of Data

The data needed for the death register is ordinarily provided by the funeral director.
Notification to Church of Baptism

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

Burial Permits

Burial permit books do not satisfy the conditions of a permanent death register.

Cemetery Records

For those parishes with a cemetery or columbarium, civil law requires additional records to be maintained. Contact the diocesan Office of Real Estate for advice. Basic information for burial records should include:

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.
If the priest or deacon of a parish is called to a hospital or home for an emergency Baptism, where is the Baptism recorded?

If the place of Baptism is within the territorial boundaries of the priest or deacon’s parish, it is recorded there. If the home or hospital is outside of their parish boundaries, the information should be sent to the parish in which the place of Baptism is located.

Priests, deacons and hospital chaplains should make every effort to secure all the information necessary to complete the entry in the Baptism Register and to offer parish outreach to the family.

How do you record the Baptism of an adopted child?

On November 18, 1998, the Latin Rite de iure members of the National Conference of Catholic Bishops approved complementary legislation for canon 877, §3 of the Code of Canon Law for the Latin Rite dioceses of the United States. The action was granted recognitio by the Congregation for Bishops and dated September 30, 2000.

The National Conference of Catholic Bishops, in accord with the prescriptions of canon 877, §3, hereby decrees that:

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

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

2. For children baptized before their adoption is finalized, the following notations shall be added to the Baptism register, but only after the adoption has been finalized and with due regard for the civil law of the jurisdiction:
   a. parentheses shall be placed around the names of the natural parents;
   b. the name(s) of the adoptive parent(s) shall then be added;
   c. the child’s former surname shall also be parenthesized and the new surname added; and
   d. a notation shall be made that the child was legally adopted.
Baptismal certificates issued by the parish for these individuals shall give only the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of baptism, and the name of the minister who conferred the sacrament. The name(s) of the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate.

For future ease in reference, and to afford what may often be the only possibility of reference after the adoption has been finalized, a baptismal entry for the adopted child can be made in the Baptism register of the adoptive parents' parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents, and the date and place of birth. Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted.

If godparents or sponsors are deceased or they no longer want to serve in that role, can they be replaced?

The ordinary course of events is to be one sponsor, if two, one of each gender with the obligations attending usque ad mortem.

It is not expected that the names of godparents or sponsors will be changed in the Baptism Register because they have died or because parents feel they are no longer suitable. If, however, the original sponsor(s) refuses to exercise the obligations of that role subsequent to Baptism, parents are encouraged to ask someone else to serve in the role without making a change to the permanent record or on certificates.

My parent(s) were in the military and, with all of our relocations they cannot remember the Virginia parish to which our family belonged. How can I find my baptismal certificate?

Military families often attend Mass and celebrate the Sacraments on the base to which they are assigned. If they cannot remember the name of the parish or the pastor, it would be best to begin the search for sacramental records at the Archdiocese for Military Services USA.

Families should contact the Military Archdiocese by phone at 202-719-3602 or online at http://www.milarch.org/site/c.dwJXKgOUJilG/b.6703691/k.6303/Office_of_Sacramental_Records_at_the_Archdiocese_for_the_Military_Services.htm.

If the Archdiocese for Military Services cannot locate the baptismal certificate, contact the Office of Archives, Catholic Diocese of Richmond to determine what parishes might have the sacramental information. The contact number is 804-622-5218.

How should the records-keeper dispose of original baptismal certificates?

If a parent presents an original Baptism certificate, it should be photocopied and returned. If it is not photocopied, then the records-keeper should offer to return it to the family once the Sacrament is recorded and there is not further administrative need for it.
What if a deacon or sacramental prep staff person does not get the required information on the sacrament information form? What is the process for the records-keeper?

It is important for every parish to document procedures for the preparation, celebration and recording of the Sacraments. Parish sacramental information forms should be in a format similar to the parochial register columns. It is critical that staff involved in sacramental preparation know and follow the procedures to ensure that sacramental records are complete and accurate.

A Confirmation student is prepared at his parish but the Sacrament is celebrated at another parish. Where is the sacrament recorded? When the records-keeper sends the letter of notification back to the Church of Baptism which parish is listed?

When Confirmation is conferred upon people from several parishes at one ceremony, all records are made in the parishes where the Confirmandi are prepared, with notification sent to the Church of Baptism. The letter of notification to the Church of Baptism must state the factual “where” the Confirmation was celebrated, not the parish of preparation.

What about dispensations for a marriage that never happens? How long must the information be held, including the pre-nuptial files?

Dispensations are valid for a period of six months. If they are not used within that time, the Chancellor of the Diocese should be notified and the dispensation form shredded. If the marriage never happened, there is no reason to retain the prenuptial file. Because of the confidential nature of the information, the file must be shredded.

Does the name of a child to be baptized have to be a Christian name? How do you handle recording of the “Christian” name in the sacramental register.

The priest or deacon can suggest, but cannot insist, that parents give their child a Christian name. According to Canon 855, parents, sponsors, and the pastor are to take care that a name foreign to Christian sensibility is not given. The name given to a child should not be antithetical to the Catholic Christian faith in which the child is being baptized. Names like “Muhammed”, “Buddha”, “Siddhartha”, and the like are certainly inappropriate.

Do authenticated baptismal certificates need to be kept in the pre-nuptial file?

Yes. The authenticated copy of the baptismal record, including all notations, must be retained in the pre-nuptial file.
How do you handle same-sex couples who bring their children for Baptism? Are both names entered in the Father’s Name/Mother’s Maiden Name column?

The Catholic Church offers the gift of grace through the sacraments to all who ask. If same-sex couples would present a child for baptism, and if there is a founded hope the child will be raised as a Catholic, the record of baptism is to be made in the following way. If either party is the natural or biological parent of the child, only the natural or biological parent’s name is recorded in the register. If neither party is the natural or biological parent of the child, and only one party is the adoptive parent of the child, only the adoptive parent’s name is recorded in the register. In all other cases, consult the Chancellor.

Can a Catechumen have his (her) child baptized before he (she) receives the sacraments of initiation? Can a non-Confirmed Catholic have his (her) child baptized?

All baptized Catholics and those accepted as Catechumens may bring their children for Baptism. The only thing that matters is that someone is willing to say they will raise the child in the faith. That person may or may not be the parent, hence the presence of a sponsor/godparent.

If a pastor will be away for more than a couple of weeks or is removed from his parish, who has permission to sign requested baptismal certificates?

The pastor should delegate someone to do sign baptismal certificates if it is a question of a temporary absence. The delegation should be given in writing, indicating the duration of the delegation as well as its limits. Any certificates issued and signed in that period should have the word “delegate” written in where it says “pastor”.

When the office of Pastor is vacant, it is the responsibility of the parish administrator named by the bishop to sign the records.
Recording Ethnic Names

Hispanic Names

In many Spanish-language countries a person will normally use four names:

• First Name
• Middle Name
• Paternal Last Name
• Maternal Last Name

This custom shows equal importance to both sides of the family.

Example: First Name | Middle Name | Paternal Last Name | Maternal Last Name
Mario | Alberto | Rivas | Reyes

Note: There is no hyphen.

In everyday usage, Hispanics use their first name and both last names. Mario Rivas Reyes

Names are to be alphabetized, recorded and indexed by paternal last name (Rivas). If asked “what is your last name,” a person may answer with only one name, particularly since they are aware that in the United States, the custom is to use only one last name.

If Mario Rivas Reyes marries Maria Gomez Hernandez, she becomes Maria Gomez de Rivas. The “de” means “of” and comes from the expression “wife of.” If Mario and Maria have a child, he or she would carry both paternal last names and be

Example: First Name | Middle Name | Paternal Last Name | Maternal Last Name
Son | José | Luis | Rivas | Gomez
Daughter | Elena | Carmen | Rivas | Gomez

One last name traditionally signaled illegitimacy. Recently, some Spanish-language countries have passed laws to allow the child to use both names even when parents are unwed in order to avoid the stigma.

Many Hispanics will also adopt the American practice of only one last name when here in the States.

Filipino Names

In the Philippines a person may use four names:

• First name
• Baptismal name (if any)
• Mother’s maiden name
• Father’s last name

This custom also shows equal importance to both sides of the family.
Example: First Name    Middle Name    Paternal Last Name    Maternal Last Name
René              Antonio      (de los) Reyes          Castillo

In everyday usage, Filipinos use their first name, the middle initial (of the mother’s maiden name), and the father’s last name. What would be considered the middle name is the mother’s maiden name. The baptismal name would be part of the first name when written in sacramental registers. Also, in sacramental registers, Filipino names are to be alphabetized, recorded and indexed by paternal last name (Castillo).

Note: In formal documents coming from the Philippines, the order of the father’s last name and the mother’s maiden name would be switched, with the letter ‘y’ between the two: René Antonio Castillo y de los Reyes.

Korean Names

In Korea a person may use two names:

- A two syllable first name
- A one syllable last name

Example: First Name    Baptismal Name    Maternal Last Name    Paternal Last Name
Tai Hi              Kim            

In the United States, Koreans follow the American naming convention of first name, last name (Tai Hi Kim). As in the U.S. married women take their husband’s family name.

Note: In formal documents coming from Korea, the family name is listed first (Kim Tai Hi).
Sacramental Records Inspection Form

Parish Name:  

Parish ID #:  

Pastor:  

LPA #:  

☑ Secure and appropriate storage  
Fire-retardant cabinets, safe or air-conditioned locked storerooms with limited access, and room to retrieve books without damaging them.

☑ Appropriate register books kept  
Baptism, Book of Elect, Book for Baptized Christians Received into Full Communion, First Communion, Confirmation, Marriage, and Death Registers are mandated.

☑ Bound registers; acid-free paper  
Sound bindings, quality paper. Three-ring binders with hole-punched computer copies are unacceptable. Registers are not defaced with labels, post-it notes, staples, magic markers, or adhesive tapes.

☑ Legible, accurate and complete  
Printed, easy-to-read, complete entries. See below what information is required for each type of book.

☑ Black Ink  
Permanent black ink only; no use of white-out.

☑ Timely data entry  
Records are up-to-date; notifications sent.

☑ Authenticated by Pastor  
Entries or pages are reviewed by Pastor/delegate.

☑ Pre-nuptial files and sacramental files  
Files, complete and securely stored.

☑ Inventory of registers  
Up-to-date, completed by outgoing Pastor. Copy sent to chancellor.

Comments/Recommendations:

☐ Use reverse side for additional comments

CHECK FOR COMPLETE AND ACCURATE DATA

Thursday, October 02, 2014
Sacramental Records Inspection Form

- **Baptism**: the name, date, and place of birth of the baptized; the name of the minister of the sacrament; the names of the parents (including mother’s maiden name); sponsor(s); and the date and place (if outside the parish) of the conferred baptism.

- **Reception into Full Communion**: the name, date of reception; the names of the parents (including mother’s maiden name); sponsor(s); the date, place and minister of Baptism; and the minister of the sacrament.

- **First Communion**: the name of the first communicant and parents as found on the baptismal certificate; the place and date of baptism; and the date of reception of the sacrament. Notification must be sent to place of baptism.

- **Confirmation**: the names of the confirmed; the parents; the sponsor; the minister of the sacrament; the place and date of the conferral of confirmation; and the place and date of baptism are to be noted in the confirmation register of the parish. Notification must be sent to place of baptism.

- **Marriage**: the names of the spouses, the person who assisted and the witnesses, the place and date of the marriage celebration, and any pertinent notifications (i.e., date and place of baptism). It is also necessary to permanently retain the pre-nuptial file in the parish archives. Notification must be sent to the place of baptism.

- **Death**: chronologically arranged by date of parishioner death. It shall include the date of anointing, name of anointing priest and place of burial. Additional information may include name of funeral home, next of kin, and cause of death (if known). No notification is required.

Reviewed by: ______________________________________  
Pastor: __________________________________________

Date: ______________________________________________  
Date: ______________________________________________

Thursday, October 02, 2014
Sacramental Records Inventory Form

FORMS TO BE RETURNED TO THE DIOCESAN ARCHIVES
7800 Carousel Lane, Richmond VA 23294

Complete one form per sacramental register

Parish: __________________________________________________________
Pastor: __________________________________________________________
Parish ID #: __________________________________________ LPA #: ________________________________
Record-keeper for registers: _________________________________________
Phone number: __________________________ E-mail: __________________________

Are Sacramental Registers stored at this church? (circle one) Yes / No

If no, in what church are they stored? ________________________________

Type of Book (circle one): Baptism / First Communion / Confirmation / Marriage / Death / Combination

Title and Book Number: ___________________________________________
Inclusive dates: __________________________ No. of pages used: __________________

Index (circle one): front / back / none / separate from register

Notes: ____________________________________________________________________________

Condition issues (i.e., loose pages, torn pages, torn bindings, faded ink, brittle pages): __________

Current location of the book: ________________________________________________

Does your parish keep a separate index for this book? (circle one): Yes / No

If yes, where is the index kept and in what format (e.g., printed format, Excel spreadsheet, Word, other):

_______________________________________________________________________________

Has this register been microfilmed or digitally scanned? (circle one): Yes / No

________________________________________ Date: ______________

Name of Person Completing this form: ________________________________
Student name was baptized at your church and received the Sacrament of First Eucharist at Name of Parish in City, State.

Please note the following in your records:

**Student Information:**

Name:
Date of Baptism:
Father’s Name:
Mother’s Maiden Name:
Baptismal Church:

**Holy Communion Information:**

Date:
Performed by:

Church: Name of Church
Address
City, State, Zip

The above Notice has been received and duly noted in the Baptism Register of this Church.

Student Name: ________________________________
Rev. ________________________________
Church: ________________________________
City and State: ________________________________
Parish Name
Address
City, State, Zip

Notification of Confirmation

**Student name** was baptized at your church and received the Sacrament of Confirmation at **Name of Parish** in **City, State**.

Please note the following in your records:

**Student Information:**

Name:

Date of Baptism:

Father’s Name:

Mother’s Maiden Name:

Baptismal Church:

**Confirmation Information:**

Date:

Confirmation Name:

Sponsor:

Performed by:

Church: Name of Church
       Address
       City, State, Zip

The above Notice has been received and duly noted in the Baptism Register of this Church.

Student Name: ________________________________

Rev. _________________________________________

Church: _______________________________________

City and State: ________________________________
Parish Name
Address
City, State, Zip

Notification of Marriage

Bride or Groom name was baptized at your church and was married at Parish Name in City, State.

Please note the following in your records:

**Bride or Groom Information:**

Name:
Date of Baptism:
Father’s Name:
Mother’s Maiden Name:
Baptismal Church:

**Marriage Information:**

Name of Spouse:
Date of Marriage:
Witnesses:

Performed by:
Church: Name of Church
Address
City, State, Zip

The above Marriage Notice has been received and duly noted in the Baptism Register of this Church.

Bride or Groom’s Name: ________________________________

Rev. ________________________________

Church: ________________________________

City and State: ________________________________