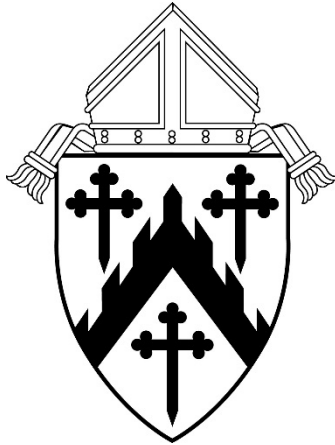


DIOCESE OF DAVENPORT



Sacramental Records Handbook of Policies and Procedures

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Policy promulgated at the Chancery of the Diocese of Davenport on The Nativity of the Lord
December 25, 2015

Most Reverend Martin J. Amos
Bishop of Davenport

TABLE OF CONTENTS

§IV-700 SACRAMENTAL RECORDS HANDBOOK OF POLICIES AND PROCEDURES – INTRODUCTION	2
§IV-701 GENERAL NORMS	2
§IV-702 OWNERSHIP AND RESPONSIBILITY	3
§IV-703 CONFIDENTIALITY	5
§IV-704 REGISTERS	6
§IV-705 ENTRIES	7
§IV-706 CERTIFICATES.....	9
§IV-707 CHANGES TO ENTRIES	10
§IV-708 BAPTISMAL REGISTER.....	12
§IV-709 FIRST COMMUNION REGISTER.....	18
§IV-710 CONFIRMATION REGISTER.....	19
§IV-711 MARRIAGE REGISTER	21
§IV-712 DEATH REGISTER	23
APPENDIX 1: DEFINITION OF TERMS	24
APPENDIX 2: LATIN TERMS	26
APPENDIX 3: REQUEST FOR SACRAMENTAL RECORD INFORMATION.....	27
APPENDIX 4: AFFIDAVIT OF WITNESS FOR BAPTISM	29
APPENDIX 5: NOTIFICATION TO THE CHURCH OF BAPTISM.....	30

§IV-700 SACRAMENTAL RECORDS HANDBOOK OF POLICIES AND PROCEDURES

Introduction

The Sacramental Records Handbook provides the policies and procedures required to accurately and consistently preserve the sacramental records of the Christian faithful in the Diocese of Davenport while protecting their privacy.

The Handbook does not cover every situation regarding sacramental record keeping. Questions may be directed to the Chancellor's Office, 563-888-4225 (archives).

We are grateful to the Archdiocese of Cincinnati, the Diocese of Dallas, the Diocese of Charleston, and the Archdiocese of Baltimore for the use of their resources in preparing this handbook.

Deacon David Montgomery, Chancellor
Tyla Cole, Archivist

§IV-701 General Norms

The general norms regarding sacramental records are provided in canon law.

§IV-701 Policy

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

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

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

C. 535 - §1. Each parish is to have parochial registers, that is, those of baptisms, marriages, deaths, and others as prescribed by the conference of bishops or the diocesan bishop. The pastor is to see to it that these registers are accurately inscribed and carefully preserved.

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

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

§4. 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.

§5. Older parochial registers are also to be carefully protected according to the prescripts of particular law.

C. 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.

C. 877 - The pastor of the place where the baptism is celebrated must carefully and without any delay record in the baptismal register 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.

§3. If it concerns an adopted child, the names of those adopting are to be inscribed and, at least if it is done on the civil records of the region, also the names of the natural parents according to the norm of §§1 and 2, with due regard for the prescripts of the conference of bishops.

C. 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 c. 877 §1.

C. 894 - To prove the conferral of confirmation the prescripts of c. 876 are to be observed.

C. 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 archive. The pastor must inform the place of baptism about the conferral of confirmation so that a notation is made in the baptismal register according to the norm of canon 535 §2.

C. 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.

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

§IV-702 Ownership and Responsibility

Ownership

The ownership of the registers and the ownership of copyrights of all parish sacramental records and those of agencies or institutions within the jurisdiction of the Diocese of Davenport reside with the Bishop of Davenport. Any decisions or issues relate to publishing, microfilming, scanning, replacement, rebinding, repair, or disposal of registers is determined by the chancellor.

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., administrator, chaplain, etc.). The pastor may choose to delegate the day-to-day administration of sacramental records to another responsible person who should have knowledge of the parish history and parishioners.

Inspection

It is the responsibility of the pastor to ensure that entries in registers are complete and accurate. Quality control procedures that double-check entries on a regular basis will ensure accuracy.

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 of the legitimate access described in the section 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 Davenport. Such permission shall specify the conditions for use, duplication, and publication.

Parishes and Other Institutions

Generally only parishes are to maintain sacramental records and registers. Non-parochial institutions must obtain the written approval of the chancellor to maintain sacramental records and registers. If a chapel or pastoral center operates under the authority of the local pastor, its sacramental records should be kept in the parish registers rather than separately.

Other establishments or institutions require explicit permission of the Bishop of Davenport to maintain separate sacramental registers.

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

A pastor or other clergy who also have charge of a mission church are obliged to maintain for that church a separate set of sacramental registers. Since many missions eventually become parishes, the complete record of those particular parishioners can be transferred and then located and maintained in one place.

Older or Distressed Registers

The usual repository for sacramental registers is the parish or mission that created them. Since parishes and missions often do not have the appropriate facilities or the means to preserve their older books, the pastor should contact the diocesan archives for assistance when needed.

Records of Closed/Suppressed Parishes

After the last entry in the sacramental register, the registers are to be transferred to the parish that assumed the territory of the closed parish for future issuance of sacramental certificates. Contact the chancellor for information regarding this transfer.

§IV-703 Confidentiality

Nature of Information

Sacramental records shall be regarded as confidential. When compiling and publishing parish, religious community/institute, or organization statistical information from these records, great care must be taken to preserve the anonymity of individuals.

Access to Registers

Sacramental registers are maintained for the good of the Christian faithful; but they are private documents, not public ones. No one other than the pastor, his delegate or the bishop or his representative can claim a right to direct access to the registers.

Personally identifiable information in sacramental records includes but is not limited to a person's: social security number, date of birth and mother's maiden name.

Records containing personally identifiable information should not be copied or shared without the written request or consent from the person whose record is being requested or their legal personal representative unless allowed or required by law. The written request or consent must include contact information so that the request can be verified. This includes genealogy requests. After a person has died there is less expectation of privacy. However, the privacy of persons still living who are related to the deceased must be considered. See Appendix 3.

If the inquiring person is not known to parish personnel, a written request with proof of identification (picture ID) is required. The request must be signed and include the name of parents, date of birth, and other pertinent information so that there is no doubt that the person requesting the information is entitled to receive it. The request should be permanently retained in the sacramental records file separately from the sacramental registers. Personally identifiable information should be communicated and stored according to diocesan policy.

If a person is seeking his own record or has a legitimate reason to request family records (i.e., a parent or legal guardian of a minor child under 18 years of age, or a legal guardian of an adult), the pastor or appointed parish personnel can examine the registers and issue or transcribe the required information.

Access Authorization to Government or Corporate Agencies

Requests made by government or corporate agencies (e.g., Social Security Administration, Immigration, insurance companies, etc.) should be accompanied by a signed release of the person whose record is requested or a legal guardian. Subpoenas and other court orders demanding access to sacramental records should be accepted. The chancellor should be notified of this action as soon as possible. A copy of the subpoena or other court order should be sent to the chancellor.

Authorized Personnel

The pastor is always and ultimately responsible for the care and confidentiality of the sacramental registers themselves as well as any reproductions. He may designate other persons to make entries in the registers and to prepare certificates. These may be employees or volunteers, but their number should be small. These designated persons must be known well to the pastor, must be capable of careful work and protecting confidentiality, and must be adequately trained to work with the registers. Their work with the registers is not to exceed their mandate from the pastor.

Genealogical Research

Actual sacramental registers should never be made available to genealogical researchers. The pastor or other regularly designated person may research information as requested and as time permits and make the information available on separate paper. Care must be taken not to disclose confidential information or personally identifiable information that is restricted. The procedure to access sacramental records provided above must be followed. See Appendix 3.

Access Fees

Parishes should not charge any fees for providing information from sacramental registers. The costs for materials and mailing may be reimbursed.

§IV-704 Registers

Required Records

Each parish is required to maintain records of baptisms, confirmations, marriages, deaths and (cans. 535-§1, 895) First Communion. 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.

Those Belonging to Eastern Catholic Churches sui iuris

Special attention must be given to sacramental situations involving individuals who belong to one of the Eastern Catholic Churches *sui iuris* (e.g. Chaldean, Maronite, Melkite, Ruthenian, Syro-Malabar, Ukrainian, etc.) as these Catholics are subject to the 1990 *Code of Canons of the Eastern Churches*.

Whenever Latin Catholic (Roman Rite) ministers celebrate a sacrament involving a member of a Catholic from one of the Eastern Churches, the sacrament is entered into the appropriate register of the Latin Catholic parish.

The name of the particular Eastern Catholic Church (Chaldean, Maronite, etc.) is to be noted in the remarks/notations column of the sacramental register.

The Diocesan Tribunal should be consulted regarding questions concerning the valid and licit celebration of a Roman Rite sacrament for a Catholic from one of the Eastern Churches.

Format

Sacramental records for each parish are to be maintained in separately bound paper registers that are available from private vendors. A parish may retain separate Baptismal, First Communion, Confirmation, Marriage, and Death Registers or combined registers, depending on the needs of the parish.

Acid Free Paper/Ink

The pages of the registers should be made of permanent and durable acid-free paper and permanently bound so that pages cannot be removed. The ink that is used must also be of a permanent quality. Only black ink should be used. The best types of inks are those made for art work or India inks. A black ball-point or roller-ball pen is acceptable. Felt-tip pens and pencils are not acceptable.

Computer Reproductions

Sacramental records may be duplicated on computers. But a complete record must be maintained in the registers, and the registers themselves are never to be destroyed or discarded. The registers are considered the

only authentic copy of sacramental records.

Annual Reports to the Chancery

The Office of the Chancellor will provide parishes with electronic forms to use for reporting additions and changes to sacramental records made in the previous year. These forms are available on the diocesan website: www.davenportdiocese.org.

Repair of Old Registers

As registers become worn, they are to be rebound by a professional binder with the approval of the chancellor. Only if a register is beyond repair may the records be transferred to a new register. The original register is to be retained in as safe a condition as possible.

Safe Storage

The sacramental registers are to be stored in a locked place, preferably one which is fire-proof or fire-resistant and safe from damage by insects and animals. Ideally the records will be stored at a constant temperature of 69 degrees and a constant relative humidity of 40% - 50%, or less.

Registers may be removed only by authorized personnel and only for legitimate purposes. The registers may never be taken from the parish premises except for microfilming or rebinding after approval by the chancellor.

If the books are stored on shelving, they should stand upright on their bottom edge. If the books are stored in a file cabinet where they cannot stand upright, they should be stored on their spine, not on the edge opposite of the spine. The books should be properly supported and not allowed to sag or lean against each other. Nor should they be stored tightly together. If the registers are too large to be stored upright or on their spines, they can be stored flat. However, no more than 3 volumes should be stacked upon one another.

Do not use pressure sensitive tape (Scotch tape). This tape is highly acidic and destructive to paper. Do not laminate any pages. The process involves driving plastic into the paper through heat. It will ultimately destroy the paper and is virtually irreversible. Do not staple, glue, or paper clip any documents to the pages of the registers.

Reporting Loss or Destruction

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

§IV-705 Entries

Type of Data

Only that data required by canon law and otherwise necessary for the complete and accurate maintenance of sacramental records is to be entered in the sacramental registers.

Timeliness Place of Entry

Entries should be made as soon possible after the event to be recorded. As a general rule, the proper parish for the recording of sacraments and deaths is the parish in whose territory the sacraments or rites of Christian burial were celebrated. For exceptions, see the individual register sections below.

Chronological Order

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

Specific 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. At least the Baptismal Register will have a column titled "Remarks", "Notations", or something similar. There are many references to this column throughout this handbook.

Index

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

Excess Data

If there is inadequate space for all the data to be entered, the excess data may be entered elsewhere on the same page or even on a different page of the register. Clear cross-referencing is essential, e.g., "See Smith, bottom of page".

Sacramental Records File

Discursive material should not be written or stored in sacramental registers. Such material or related documents (e.g., civil records, correspondence) should be retained securely in a file in the parish archives. However, discretion must be exercised in deciding which material to place in this file; not everything has to be retained. This file should be marked "Sacramental Records - Confidential," and the words "See Sacramental Records File" should be printed in the "Notations" column of the sacramental register as needed.

Printing/ Ink

Entries should be neatly printed instead of written in script.

Style for Names and Dates

In registers, use the name as verified on the birth certificate, even if it includes a hyphenated last name. Although verification with a birth certificate should be standard practice, inability to provide a birth certificate or other document that verifies names, birth date, and place of birth should not be cause for denial or delay of baptism. Presentation of a birth certificate is not required if the person or parents/legal guardian of the person is known to the minister celebrating the rite or the pastor of the parish. Printing the abbreviated name of the month is preferred to using the number of the month (e.g. "Aug" rather than "8").

Confidential Data

Data which is confidential and which is not to be included on certificates is to be so marked when entered in the register, e.g., "Confidential-do not include on certificate". However, the provisions of c. 535, §2 are to be observed.

Minister of Sacrament

The actual minister of a sacrament does not need to sign the register if the person making the entry personally witnessed the event or has available a document (e.g., Sacristy Record of Baptism) signed by the minister which certifies the conferral of the sacrament. In these cases the name of the minister is printed in the register.

Celebrations Outside a Parish Church Building

When sacraments are administered in places other than a parish church building (e.g., campus chapel, a private home), it is important that the record is retrievable for future reference:

Baptism - Baptisms 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.

Marriage - When the wedding takes place according to canonical form, the sacramental records are entered and kept at the territorial parish within the boundaries of which the wedding was celebrated, unless the place of marriage is a Catholic institution which has received permission from the bishop to maintain its own sacramental records. In the case of a wedding celebrated with a dispensation from canonical form, the marriage shall be recorded in two places: (1) in the parish of the Catholic party whose clergy prepared the couple for marriage and requested the dispensation from canonical form. (2) at the chancery of the diocese which granted the dispensation from canonical form. The pre-nuptial files are to be kept in the first location. The minister 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. See Appendix 5. 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 territorial parish in which the funeral liturgy is celebrated, not necessarily in the register of the person's own parish church. It is recommended that the place of baptism be notified of the death and burial. The person's parish church should be notified so that a notation can be made in the baptismal register. See Appendix 5.

§IV-706 Certificates

Definition

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

Church Use Only

Certificates of sacraments are intended primarily for internal church use, not for civil purposes. However, certificates may be used for identification purposes by government agencies such as for passport applications.

Authorized Source of Records

Only the parish or other location holding the original sacramental record may issue a certificate. Only the actual register should be used in preparing certificates.

Procedure for Requests

Requests for certificates should be submitted in writing, although telephone and electronic requests from a Catholic parish or agency are acceptable. The procedure for access to sacramental records provided above must be followed. No information from sacramental registers should be provided by telephone or other electronic means except to another Catholic parish or other Catholic agency. Even then care for the privacy of persons is to be exercised. See Appendix 3.

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. Photostatic and facsimile copies of certificates are not considered authentic documents.

Required Data

Certificates are to include all data contained in the sacramental register, except that which is marked confidential or which is extraneous to the person's canonical status. Data in the "Notations" column are to be included. If there is no data in the "Notations" column, the words "No Notations" should be printed on the certificate.

Missing Record

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. If the record cannot be found the diocesan archivist should be consulted. If such a search is unwarranted or fails, cc. 876 and 1573 can be applied. Only that data which can be vouched for with certainty should be entered in the register, even though this may leave an incomplete entry. The name of the witness or witnesses, the date of his or her testimony and the words "Based on the testimony of" should be printed in the "Notations" column of the register. See Appendix 4.

§IV-707 Changes To Entries

Caution About Changes

Once entered into a sacramental register, data is considered official and permanent. It may not be modified except under special conditions, as detailed below. Original data should never be scratched out, erased, "whited out" or otherwise destroyed or obliterated. The change should be dated and initialed by the one making the modification.

Style for Minor Changes

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

Style for Major Changes

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

Authorization for Minor 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 above.

Authorization for Major Changes

More significant errors and other changes require authentic supporting documentation. Such documentation will ordinarily consist of an original, "raised seal" certificate from a civil or ecclesiastical office, court, agency, etc. and should be kept in the sacramental records file. 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 sponsor) such that no external verifying documentation exists, the written or oral testimony and signature of a reputable witness will suffice.

Permitted Changes

Some permitted changes:

1. correct name
2. correct date
3. correct spelling
4. new legal name
5. adoptive parent(s)

Non-Permitted Changes

Some non-permitted changes:

1. new godparents or sponsors
2. non-adoptive stepparents
3. customary name or nickname

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).

Most Changes Occur in Baptism Register

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 will be made in the Baptismal Register.

Some of these changes are actual modifications of the original data entered for baptism, for example, change of name or change of parent. Directions for making such changes can be found in the General Norms section of this handbook. 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 this role without making a change in the permanent record or on certificates.

Additions to "Notations" Column

Some of the changes are additions to the "Notations" column. For example, when a Catholic is confirmed, married or ordained, the churches where these sacraments are celebrated notify the church of baptism so that the new sacraments can be noted in the Baptismal Register. See Appendix 5. When a marriage is declared invalid by an ecclesiastical tribunal 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 (See c. 1685). Notification documents should be acknowledged in writing in order to verify that the notations have been recorded.

Defection from the Church

A parish may receive a notification from an individual or a church indicating that the person is no longer a Catholic or requesting that her/his name be removed from the records of the Catholic Church. While it is appropriate to remove the person's name from the parish membership rolls, no changes are made to the sacramental records except for a notation in the "Notations" column of the Baptismal Register: "Formal defection from Catholic Church, [date]". Reunion with the Church should also be noted if the parish of baptism is made aware of the reunion.

Style for Notations

The notations mentioned in the two preceding paragraphs should be made neatly and succinctly in the "Notations" column. Names, dates, places and protocol numbers are usually the only information needed. These notations are not confidential and should ordinarily be included on certificates.

§IV-708 Baptismal Register

§IV-708 Policy

C. 296 - §2. (*Code of Canons of the Eastern Churches*) in the register of baptisms, a note is to be made of the ascription of the baptized person to determine church *sui iuris* in accord with the norm of c. 37, of the administration of chrismation with holy myron as well as what pertains to the canonical status of the Christian faithful by reason of marriage, with due regard for c. 840, 3, of adoption, of sacred orders or of perpetual profession in a religious institute. These annotations are always to be reported on the baptismal certificate. 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

C. 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.

C. 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.

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

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

C. 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.

C. 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.

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

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

See also complementary legislation for canon 877 §3 of the Code of Canon Law for the Latin Rite dioceses of the United States.

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 C. 877, §1.

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

Entries

For baptism celebrated under normal circumstances, the following information is to be entered in the Baptismal Register (c. 877, §1):

1. the Christian name(s) of the child as designated by the parent(s)/adoptive parents; or the legal name of the adult. Include the adult woman's maiden name, preceded by "nee," in parenthesis;
2. the name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, legal surname, and maiden name, preceded by "nee," in parenthesis); or names of adoptive parents;
3. the date and place of birth;
4. the name(s) of the sponsor(s);
5. the place and date of the baptism;
6. the name of the minister performing the baptism.

Source of Data

Ordinarily, the data used to create a record of baptism (as required by c. 877, §1) originates on a "Sacristy Record of Baptism". A birth certificate is normally required in order to verify information unless the person or parents/legal guardian of the person is known to the minister celebrating the rite or the pastor of the parish. The Sacristy Record is filled out by the parish staff at the time the baptism is scheduled, during the catechetical program, or by the minister of baptism at the time of the baptism. Before the data is transferred to the Baptismal Register, a parent, guardian or adult candidate should verify the data written on the Sacristy Record, and the minister must sign the Sacristy Record verifying that the sacrament was conferred. There should be a clear procedure in place for assuring that the data is accurately transferred from the Sacristy Record to the Baptismal Register as quickly as possible.

Recipients from More than One Parish - RCIA

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

In order to keep accurate parish statistics, each parish at which baptism or reception into full communion did not take place is to make a notation in its baptismal register to include the names of their recipients, the place

and date of baptism or reception into full communion. The entry must include the following heading: “Notation – for statistical purposes only.”

“On [date] the following parishioners were baptized (or received into full communion with the Catholic Church) at [parish name], [city name]:
[List of names]

This provides enough information for a certificate of baptism or reception into full communion to be requested from the place where the official record is held and to provide the necessary statistical information. The same procedure should be used for recording and noting the reception of first communion within the context of RCIA.

Baptism outside Parish Church

When baptism is conferred in a chapel, hospital or home (cc. 877, §1 and 878), the minister is to see to it that the requisite data is transmitted in writing to the territorial parish in which the chapel, hospital or home is located for recording in the Baptismal Register.

Emergency Baptism

When a Catholic baptism (with or without confirmation) is conferred in an emergency situation, the baptism is to be recorded properly in the territorial parish of the place where the baptism occurred. If the “Rite of Bringing a Baptized Child to the Church” is celebrated at a later date (cf. 1973 Rite of Baptism for Children #31.3), a notation should be made in the margin of the baptismal entry of the territorial parish indicating the date and place the rite is celebrated.

After the conferral of the emergency baptism, (with or without emergency confirmation), the minister of baptism gives a duplicate of the Record of Emergency Baptism to the one who is baptized or, in the case of minor, to the parents.

The entry in the baptismal register and, if appropriate, the confirmation register, of the territorial parish in which the emergency baptism (and or confirmation) occurred is the official entry for this sacrament. Certificates of baptism are to be issued from this parish only.

Conditional Baptism

When conditional baptism is conferred, "Baptized conditionally" is to be written in the "Notations" column. Otherwise the entry is the same as for any other baptism. By virtue of c. 869, §2, baptisms in other faiths are presumed valid until the contrary is demonstrated. Therefore, only after careful investigation and with a positive doubt remaining as to the fact of a baptism or its valid celebration, a person is conditionally baptized. In such cases the date and place of the conditional baptism should be noted instead of the purported earlier baptism.

Reception Into Full Communion

When persons are received into full communion with the Catholic Church, after having been baptized previously in another Christian communion, an entry must be made in the Baptismal Register. The data concerning the Rite of Reception should be entered in the spaces provided for baptism, and the data concerning the original baptism should be entered in the "Notations" column, especially the date and place.

Special care must be taken to follow this procedure when young children along with their parents are received into full communion. For further details, see the section, “Bringing a Baptized Child into the Church.”

The date of reception should be noted in the spaces provided for Baptism. The data concerning the original baptism should be entered in the Notations column, including the date and place.

For the "full reception into the Church" celebrated for a baptized adult (RCIA), the following information is to be entered in the Baptismal Register:

1. the legal name. Include the adult woman's maiden name, preceded by "nee," in parenthesis;
2. the name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and the legal surname name. Include the adult woman's maiden name, preceded by "nee," in parenthesis;)
3. the date and place of birth;
4. the name of the sponsor;
5. the date and place of the Rite of Reception are noted in the space provided for baptism;
6. marginal notations giving the date and place of the original baptism, reception of Eucharist and confirmation, and marital status (either current valid marriage or the convalidation of the current marriage). Any declaration of invalidity (including where granted and protocol number) should be noted.

Whenever an already baptized person is brought into full communion with the Catholic Church, whether an adult or child, a profession of faith certificate is issued rather than a baptismal certificate. This profession of faith certificate indicates when and where the person received Christian baptism and when and where the person made a profession of faith to come into full communion with the Catholic Church.

Celebration of Baptism of an Adult

For baptism celebrated for a nonbaptized adult (RCIA) the following information is to be entered in the Baptismal Register (c. 877, §1):

1. the legal name. Include the adult woman's maiden name, preceded by "nee," in parenthesis;
2. the name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and legal surname. Include the adult woman's maiden name, preceded by "nee," in parenthesis;)
3. the date and place of birth;
4. the name of the sponsor(s)
5. the place and date of the baptism;
6. the name of the minister performing the baptism;
7. marginal notation of reception of Eucharist and confirmation and marital status (either current valid marriage or the convalidation of the current marriage). Any declaration of invalidity (including where granted and protocol number) should be noted.

Bringing a Baptized Child into the Church

In the case of adults who have been received into full communion and have children below the age of seven who have been validly baptized in another denomination, the children enter the Church through the reception of their parent(s). Information regarding their baptismal data should be noted in the baptismal register - along with the note "received into the Church with (parent name) on (given date)". This record will function as proof that they are Catholic. They must be issued a certificate with an explanation to the parents that this is the certificate to be presented when a baptismal certificate is requested in the future. The "Rite of Bringing a Baptized Child to the Church" may be used to ritualize the occasion.

In the case of adults who have been received into full communion and have children over the age of seven but

under the age of fourteen who have been validly baptized in another denomination, the children must make their own profession of faith. Information regarding their baptismal data should be noted in the baptismal register – along with the date of reception in the Catholic Church, name(s) of sponsor(s) and minister who officiated. They must be issued a certificate with an explanation to the parents that this is the certificate to be presented when a baptismal certificate is requested in the future.

Children over the age of fourteen are treated as any other adult.

The following information is to be entered in the Baptismal Register: This procedure also is to be followed when the child is being received, along with the parents, into full communion with the Catholic Church.

1. the Christian name(s) of the child as designated by the parent(s);
2. the name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and legal surname. Include the maiden name, preceded by “nee,” in parenthesis);
3. the date and place of birth;
4. the name(s) of the sponsor(s) now selected by the parents;
the date and place (church and town) ceremonies are supplied to effect formal reception into the Church are noted in the spaces provided for Baptism (cf. 1973 *Rite of Baptism for Children* #31.3);
5. data concerning the original baptism should be entered in the Notations column, especially the date and place (cf. 1973 *Rite of Baptism for Children* #31.3).

Unmarried Parents

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

Children of Unknown Parentage

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

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

Adoption

On October 20, 2000, the USCCB issued Complementary Norms under c. 877, §3 for the purpose of assisting those with the responsibility of recording the baptism of children who had been adopted or who later are adopted.

Baptism Before Adoption

For children baptized before adoption, the following information shall be added in the Baptismal Register after the adoption is finalized. (c. 877, §3):

1. parentheses () shall be placed around the names of the natural parents;

2. the name(s) of the adoptive parent(s) shall then be added;
3. the child's former surname shall also be parenthesized () and the new surname added; and
4. a notation shall be made that the child was legally adopted.

Baptismal certificates issued by the parish for these individuals should give the name(s) of the adoptive parent(s), the child's new legal surname, the date and place of birth, the date and place of baptism, and the name of the minister who administered the sacrament. The name(s) of the natural parents and the sponsor(s) shall not be given, and no mention of the fact of adoption shall be made on the baptismal certificate. A new entry should be made, and in the index cross-reference should be made to the old entry, with the following information:

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

Any certificate for this person should be issued from the record created after the adoption; No certificate should be issued from the record created before adoption.

Baptism After Adoption

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

The following information shall be entered in the register (c. 877, §3):

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

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.

Same Sex Couples Presenting an Adopted Child for Baptism

For instances in which a same sex couple present an adopted child for baptism, the parish should follow the above norms. Only the parent name (s) listed on the child's post-adoption, amended birth certificate shall be entered in the register. If both adoptive parents are listed on the birth certificate, the entry will only indicate the word "parent," rather than "mother" or "father."

Surgical Gender Change

The Vatican 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 arise 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.”

Number of Sponsors (Godparents)

No more than two names may be entered in the "Godparents" or "Sponsors" column. Church law (c. 873) permits one and no more than two sponsors (one female and one male) of baptism. Church law (c. 874, §2) allows a baptized person, who is not a member of the Catholic Church, to serve as "a Christian witness." The designation "CW" might be useful for clarity. Church law (*Ecumenical Directory* # 98b) holds that a baptized Eastern Orthodox is properly a godparent and not a Christian witness.

Proxy Sponsor

When a sponsor appoints a proxy to participate in the rite of baptism, both names should be entered in the register, with "Proxy" written after that person's name. The sponsor should sign a mandate for this specific person to serve as proxy.

Ascription to Proper Church Sui Iuris

When a Latin priest baptizes someone who is ascribed to an Eastern Church *sui iuris*, a notation should be made in the “Notations” column. The diocesan tribunal should be consulted.

Registers for Ritual Use

A register used as part of the Church's ritual (e.g., Book of Catechumen, Book of the Elect) should be completely distinct from the regular sacramental registers. The data from the ritual register should be transferred to the Baptismal and Confirmation Registers as soon as possible after the conferral of sacraments or the reception into full communion.

§IV-709 First Communion Register

Entries

For First Communion in the Diocese of Davenport, the bishop has determined that the following information is to be entered into the Communion Register:

1. the legal and Christian names of the child;
2. the date and place of baptism;
3. the church and date of the first Communion;
4. the name of the main celebrant of the Mass.

§IV-710 Confirmation Register

§IV-709 Policy

C. 894 - To prove the conferral of confirmation the prescripts of c. 876 are to be observed.

C. 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 archive. The pastor must inform the pastor of the place of baptism about the conferral of confirmation so that notation is made in the baptismal register according to the norm of c. 535, §2.

C. 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.

Entries

For confirmation celebrated under normal circumstances, the following information is to be entered in the Confirmation Register (c. 895):

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

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 persons are confirmed at the same ceremony by the same minister, the date of conferral and the name of the minister may be written only once in the register, so long as it is clear that the references apply to all the confirmed. If there is more than one minister at a single ceremony, the record should show clearly which ministers confirmed which recipients.

Recipients from More Than One Parish

When persons from more than one parish are confirmed at a single ceremony, the record for all the persons shall be made at the parish where the rite is celebrated. This official record should include a notation of the name and city of the parish that sent the confirmands to be confirmed. The parish of the confirmand is to supply this information to the place where the rite is celebrated. In order to keep accurate parish statistics, each parish at which confirmation did not take place is to make a notation in its confirmation register to include the names of their recipients, the place and date of confirmation. The actual minister of the sacrament for each individual must be identified if more than one minister is celebrating the rite. The entry must include the following heading: “Notation – for statistical purposes only.”

“On [date] the following parishioners were confirmed at [parish name], [city name]: [List of confirmands names]

This provides enough information for a certificate of confirmation to be requested from the place where the official record is held and to provide the necessary statistical information. A notation is also to be made in each parishioner’s baptismal record wherever the record is held. According to canon law, the pastor of the place where the confirmation rite occurred is responsible for informing the parishes of baptism of all the confirmands. In order to relieve some of this work, the confirmand’s parish should prepare the reporting form for the pastor of the place where the confirmation occurred to send to the parishes of baptism. This requirement is waived if the place of baptism is the same as the confirmand’s parish.

The annual Statistics Census Report should record the number of a) your parishioners confirmed at your parish, b) persons from other parishes confirmed at your parish, c) your parishioners confirmed at another parish, d) the total number of all persons confirmed at your parish, and e) the total number of your parishioners confirmed, regardless of which parish the Confirmation took place.

Baptismal Certificate

A baptismal certificate for each candidate for confirmation should be obtained in advance of the celebration of confirmation.

Notification of Church of Baptism

The place of baptism should be notified of the confirmation. In the case of a baptized person who was brought "into full communion in the Church," the place of reception ("Profession of Faith") is to be notified instead of the place of baptism. Notice of confirmation is not required to be sent to a Protestant church of baptism, but is recommended in order for the person’s baptismal record to be complete. See Appendix 5.

§IV-711 Marriage Register

§IV-710 Policy

C. 1079 - §1. In urgent danger of death, the local ordinary can dispense his own subjects wherever they are staying as well as all persons who are actually present in his territory both from the form prescribed for the celebration of matrimony and from each and every impediment of ecclesiastical law, whether it be public or occult, except the impediment arising from sacred order of the presbyterate. §2. In the same situation mentioned in §1 and only for cases in which the local ordinary cannot be reached, the pastor, the properly delegated sacred minister and the priest or deacon who assists at matrimony in accord with the norm of can. 1116, §2, also possess the same faculty to dispense. §3. In danger of death a confessor enjoys the faculty to dispense from occult impediments for the internal forum, whether within or outside the act of sacramental confession. §4. In the case mentioned in §2, the local ordinary is not considered to be accessible if he can be contacted only by means of telegraph or telephone.

C. 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.

C. 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.

C. 1122 - §1. The contracted marriage is to be noted also in the baptismal registers in which the baptism of the spouses has been recorded.

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

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

Entries

For weddings celebrated with recognition by the Catholic Church, the following information is to be entered into the Marriage Register (c. 1122-1123):

1. the legal name of the groom;
2. the name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, legal surname; include the maiden name, preceded by “nee,” in parenthesis) of the groom;
3. the legal name of the bride (Include the maiden name, preceded by “nee,” in parenthesis, even if a second marriage);
4. the name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, legal surname, and maiden name, preceded by “nee,” in parenthesis) of the bride;
5. the date and place of baptism of each party;
6. the date and place (actual church and town) of the wedding;
7. the names of the witnesses;
8. the name of the minister asking for and receiving the couple’s vows; and

9. notation of any permissions, dispensations and delegations obtained for the valid celebration of the wedding (including protocol number if existing).

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

Source of Data

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

Marriage Outside Parish Church

When a marriage is celebrated in a location other than a parish church, the proper parish for the marriage record is the territorial church in which that location stands. The only exception is with a dispensation from the Catholic form of marriage. In that situation, the proper parish for the marriage record is the parish which prepared the couple for marriage and requested the necessary dispensation. This is normally the parish of the Catholic party.

Convalidation

When a marriage is convalidated, the data concerning the convalidation are to be placed in the usual columns. The date, place and official of the original ceremony are to be noted in the "Notations" column.

Sanation

When a marriage is convalidated by radical sanation, the data concerning the original ceremony are to be placed in the usual columns. The date, diocese and protocol number of the sanation are to be noted in the "Notations" column.

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

Notation of Dispensations and Annulments

When a dispensation is granted prior to marriage, or an annulment is granted after marriage, the date, diocese and protocol number, along with the type of dispensation (e.g., "Dispensation from Disparity of Cult") or the word "Annulment" (with the diocese granting and protocol number), are to be noted in the "Notations" column (See c. 1081). Any special recording directions contained in the dispensation or annulment document are to be followed.

Notification of Church of Baptism

When the marriage of a Catholic is celebrated, convalidated or sanated, the pastor of the parish where the record of marriage is retained must notify the church of baptism as soon as possible. This notification is to include the names of the spouses and the date and place of the wedding, convalidation or sanation; the names of the official and witnesses are not required. See Appendix 5.

Prenuptial Files

Each parish is required to maintain a confidential file of the papers collected during the period of marriage

preparation. The file typically will include prenuptial forms, questionnaires, correspondence, notes and dispensation documents. A copy of the civil license also is retained in this file.

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

The file for each couple is to be kept in its own envelope or folder, clearly marked with the parties' names and the date of the marriage. The files should be arranged in alphabetical or chronological order and kept together in a locked file cabinet or safe due to its confidential nature including personal identifiable information. The prenuptial files are to be permanently retained.

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

§IV-712 Death Register

§IV-710 Policy

C. 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.

Entries

For deaths where the funeral is celebrated in the parish or in the parish boundaries, the following information is to be entered into the Death Register (c. 1182):

1. the legal and Christian names of the person;
2. the residential address of the deceased person;
3. the date and place of death; and
4. the church and date of burial.

The names of the father, mother and spouse should be recorded if possible and applicable, even if deceased.

Source of Data

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

Cremation

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

Notification of Church of Baptism

Notice of death is not required to be sent to the church of baptism, but is recommended in order for the person's baptismal record to be complete. See Appendix 5.

Appendix 1: Definition of Terms

Canonical Form: The means of celebrating marriage in the Catholic Church by which a man and a woman exchange their consent according to the prescribed ritual, before two witnesses, in the presence of the competent minister of the Catholic Church. (*CIC*, c. 1108).

Catechumen: A non-baptized person who has "manifested a willingness to embrace faith in Christ," and who, therefore, prepares through suitable instruction and liturgical rites to celebrate the sacraments of initiation in the Church (*CIC*, c. 788).

Candidate: See: Reception into Full Communion

Conditional Baptism: Baptism celebrated "if there is a doubt whether one has been baptized or whether baptism was validly conferred" (*CIC*, c. 869).

Confirmation: One of the sacraments of initiation by means of which the baptized Christian is "enriched by the gift of the Holy Spirit and bound more perfectly to the Church." Through it the person is strengthened to witness to Christ" (*CIC*, c. 879).

Convalidation: A legal remedy by which the original consent of a man and a woman, invalid in some way, is subsequently made valid through observance of canonical form. The two types of convalidation are 1) renewal of consent or 2) radical sanation (*CIC*, c. 1156-1165).

Decree of Nullity: The declaration by a tribunal of the Catholic Church which, after the completion of the prescribed process, affirms that the consent given in the marriage in question was in fact invalid.

Delegation: The means by which the power to govern or perform an act is granted to a qualified person by someone who has the power by virtue of his office. In the context of this document delegation refers to the act by which power to witness a marriage is given to a specific person (*CIC*, c. 1111-1114).

Disparity of Cult: An impediment to contracting a valid marriage in the Church, which arises because one of the parties is not baptized (*CIC*, c. 1086).

Dissolution: The means by which the Church through one of its Tribunals dissolves a valid bond of marriage for a just cause. There are usually only three causes considered: 1) a marriage never consummated (*CIC*, c. 1142), 2) when one of two non-baptized parties to a marriage wishes to be baptized in the Catholic Church and the other party departs (*CIC*, c. 1143-1147), or 3) in favor of the faith when, in the marriage of a baptized and a nonbaptized person, either becomes a Catholic or wishes to marry a Catholic.

Express Permission: Required of the competent authority for the licit celebration of marriage between a Catholic and a baptized Christian not in full communion with the Catholic Church (*CIC*, c. 1124).

First Communion/First Eucharist: One of the sacraments of initiation by which a baptized person participates for the first time in the Eucharistic Sacrifice (*CIC*, c. 897)/ Eucharistic Banquet (*CIC*, c. 899).

Holy Orders/Ordination: The sacrament by which men are "constituted sacred ministers" in the Church and "deputed to shepherd the people of God" (*CIC*, c. 1008).

Lack of Form: The term used to describe a marriage which, when so required, failed to follow the prescribed canonical form for its valid celebration. When a petitioner submits documentary proof and other required information, a tribunal can issue a Declaration of Freedom to Marry.

Marriage: The sacrament by which a man and a woman "establish between themselves a partnership of the whole of life" through consent that is freely given (CIC, c. 1055, 1057).

Mixed Marriage: The term employed by the Catholic Church to describe the union established between a Catholic and a baptized non-Catholic (CIC, c. 1124).

Professed Religious/Vowed Religious: A man or woman who is incorporated into a religious institute by means of public vows, which oblige the observance of the evangelical counsels of poverty, chastity and obedience (CIC, c. 654).

Profession of Faith: See: Reception into Full Communion

Radical Sanation: A means by which competent ecclesiastical authority renders an invalid marriage valid without the renewal of consent. Through this process the marriage consent is made valid from the time it was given, the impediment that had made the consent invalid is dispensed, and all canonical effects of a valid marriage are applied retroactively to the beginning of the union. The presumption is that the consent given from the start is still enduring (CIC, c. 1161).

Reception into Full Communion: Usually, the means by which an already baptized person affirms through a credal formula the truths of the Catholic Church and thereby becomes a member of the Catholic Church. [use for term "profession of faith"]

RCIA: (Rite of Christian Initiation of an Adult), the process by which an adult is received into the Catholic Church, usually through reception of the three sacraments: Baptism, Confirmation and Eucharist.

Rescript: An administrative act issued in writing by competent executive authority by which through its very nature a privilege, dispensation, or other favor is granted in response to someone's request" (CIC, c. 59). An example of this is permission for a priest to be returned to the lay state.

Rites Supplied: The completion of Baptism—usually in parish church—for infants already baptized when in danger of death.

Appendix 2: Latin Terms

<p>Adnotatio: Notation or remark</p> <p>Adoptio: Adoption</p> <p>Confirmatio recepta: Confirmation received</p> <p>Convalidatio matrimonii: Convalidation of Marriage</p> <p>Declaratio nullitatis concessa: Declaration of nullity granted</p> <p>Defunctus: Deceased</p> <p>Delegatus: Delegate</p> <p>Delegatus: Delegated</p> <p>Diaconatus: Diaconate</p> <p>Dispensatio a tribus bannis: Dispensation from the three banns</p> <p>Dispensatio consanguinitatis: Dispensation from Consanguinity</p> <p>Dispensation affinitatis: Dispensation from Affinity</p> <p>Extra matr. Natus: Born outside wedlock</p> <p>Filius Illegitimus: Child is illegitimate</p> <p>Impedimentum: Impediment</p> <p>Ubrum infirmorum: Book of the Sick</p> <p>Matrimonio contraxit cum _____ : Contracted marriage with _____</p>	<p>Pater Ignotus: Father unknown</p> <p>Patrini: Sponsors</p> <p>Patrinus: Sponsor</p> <p>Presbyteratus: Priesthood</p> <p>Presbyter: Priest</p> <p>Procurator: Proxy</p> <p>Professio Solemnis: Solemn profession (in a religious order of men or women)</p> <p>Prohibitio: Prohibition</p> <p>Proles: Offspring</p> <p>Sacerdos: Priest</p> <p>Sacrum ordinem Presbyteratus receptum: Sacred Order of Priesthood received</p> <p>Sacrum ordinem Subdiaconatus receptum: Sacred Order of Subdiaconate Received</p> <p>Subdiaconatus: Subdeaconate</p> <p>Testes: Witnesses</p> <p>Testis: Witness</p> <p>Validatio matrimonii: Convalidation of Marriage</p> <p>Ritus Suppleti: Rites Supplied</p>
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Appendix 3: Request for Sacramental Record Information

See next page for form.

Request for Sacramental Record Information

Records containing personally identifiable information should not be shared without the written request from the person whose record is being requested or their legal representative. After a person has died there is less expectation of privacy. However, the privacy of persons still living who are related to the deceased must be considered. See *Sacramental Records Handbook of Policies and Procedures*, §IV-703 - Confidentiality

Parish requests may be submitted electronically without signature. The parish will be contacted for verification. Personal requests must be signed and sent to the parish of record. If the parish cannot locate the record contact the diocesan archivist: 780 W. Central Park Ave., Davenport, IA 52804-1901; 563-324-1911; communication@davenportdiocese.org

Name of requester: _____ **Date:** _____

Address _____

City _____ State _____ Zip _____

Day Phone _____ Email _____

Signature (if the record requested is not your own) _____ Relationship to person being researched _____

Person to be researched:

Last name _____ First name _____ Maiden name (if applicable) _____

Address: _____

City _____ State _____ Zip _____

Date of birth _____ Email _____

Father's first name _____ Father's last name _____

Mother's first name _____ Mother's last name _____ Mother's maiden name _____

Signature (if not the requester. If the person being researched is a minor, a parent or guardian signs above under "requester") _____

Record requested: Baptism Confirmation Marriage Death/Burial

Date of the sacrament (approximate if not known) _____

Name of church where the sacrament occurred _____ City _____ State _____

Reason for request:

Confirmation Marriage Holy Orders Genealogy Personal/Other: _____

Do you need a notarized certificate? Yes No

Please allow at least 30 days for request to be completed.

Appendix 4: Affidavit of Witness for Baptism

The Witness Affidavit form can be downloaded from the diocesan website,
<http://www.davenportdiocese.org/trib/tribunallibrary/TribWitnessAffidavit.pdf>.



Contracting parties _____

DIOCESE OF DAVENPORT

WITNESS AFFIDAVIT

Testimony of a knowledgeable Witness for _____

to be married at _____
(Church, City, and State of Marriage)

Priest or Delegate: Please indicate the purpose(s) for which this questionnaire is to be used:

- ____ Part I: To establish freedom to marry when a party is not known to the pastor or his delegate arranging the marriage.
- ____ Part II: To obtain parental evaluation of the proposed marriage by a party under the age of 21.
- ____ Part III: To prove the baptismal status of a party when other proof is not available.

Two Witnesses are to be interviewed by the pastor or his delegate. Parents or guardians are to complete Part II, and parents are preferred witnesses for Parts I and III. If one form is used for both witnesses, any variations in testimony are to be duly noted.

OATH: Do you solemnly swear to tell the truth, the whole truth, and nothing but the truth in answer to questions about to be proposed to you? _____

1. Your full name(s) _____
2. Your address _____
3. How are you related to the person named above? _____
4. How long have you known this person? _____ How well? _____

PART I (Regarding Freedom to Marry)

5. Has the person named above ever been married, whether civilly, in a church or by common law? _____
 If "yes," how many times? _____ With whom? _____
 When? _____ Where? _____
 How did the marriage(s) end? _____
6. Are you aware of any Catholic Church laws which render this person ineligible for marriage at this time? _____
 If "yes," please explain _____
7. Is this person mentally, emotionally, and physically able to live a normal married life? _____
 If you have any reservations, what are they? _____
8. As far as you know, does this person intend to enter a marriage that is for life, to give his/her spouse the right to have children, and to accept the obligation of fidelity? _____ If "no" to any part, please explain _____
9. Are there special circumstances affecting either party's free choice in the matter of marriage (home life, pregnancy, financial or legal problems)? _____ If "yes", please explain _____

PART II: (Regarding a Person not yet 21)

10. When were you informed of this person's intention to marry? _____
11. How long has this couple been keeping company with a view to marriage? _____
12. In your judgment, how well do the parties know each other? Please explain. _____

13. In your judgment, how has this couple shown maturity and seriousness in preparing for their future life together? Please explain _____

14. Do you know any reason why these two should not enter marriage? _____ Please explain. _____

15. Do you fully approve of this marriage? _____ Please explain. _____

16. What problems do you foresee in their first year of marriage? _____

17. Please answer also questions 8 and 9 of Part I

PART III: (Regarding Baptism)

18. What religion does the person named now profess? _____
19. Was this person ever baptized? _____ In what religion? _____
 When? _____ By whom? _____
 In what church and city? _____
 Who were the sponsors? _____
 How do you know of this baptism? _____
20. If this person was not baptized, how do you know this fact? _____

Signature of Witness(es)

Subscribed and sworn to in my presence this _____ day of _____, 20____

Parish Seal

Signature of Pastor or delegate

Comments of Interviewer:

This affidavit should be returned to the pastor or delegate completing the marriage preparations.
 If necessary, please forward to: _____

Appendix 5: Notification to the Church of Baptism

See next page for form.

NOTIFICATION TO THE CHURCH OF BAPTISM

This serves as notification to: _____
(Catholic church of baptism)

(street address)

(city, state, zip)

That _____
(name) _____
(maiden name if applicable)

Baptized at your parish on _____
(date)

Was Confirmed Received Holy Orders Funeral Rites Celebrated

Joined in Marriage to _____

by _____
(minister name)

on _____
(date)

at: _____
(Catholic church)

(street address)

(city, state, zip)

(phone)

Parish seal

(signature of priest, deacon, or delegate)

(date signed)