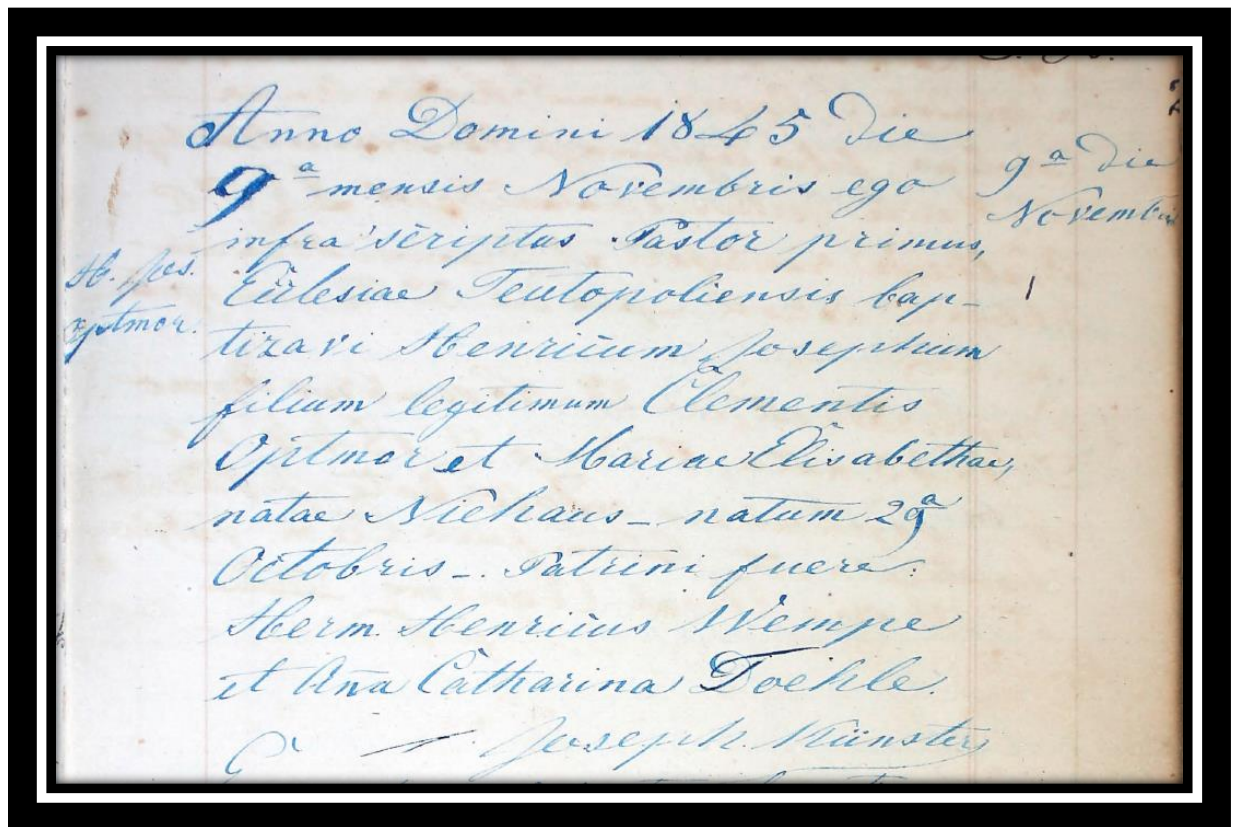


# Care and Management of Sacramental Records



Diocese of Springfield in Illinois  
Office for Archives and Records Management  
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## I. Introduction to Sacramental Records

Sacramental records serve an important function in the Catholic Church because they document an individual's spiritual growth and status within the Church. Sacramental records can also be used as evidence of an event (i.e. birth) if the appropriate civil record (i.e. birth certificate) does not exist.

Outside legitimate access, the originals or any copies of sacramental registers, including the data they contain, whether on microfilm or otherwise, **cannot** be given, loaned, or sold to any person or institution without the written permission of the Chancellor or Director of the Office for Archives and Records Management. This permission, if granted, shall specify the conditions of use, duplication, and publication.

Canon Law requires each parish to permanently maintain baptism, confirmation, marriage, and death registers (C. 535 §1). The *National Statutes for the Christian Initiation of Adults* requires each parish to permanently maintain a register of catechumens, Book of the Elect, and register of those received into full communion (effective December 1, 2024). The Diocese of Springfield in Illinois also requires parishes to keep First Communion registers (Policy §902.1.1).

Sacramental Records must be recorded on paper in bound volumes. Parishes can use computer records for ease of access, *but they must maintain paper copies of each register.*

Under **no** circumstances are original copies of sacramental registers to be discarded. If the parish is unable to care for the records for any reason, the records should be moved to the diocesan archives for permanent retention. Once admitted into the diocesan archives, the registers cannot be removed.

The records for open parishes are to be retained at the parish of origin. Under no circumstances may anyone take with him/her any parochial property, including sacramental registers, when he/she leaves the parish or is transferred to another assignment. It is prohibited to loan books to parishioners, genealogists, or other persons for any reason. The registers shall be maintained at the rectory, parish office, or the church, not in private homes.

### **A. Mission Records**

If a parish is responsible for mission churches, separate registers are to be kept for each mission. The records for two or more parishes should **never** be combined. For example, if two or more parishes share a pastor and are managed by the same staff, there must be a distinct set of sacramental records maintained for each individual parish.

### **B. Merged/Consolidated Parishes**

In the case of merged/consolidated parishes, a new set of sacramental registers must be purchased. In the books for the parishes that have been merged/consolidated, a notation must be made after the last entry stating that the parish has merged with other parishes and no new entries shall be added (barring the addition of a missing record). Example: "Parish merged July 1, 2006 - Do not add new entries." Under no circumstances should the new parish's records be recorded in the books of the merged parishes. In the case where more than one church remains open after a merge, the name of the church where the sacrament occurred should be included in the record.

In the event that a parish is closed or merged, the sacramental registers shall be surveyed by the Office for Archives and Records Management staff. Sacramental registers shall be transferred by the Archives, after inventory, to the parish which assumes parochial responsibility for the closed/merged parish's territory. The Director of the Office for Archives and Records Management and the pastor or administrator of the closed/merged parish shall designate which parish assumes parochial responsibility. The registers shall remain in the parish that assumes parochial responsibility for three years and then be transferred to the Office for Archives and Records Management, which shall assume the responsibility for administering them (see Policy §903.4 Transfer to Diocesan Archives/Closed Parishes).

## **II. Responsibility for Sacramental Records**

It is the responsibility of the pastor or parochial administrator to ensure the following:

- That sacramental records are properly maintained and kept in accordance with established diocesan policies;
- That sacramental records are clearly and promptly annotated;
- That sacramental records are properly preserved; and
- That access to sacramental records is in compliance with diocesan policies.

The pastor or parochial administrator may delegate the day-to-day administration of the records to another responsible person, such as the parish secretary or business manager. Only the person in charge, or their chosen delegate, may handle the sacramental registers. The registers may not be handled or viewed by other individuals.

### **A. Authenticating Records**

The signature of the pastor or parochial administrator authenticates the entries in the register. If the minister of the sacrament is the individual completing the entry, then his signature is required. If someone other than the minister completes the entry, the name of the minister should be recorded.

In order to certify unsigned entries, that is, entries created by someone other than the minister of the sacrament, the pastor or parochial administrator is required to sign and date the bottom of each page to authenticate the accuracy of the records.

In instances where a sacrament is performed by a priest or deacon from another parish, the pastor or parochial administrator is required to initial the entry, thereby verifying its accuracy.

### **B. Inspection**

The area deans (Vicars Forane) are required to inspect all sacramental records for parishes and missions at least once in a two-year period and certify the records as having been inspected with the appropriate seal, signature, and date of inspection. The deans are required to submit an inspection report to the Director of Archives and Records Management after the inspection is complete.

### III. Access

Sacramental records are of a mixed nature: private and public. They are private in that they were created in circumstances presumed to be private and confidential. They are public in that they will stand in civil law as valid and authentic evidence when an appropriate civil record does not exist. They are not “public” in the sense that they are open to immediate examination and inspection by anyone for any reason.

Every person has the right to be furnished with an authenticated certificate of his/her own sacramental records. However, these records are not only of value to the persons named in the registers. Research (whether historical, genealogical, sociological, demographic, etc.) is also a valid reason for permitting access to these records, provided the rules of access protect the legitimate right of privacy of the persons named in the registers. It is the responsibility of the Diocese, acting in and through the pastors of the various parishes, to supervise how these records are used, by whom, and for what purposes.

The passage of time has a critical effect on the sensitivity of all records. As current events become historical events, the need for withholding them from use is reduced and, in some cases, may eventually disappear entirely. For this reason, older records may be made more broadly available to researchers, whereas recent records shall be more restricted from use. Check with the Office for Archives and Records Management for dates of open access. Access dates are available on the Office for Archives and Records Management website.

Records after the open access dates are not open to examination.

If a person is seeking his/her own record or has a legitimate reason to request another family member’s records, the pastor or authorized parish personnel shall examine the registers and issue the required information either directly or by mail. If the requestor is not known to parish personnel, a signed request with proof of identification (photo ID) is required. If the request is in writing it must be signed and include the name of parents, date of birth and other pertinent information so that there is no doubt that the person requesting the information is entitled to receive it. A request for another family member’s record is considered legitimate if the requestor is seeking a certificate on behalf of their minor child or for an infirm or incapacitated adult for whom the requestor shows proof of power of attorney. Requests for records of deceased individuals may only be released in cases of inheritance or citizenship issues. In those instances, the requestor must present a completed citizenship application along with the necessary birth and death certificates connecting the requestor to the deceased person or probate documents showing the requestor is the executor of the estate and the death certificate to show

that the person in the requested record is deceased. Documents must be originals, certified copies, or notarized photocopies. All documentation will be returned.

**A. Genealogy Research at Parishes**

No pastor or parish is required to perform genealogy searches. All researchers seeking records for historical and/or genealogical research should be referred to the Office for Archives and Records Management. Copies of all open sacramental records are on deposit there in order to relieve parish personnel of this responsibility, to preserve the originals from wear, and to ensure that researchers receive proper supervision and equal treatment. Since this convenient service is available, researchers should not use the original registers at the parish. These rules are designed to protect the legal rights and the exercise of responsibilities of all concerned, both civilly and canonically. Under no circumstances are sacramental registers to be removed from the parish premises.

#### **IV. Care and Management of Sacramental Records**

To ensure that sacramental records are accurate, legible, and easy to locate, parishes are required to do the following:

- Record the following information in the front of each sacramental register: name of the parish or mission; city; type of register; and date ranges.  
Example: St. Agnes, Springfield, Baptism Register, 1987-2000
- Record entries within **two weeks** of the sacrament/receipt of annotation information so clarifications can be made from the parties if something is unclear on the data sheets.
- Persons recording information in the registers should also check with parties for correct spellings, etc. (i.e. birth certificate presented at baptism). Double-check the accuracy of the information **before** recording it to ensure that the information being recorded is correct.
- To ensure legibility, parishes are required to **print** all information in the register, except for signatures.
- Records should be kept in chronological order. If this order cannot be kept in a particular case, a small note should be made in the proper chronological location in the register, cross-referencing the actual entry (e.g. "See Smith, page 10, entry #1).
- Parishes are required to use the alphabetical index at the beginning of the register.
- The entries are to include full names. The first and last names are to be spelled out and abbreviations, nicknames, or other informalities are not to be used.

##### **A. Recording Sacraments with Church, not Parish**

Sacraments should always be recorded in the registers of the **church** where the event occurred, not the person's home parish. For example, if Church A is closed for renovation and all sacraments are performed at Church B for several months those events should be recorded in the records of Church B, since that is the church where the sacraments were actually received.

This rule also applies in instances where one parish hosts the receiving of OCIA candidates for multiple parishes. The record should be recorded in the register of the church where the reception occurred, not the parish sending the candidate.

In these cases, it is acceptable for the home parish to make a note in their register of the fact that the parishioner received the sacrament and where it is recorded. The parish **should not make** a duplicative record, but a simple note to direct others to the actual location of the record.

## B. Proper Materials and Storage

Sacramental records are the most valuable records in the care of the diocese and parishes. By properly caring for the registers, parishes can ensure that the books are preserved and can avoid costly repairs that occur due to age, use, and improper storage.

- Parishes should use sacramental registers that have bindings and paper of a quality that is considered permanent, durable, and acid-free (i.e. non-yellowing).
- Parishes are required to record information in sacramental registers in **black** ink of a permanent quality. The best types of inks are those made for artwork or India inks (usually found in cartridges). A black ball-point pen is acceptable. Felt-tip pens, gel pens, markers, and pencils are **not** acceptable.
- Sacramental registers are to be kept in a secure place (i.e. the parish safe), preferably one that is fireproof or fire resistant. The only persons to have access to the records are the pastor, parochial administrator, or the pastor's designee (the one charged with the day-to-day care of sacramental records).
- The best way to store sacramental registers is upright with proper support so the books do not sag or lean against each other. If the books are in a cabinet and cannot stand upright, it is best to place them with the spine facing down. If the volumes are too large to store upright or on their spines, they should be stored flat. Try not to stack more than three volumes on top of each other.
- Temperature and humidity play a critical role in the preservation or deterioration of records. It is best to store registers in a place with a constant cool temperature with a relative humidity of 40% to 50% and no prolonged exposure to sunlight or artificial light. While most parishes offices cannot fulfill such precise requirements, steps can always be taken to avoid high temperatures, dampness, and direct sunlight. Try to find a location where there is little fluctuation in temperature and humidity, because constant fluctuations cause the paper to deteriorate quickly.  
**Never store the records in the basement.**
- The registers may not be taken off the parish premises except for digitization or preservation by the diocese or for safekeeping by the pastor in the event of a disaster or emergency.
- Do **not** photocopy sacramental registers. Pressing the book onto the copy machine or scanner bed weakens the binding.

- Do not allow any vendors to work on your records without consulting the Office for Archives and Records Management. Registers that have been worn out by use and age can be rebound and restored, provided this work is done according to archival requirements. Rebinding that destroys any data or renders any part of the records unusable is unacceptable.

The following list includes things that are often found in sacramental registers, but which must be avoided because of the damage they cause to pages. Do not do any of the following:

- DO NOT use any type of tape in the registers. Tape is highly acidic and destructive to paper. Also, the adhesive will eventually dry out and fall off.
- DO NOT laminate any pages. The process will destroy the paper and it is irreversible.
- DO NOT use staples, glue, or paper clips. Staples and paper clips will eventually rust, staining the paper. Glue can seep through pages, causing pages to stick together.
- DO NOT keep loose documents in the records. These documents put pressure on the binding and often fall out. All loose documents that pertain to either a sacrament or an annotation should be filed or destroyed depending on what it is.
- DO NOT use white-out or corrective tape.
- DO NOT use felt-tip or gel pens; they blur and smear.
- DO NOT use pencil; it can be erased and easily changed.

### **C. Transferring Records to the Diocesan Archives**

An important function of the diocesan archives is to assist parishes in the care and preservation of their sacramental records. Pastors can decide at any time to transfer deteriorated registers to the archives. The diocesan archives is housed in an ideal environment for the long-term preservation of sacramental records. Please contact the Office for Archives and Records Management with any questions or concerns.

## V. Incorrect or Missing Records

### A. **Changes to Original Entries**

Once entered into a sacramental register, data is considered official and permanent. Original information should never be scratched out, erased, “whited out,” or otherwise destroyed or obliterated. It is inevitable that mistakes will occur, but it is important to document changes made to the record and to keep documentation that accompanies changes. Arbitrary changes destroy the value of the record by questioning the authenticity of the information.

Changes to an original entry that **ARE** permitted include:

- Correct name
- Correct date
- Correct spelling
- New legal name
- Adoptive parents

Changes to an original entry that **ARE NOT** permitted include:

- New godparents or sponsors
- Non-adopting stepparents
- Customary name or nickname

The proper way to correct a factual error (i.e., a name or date) is to add a notation and not to erase or cross out what someone claims is incorrect. The notation must be based on some written proof of error (this proof should be identified in the notation area). A photocopy should be made of the proof and placed in a permanent folder. This folder is to be maintained by the parish for the documentary proof used to change the original entry or to add a missed entry. This folder should not include regular notations (e.g. Declarations of Nullity and notifications of sacraments).

Incidental errors, such as the incorrect spelling of a name or a date out of sequence, which is obvious to the “person in charge” once it is pointed out, may be changed without the need for notation or proof. To fix this in the record, lightly cross out the incorrect information with a single line, ensuring that the original information is still legible, and write the correct information above or below the mistake. In cases of doubt, the Diocesan Archivist shall be consulted.

Only the records for a living person can be changed. Example: a genealogist found that her great-grandfather’s name was spelled incorrectly. If he is no longer living his record cannot be changed, even if she has proof that it is incorrect. The only exception to this rule is to fix the omission of a record.

## **B. Missing Records**

If it is discovered that a sacramental event was not recorded, it can be added to the register only if reliable proof is submitted as to the date of the event and proof that it occurred at your particular parish. Examples of acceptable proof include:

- Copies of the original baptismal (or other sacramental) certificate
- A parent, godparent, sponsor, presiding cleric, or witness of the event can submit a notarized affidavit that includes information about the event (place and date of sacrament, etc.)
- Church bulletins that record the event
- Photographs and/or video of the event

Only data that can be verified with certainty should be entered in the sacramental register, even though this may leave an incomplete entry.

Once the entry is completed, a notation should be made on the page where the record should be chronologically, cross-referencing the actual entry (e.g. "See Smith, John Adam, page 10, entry #1).

Information about the type of documentation used to reconstruct the record should be noted in the notations column. Photocopies of the documentation should be placed in a permanent folder.

## **C. Documenting Changes and Missing Records**

Certain entries or notations, such as adoption, legal name change, or adding a missing entry, require legal documents which serve as evidence. These documents are to be kept permanently in a separate file and placed in the parish archives. The supporting document should include the name of the individual and the corresponding register and page where the record can be found.

Supporting documents are not to be kept in the register itself and should never be stapled, taped, or glued into the register.

## **VI. Baptismal Records**

The most important sacramental record is that of baptism, since it contains not only information about a person's baptism, but also data about confirmation, marriage, etc. The baptismal record also has value beyond strictly ecclesiastical use. For example, if a person does not have a birth certificate, they are able to use their baptismal record for legal reasons, such as obtaining Social Security benefits.

Basic baptismal records should include the following information:

- Full legal name, including middle name;
- Date and place of birth;
- Minister of the sacrament;
- Full names of parents, including the mother's maiden name;
- Names of the sponsor(s) and witness(es); and
- Date of the conferred baptism

A birth certificate must be presented by the parents in order for the child to be baptized. The information recorded in the baptism register [birth date, birth place, and parent(s)'s name(s)] should agree with the birth certificate. Pastoral discretion may allow the pastor/administrator to forgo the demand of a birth certificate for a family of long standing in the parish.

### **A. Sponsors**

Insofar as possible, a person is to be baptized with a sponsor. Canon law requires one and no more than two sponsors, one of each sex. (C. 873)

When a sponsor appoints a proxy to participate in the rite of baptism, both names should be entered into the register with "proxy" written after that person's name.

Occasionally, a parish will receive the request by a parent to change or delete the name of a baptismal sponsor from the baptismal register for any number of reasons. The entry in the baptismal register is an historic event, and the sponsor was physically present as a witness to the sacrament, therefore that person cannot be deleted. It can be explained that parents may choose anyone to assist with the faith development of their child, but that does not alter who witnessed the baptism, therefore the record cannot be changed.

### **B. Unwed/Single Parents**

In accordance with Canon 877 §2, if a child is born of an unmarried mother, the name of the mother must be inserted in the baptismal register if there is public proof of her maternity (i.e., a civil birth record) or if she declares this either in writing by a notarized letter/statement or before two witnesses. Likewise, the

name of the father must 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 name of the child should be recorded with no mention of the unknown parent(s). It is not permitted to make an annotation that says "Illegitimate".

### **C. Formal Withdrawal from the Catholic Church**

In the past, Canon Law made provisions for a baptized Catholic to formally withdraw from the Church, but in 2009 the Code of Canon Law was modified to remove all references to the act of formally withdrawing from the Catholic Church. Therefore, parishes are no longer allowed to record a formal defection in the baptismal record since this action is now abolished (cf. Benedict XVI, *Omnium in Mentem*).

## **VII. Baptismal Records - Required Notations**

The baptismal register serves as the “master record” for a person’s canonical status in the Church (C. 535 §2). Notations concerning other sacraments received later in life are to be entered there: Confirmation, Marriage(s) (including convalidations and sanations), reception of Holy Orders, perpetual profession in religious institute, and change of rite. Parishes are required to record these annotations in the baptism registers, even if the sacraments conferred occurred at the same parish. Notations of Declaration of Nullity (and prohibitions on future marriages), laicization and dispensation from vows shall also be entered when requested officially by the appropriate authorities.

### **A. Supporting Documents**

Certain notations in the baptismal register are accompanied by legal documents that serve as evidence and should also be preserved. Examples include: adoption documents, affidavits concerning previously omitted baptisms, and notarized court and governmental documents concerning name and/or date changes.

These items shall never be glued, stapled, or paper clipped to the actual register. After the appropriate notations are made, these items shall be kept in a separate file corresponding to each register and page number. The file should be referred to in the notation. The file shall be kept permanently.

### **B. Extra Space for Notations**

Because of the large number of notations that must be recorded in baptismal registers, it is common to run out of space. The following is a list of suggestions for addition additional space for notations.

- Save 3-5 pages at the back of the baptismal register for additional entries. Place an \* in the entry and write “see page\_\_ for additional notations.”
- Leave 1 or 2 lines at the bottom of each page, which allows extra space for required notations.
- Purchase registers that have additional pages for proper amendments to previous entries.

### **C. Basic Notations**

#### **i. Confirmation**

Most registers include a column for a confirmation notation. The date and location of the confirmation (including city and state) should be recorded.

Example: May 10, 1972, Cathedral of the Immaculate Conception, Springfield, IL.

ii. Marriage

Marriages should be recorded as an annotation in the baptismal record.

Record: "Married" spouse's name, date of marriage and parish where marriage took place (including city and state).

Example: Married Alice Todd, September 2, 1988, St. Mary, Paris, IL.

iii. Simple Convalidation

A simple convalidation is the process for causing an invalid marriage to become valid. A simple convalidation does NOT retroactively validate a marriage. A simple convalidation requires a new (although usually simple) ceremony with a new exchange of consent. For a simple convalidation, the true marriage takes place on the day of the convalidation.

Record: "Convalidated marriage to" spouse's name, date of convalidation and parish where convalidation occurred (including city and state).

Example: Convalidated marriage to Alice Todd, September 2, 2010, St. Mary, Paris, IL.

iv. Radical Sanation

A radical sanation is the process for causing an invalid marriage to become valid in the Catholic Church. A radical sanation is a favor granted by the bishop whereby he recognizes the civil marriage retroactively to the date of the original exchange of consent. In other words, a radical sanation makes an attempted marriage valid from the beginning, making all the years of marriage valid.

Record: Name of spouse, original date of marriage, "sanated by Bishop of (include diocese where sanation occurred)," date of sanation.

Example: Married Alice Todd, September 2, 1998, sanated by Bishop of Springfield in Illinois, January 15, 2000.

v. Reception of Holy Orders

Reception of Holy Orders is the sacrament that confers ordination as a bishop, priest, or deacon.

Record: Type of ordination (diaconate, priesthood, episcopacy), diocese where ordination occurred, and date of ordination.

Example: Diaconate, Diocese of Springfield in Illinois, June 1, 2000.

vi. Perpetual Profession in Religious Institutes

This notation occurs when a man or woman takes permanent or lifelong vows into a religious order.

Record: "Solemn vows," religious community, location, date.

Example: Solemn vows, Order of Friars Minor, St. Louis, MO, June 1, 1988.

**D. Notations Requested by Ecclesiastical Authority**

There are certain types of notations that can be requested by an appropriate ecclesiastical authority. These should only be included if accompanied by proper documentation. They include:

i. Declaration of Nullity of Marriage/Dissolution

A declaration of nullity of marriage/dissolution is an ecclesiastical procedure for declaring a marriage null or a natural bond dissolved. A declaration of nullity is a statement by the Catholic Church that at the time of the marriage the consent of at least one party was invalid for whatever reason, thus preventing a valid marriage bond from forming.

A dissolution of marriage means that a valid marriage may have existed, but ended when the dissolution was granted. There are only two types of marriages that can be dissolved by the Church: one that was never consummated or one in which one or both parties were never baptized.

Record: "Nullity/Dissolution", diocese that granted the nullity/dissolution, protocol number, and date that the nullity/dissolution was confirmed.

Example: Nullity, Diocese of Springfield in Illinois, Prot. No. 3409, May 5, 2008.

ii. Vetitum/Monitum

A vetitum is a prohibition imposed by the Tribunal on one or both parties at the time an affirmative decision is granted in a Declaration of Nullity of Marriage. It is a restriction on a future marriage until permission is obtained from the proper tribunal.

A prohibition is imposed only on those cases where there is serious doubt whether that person is currently capable of entering into a binding covenantal union. This would prohibit the party stated in the vetitum from marrying in the Catholic Church until the particular issue stated in the vetitum has been satisfactorily resolved.

Record: Add the appropriate information about the dissolution/nullity and include the following: "required to be cleared by proper tribunal before entering a new marriage."

Example: Nullity, Diocese of Springfield in Illinois, Prot. No. 3409, Mar 5, 2008. Required to be cleared by proper tribunal before entering a new marriage.

A monitum is a recommendation that one or both parties receive counseling before entering a new marriage. This recommendation is given at the time a Declaration of Nullity of Marriage is granted. However, since the monitum is only a recommendation and is not canonically binding, it **does not** need to be recorded in the baptismal record.

iii. Dismissal from Clerical State

Dismissal from Clerical State is the act of reducing an ordained person (priest, bishop, or deacon) to the lay state.

Record: "Decree of Dismissal from Clerical State from diaconate/priesthood/episcopacy," decree number, date.

Example: Decree of dismissal from priesthood, protocol #1542/01/S, January 1, 2012.

iv. Dispensation from Vows

A dispensation from vows is the act of releasing a religious man or woman from their permanent or lifelong vows in a religious order.

Record: "Dispensation from vows," decree number, date.

Example: Dispensation from vows, #3409, January 1, 2000.

## **E. Special Cases**

### **vii. Conditional Baptism**

A conditional baptism is administered when there is a legitimate doubt as to whether a person was validly baptized. This is not a rebaptism, which is impossible since this sacrament can only be received once. If there is reasonable doubt about the fact or validity of one's previous baptism, the sacrament is administered conditionally, i.e., the one who performs the ritual at least mentally says, "if you are not baptized," and then proceeds to confer the sacrament. This should not be done unless a thorough investigation has been conducted. Conditional baptism should only be administered in a simple and private ceremony.

Record: A conditional baptism is recorded as you would a regular baptism. In the notation column write "conditional baptism."

### **viii. Emergency Baptism**

When baptisms occur in an emergency situation, either at home or in an institution such as a hospital, notification is to be sent to, and the register is to be completed, at the parish in whose boundaries the baptism occurred. The register is to be completed as outlined for an ordinary baptism.

Record: An emergency baptism is recorded the same as a regular baptism with the following exceptions: record the actual place where the baptism occurred rather than the parish and record the name of the person who supplied the rite in the "minister" column. In the notation column record "emergency baptism."

### **ix. Emergency Baptism - Rites Supplied**

Rites supplied is the completion of the rite of baptism, usually in a parish church, for infants already baptized when in danger of death.

Record: The date and location of the emergency baptism and in the notation column record "Rites supplied," and the date of the completion of the celebration.

x. Change of Rite

This notation occurs when a person transfers from the Eastern Rite (Ruthenian Catholicism, Ukrainian Catholicism, etc.) to the Latin Rite or vice versa. This can only be done with the permission of the Dicastery for the Eastern Churches.

Record: "Transfer of rite from (rite transferring from) to (rite transferring to)," Dicastery for Eastern Churches, Vatican protocol number, and date.

Example: Transfer of Rite from Russian to Roman, Dicastery for Eastern Churches, Vatican protocol #2901, January 1, 2000.

xi. Profession of Faith

Effective December 1, 2024, entries are to be recorded in the parish Register of Those Received into Full Communion.

Prior to December 1, 2024, the names of persons who are baptized Christians and who entered into full communion with the Catholic Church by means of a profession of faith were to be recorded in the parish baptismal register under the date of profession together with the date and place of baptism of the party and other pertinent data, including reception of confirmation and Eucharist.

xii. Adoption

The National Conference of Catholic Bishops, in accord with the prescriptions of Canon 877 §3, 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 baptismal 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 baptismal register of the adoptive parents' parish, citing the date and location of the original baptismal record, and listing only the name of the adoptive parents, and the date and place of birth.

Parish personnel having access to parish registers have an obligation not to disclose to any person any information which would identify or reveal, directly or indirectly, the fact that a person was adopted. (USCCB Decree effective 12/1/2000)

## **VIII. Confirmation Records**

The confirmation record should include the following information:

- Full name of the confirmed;
- Date and location of baptism;
- The confirmation name;
- The name(s) of the parent(s);
- The name of the sponsor;
- The date and place of the event; and
- The name of the minister

A notice must be sent to the church of baptism indicating the name of the recipient; date and place of confirmation; and the name of conferring bishop/dean/pastor so that a notation may be made in the baptismal register.

### **A. Celebrations at the Cathedral or Joint Celebrations**

The parish that is hosting the confirmation is required to do the following:

- Enter the names of all who were confirmed in their confirmation register;
- Issue a confirmation certificate for each of the confirmed; and
- Send notification to the church of baptism.

The confirmation for each candidate should be recorded in the register of the parish where the sacrament occurred, NOT their home parish. Similarly, the confirmation certificate for each candidate must be issued by the parish where the sacrament occurred, NOT their home parish.

## **IX. Marriage Records**

All marriages (including marriages convalidated in the external forum) are to be entered in the marriage register. The following items are to be noted (C. 1121):

- Full names of the spouses;
- Full names of witnesses;
- Name of the officiating minister;
- Date and place of the marriage celebration;
- Any required notations.

Illinois law requires that marriage records be filed at the county level and it is the responsibility of the officiating minister to promptly file any and all civil documents with the appropriate county. A cleric is not to witness a wedding unless the couple has obtained a valid civil license to wed. The sacramental certificate is to be issued as soon as possible after the marriage has been recorded, and notification of the marriage is to be sent to the place of baptism for both parties. The date and place of the marriage is to be recorded in the baptismal register even if the place of baptism is the same as where the marriage took place.

### **A. Premarital Files**

The prenuptial file or marriage data envelope is to be **permanently** retained in the parish files. The outside envelope must be clearly marked with the parties' names and the date of the marriage. Supporting documentation in the prenuptial file should include:

- Current copy of the baptismal certificate (issued within the last 6 months) for both parties, including notations;
- Completed prenuptial forms;
- Copy of civil marriage certificate (in cases of radical sanation or a convalidation);
- Permission or dispensation documents;
- Documents of Dissolution or Declaration of Nullity;
- Death certificate (when necessary); and
- Any additional prenuptial forms or documentation required by the parish.

### **B. Basic Notations**

There are several types of notations that need to be recorded in the marriage register. Remember that several of these notations must also be recorded in the baptismal record. These include: simple convalidation, radical sanation, declaration of nullity/dissolution, and vetitum.

- i. Simple Convalidation

A simple convalidation does NOT retroactively validate an invalid marriage. A simple convalidation requires a new (although usually simple) ceremony with a new exchange of consent. For a simple convalidation, the true marriage takes place on the day of the convalidation. The original exchange of consent does not become valid, but the new exchange of consent replaces it.

Record: The data concerning the validation are placed in the column for date and location of marriage and should include the word "convalidation." In the notation column record the date, place, and officiant of the original ceremony (e.g. civil ceremony).

ii. Radical Sanation

A radical sanation is a favor granted by the bishop whereby he validates the invalid marriage retroactively to the date of original consent. In other words, a radical sanation makes an invalid marriage valid from the beginning.

In the case of a radical sanation, a recent copy of the marriage license is needed. The marriage register shall list the date of the original marriage and the date the radical sanation was granted, with a notation indicating that the sanation was granted by the Diocese.

Record: Include the original marriage date, location and person who performed the ceremony. In the notation column record "Sanated by Bishop of (diocese where sanation granted)," and date.

Example: Sanated by Bishop of Springfield in Illinois, January 15, 2000.

iii. Disparity of Cult

Disparity of Cult is a dispensation given when a Catholic marries someone who is un-baptized (atheist, Hindu, Jewish, etc.).

Record: "Disparity of Cult," the diocese that granted the dispensation, and date.

Example: Disparity of Cult, Diocese of Springfield in Illinois, May 1, 1998.

iv. Mixed Religion

A dispensation for Mixed religion is permission given when a Catholic marries a baptized non-Catholic (Lutheran, Methodist, etc.).

Record: write "Mixed Religion" in the notation column.

v. Dispensations from Canonical Form

A Dispensation from Canonical Form is granted when a Catholic marries anyone who is not Catholic, including a baptized non-Catholic Christian or an un-baptized individual, with the general expectation that the wedding will take place at the church of the non-Catholic (e.g. Catholic gets married in an Episcopal church or Jewish synagogue). The marriage shall be recorded in two places: (1) in the parish of the Catholic party whose pastor prepared the couple for marriages and requested the dispensation (or at least gave permission for another priest to do so); and (2) in the Chancery of the diocese which granted the dispensation from canonical form (C. 1121 §3).

Record: "Dispensation from canonical form," the diocese that granted the dispensation and date.

Example: Dispensation from canonical form, Diocese of Springfield in Illinois, May 1, 1998.

b. Notations Requested by Ecclesiastical Authority

Other types of notations are those that have been requested by an appropriate ecclesiastical authority. These should only be included if accompanied by proper documentation. They include:

i. Declaration of Nullity of Marriage/Dissolution

A declaration of nullity of marriage/dissolution is an ecclesiastical procedure for declaring a marriage null and void. A declaration of nullity is a statement by the Catholic Church that at the time of the marriage the consent of at least one of the party was invalid for whatever reason, thus preventing a valid marriage bond from forming.

A dissolution of marriage means that a valid marriage may have existed, but ended when the dissolution was granted. There are only two types of marriages that can be dissolved by the Church: one that was never consummated or one in which one or both parties were never baptized.

Record: "Nullity/Dissolution," diocese that granted the nullity/dissolution, protocol number, and date of the document.

Example: Nullity, Diocese of Springfield in Illinois, Prot. No. 3409, May 5, 2008.

ii. Vetitum/Monitum

A vetitum is a prohibition imposed by the Tribunal on one or both parties at the time an affirmative decision is granted in a Declaration of Nullity of Marriage. A prohibition is imposed only in those cases where there is serious doubt whether that person is currently capable of entering into a binding covenantal union. This would prohibit the party stated in the vetitum from marrying until the particular issue stated in the vetitum has been resolved.

Record: Add the appropriate information about the dissolution/nullity and include the following: "Required to be cleared by proper tribunal before entering a new marriage."

Example: Nullity, Diocese of Springfield in Illinois, Prot. No. 3409, May 5, 2008. Required to be cleared by proper tribunal before entering a new marriage.

A monitum is a recommendation that one or both parties receive counseling before entering a new marriage. This recommendation is given at the time a Declaration of Nullity of Marriage is granted. However, since the monitum is only a recommendation and is not canonically binding, it **does not** need to be recorded in the baptismal record.

## **X. Registers of Initiation-Related Acts**

### **A. Register of Catechumens**

A catechumen is a person who is not yet baptized and who has celebrated the “Rite of Acceptance into the Order of Catechumens” as part of the OCIA. A Register of Catechumens is to be kept at the parish (*National Statutes for the Christian Initiation of Adults*, Norm 14 §§1-2).

The record shall include the following information:

- The name of the catechumen
- The name(s) of the sponsor(s)
- The name of the officiating minister
- Date and place of birth (record in Remarks/Notations if no dedicated column in register)
- Date and place of this celebration.

Optionally, the parents’ names may be added to the notations/remarks column.

Note that already-baptized candidates for full communion are NOT catechumens and those persons should NOT be recorded in the catechumenal register.

### **B. Book of the Elect**

An “elect” person is a catechumen who has subsequently celebrated the “Order of Election or Enrollment of Names” as part of the OCIA, and so has been chosen by the Church to receive the sacraments of initiation. The Book of the Elect is to be kept in the parish (*National Statutes for the Christian Initiation of Adults*, Norm 15).

The name of an elect catechumen shall be inscribed by him or her into a special parish “Book of the Elect” (see OCIA, no. 119) during the ceremony of the Rite of Election itself.

### **C. Register of Those Received into Full Communion**

Persons who have reached the age of reason and who have been validly baptized in another Christian religion enter into full communion with the Catholic Church by means of a formal Profession of Faith. Once the individual receives the Sacraments of Initiation, their names are recorded in the Register of Those Received into Full Communion (prior to December 2024, the parish baptismal register), the Confirmation Register, and the First Communion Register of the parish in which the sacraments were celebrated. The register of those received into the full communion of the Catholic Church is to be kept at the parish (*National Statutes for the Christian Initiation of Adults*, Norm 16 §§1-3). The

“sponsor” for a person joining the Church typically serves also as the sponsor of confirmation.

The following information should be recorded in the Register of Those Received into Full Communion:

- The legal name(s) of the person (including the maiden name)
- The names of the parents (including the mother’s maiden name)
- Date and place of birth (record in Remarks/Notations if no dedicated column in register)
- The date and place of baptism (this should include date and place of the non-Catholic baptism)
- The name(s) of the sponsor(s)
- The name of the officiating minister
- If married, a notation of the spouse, date and place of marriage should be noted in the register
- The date and place of the person’s Profession of Faith should be added to the Notations field

For children who have not reached the age of reason (at about age seven), it is presumed the child is received in the Church at the time one or both parents are being received into the Church. In the notation column record “Received into the Church through parents’ Profession of Faith”.

## **XI. Other Records**

### **A. Death Records**

Although death is not a sacrament, Canon Law requires that death records be kept at each parish. Burial permit books do not satisfy the conditions of a permanent register. The registers shall be chronologically arranged by date of parishioner death. The record should include the following information:

- Full name of the deceased;
- Name of the presider;
- Date and place of burial; and
- Additional information may include name of funeral home, next of kin, and cause of death (if known).

All persons buried from a church, funeral home, or graveside by a priest, deacon, or delegated minister should be recorded in the parish's death register.

### **B. First Communion Records**

The Diocese of Springfield in Illinois requires that parishes maintain First Communion registers. The record should include:

- Full name of the first communicant and parents as found on the baptismal certificate;
- Date and place of reception of First Communion;
- Date and place of baptism.

First Communion records should be recorded in the register of the parish where the sacrament occurred, NOT their home parish.

First Communion records are not a required notation in the baptism register, so it is not necessary to record the fact that a person received their First Communion in his/her baptismal record or to send notification of the event to another parish.

### **C. Mass Intentions**

Canon Law requires that parishes keep the records of Mass intentions. Records of Mass intentions shall be kept according to the approved Retention Schedule.

## **XII. Issuing Sacramental Certificates**

As an authenticated (i.e., signed and sealed) transcript of the original record, every certificate shall be accurate, legible (preferably typewritten or printed) and complete (including all notations except in cases of adoption). Certificates should be signed by the pastor or parochial administrator only. The absence of information to fit an item on the printed form shall be indicated by a line or the words “none” or “not given,” rather than by leaving the space blank.

### **A. Issuing Certified Copies**

Certified copies are only available to the following:

- Any person who received a sacrament and is in need of an authorized copy for official Church purposes (i.e. confirmation, marriage, annulment, etc.).
- A parish, tribunal office, or other Church institution that is requesting an authorized copy of a sacramental record for official Church purposes.
- A parent of a minor child or a legally qualified guardian who is requesting an authorized copy of a sacramental record for official Church purposes.

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

Certified copies **are never** to be given to genealogists or other researchers.

Certificates issued directly to a parish or other Church authority for the purposes of a canonical investigation (e.g. pre-marital, Tribunal, etc.) shall be clearly marked “For canonical investigation only” and will be mailed directly to the requesting facility.

### **B. Preventing Identity Theft**

In this age of identity theft, paying attention to details of the request may prevent releasing information to someone to whom it does not belong. It is not unreasonable to request some kind of identity proof (e.g. driver’s license). The following guidelines can be used for issuing sacramental records:

**Known party** – Can provide certificate without proof of identity.

**Pre-nuptial and tribunal requests** – Send certificates directly to the parish or other Church authority, not to the individual. The certificate should be clearly marked “For canonical investigation only.”

**Unknown party** – if the person is not known to the parish personnel, a signed request with a photocopy of proof of identification (driver’s license,

state/military ID, etc.) is required. If the request is in writing, it must be signed and include the names of parents, date of birth, and other pertinent information (e.g. baptized at 7 years of age) so there is no doubt that the person requesting the information is entitled to receive it.

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

**Subpoenas** – Subpoenas and other court orders demanding that records be handed over should be accepted, but no records should be handed over to the server. The pastor, parochial administrator, or staff person should not hand over any records and should contact the Office of the Chancellor and General Counsel immediately.

### **XIII. Parish Support**

The Office for Archives and Records Management is here to assist parishes with any questions related to the care, preservation, or maintenance of their sacramental records. There are several ways the Archives staff can assist parishes.

Pastors are discouraged from allowing the general public to view sacramental records and are asked to redirect genealogists to the Archives. The Archives has centralized the historic registers of all parishes in the Diocese and has microfilmed and digitized copies of the registers (microfilmed in 1978 and digitized in 2007 and 2018). Additionally, historic sacramental registers are available on Ancestry.com. The archives will make available those records that are open for access to researchers, which can allow parish personnel to focus on the administration of the sacraments and current records rather than searching past records for ancestors.

The Archives is located in a facility that has ideal conditions for the preservation of archival materials. If the parish is unable to care for older sacramental records for any reason, the records can be moved to the diocesan archives for permanent retention. Sacramental records that are housed at the archives are stored in a secure, temperature and humidity controlled room. In addition, the archivist will assume the responsibility for entering all notations and issuing certificates. This allows the parish staff to focus on other tasks and frees valuable office and storage space. Once admitted into the diocesan archives, the records cannot be removed.

If a register has deteriorated to the point where it is in danger, the pastor or staff can contact the archivist who will work with the parish to see what can be done to preserve the original register. The pastor can also consider transferring the register to the archives.

Please do not hesitate to contact the archives staff with any questions or concerns.

**Appendix A: Affidavit for Witness to a Baptism**

Affidavit for Baptism

In the presence of \_\_\_\_\_  
(Pastor),

I (we), \_\_\_\_\_, attest that  
(name of person providing affidavit)

Full name of person baptized:  
\_\_\_\_\_

Born: \_\_\_\_\_ at: \_\_\_\_\_

Full name of father:  
\_\_\_\_\_

Full name of mother (including maiden name):  
\_\_\_\_\_

Was baptized into the Roman Catholic Church on:  
\_\_\_\_\_

At the Church of: \_\_\_\_\_,  
(city)

Sponsors:  
\_\_\_\_\_

Minister of the baptism:  
\_\_\_\_\_

I know this because I am:

- \_\_\_\_\_ a parent
- \_\_\_\_\_ a godparent
- \_\_\_\_\_ a person present at the ceremony
- \_\_\_\_\_ the minister of baptism

Signature and date:

---

Witnesses and  
date:

---

**Office use only:**

Date affidavit received:

---

Received by:

---

Parish receiving affidavit:

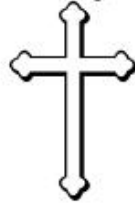
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Parish address:

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Appendix B: Record Issued – Baptismal Record with Annotations

*Certificate of Baptism*



St. Mary's Church  
519 E. 4<sup>th</sup> St.  
Alton, Illinois 62002

This is to certify that  
**EDWARD HENRY PERKINS**  
child of Edward Perkins and Diane Petersen  
born in Alton, Illinois  
on 1<sup>st</sup> day of May 1958  
**WAS BAPTIZED**  
on the 5<sup>th</sup> day of June 1958  
according to the rites of the Roman Catholic Church  
by Rev. Thomas Ericson  
the sponsors being Matthew Oswald and Sarah Booker  
as appears from the Baptismal Register of this Church

NOTATIONS: Confirmation May 10, 1972, St. Mary's Church, Paris, Illinois; Married Alice Todd, St. Mary's Church, Paris, Illinois, September 2, 1998 (this marriage declared null by the Tribunal of Springfield in Illinois, May 5, 2008). No other notations.

Rev. Francis Smith (signature)  
March 5, 2012  
(parish seal)

Appendix C: Record Issued - Reception into Full Communion

*Certificate of Reception into  
Full Communion*



St. Mary's Church  
528 N. Main St.  
Paris, Illinois 61944

This is to certify that  
**EDWARD HENRY PERKINS**  
child of Edward Perkins and Diane Petersen  
born in Alton, Illinois  
on 1<sup>st</sup> day of May 1958  
**WAS BAPTIZED**  
on the 5<sup>th</sup> day of June 1958  
at First Baptist Church, Alton, Illinois  
**WAS RECEIVED INTO THE FULL COMMUNION  
OF THE CATHOLIC CHURCH**  
on the 7<sup>th</sup> day of April 2008  
by the Rev. Thomas Erickson  
the sponsors being Matthew Oswald and Sarah Booker  
as appears from the Baptismal Registers of this Church.

NOTATIONS: Confirmed May 10, 2008, at St. Mary's Church, Paris, Illinois. Convalidated  
marriage to Alice Todd, January 3, 2008 at St. Mary's Church, Paris, Illinois.  
No other notations.

Rev. Francis Smith (signature)  
March 5, 2022  
(parish seal)

Appendix D: Record Issued - Marriage Record

*Certificate of Marriage*



St. Mary's Church  
528 N. Main St.  
Paris, Illinois 61944

This is to certify that  
**HENRY EDWARD PERKINS**

And

**ALICE LYN TODD**

Were lawfully

**MARRIED**

on 2<sup>nd</sup> day of September 1998

**According to the Rite of the Roman Catholic Church  
and in conformity with the laws of**

**The State of Illinois**

Rev. Thomas Erickson officiating,

In the presence of Herman Reynolds and Mabel Jarvis, Witnesses,  
as appears from the Marriage Register of this Church.

Rev. Francis Smith (signature)

March 5, 2022

(parish seal)

## Appendix E: Examples of Records and Notations

### Changes to Original Entry - Factual Error

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry <del>Edward</del> Perkins, John Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972, St. Mary, Paris, IL	Legal name change per birth certificate May 1, 2008. See backup file.

### Changes to Original Entry - Incidental Error

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
<del>Pekin</del> Perkins, Henry Edward	May 1, 1958, Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972, St. Mary, Paris, IL	

### Missing Records

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson		Missing record: based on affidavit of Matthew Oswald, May 1, 2008. See backup file.

### Missing Records - Original Record

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Johnson, Mary Elizabeth	April 8, 1958 Alton, IL	June 1, 1958	Todd Johnson Mary Christman	Brian Smyth Jennifer Barnes	Rev. Thomas Erickson	May 10, 1972, St. Mary, Alton, IL	
Post, Anna May	May 2, 1958 Alton, IL	June 30, 1958	Cornelius Post May Dillon	Jacob Post Julie Dillon	Rev. Thomas Erickson	May 10, 1972, St. Mary, Alton, IL	

\*Perkins, Henry Edward, see p. 80, entry 5

### Basic Baptismal Record

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson		

### Proxy Sponsors

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott John Dell, proxy Sarah Booker	Rev. Thomas Erickson	May 10, 1972, St. Mary, Paris, IL	

## Single Parent

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972, St. Mary, Paris, IL	

## Confirmation Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	

## Marriage Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, September 2, 1988, St. Mary, Paris, IL

### Simple Convalidation Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Convalidated marriage to Alice Todd, September 2, 2010, St. Mary, Paris, IL

### Radical Sanation Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, September 2, 1988, sanated by Bishop of Springfield in Illinois, January 15, 2000

### Reception of Holy Orders

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Diaconate, Springfield in Illinois, June 1, 1984 Priesthood, Springfield in Illinois, July 1, 1985

### Perpetual Profession in Religious Institute Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Solemn vows, Order of Friars Minor, St. Louis, MO, June 1, 1988

### Declaration of Nullity of Marriage Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, September 2, 1988, St. Mary, Paris, IL. Nullity, Diocese of Springfield in Illinois, #3409, May 5, 2008.

### Vetium (Restriction on Future Marriage) Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, September 2, 1988, St. Mary, Paris, IL. Nullity, Diocese of Springfield in Illinois, #3409, May 5, 2008. Required to be cleared by proper tribunal before entering a new marriage

### Dismissal from Clerical State Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Diaconate, Springfield in Illinois, June 1, 1984 Priesthood, Springfield in Illinois, July 1, 1985 Decree of Dismissal from Priesthood, prot. #1542/01/S, Jan. 1, 2012

### Dispensation from Vows Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Solemn vows, Order of Friars Minor, St. Louis, MO, June 1, 1988. Dispensation from vows, #3409, Jan. 1, 2000.

### Conditional Baptism

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Conditional Baptism

### Emergency Baptism

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	May 1, 1998 St. John's Hospital, Springfield, IL	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	June Bond, RN	May 10, 1972 St. Mary, Paris, IL	Emergency Baptism

### Emergency Baptism – Rites Supplied

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Henry Edward	May 1, 1958 Alton, IL	May 1, 1998 St. John's Hospital, Springfield, IL	Edward Perkins Diane Petersen	Matthew Ott Sarah Booker	June Bond, RN	May 10, 1972 St. Mary, Paris, IL	Emergency Baptism. Rites supplied, June 2, 1998.

### Change of Rite Notation

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Ivanov, Dmitri Kirill	May 1, 1978 Chicago, IL	June 5, 1978, St. Cyril, Chicago, IL	Ivan Ivanov Galina Tarasov	Sergei Petrov Nastya Petrov	Rev. Vladimir Petrofsky	April 7, 1988, St. Cyril Russian Church	Transfer of rite from Russian to Roman, Dicastery for Eastern Churches, Vatican Protocol #2901, January 1, 2000.

### Adoption – Baptized Before Adoption Finalized

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
(Perkins) Howard, Henry Edward	May 1, 1958 Alton, IL	June 5, 1958	(Edward Perkins) James Howard (Diane Petersen) Olivia Gilbert	Matthew Ott Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Adopted, Sangamon County Court, January 20, 1962, #2589. See backup file.

Remember, if a child was baptized BEFORE their adoption was finalized, the name(s) of the sponsor(s) shall NOT be given and the notation of adoption in the register shall NOT be entered on any baptismal certificate.

## Confirmation

Name	Confirmation Name	Place & Date of Baptism	Parents	Sponsor	Minister	Date/Place of Confirmation
Perkins, Henry Edward	Jude	June 5, 1958 St. Mary, Alton, IL	Edward Perkins Diane Petersen	Julia Petersen	Bishop William O'Connor	May 10, 1972 St. Mary, Paris, IL

## Basic Marriage Record

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 St. Mary, Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

## Simple Convalidation

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 2000 St. Mary, Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Convalidation. Original ceremony: September 2, 1998, Paris, IL, Judge Adam Jones.
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Radical Sanation Notation

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Judge Adam Jones	Sanated by Bishop of Springfield in Illinois, January 15, 2000.
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Disparity of Cult Notation

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 St. Mary, Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Disparity of Cult, Diocese of Springfield in Illinois, May 1, 1998.
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Mixed Religion Notation

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 St. Mary, Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Mixed Religion.
Todd, Alice Lyn		April 7, 1960, First Baptist, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Dispensation from Canonical Form

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 First Baptist, Racine, WI	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Pastor Charles Hamilton	Dispensation from canonical form, Diocese of Springfield in Illinois, May 1, 1998.
Todd, Alice Lyn		April 7, 1960, First Baptist, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Declaration of Nullity of Marriage/Dissolution Notation

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 St. Mary, Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Nullity, Diocese of Springfield in Illinois, #3409, May 5, 2008.
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Vetium (Restriction on Future Marriage) Notation

Name	Date & Place of Marriage	Date and Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	September 2, 1998 St. Mary, Paris, IL	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Nullity, Diocese of Springfield in Illinois, #3409, May 5, 2008. Henry Perkins required to be cleared by proper tribunal before entering new marriage.
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		

### Register of Catechumens Entry

Name	Date of Admission to Catechumenate	Place	Sponsors	Minister	Notations
Perkins, Henry Edward	June 5, 2005	St. Mary, Paris, IL	Matthew Ott	Rev. Brian Jones	Born May 1, 1958 in Alton, IL

### Register of Those Received into Full Communion Entry

Name of Person Received	Date of Reception	Father's Name Mother's Maiden Name	Sponsor	Minister	Date of Baptism Place of Baptism	Notations
Perkins, Henry Edward	June 5, 2005	Edward Perkins Diane Petersen	Matthew Ott	Rev. Brian Jones	May 7, 1978, First Baptist Church, Alton, IL	Born May 1, 1978 in Alton, IL Profession of Faith, June 5, 2005, St. Mary, Paris, IL.

### Profession of Faith - Prior to Age of Reason

Name of Person Received	Date of Reception	Father's Name Mother's Maiden Name	Sponsor	Minister	Date of Baptism Place of Baptism	Notations
Perkins, James Stuart	June 5, 2005	Henry Edward Perkins Mary Smith	John Perkins	Rev. Brian Jones	August 1, 2003, First Baptist, Alton, IL	Born July 4, 2003 in Alton, IL. Received into the Church through parents' Profession of Faith, June 5, 2005, St. Mary, Paris, IL.