

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 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 the Diocese of Springfield in Illinois or his delegate. The permission, if granted, shall specify the conditions of use, duplication and publication.

Canon Law requires that each parish permanently maintain baptismal, confirmation, marriage and death registers. Canon Law also requires that parishes maintain records of mass stipends for three years after the final intention is fulfilled. The Diocese of Springfield in Illinois also recommends that parishes keep First Communion registers.

The Diocese of Springfield in Illinois requires that sacramental records be recorded on paper in bound volumes. The Diocese of Springfield in Illinois does allow parishes to use electronic sacramental records management programs, but electronic records cannot be substituted for the paper record. 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 can 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 pretext may anyone take with him/her any parochial books, 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 should be maintained at the rectory, parish office or the church, not in private homes.

Mission or Station Records

If a parish is responsible for missions or stations, separate registers are to be kept for each mission or station. 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 should still be distinct sets of sacramental records maintained for each individual parish.

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 were merged/consolidated, a notation must be made after the last entry stating that the parish has merged with other parishes and no new entries should be added (barring the addition of a missing record – see below). 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.

II: Responsibility for Sacramental Records

It is the responsibility of the pastor, parish life coordinator, parochial administrator or chaplain to ensure the following:

- That sacramental records are properly maintained and kept in accordance with the 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, parish life coordinator, parochial administrator or chaplain may delegate the day-to-day administration of the records to another responsible person, such as the parish secretary or business manager.

Authenticating Records

The signature of the pastor, parochial administrator, parish life coordinator or chaplain 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, the pastor, parochial administrator, parish life coordinator, or chaplain 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, parish life coordinator, parochial administrator or chaplain is required to initial the entry, thereby verifying its accuracy.

Inspection

The deans are required to inspect all sacramental records for parishes, missions and Catholic hospitals 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 also required to submit an inspection report to the Director of Archives and Records Management after the inspection is complete.

The diocesan bishop or vicar general will be responsible for inspecting the records of each Dean and completing the inspection report.

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.

Information contained in parish sacramental registers can be a valuable source of information to genealogists or other researchers. Access to sacramental records is affected by the passage of time. More recent records generally require greater restrictions on access than older records. As current events become historical events, the need for withholding them from use is reduced and in some cases may eventually disappear.

Therefore, the Diocese of Springfield in Illinois will make available all sacramental records created before January 1, 1931 available for genealogical inquiry. Records created after that date are not open to the general public and can only be accessed by authorized parish personnel. The only exceptions to this rule are death registers, which are unrestricted.

Records created after 1930 must be made 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.) or anyone other than those named above 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 (see: Issuing Sacramental Certificates, page 28).

Genealogy Research at Parishes

While some pastors and parishes are open to genealogical research, no pastor or parish is required to perform genealogy searches. Such research can be a time consuming process and parish personnel availability for this task may be severely limited. It is recommended that parishes refer genealogists to the diocesan archives.

Parishes that choose to handle genealogy requests should respond to these requests by transcribing the information into a letter rather than photocopying or providing digital scans of the original registers. Photocopying and scanning records destroys the binding and weakens the paper.

Under **no** circumstances should parishes use sacramental registers that are in poor condition for genealogical research or give genealogists, parishioners or any other person access to the original registers.

The diocesan archives has microfilm copies of baptismal and marriage records for all parishes. Death registers were never microfilmed, but the archives houses death registers for a number of

closed parishes. It is highly recommended the parishes refer genealogists to the Diocesan Archives.

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, mission, faith community or institution, city, type of register and date ranges. Example: St. Agnes, Springfield, Baptismal 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. 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 recorded 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.

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 performed.

This rule also applies in instances where one parish hosts the receiving of RCIA 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.

- Example: Smith, John, baptized May 10, 1995, contact St. Mary, Paris for copy of record

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. The following is a list of best practices for the use and storage of sacramental records.

1. Parishes should use sacramental registers that have a good binding and archival quality paper (permanent, durable and acid-free).

2. Parishes are required to record information in sacramental registers in **black ink**. Ideally, parishes should use acid-free, waterproof and fade-resistant ink. The best inks are found in cartridges, but black ballpoint pens are also acceptable.
3. Sacramental registers should be stored in a locked place, preferably one that is fireproof or fire resistant. The only persons to have access to the records are the pastor, parish life coordinator, parochial administrator or the pastor's designee (the one charged with the responsibility for inscription, retention and release of sacramental records).
4. The best way to store the books 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.
5. Temperature and humidity play a critical role in the preservation or deterioration of records. It is best to store the registers in a location with a constant temperature of 69 degrees and 45% relative humidity. If this isn't possible, 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.**
6. The registers may not be taken off the parish premises except for microfilming / digitization by the diocese or for safekeeping by the pastor in the event of a disaster or emergency.
7. Do not photocopy sacramental records. Pressing the book onto the machine weakens the binding.
8. Do not allow any vendors to work on your records without consulting the archives. If you are interested in having conservation work done on the registers, please contact the archives for assistance.

The following list includes things that are often found in sacramental registers, but which must be avoided because of the damage they cause to the 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 correction tape.
- DO NOT use felt-tip or gel pens because they blur and smear.
- DO NOT use pencil because it can be erased and easily changed.

Transferring Records to 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 diocese archives is housed in an ideal environment for the long-term preservation of sacramental records. Please contact the archives with any questions or concerns.

V: Incorrect or Missing Records

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

Correct factual errors by adding a notation based on written proof of the error and identify the proof in the notation. *Do not cross out the original information.* Example: Legal name change – must have certified copy of new birth certificate. Record new name in notation and record the birth certificate as proof.

Incidental errors, such as the incorrect spelling of a name or a date out of sequence, can be corrected only after consulting the person in charge who agrees it is an obvious mistake. Example: wrote Dillen, should be Dillon. 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.

Only 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 (see below).

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:

- Photographs and/or video of the event
- Copies of the original baptismal 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.) (see: Appendix A: Affidavit for Witness to a Baptism)
- Church bulletins that record 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 chronologically the record should be, 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. For example, if a witness affidavit is used, the name of the witness and the words, “Based on the testimony of...” should be recorded in the notations column.

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 separate files and placed in the parish archives. The files should include the name of the individual and the corresponding register and page where the record can be found.

The 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 the parents, including the mother's maiden name;
- names of the sponsors or witnesses; and
- date of the conferred baptism.

Sponsors

Per Canon 873, baptismal sponsor(s) can consist of either one male sponsor, a female sponsor or one of each. Two people of the same gender cannot serve as sponsors together (i.e. two sisters cannot serve as sponsors for a sibling's child).

In some cases, people might ask for more than two sponsors. When this occurs, the original certificate issued may list all the godparents, but only **two** names can be listed as sponsors in the baptismal register. The parents of the baptized are to choose the sponsors that will be listed in the register.

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. It must be explained to the parent that the baptismal register is a 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.

Unwed/Single Parents

In accordance with Canon 877.2, if a child is born of an unmarried mother, the name of the mother is to 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 or before two witnesses. Likewise, the name of the father shall be inserted in the register if his paternity has been proved by either a public document (i.e., civil birth certificate) or by his own declaration before the pastor and two witnesses. Supporting documentation is to be kept in the permanent file in the parish archives.

If these conditions are not met, the space reserved for the name of the unknown parent should be left blank. It is not permitted to make an annotation that says "Illegitimate."

Guardians, Parents Unknown

In instances where a legal guardian is having a child baptized and the name of either parent is unknown, record the name of the guardian and the fact of guardianship in the “Parent” column of the sacramental register. Leave room to add the name of the mother or father, if that information is proven per the requirements of Canon 877.2, described above.

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 Catholic Church. Therefore, parishes are no longer allowed to record a formal defection in the baptismal record since this action is now abolished.

VII: Baptismal Records – Required Notations

There are several types of annotations that parishes are required to record in baptismal records, including other sacraments, notations requested by an ecclesiastical authority and notes about special cases (adoption, emergency baptism, etc.). Parishes are required to record these annotations in the registers, even if the sacraments conferred occurred at the same parish.

Supporting Documents

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

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 should be kept permanently.

Extra Space for Notations

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

- Record baptisms on every other line, which allows plenty of space for required and requested notations.
- Save 3-5 pages at the back of the baptismal register for additional entries. Place an * in the entry and write “see page ___.”
- Purchase registers that have additional pages for proper amendments to previous entries.

Basic Notations

Confirmation

Most registers include a column for a confirmation notation. The date and location of the confirmation should be recorded.

Example: May 10, 1972, St. Mary, Paris, IL.

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, Sept. 2, 1988, St. Mary, Paris, IL.

Simple Convalidation

A simple convalidation is the process for causing a civil marriage to become valid in the Catholic Church. A simple convalidation does NOT retroactively validate a civil marriage. A simple convalidation requires a new (although usually simple) ceremony with a new exchange of consent. For a simple convalidation, the true marriage in the eyes of the Catholic Church takes place on the day of the convalidation. The original vows do not become valid, but the new vows replace them.

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, Sept. 2, 2010, St. Mary, Paris, IL.

Radical Sanation

A radical sanation is the process for causing a civil 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 original vows. In other words, a radical sanation makes a marriage valid from the beginning, making all the years of marriage valid in the eyes of the Catholic Church.

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

Example: Married Alice Todd, Sept. 2, 1998, sanated by Bishop of Spfld in IL, Jan. 15, 2000.

Reception of Holy Orders

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

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

Example: Diaconate, Spfld in IL, June 1, 2000.

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.

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:

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 that the nullity/dissolution was confirmed by the court of appeals.

Example: Nullity, Spfld in IL, #3409, May 5, 2008.

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. Basically, it's a restriction on a future marriage until permission is obtained from the local bishop.

A prohibition is imposed only on those cases where there is serious doubt whether that person is currently capable or adequately disposed toward entering into a binding covenantal union according to the Church's teachings on marriage. 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 treated according to the wishes of the Tribunal.

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

Example: Nullity, Spfld in IL, #3409, May 5, 2008. Required to be cleared by proper local ordinary 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.

Laicization from Holy Orders

Laicization is the act of reducing an ordained person (priest, bishop or deacon) to the lay state.

Record: "Decree of Laicization from diaconate/priesthood/episcopacy," decree number, date.

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

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, Jan. 1, 2000.

Special Cases

Conditional Baptism

A conditional baptism is performed on a person who is entering the Church and is not certain about previous baptism. This is not a rebaptism, which is impossible, since this sacrament can only be received once. But 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.

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

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 of the individual baptized or the parish of the parents in cases of infant baptism. The register is to be completed as outlined for an ordinary baptism.

In instances where the person baptized (or their parents in the case of infants) are not members of a particular parish, the information should be sent to, and the register is to be completed, at the parish in whose district the hospital resides.

It is recommended that Catholic hospitals maintain their own set of baptismal registers for baptisms that occur at the hospital. However, if a hospital is unable to maintain its own registers, it is required to send notification of the baptism to either the patient's home parish or to the parish in whose district the hospital resides, as outlined above.

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."

Emergency Baptism – Rites Supplied

A 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.

Prison Baptism

There are several prisons located within the Diocese of Springfield in Illinois. Each facility has its own rules about whether or not baptisms are allowed to occur. In those instances where a chaplain is allowed to perform the rite, the baptism should be recorded in the baptismal register of the parish within which the prison is located.

Record: Prison baptisms are recorded the same as a regular baptism, except under location record the name of the prison and in the notation column record "Prison baptism."

Change of Rite

This notation occurs when a person transfers from the Eastern Rite (Ruthenian Catholicism, Ukrainian Catholicism, etc.) to the Roman Rite (the manner used in Rome and the form commonly used in the United States) or vice versa.

- Record: “Transfer of rite from (rite transferring from) to (rite transferring to),”
Congregation for Eastern Church, Vatican protocol number and date.
- Example: Transfer of Rite from Russian to Roman, Congregation for Eastern Church,
Vatican protocol #2901, Jan. 1, 2000.

Change of Rite for Adopted Child

This notation occurs when a child baptized in the Eastern rite is adopted by a person/couple who practice the Roman rite, or vice versa. If the child is under 14 years of age, a dispensation from the Vatican is not needed. Simply create a baptismal entry for the child, which provides the facts of the original baptism with an annotation that he/she is being raised Roman Catholic. Keep in mind that the entry should conform to the rules for recording adoptions in baptismal records.

- Record: “Being raised in the Roman Catholic rite of adoptive parents”
- Example: Adoption. Being raised in Roman Catholic rites of adoptive parents.

Profession of Faith

The names of persons who are baptized Christians and who enter into full communion with the Catholic Church by means of a profession of faith shall be recorded in the parish baptismal register under the date of profession, together with all the pertinent data, including reception of confirmation and Eucharist. Entries are also made in the Confirmation and First Communion books.

- Record: In the notation column, record “Profession of Faith,” date, parish (including city and state).
- Example: Profession of Faith, April 7, 2008, St. Mary, Paris, IL.

Data concerning the original baptism in a non-Catholic church is entered in the “Baptism” column. The notation section should include information regarding the profession of faith, current marital status and any declaration of invalidity from the Tribunal (including where granted and protocol number).

If the person being received is a baptized Catholic, but un-catechized, no new entry is made in the baptismal register. The information will be recorded in the first communion and confirmation registers.

Profession of Faith – Prior to Age of Reason

The above applies to any adult or child who has reached the age of reason and has gone through an RCIA program. For children who have not reached the age of reason (at or about age six or seven), it is presumed that the child is received into the Church at the time one or both parents are being received into the Church.

Data concerning the original baptism in a non-Catholic church is entered in the “Baptism” column. The notation section should include a note of their becoming Catholic through their parents’ initiation into the Church.

Record: In the notation column, record: “Received into the Church through parents’ Profession of Faith,” date, parish (including city and state).

Example: Received into the Church through parents’ Profession of Faith, April 7, 2008, St. Mary, Paris, IL.

Adoption – Baptized Before Adoption Finalized

For children baptized **before** their adoption was finalized a new baptismal record should be created that includes the information below. The original baptismal record should remain intact. The notation should read “Adoption. Do not issue this record. See page X, entry X.” The new entry should include the following information:

- the legal name of the individual;
- the name(s) of the adoptive parent(s);
- the date and location of the baptism;
- name of the minister who conferred the sacrament; and
- a notation 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 name, the date and place of baptism, and the name of the minister who conferred the sacrament. The names of the sponsors **shall not be given**, and **no** mention of the fact of adoption shall be made on the baptismal certificate (see: Appendix B: Adoption – Baptized Before Adoption).

If the baptism occurred at a parish other than the adopting parents’ parish, an entry is to be made in the register of the adoptive parents’ parish citing the information listed above. This record will be considered the official record and certificates should be issued from and notations added to this record only – no certificate should ever be issued from the record created before the adoption was finalized.

The adoptive parents must provide a copy of the revised birth certificate and a copy of the adoption decree, which should be kept in the permanent files of the parish.

Adoption – Baptized After Adoption Finalized

The United States Conference of Catholic Bishops, in accordance with Canon 877.3, hereby decrees that for children baptized **after** their adoption is finalized, the following information should be entered in the Baptismal register:

- the full name of the child (including middle name) as designated by the adopted parent(s);
- the name(s) of the adoptive parent(s);
- the date and place of birth;
- the names of the sponsors selected by the adoptive parent(s);
- the place and date of the baptism;
- the name of the minister performing the baptism; and
- the fact of the adoption, but not the names of the natural parents.

Baptismal certificates issued by a 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 issued to the family/individual.

In either instance, 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.

VIII: Confirmation Records

The confirmation record should include the following information:

- full name of the confirmed, including middle name;
- date and location of baptism;
- the confirmation name;
- the name of the parents;
- the names of the sponsors;
- the date and place of the event; and
- the name of the minister.

A copy of the baptismal certificate is required as supporting documentation. Once the event is recorded, **a notice of the confirmation must be sent to the church of baptism**. If the person was baptized in the same parish where the confirmation occurred a notation should also be made in the baptismal register.

Joint Celebrations

In cases where multiple parishes celebrate confirmation in one location, the parish that is hosting the confirmation is required to do the following:

- Enter the name 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.

Each individual parish that sends candidates to a joint confirmation celebration is required to record the names of its candidates along with the date and location of the confirmation in their own register.

IX: Marriage Records

The marriage record should include the following information:

- full name of the spouses;
- full names (including mothers' maiden names) of both sets of parents;
- full names of the witnesses;
- name of the officiating minister;
- date and place of the marriage;
- date and place of baptism for both parties; and
- 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. 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 the baptism is the same as where the marriage took place.

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 the 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.

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 if the baptism occurred at the same parish where the marriage occurred. These include: simple convalidation, radical sanation, declaration of nullity/dissolution and vetitum.

Simple Convalidation

A simple convalidation does NOT retroactively validate a civil marriage. A simple convalidation requires a new (although usually simple) ceremony with a new exchange of consent. For a simple convalidation, the true marriage in the eyes of the Catholic Church takes place on the day of the convalidation. The original vows do not become valid, but the new vows replace them.

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 officiate of the original ceremony (e.g. civil ceremony).

Radical Sanation

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

Record: Obtain a copy of the civil marriage record and fill in the appropriate blanks in the ledger. 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 Spfld in IL, January 15, 2000.

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, Spfld in IL, May 1, 1998.

Mixed Religion

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

Record: write “Mixed religion” in the notation column.

Dispensation 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 should be recorded in the register of the parish that requested the dispensation.

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

Example: Dispensation from canonical form, Spfld in IL, May 1, 1998.

Notations Requested by Ecclesiastical Authority

The 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:

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, Spfld in IL, #3409, May 5, 2008.

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 on those cases where there is serious doubt whether that person is currently capable or adequately disposed toward entering into a binding covenantal union according to the Church's teachings on marriage. 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 treated according to the wishes of the Tribunal.

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

Example: Nullity, Spfld in IL, #3409, May 5, 2008. Required to be cleared by proper local ordinary 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: Other Records

Death Records

Although death is not a sacrament, Canon Law requires that death records be kept at each parish. The record should include the following information:

- full name of the deceased;
- name of the presider;
- date and place of burial; and
- notations may also be added, such as next of kin, age, whether anointed, name of funeral home or cause of death.

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

First Communion Records

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

- full name of the first communicant as found on his/her baptismal certificate;
- date and place of reception of first communion
- names of parents; and
- date and location of baptism.

First Communion records are not a required notation, 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.

Mass Intentions

Canon Law requires that parishes keep the records of mass intention books for three years after the last intention is fulfilled. After the required three years has passed, the book can be destroyed.

XI: Issuing Sacramental Certificates

Parishes are required to provide a certified copy of a sacramental record upon request. The certificates must include a place for notations and a place for the parish seal. The signature on the certificate must be an original and not a stamp (see: Appendices C, D and E).

If any information is missing in the original record, indicate this on the record issued with the words “none” or “not given,” rather than leaving the space blank.

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.) or anyone other than those named above 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.

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-marriage 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. If the person can provide the correct names of the godparents, issue the certificate without proof of identification.

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 vicar general's office immediately.

XIII: Parish Support

The archives 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 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 microfilmed and digitized copies of the registers (microfilmed in 1978 and digitized in 2007). The archives will make available those records created before January 1, 1931 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 archivist 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: _____

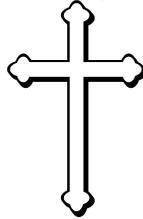
Received by: _____

Parish receiving affidavit: _____

Parish address: _____

Appendix B: Record Issued – Baptized before Adoption

Certificate of Baptism



St. Mary's Church
519 E. 4th St.
Alton, Illinois 62002

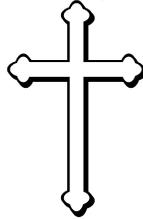
This is to certify that
EDWARD HENRY PERKINS
child of Edward Perkins and Diane Petersen
born in Alton, Illinois
on 1st day of May 1958
WAS BAPTIZED
on the 5th day of June 1958
according to the rites of the Roman Catholic Church
by Rev. Thomas Ericson
as appears from the Baptismal Register of this Church

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 – Baptismal Record with Annotations:

Certificate of Baptism



St. Mary's Church
519 E. 4th St.
Alton, Illinois 62002

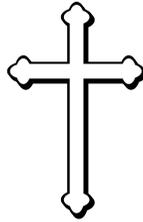
This is to certify that
EDWARD HENRY PERKINS
child of Edward Perkins and Diane Petersen
born in Alton, Illinois
on 1st day of May 1958
WAS BAPTIZED
on the 5th day of June 1958
according to the rites of the Roman Catholic Church
by Rev. Thomas Ericson
the sponsors being Matthew Oswald and Sarah Booker
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 D: Record Issued – Reception into Full Communion

*Certificate of Reception into
Full Communion*



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

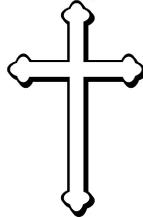
This is to certify that
EDWARD HENRY PERKINS
child of Edward Perkins and Diane Petersen
born in Alton, Illinois
on 1st day of May 1958
WAS BAPTIZED
on the 5th day of June 1958
at First Baptist Church, Alton, Illinois
**WAS RECEIVED INTO THE FULL COMMUNION
OF THE CATHOLIC CHURCH**
on the 7th day of April 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 E: 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 2nd 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 F: 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 Edward	May 1, 1958, Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972, St. Mary, Paris, IL	Legal name change per birth certificate May 1, 2008: John Edward Perkins

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
Perkins, Henry Edward	May 1, 1958, Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Oswald 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 Oswald Sarah Booker	Rev. Thomas Erickson		Missing record: based on the testimony of Matthew Oswald, May 1, 2008

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	Tod 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: page 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 Oswald 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 Oswald / John Dell, proxy Sarah Booker / Mary Dell, proxy	Rev. Thomas Erickson		

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 Oswald Sarah Booker	Rev. Thomas Erickson		

Guardian, Parents Unknown

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	Sarah Jones, Guardian	Matthew Oswald Sarah Booker	Rev. Thomas Erickson		

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 Oswald 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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, Sept. 2, 1988, St. Mary, Paris, IL.

Simple Convaledation 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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Convalidated marriage to Alice Todd, Sept. 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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, Sept. 2, 1988, sanated by Bishop of Spfld in IL, Jan. 15, 2000.

Reception of Holy Orders 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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Diaconate, Spfld in IL, June 1, 1984 Priesthood, Spfld in IL, July 1, 1988 Episcopacy, St. Louis, June 1, 2012

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 Oswald 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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, Sept. 2, 1988, St. Mary, Paris, IL. Nullity, Spfld in IL, #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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Married Alice Todd, Sept. 2, 1988, St. Mary, Paris, IL. Nullity, Spfld in IL, #3409, May 5, 2008. Required to be cleared by proper local ordinary before entering a new marriage.

Laicization from Holy Orders 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 Oswald Sarah Booker	Rev. Thomas Erickson	May 10, 1972 St. Mary, Paris, IL	Diaconate, Spfld in IL, June 1, 1984. Priesthood, Spfld in IL, July 1, 1988. Decree of Laicization from priest-hood, protocol #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 Oswald 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 Oswald Sarah Booker	Rev. Thomas Erickson		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, 1998, Spfld, IL	May 1, 1998, St. John's Hospital, Spfld, IL	Edward Perkins Diane Petersen	Mike Williams	June Bond, RN		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, 1998, Spfld, IL	May 1, 1998, St. John's Hospital, Spfld, IL	Edward Perkins Diane Petersen	Matthew Oswald Sarah Booker	June Bond, RN		Emergency baptism. Rites supplied, June 2, 1998.

Prison 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 1, 2000, Vienna Corr. Ctr., Vienna, IL	Edward Perkins Diane Petersen	Tom Smith	Rev. Thomas Erickson		Prison baptism.

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, Congregation for Eastern Church, Vatican Protocol #2901, Jan 1, 2000.

Change of Rite for an Adopted Child

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, Dmitri Kirill	May 1, 1978, Chicago, IL	June 5, 1978, St. Cyril, Chicago, IL	Edward Perkins Diane Petersen		Rev. Vladimir Petrofsky		Adoption. Being raised in Roman Catholic rites of adoptive parents.

Profession of Faith

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, 1st Baptist, Alton, IL	Edward Perkins Diane Petersen	Matthew Oswald Sarah Booker	Rev. Brian Jones	May 10, 2008, St. Mary, Paris, IL	Profession of Faith, April 7, 2008, St. Mary, Paris, IL. Convalidated marriage to Alice Todd, Jan 3, 2008, St. Mary, Paris, IL

Profession of Faith—Prior to Age of Reason

Name	Place & Date of Birth	Date of Baptism	Father's Name Mother's Maiden Name	Sponsors	Minister	Date/Place of Confirmation	Notations
Perkins, James Stuart	July 4, 2006	August 1, 2006, 1st Baptist, Alton, IL	Henry Edward Perkins Mary Smith	John Perkins Amber Smith	Rev. Brian Jones		Received into the Church through parents' Profession of Faith, April 7, 2008, St. Mary, Paris, IL.

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
Gilbert, John Adam	May 1, 1958, Alton, IL	June 5, 1958	Olivia Gilbert	James Good Lisa Cummings	Rev. Thomas Erickson		Adoption. Do not issue this record. See page 40, entry 5.

Adoption—New Record for Child 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, Henry Edward	May 1, 1958, Alton, IL	June 5, 1958	Edward Perkins Diane Petersen		Rev. Thomas Erickson		Adoption.

Adoption—Baptized After 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, Henry Edward	May 1, 1958, Alton, IL	June 5, 1958	Edward Perkins Diane Petersen	Matthew Oswald Sarah Booker	Rev. Thomas Erickson		Adoption.

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

Contracting Parties	Date & Place of Marriage	Date & Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	Sept. 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

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

Radical Sanation Notation

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

Disparity of Cult Notation

Contracting Parties	Date & Place of Marriage	Date & Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	Sept. 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, Spfld in IL, May 1, 1998.
Todd, Alice Lyn		Not baptized	Robert Todd Lisa Jones	Mabel Jarvis		

Mixed Religion Notation

Contracting Parties	Date & Place of Marriage	Date & Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	Sept. 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

Contracting Parties	Date & Place of Marriage	Date & Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	Sept. 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, Spfld in IL, 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

Contracting Parties	Date & Place of Marriage	Date & Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	Sept. 2, 1998, St. Mary, Racine, WI	June 5, 1958, St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Nullity, Spfld in IL, #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

Contracting Parties	Date & Place of Marriage	Date & Place of Baptism	Parents	Witnesses	Minister	Banns, Dispensations, Remarks
Perkins, Henry Edward	Sept. 2, 1998, St. Mary, Racine, WI	June 5, 1958 St. Mary, Alton, IL	Edward Perkins Diane Petersen	Herman Reynolds	Rev. Thomas Erickson	Nullity, Spfld in IL, #3409, May 5, 2008. Required to be cleared by proper local ordinary before entering new marriage.
Todd, Alice Lyn		April 7, 1960, St. Rita, Racine, WI	Robert Todd Lisa Jones	Mabel Jarvis		