Guidelines on Sacramental Records and Reports for Parish Personnel

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General Canonical norms

Can. 491 §1 The diocesan Bishop is to ensure that the acts and documents of the archives of cathedral, collegiate, parochial and other churches in his territory are carefully kept and that two copies are made of inventories or catalogues. One of these copies is to remain in its own archive; the other is to be kept in the diocesan archive.

§2 The diocesan Bishop is to ensure that there is an historical archive in the diocese, and that documents which have an historical value are carefully kept in it and systematically filed.

§3 In order that the acts and documents mentioned in §§1 and 2 may be inspected or removed, the norms laid down by the diocesan Bishop are to be observed.

Can. 535 §1 In each parish there are to be parochial registers, that is, of baptisms, of marriages and of deaths, and any other registers prescribed by the Episcopal Conference or by the diocesan Bishop. The parish priest is to ensure that entries are accurately made and that the registers are carefully preserved.

§2 In the register of baptisms, a note is to be made of confirmation and of matters pertaining to the canonical status of the faithful by reason of marriage, without prejudice to the provision of can. 1133, and by reason of adoption, the reception of sacred order, the making of perpetual profession in a religious institute, or a change of rite. These annotations are always to be reproduced on a baptismal certificate.
§3 Each parish is to have its own seal. Certificates concerning the canonical status of the faithful, and all acts which can have juridical significance, are to be signed by the parish priest or his delegate and secured with the parochial seal.

§4 In each parish there is to be an archive, in which the parochial books are to be kept, together with Episcopal letters and other documents which it may be necessary or useful to preserve. On the occasion of visitation or at some other opportune time, the diocesan Bishop or his delegate is to inspect all of these matters. The parish priest is to take care that they do not fall into unauthorized hands.

§5 Older parochial registers are also to be carefully safeguarded, in accordance with the provisions of particular law.

Can. 876 To prove that baptism has been conferred, if there is no conflict of interest, it is sufficient to have either one unexceptionable witness or, if the baptism was conferred upon an adult, the sworn testimony of the baptized person. 
Can. 894 To establish that confirmation has been conferred, the provisions of can. 876 are to be observed.

Can. 1573 The deposition of one witness cannot amount to full proof, unless the witness is a qualified one who gives evidence on matters carried out in an official capacity, or unless the circumstances of persons and things persuade otherwise.

**What registers are necessary?**

Each parish is required to keep the following sacramental registers: Baptism, Confirmation, Marriage, and Death (Canon 535). Besides the records prescribed in Canon Law, the Diocese of Oakland requires that the parish maintains a register of First Communions. Parishes may also maintain a record of “Sick Calls” or Anointing of the Sick.

Sacramental registers are permanent, historical records. Care should be taken to purchase registers of quality care and binding. Use of the alphabetized list at the beginning of each register is also strongly encouraged. Although computerized files may be convenient for indexing needs, **these are NEVER to be considered an acceptable substitute for the original handwritten registers.** The original handwritten Sacramental Registers are to be kept permanently. They are never to be destroyed.

Sacramental records are confidential information. Registers should be kept in a safe secure place in the parish, and should not be removed, copied, or loaned without the approval of the chancellor of the diocese. When a parish is suppressed, the parish registers are maintained in the archives of the Diocese of Oakland. When a parish is merged, the resulting parish maintains the registers of all merged parishes.

It is recommended that separate registers be purchased and maintained for mission churches, oratories, and chapels. This is useful when these churches are raised to the status of parish or when care of a mission or chapel is transferred to a different parish.
Special registers, which are available from private vendors, are required. A parish may retain separate registers or combined registers, depending on the needs of the parish.

The sacramental registers are to be stored in a locked place, preferably one which is fire-proof or fire-resistant. The loss or destruction of any sacramental register should be reported immediately to the Chancellor’s Office or the Tribunal.

**The Baptism Register**

Canons relevant to Baptism Registers include: 296, 852, 869, 870, 873, 874, 877, 878, and 1685.

The baptismal register is the primary record for recording a person’s status within the church (Canon 535.2). The baptismal register entry is to include:

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

Notations are to be entered in the baptismal registers for confirmation, marriage, and holy orders. Even if these sacraments are conferred at the same parish, the notations are to be recorded in the baptismal register and the corresponding index. Additional notations to the register include those regarding religious profession, conditional baptisms, rites supplied, annulments, laicizations, change of rite, and dispensation of vows.

Certificates are to be issued as soon as possible after the event is recorded in the register. A routine baptismal certificate is to include all information of a public nature, but may not include any confidential notations (such as references made to adoption or legitimacy). An official baptismal certificate is to be signed, dated, and sealed. The sections for confirmation and marriage (sometimes on the reverse of the form) are to be completed as notations indicate. If there are no notations, it should be completed with the phrase “none recorded.”

A state birth certificate is to be used as the supporting documentation for the baptismal register entry. If this is not possible to obtain, the hospital record can be used to verify the date of birth and parents names. Entering information in the baptismal register based on verbal statement alone can be problematic, and may result in the recording of inaccurate information and the creation of inauthentic records.

**Sponsors / Godparents**

In some cases, it is customary for the baptized to have multiple sponsors. When this occurs the register and certificates are to list only two. The parents of the baptized are to choose the
sponsors that are to be listed in the register, keeping in mind that at least one sponsor must be a confirmed, active Catholic, over the age of 16, with no canonical impediments (Canon 874.2).

Church law (can. 874§2) allows a baptized person who is not a member of the Catholic Church, to serve as "a Christian witness." The designation "CW" might be useful for clarity. Church law (Ecumenical Directory # 98b) holds that a baptized Eastern Orthodox is properly a godparent and not a Christian witness.

In cases when the parents of the baptized request new “godparents” some time after the baptism has taken place, it may be explained that the parents may choose anyone to assist with the faith development of an individual but that does not alter who witnessed the baptism; therefore, the register may not be changed.

**Proxy Godparents**

When a godparent or sponsor appoints a proxy to participate in the rite of baptism, both names should be entered in the register, with "Proxy" written after that person's name. No more than two godparents are allowed.

**Ascription to the proper Church Sui Iuris**

Ascription to an Eastern Rite Catholic Church sui iuris, (e.g., Byzantine, Maronite) is determined by the rite of the father, not by the rite of the minister or parish of baptism, unless the person is 14 years of age or older, at which age the individual can choose his/her rite. Thus, when a Latin priest or deacon baptizes someone who by law is ascribed to an Eastern Catholic Church, a notation must be made in the "Notations" column as to the proper Rite of the person. (can. 111)

**Unwed parents**

The name of the mother is to be entered in the register if there is public proof of her maternity (e.g. the birth certificate) or if she states this in writing or before two witnesses (Canon 877). The name of the father is to be inserted only if there is public proof (e.g., the birth certificate) or by his own sworn declaration before the pastor and two witnesses. If no public proof is available the name of the father or the mother is not recorded. The phrase “father unknown”, or “mother unknown” is to be used. The certificate issued from this entry will record the appropriate phrase. The use of the phrase “illegitimate” is not recommended. Supporting documentation is to be kept in the permanent files of the parish archives and include appropriate cross-references.

**Profession of Faith**

A profession of faith is to be recorded in the Baptism Register with a notation “profession of faith.” The data concerning the Rite of Reception should be entered in the spaces provided for baptism, and the data concerning the original baptism should be entered in the "Notations" column, especially the date and place. Special care must be taken to follow this procedure when young children are received into full communion along with their parents. In these cases, it is suggested that the ceremonies be supplied as in an emergency baptism, so there is a formal reception into the Church. If first communion and confirmation are received at the same time, the name of the person making the profession is to be recorded in all of the appropriate registers, cross-referencing as appropriate.
For the "full reception into the Church" celebrated for a baptized adult, the following information is to be entered in the Baptism Register:

1. The given and/or Christian name(s) of the person (always use the maiden name of a woman);
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name);
3. The date and place of birth;
4. The name of the sponsor;
5. The date and place of profession of faith;
6. The name of the minister who received the person’s profession of faith;
7. Marginal notation giving the date and place of the original baptism, reception of Eucharist and confirmation, and marital status (either current valid marriage or the convalidation of the current marriage). Any declaration of invalidity (including where granted and protocol number) should be noted.

Similar information is also recorded for the celebration of the Baptism of an adult.

Emergency Baptism

When baptism occurs 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 parents of the baptized (in cases of infant baptism) or at the parish in which the individual resides (in cases of adult baptism). The register is to be completed as outlined for ordinary baptism. In cases when rites are supplied at the proper parish in the future, the date of baptism to be listed in the register is the date the “emergency baptism” took place. The words “rites supplied” and the date of the completion of the celebration are to be listed in the remarks column.

Adoption

It is recommended that baptism not take place until after the child is formally adopted and the birth certificate is issued. The entry in these cases should include: the full name of the child as designated by the adopting parent(s), full names of the adopting parent(s), date and place of birth, names of the sponsors, and the name of the minister performing the baptism.

When baptism occurs prior to adoption, the notation made in the original entry is to include the statement “Adoption. Do not issue this record. See entry X, page X”. The new entry is to list the legal name of the individual, the names of the adopting parents and the name of the minister who conferred the sacrament. The new entry is not to include the names of the witnesses or sponsors of the baptism. The new certificate issued from this record is to include only the names of the adopting parents, the child’s legal name, the date and place of baptism, and the name of the minister who conferred the sacraments. The names of the sponsors and any noted remarks are not to be entered on the certificate.

Supporting documentation for the new entry would include a copy of the revised birth certificate issued by the state and the adoption decree. These documents are to be kept in the permanent files of the parish archives and are to include references to the appropriate register and entry number.
If the original baptismal record was made in a parish other than the adopting parents' parish, an entry is to be made in the register of the adoptive family's parish citing the location of the original record, and list only the names of the adopting parents and date ands place of birth. The certificate is to be issued from this entry.

On October 20, 2000, the USCCB issued norms under can. 877, §3 for the purpose of assisting those with the responsibility of recording the baptism of children who had been adopted or who later are adopted. These norms were originally passed on November 18, 1998, and in turn received Roman approbation on September 30, 2000.

Conditional Baptism
When a conditional baptism is conferred, "Baptized conditionally" is to be written in the "Notations" column. Otherwise the entry is the same as for any other baptism. By virtue of canon 869, §2, baptisms in other faiths are presumed valid until the contrary is demonstrated. Therefore, only after careful investigation and with a positive doubt remaining as to the fact of a baptism or its valid celebration, a person is conditionally baptized. This conditional baptism is done privately (i.e., no fanfare and only the essential participants). In such cases the date and place of baptism should be noted instead of the purported earlier baptism. A note as to its conditional celebration should be included.

The First Communion Register
The Diocese prescribes the use of the First Communion register. The entry is to include:

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

A current copy of the baptismaal certificate is required as supporting documentation. A certificate is to be issued as soon as possible after the event is recorded in the register.

The Confirmation Register
Canons relevant to Confirmation Registers include: 894 - 896.

The Confirmation register entry is to include:

1. The legal and Christian names of the child or adult (use maiden name of a woman);
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name);
3. The date and place of baptism;
4. The name of the sponsor selected by the person;
5. The place and date of the confirmation; and
6. The name of the minister performing the confirmation.
A copy of the baptism certificate is required as supporting documentation. A confirmation certificate is to be issued as soon as possible after the event is recorded in the register. In cases of joint celebrations, as those performed at the Cathedral, each parish which sends candidates is responsible for the completion of its own register, which is to include the name of the parish in which the celebration took place. Notification of the reception of this sacrament is to be sent to the place of baptism. The date and place of the reception of this sacrament is to be noted in the baptism register even if the sacrament took place in the same parish.

The Marriage Register

Canons relevant to Marriage Registers include: 1081, 1121, 1122, 1123, and 1685.

The marriage register entry is to include:

1. The legal names of the groom;
2. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name) of the groom;
3. The legal names of the bride (Always use the maiden name of a woman, even if a second marriage);
4. The name of the father (first, middle if any, and surname) and the name of the mother (first, middle if any, and maiden name) of the bride;
5. The date and place (actual church and town) of the wedding;
6. The names of the witnesses;
7. The name of the priest/deacon/minister asking for and receiving the couple’s vows;
8. Notation of any permissions, dispensations and delegations obtained for the valid celebration of the wedding (including protocol number if existing).

It is the responsibility of the officiant 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 sent to the place of baptism of the Catholic party (parties). The date and place of the reception of this sacrament is to be recorded in the baptismal register, even if the place of the baptism is the same parish as the place of marriage.

Marriages are to be recorded in the register of the parish at which the ceremony takes place. In cases where the ceremony occurs in the chapel of an institution, the marriage is to be recorded in the parish in which the institution resides. In cases where a wedding is celebrated with dispensation from canonical form, record of the marriage is found at the parish in which marriage preparation took place and which requested the dispensation and at the Chancery of the diocese that granted the dispensation (Canon 1121.1). The prenuptial file or marriage data envelope is to be kept at the parish in which the preparation took place. Notification of the marriage is to be sent to the place of baptism of the Catholic party by the party responsible for marriage preparation.
The index of the marriage register is to be arranged alphabetically by the last names of both spouses. The format is “male surname/female surname. The name to be used for the bride’s surname is that which is found on her baptismal certificate or, if not baptized, her ‘maiden’ legal name.

**The Prenuptial Investigation file**

The prenuptial investigation file or marriage data envelope created for the marriage is to be retained in the permanent files of the parish archives. The outside of the envelope may indicate the correlating register entry number. Supporting documentation in the prenuptial file or “marriage envelope” includes the current (dated less than six months prior to request) baptismal certificates for baptized parties, completed prenuptial forms, civil marriage license, civil marriage certificate (in cases of a convalidation), death certificate (when necessary), a copy of a dispensation or permission (when necessary), any additional prenuptial forms or documentation required by the parish (e.g., engaged encounter certificate). A copy of the civil marriage license, after it is signed by the parties, witnesses, and celebrant, may be included.

**Convalidation**

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

**Sanation**

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

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

**Dispensations, Permissions, Annulments**

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

**The Anointing of the Sick Register**

Some parishes maintain a record of the sacrament of the Anointing of the Sick that are administered by the priests in the parish. This record may include those that are done individually or in the communal rites. If this register is kept, it is left to the discretion of the pastor or parochial administrator what information is to be included therein.
The Death Register

Canons relevant to Death Registers include: 1182.

Although death is not a sacrament, a register is kept and it includes:

1. The legal and Christian names of the person;
2. The residential address of the deceased person;
3. The date of death;
4. The date and place of burial;
5. Presider at the services.

Notations may include additional information such as next of kin, age, whether anointed, name of funeral home, and cause of death. In cases where the funeral rites are celebrated in another parish, it is suggested that notification be sent to the pastor of the deceased. In the event that the funeral rites do not include a Mass at the parish but only a service at the funeral home, an entry may be made in the death register if the person is considered a parishioner. In the event the parish priest is attending a funeral service as a representative member of the clergy but the individual does not have a connection to the parish, no entry is made.

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

Creating or changing any record

How are entries made?

Creating a sacramental record is a documentary service performed by the Church. Sacramental records also have importance as legal documents. The pastor or parochial administrator is responsible for proper maintenance of the registers. However, he may delegate the day-to-day administration of the records to a responsible person such as the parish secretary or business manager. (Canon 535)

Recording sacramental entries should be done promptly and accurately. (Canon 877) Information should be entered in neatly imprinted letters not cursive handwriting. A good quality black ink pen should be used. Do not use pencil, colored ink, or felt-tipped marker. Never repair the pages with scotch tape.

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

Printing the name of the month is preferred to using the month's number (e.g. “August” or “Aug” rather than "8").

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

**Changes to entries**

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

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

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

An insubstantial error (e.g., misspelling) may be corrected upon request of those persons who have a right to a certificate, as mentioned in the section below. More significant errors and other changes require authentic supporting documentation. Such documentation will ordinarily consist of an original, "raised seal" certificate from a civil or ecclesiastical office, court, agency, etc. The issuing agency, date of the certificate and any protocol number should be printed in the "Notations" column of the register. When an error involves data pertaining directly to the celebration of a sacrament (e.g., date, identity of godparent) or rite of Christian burial such that no external verifying documentation exists, the written or oral testimony of a reputable witness will suffice.

Some permitted changes
- correct name (misspelling)
- correct date
- new legal name
- adoptive parent(s)

Some non-permitted changes
- “new” godparents or sponsors
- non-adoptive stepparents
- customary name or nickname
Once specific data has been changed in the sacramental register, the original data is not transcribed onto certificates (e.g., the natural parents’ names after adoption).

**Removal of entries**

A parish occasionally will receive a notification from an individual or a church indicating that the person is no longer a Catholic and even asking that her/his name be removed from Catholic Church records. While it is appropriate to remove the person's name from the parish membership roles (register), no changes are made to the sacramental records.

ThePontifical Council for Legislative Texts on March 13, 2006, issued *Actus Formalis Defectionis ab Ecclesia Catholica* which gives specific guidelines on the requirements necessary in order for a person to make an act of formal defection from the Church. Please contact the Canon Law Department for further information if this situation arises.

**Other notations**

**Religious Profession**

Records relating to the profession of perpetual vows are maintained by individual Orders. Notification of the profession of perpetual vows is sent to the place of baptism. The date and place of profession, the name of the religious institution, and the name of witness to the vows (if provided) are to be noted in the baptismal register.

**Holy Orders**

The date and place of ordination as well as the name of the Ordinary conferring the sacraments are sent to the recipient's place of baptism where it is to be noted in the baptismal register. Separate notations are made for ordination to the deaconate and the presbyterate.

**Who has access to Sacramental Registers?**

Sacramental records are private in that they are created in circumstances presumed to be personal and confidential. They are public in that, legally, they will stand as valid, authentic evidence when an appropriate civil record does not exist.

Sacramental registers are not open to examination by anyone except authorized parish or diocesan personnel.

Anyone may obtain an authenticated certificate of his or her own sacramental record (proof of identification may be required) or that of their children (proof of parentage or legal-guardianship may be required). When the parents of a child are separated or divorced, both parents, regardless of legal custody, are presumed to have the right to a certificate.

Sacramental registers should never be made available to those claiming to be “genealogical researchers”.
Requests for certificates should be submitted in writing, although telephone requests from a Catholic parish or agency are acceptable. The written requests and a log of telephone requests should be kept on file for one year. Some parishes also keep a log of sacramental certificates that were issued. No information from sacramental registers should be provided by telephone or other electronic means except to another Catholic parish or other Catholic agency. Even then, care for the privacy of persons is to be exercised.

**Format of certificates**

Certificates should have an official appearance and should be issued in a consistent format. Parishes may obtain blank certificates from commercial vendors or may have them printed locally. All certificates must bear the name and address of the parish.

Certificates must be typed, printed by computer, or hand-printed in ink. They are to be signed by the pastor or his delegate and impressed with the parish seal. Photocopies and facsimile copies of certificates are not considered authentic documents.

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

Sometimes when a certificate is requested, the record in question cannot be found. If there is any possibility that the sacrament may have been conferred in some other parish, the inquirer should be encouraged to check the sacramental records of that other parish or parishes or consult the Archives of the Diocese of Oakland. If such a search is unwarranted or fails, cc. 876 and 1573 can be applied. Only that data which can be vouched for with certainty should be entered in the register, even though this may leave an incomplete entry. The name of the witness or witnesses, the date of his or her testimony and the words "Based on the testimony of ________" should be printed in the “Notations” column of the register.

**In the event of parish merging and closures**

It is recommended that when a parish closes or merges with another, the sacramental registers of the subsumed community be closed on the date the “new” parish begins. The closed registers are to contain a narrative at the appropriate space in the volume outlining what has occurred and at what parish the subsequent records can be found. The Bishop will make a determination on a case-by-case basis as to where the closed registers are to be transferred. Auxiliary documents, such as marriage pre-nuptial investigation packets, affidavits, and supporting documentation are maintained with the sacramental records.
Various institutions

Parishes
Each territorial parish or other canonically established non-territorial entity, such as a “personal parish” is responsible for the creation and maintenance of its own sacramental registers. If at its foundation, a community is attached to a geographic parish, a formal break in the records should be made. Upon its canonical establishment, notations should be made in the registers of the non-territorial community indicating that records prior to the date can be found in the given territorial parish register.

Institutions
Catholic hospitals or institutions with a Catholic pastoral ministry, e.g., jails are located within the boundaries of certain parishes throughout the Diocese. In general, the sacramental records of these institutions are to be maintained at the parish in which the institution resides, and not at the parish of the chaplain. If a Catholic institution has already established sacramental registers, the procedures of this manual are to be followed. If an institution no longer maintains sacramental records yet still holds the registers, it is recommended the register be transferred to the Diocesan Archives. All necessary permissions, notations, and notifications are to be completed as outlined in these procedures.

Oratories
An oratory functions like a Parish Church in which Mass and all the Sacraments can regularly be celebrated and like a parish, it has presumed stability. It will exist for a long time. It has a “rector” and “associate rector” rather than a “pastor” and an “associate pastor” staffing it. There may be liturgical norms that prohibit some liturgical celebrations at oratories and the Bishop may restrict some celebrations (c. 1225).

Chapels
A chapel is a place approved by the Bishop for the celebration of Mass and other Sacraments as he approves. It has a “chaplain” serving it who may or may not be “in residence” or “onsite”. Its existence is determined by need at the discretion of the Bishop. Outside of the celebration of Mass, specific, individual, and written permission is often necessary for the celebration of other Sacraments.

Missions and Chapels
It is recommended that if a parish is responsible for missions or chapels, separate registers be kept for each mission or chapel. These registers are to be clearly marked. It is also recommended that the registers be kept at the parish church office, and not at the mission or chapel location. In cases where missions or chapel sacramental records are incorporated into the parish register, the mission or chapel is to be clearly noted, and the register is to indicate the inclusion of such records.