

## Guiding Temple Names Preparation & Submission

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**DISCLAIMER:** Information in this document is intended for **Family History workers**, and should not be given to patrons in its' entirety, particularly the names and phone numbers of family history support departments and e-mail lists. This may result in overwhelming the resources. Edited portions may be copied for your use in instructing patrons. In so far as I know, none of this information has been copyrighted, or if it has been, it is included for your personal study and not re-publication.

Editor: Dick Nowlin, Colleyville Texas Stake Consultant.

## GUIDING TEMPLE NAMES PREPARATION & SUBMISSION

Assisting patrons in preparing the names of their deceased relatives for the ordinances of the Temple is the second most important activity of the Ward Consultant. This activity requires both a broad base of experience and knowledge where to get the answers for the questions that arise for atypical situations. This lesson will cover the basics and the unusual so the WC can be prepared for patron assistance.

Patrons submitting their names to TempleReady at the FH Center who have worked with an effective WC breeze through the process. Those that do not have a WC or who do not avail themselves of the WC's services usually have to return home for more research or to spend extra time at the FHC checking the Ordinance index for previously completed work. These delays could have been avoided. As more and more services become available at [WWW.FamilySearch.org](http://WWW.FamilySearch.org), and we begin to clear names at home for temple ordinances, it will become vitally important for the Ward Consultant program to be effectively working in each ward, since they will be the primary source of aid for the members. Members who are not trained in the steps for proper name preparation will inevitably needlessly contribute to the duplication of names in the IGI.

“Playing Temple Cop” is a term applied to staff at a Family History Center (or a Ward Consultant) when they need to inform a patron that there is inadequate data to uniquely identify an individual and that further research is needed before submitting that ancestor for ordinances. We are often thrust into that position when the patron is running TempleReady, and we observe the quality of the data being submitted. This becomes especially obvious when the matches found in the Ordinance Index are equally vague.

We need to be extraordinarily considerate of the patrons' feelings. Many members do not have the experiences of Family Historians or understand the importance of research to improve the accuracy of the records. Unless apparent otherwise, I assume that the patron wants the work to be done correctly. Asking a few questions such as those below will initiate a conversation about the quality of the data and if it is ready to be submitted:

- What is the source of that data?
- Did you verify that information?
- How good of a researcher is the supplier of these records?

We then can guide the patron towards the research necessary for valid name submission. This is usually not a quick fix. It may not solve the immediate need to submit some names for an imminent ward youth baptism excursion, but it will eliminate needless duplication of ordinance work.

**The Key Elements are: 1. Prayerful Selection, 2. Thorough Preparation, 3. Careful Consideration.**

### PRAYERFUL SELECTION

There is no doubt that our relatives are waiting for their ordinance work to be completed. We often ponder if our deceased relatives will accept the gospel and the saving ordinances we perform for them. I think that a quote from the “*Training for Family History Leaders*” video of the Satellite Training Broadcast of 4 May 2000 says it very nicely:

“Wilford Woodruff spoke of Joseph and Hyrum and David Patten, the first apostle to be martyred in this dispensation, and said that they had 50 times as many people to preach to as we have on the earth, and he said that in 1873. Think of the billions who have gone to the spirit world since then. And Lorenzo Snow, who is now preaching with them, said this in 1884:

'I believe that when the gospel is preached to the spirits in prison, the success attending that preaching will be far greater than that attending the preaching of our elders in this life. I believe there will be very few indeed of those spirits who will not gladly receive the gospel when it is carried to them. The circumstances there will be a thousand times more favorable.'

Consequently they are waiting for us to do our part. Prayerfully seeking the Lords guidance will assist us in knowing which lines or families work we should be currently researching, and which names we should be clearing for ordinance work first.

Prayer may not be enough for the assistance we seek. We usually have to be actively pursuing a line of work, and when it appears to be stopped, we then are rewarded with the Lords assistance on what to do next. The important point is that we are doing something to warrant the help - the Lord helps them that help themselves, don't expect him to do all of the work!

A Ward Consultant posted recently the following to the LDS-WARD-CONSULTANT e-mail (hereafter [LDS-WC-LIST]) : "I am concerned that what the Spirit can do for us in this work rarely comes up in our discussions. This should be the most Spiritual of all works. I tell my students that no matter how little they know about genealogy procedures, they can have the Spirit guide them about what line to work on and when to move on to the next line, etc. If we would help them feel comfortable with genealogy being a function attended by the Spirit, rather than a rule book bashing session, I think we will get farther in our ward responsibilities."

## THOROUGH PREPARATION

We are going to assume that the patron has entered the names of their relatives into a genealogy computer program. If not, this is the basic organizing step that all should do. For 100% compatibility and interfacing with TempleReady, it is preferable that members use PAF, version 4 or 5.

Now with the data entered into the computer they should look for relatives without ordinance dates. Using a list of these names, search the records to see if the work has been done. After each step, add the ordinance dates and source information of completed work to your database in the computer.

**First**, be sure to **contact other members of your family** that are active in family history to see if they have completed the work, and it has not yet been posted to the Ordinance Index. The IGI/OI is updated periodically, and it can be several years between updates.

Keep in mind, when working with multi-generation LDS families, that ordinance work performed while the relative was alive is generally not in the Ordinance Index. You will have to obtain that data from other members of the family, or research it out in the records of the Church.

**Next**, check in the **Vital Records Index** for the region of the world that the life events occurred. Most Family History Centers, and many Public Libraries that have good genealogy services have purchased these databases. They can be purchased for home use from <[www.familysearch.org](http://www.familysearch.org)> and are well worth having. Many of the aging "Cleared" records that were submitted to the temple, and did not report out have been removed from the IGI/Ordinance index and were included in the Vital Records Indexes so the descendants will find them, resubmit them, and they will clear the submission process. They also have many records that were extracted from church and civil sources and not sent to the temple.

**Third**, check the AncestralFile **and** the Pedigree Resource File. (Both indexes can be searched via the Internet at <[www.familysearch.org](http://www.familysearch.org)> ) These are the most likely places to find shared ordinance data. There are other commercial sites, and personal web pages, but they usually do not include the LDS data.

**Finally, manually check the OrdinanceIndex.**

A short review is needed, to remind us of the purposes and differences of the IGI/OI, which is primarily a list of temple work that has been done for deceased individuals. Very few ordinances are included for members which were done by when they were living. That is why multi-generational members of the Church do not find many of their ancestors ordinances listed in the IGI/OI.. Occasionally, work done while living may be added after a member of the church passes, or, more likely, the IGI/OI reflects work which has been redone by descendants without access to the family records.

The IGI does not show the ordinances and the dates, the OI does, so you should always use the Ordinance Index. It is the same database, the IGI just suppresses the ordinance data.

Incomplete or incorrect data was submitted with a correct relationship does not invalidate the ordinance. It may be harder to recognize a relatives, but the work is still done.

The CD-ROM version should include everything, however occasionally there are found records that were published on the microfiche editions, that are not found in the CD-ROMS, or on the Internet. It will be a great convenience when the ordinance data becomes available on the Internet, but until then it must be done at a Ward FamilySearch computer or the Family History Center. The IGI is available on the FamilySearch web site, and checking it will indicate that some ordinance work may have been done. Currently data is available on the web page that is not on the CD-ROMS in the Family History Center. Unfortunately, one must infer what work has been done, since the actual ordinance type and date are not yet available. Look at the record type by clicking on the film number to determine if it is seal-to-parent or baptism/endowment. In the pre-1991 records, sometimes the film number description will indicate which ordinances may be completed.

Make a list of all records that you find checking the Internet IGI. Use this list to manually check the OI at the Family History Center. You may not find them all in the OI on CD-ROMs, since some may have been completed after the cut off date for the current version. Do not assume that since part of the work is done, that all of it was completed, especially if the work found was based upon extracted records. The baptism/endowment may not have been done, especially for extracted marriage records

It is very important that the OrdinanceIndex be checked **manually**. Many patrons want to submit their records to TempleReady and let the program do the sort and present the matches. This is not to be encouraged. Many are not aware of the limitations of using the submission process in the DOS version of FamilySearch-TempleReady [hereafter called TR4DOS] to check for completed ordinance work, or using the *Update My Records* or *Submit* feature in the new windows version of FamilySearch -TempleReady [hereafter called TR4W].

The limitation is: the records presented by the computer as possible matches to the record that you are submitting/updating are selected from a narrow range of conditions. Thus they must be a very close match to be presented on the screen as a possible match. Manually checking avoids these limitations, and allows one to select from a wider range of potential matches.

For example: only records within +/- one year of the date you furnished are considered as a match.

Records with dates beyond this narrow range may exist, but would not be presented to you during the matching process. Similarly, records may have inadequate or incorrect locality data which will result in missing completed ordinance work. Names beginning with initials, abbreviated given names, spelling derivations also present problems to the name matching process. (See Addendum 2, page 24 for much more detail.)

Manually searching the OI will avoid these problems. Your mind is able to recognize a possible match from a wider range of conditions, and thus reduce the potential of a missed match. Some prefer to use the automated features of the TempleReady programs (*Submit* or *Update My Records*) to find the close matches, and then manually follow up on those that did not find a match. This will reduce the work load involved when dealing with a large number of records. You still risk missing or mis-identifying a record, because when working from a gedcom file or a PAF database, one cannot easily exit out and check other family relationships needed to differentiate similarly named individuals. It is best to have paper copies of your records, or another copy of your database that can be opened for more information.

### IS THIS A MATCHING RECORD?

Inevitably, the questions arise:

- Is this a match?
- Do I accept wider matches as being for the same individual?
- Or, do I do it over again because my data doesn't match the OrdinanceIndex data 100%?

The answer to these questions depends on several factors:

1. The quality of the data in the records that are used to conduct the search for matches.
2. The quality of the data in a potential match that is found.
3. Your knowledge of the individual and the community in which their life events occurred.

Lets take each of these factors and explore them more carefully.

#### **#1 - The quality of the data in the records that are used to conduct the search for matches.**

If there is carefully researched data, complete with full dates and localities for the life events, then very specific data is present to be used when the search is conducted. If the record that is under consideration has approximated dates (abt 1850), then the chances of finding a correct match are decreased, because inaccurate dates will increase the possibility of missing the correct record, if it is in the Ordinance Index. Conversely, very general localities ( New York) results in more records being added to the potential match list, thus adding to the confusion of recognizing a match.

#### **#2 - The quality of the data in a potential matching record also affects the matches offered.**

If your record is accurate, but the records in the OrdinanceIndex were submitted with about "dates" and "places", then the chances for a recognizing a match are reduced. A situation that occurs all too often, is that your record, and the one found in the Ordinance index are both based on the same source, such as a published genealogy, or the AncestralFile. In this case, a 100% match is usually found, since most submitters will not alter the data before submission. Finding such a match will result in your not submitting the record for ordinance work, based upon your current information about the individual.

#### **#3 - Your knowledge of the individual, their relationships -especially siblings- and the community in which their life events occurred are critical in evaluating potential matches.**

This knowledge come from careful personal research and reading and evaluating the notes and documentation from shared sources. This is especially true where names are frequently used in related families in the same community, or when the older infant sibling dies and the name is reused for another child of the same sex.

## BE VERY CAREFUL WHEN USING UNDOCUMENTED INFORMATION.

This warning includes that wonderful shared database - the AncestralFile, which does not have notes or documentation. You will have to contact the submitter for this information. Without the sources of the data, it is hard to evaluate the validity. The Pedigree Resource File is potentially a better source of information because the documentation may have been shared, you can readily contact the submitter, and the data is much more recent.

All shared information must be verified or documented unless you have previously determined that the person who shared the data has verified it and you can trust their work. Failing to do this most important step can result in both: 1- duplication of records in the IGI and 2- accepting a record found in the OI as belonging to your relative, resulting in the assumption that the work has been completed.

### An Example

Consider the following hypothetical example. You are looking for ordinances for John Nowlin, an end of line ancestor, who was born about 1850 somewhere in upstate New York. You do not know exactly who his parents were, where and when they were born, and about his siblings.

You search the OI automatically (by either submitting the name through TR4 DOS, or use the *Update My Records* feature in TR4W) using the data in your records: **“John Nowlin, born abt 1850, NY”**

The computer offers the following as matches with Baptism and Endowment dates:

- |   |                              |                  |
|---|------------------------------|------------------|
| 1. John Nowlin, abt 1850; NY                    | Parents: John Nowlin & Betsy | Member submitted |
| 2. John Nowlin, 3 Aug 1851; of Dutchess Co., NY | Parents: REL James E. Nowlin | Member submitted |
| 3. John Nowlin, 1849; ,Monroe Co. , NY          | Spouse: Jane Smith           | Member Submitted |

Do you accept any of these as completed work for your relative, John?

How can you evaluate this based upon the information given? Obviously you cannot be sure.

Manually searching the OrdinanceIndex brings up the following records in addition to the ones above.

- |  |   |                               |
|--|---|-------------------------------|
| 4. J. Nolin, abt 1850; NY                          | Parents: Elizabeth                      | Member submitted              |
| 5. John Nowlin, abt 1848; Monroe, Co., NY.         | Spouse: Margaret Johnson                | Member submitted              |
| 6. John Nowlin, 3 Aug 1852; Birdsall, Allegany, NY | Parents : John Nowlin & Elizabeth Smith | Extracted from Co. Birth Rec. |
| 7. Jon Nowlan, abt 1852; NY                        | Parents: Jon Nowlan & Mrs Jon Nowlan    | Member submitted              |

They were not included in the automatic matching process because of the initial (#4), the dates were outside the +/- one year range from the 1850 date searched with(#5,6,and 7).

Do you accept any of these as completed work for your relative, John? Again, you cannot be sure.

Based upon the data given, any or all of these ordinances could have been done for the same individual, even the ones with the different spouse - John could have been married twice!

How do you evaluate the data? Contact the member submitters? Many of the ordinance dates that were not shown, were in the 1910-1920 period. The submitters are probably also deceased.

The most reliable data is the example #6, since it was extracted from the county records. It has documentation that can be verified.

Following the hint from example #2 Rel: James E. Nowlin, will lead you to a Family History that was published by James E. Nowlin. In that book, John was shown to have been the son of John Nowlin and Betsy, and married a Margaret. No dates or places were given, except that the immigrant ancestor John, lived in Dutchess Co. NY.

Now, when you know more, you recognize that all of the examples except #3 were valid ordinances for your ancestor. Number 3 is a first cousin of the searched for John Nowlin. Each (except #6) was submitted by well meaning members that **did not research** to give dates and places for the identifying life events so the correct John would be recognized and the work not needlessly duplicated.

This example illustrates an important principle: More than a cursory knowledge of the family and their community is needed to be assured that an individual can be differentiated from others that have the same name and lived in the same locality at the same time.

Careful research is needed for both life events and relationships to adequately identify an individual. It may be necessary to determine what other relationships are presented in the Ordinance Index to determine if a particular ordinance is for the person you are looking for. By checking for siblings, using *Parent Search*, one can often decide if the match you found is for your ancestor, or for another individual with the same name in a different family.

## Which relatives may I submit?

It is each member's primary responsibility to do the work for their **direct ancestors**. We also identify other relatives that still have ordinance work needed, especially when they are found while researching for our direct ancestors. These are usually siblings (and their spouses) of our ancestors. It is equally important to do detailed research on these collateral relatives and not just estimate their biographical data in order to get quick or easy submissions to fulfill a ward or stake goal.

Posted to the LDS-WC-LIST is the following which covered the topic nicely:

'The guideline does not specify "related individuals". It states "Do all related individuals, not just direct line ancestors". This statement is found in the November 9th, 2000 edition of the Staff Training Manual at the Ogden Utah Family History Center, which is a major FHC, in its own building. (Class 1 Family History Center). This guideline has been in place for some time. If, however, the person recently passed away, you should get the permission of their next of kin.

This is what is found in the Church Handbook of Instructions, Book 2 Priesthood and Auxillary Leaders, Section 9: Temple and Family History Work, pg 262, under Member's Responsibilities.

"Members should identify their kindred dead, request temple ordinances if needed, and provide these ordinances by proxy if possible. As a beginning, members should try to identify three to five generations of their ancestors.

Members' preeminent obligation is for their own ancestors. They may do family history research on natural, adoptive, and sealing lines. They also may submit names of persons who have a probable family relationship that cannot be verified because the records are inadequate, such as those who have the same surnames and resided in the same areas as known ancestors.

Members should be considerate of the feelings of close family members when submitting names of recently deceased relatives."

This directive is much more open than it was in the past. The reason for this seems clear to me. I have a cousin who recently passed away. She was not a member of the church and has no immediate family living. She has no descendants. Under the more restrictive guidelines of the past I would not have been allowed to submit her name to the Temple. Because she has no descendants, she would have no direct line descendants who could have submitted her name. Now, however, because she is related to me, I can go ahead and submit her work, and I will do so.'

This additional information below was sent to the Family History Centers as part of a newsletter:

### **Name Submission Guidelines**

**Temple patrons should make sure that the information they submit is as correct as possible.** A Member's Guide to Temple and Family History Work gives general name submission instructions. Patrons should also follow the guidelines outlined below:

If possible, use a computer program such as Personal Ancestral File to record your family information.

Do not submit names of persons not directly related to you.

- Select the ancestors for whom you want to do temple work.
- Check the names in the Ordinance Index' to see if the temple work has already been done.
- Clear any names without ordinance dates without a year. through TempleReady".

#### **Names**

- **Different Surnames for Parent and Child.** If the surnames of a child and father (or mother if no father is given) are not the same, ask yourself the following questions:
  - Is the wrong person listed as a child or parent?
  - Is a descriptive term or title listed instead of the surname (particularly for the child)?
  - Has information been mixed from more than one record?
- **Titles and Descriptive Terms.** Do not use titles or descriptive terms in name fields. For example, do not use as part of the given name or surname:
  - Mr., Miss., or Mrs.
  - Jr., Sr., Esq., 111, etc.
  - Reverend, Paster, Grandfather, etc.
  - Terms such as unknown, un-named, stillborn, living, alias, AKA, son, daughter, had issue, child, infant, etc..
- **Single-letter Names.** You may submit names that are only a single letter. Include a period when appropriate. Do not add information that is not actually part of the name.

#### **Dates**

- Provide complete birth, christening, marriage, death, or burial dates whenever possible.
- Record dates in this format: DAY MONTH YEAR (for example, IS FEB 1842).
- Do not record a day without a month or a month without a year.
- The date of an event such as a baptism or marriage should not be earlier than the day the locality where the event was recorded was actually established or settled. When in doubt, check gazetteers, geographical dictionaries, local histories, or original records.

#### **Place-names**

- Spell the names of counties correctly, and make sure they are in the proper state.
- If possible, spell Place-names as they were spelled when the original record was created

#### **Identical Records**

When two records are exactly the same, determine if the records refer to two different people with the same information (for example, twins). If the records do not refer to two different people, submit only one of the records. (End)

#### **References for name submission procedures are as follows:**

Detailed guidelines for name submission are found in *A Member's Guide to Temple and Family History Work: Ordinances and Covenants* [1993] pages 10-14 (Publication # 34697). This is the basic work book for each member, and should be in each home. It is also the Ward Consultants primary guide to helping the members. Please refer to this for the details.

The *TempleReady Reference Guide* (Salt Lake Distribution Center item number 34654) is to be used along with *A Members Guide*, to help patrons submit their names. Each Family History Center has copies of this guide. Also the PAF and TempleReady software will prompt you when insufficient data and when incorrect data (pertaining to ordinance dates and the time period that the listed temple was operated) is used.

A brief review of this information can be found in *Introduction to Family History computer guide, Religion 261*, page12-1, which can also assist the Ward Consultant in the steps to prepare data in PAF and submit it to the Temple. Specific step-by-step instructions are included for the entire process. The Manual only covers using PAF3 and FamilySearch-TempleReady DOS version. It does not cover PAF4, PAF5 and TempleReady for Windows. The steps for PAF 4 and PAF5 are very similar, however TR for windows is very different.

## CAREFUL CONSIDERATION

### How do I evaluate the records before submission?

#### **Here are some things to look for during the inspection:**

**1. Examine the notes and the documentation.** Look to see if the sources are compiled works such as shared genealogies, or primary sources, such as christenings, birth certificates or family bible records. Was the birth date taken from a death record? This would be a secondary source of data about the birth, but a primary source for the death information. Sources of information that were recorded at or soon after the life event are better than sources that allude to the data.

**2. Are complete dates and place names used, or are their estimates of these dates and places.**

Estimates may be necessary under certain circumstances, but consistent use may indicate lack of research. Be aware that dates and places left blank may be filled in with estimates by the computer software, either before submission to TempleReady, or during the running of FamilySearch TempleReady (dos). When submitting families using earlier versions of PAF for the creation of the Temple Name Preparation File (gedcom), it often included the names of the parents of the person being submitted and attempted to submit them for ordinances also. Planning to do more research on those individuals, that may not have been your intent. TempleReady for Windows avoids this pitfall.

**3. Are their ID numbers or AncestralFile numbers in the database?** This is not possible to determine if working from a Temple Name Preparation file. However when looking at the database, the presence of these indicate that there may be shared data that has not been verified.

**4. Look for inconsistencies in the data.** For example, Mothers over or under the child bearing age, more than one child born in the same year (unless they are twins, this is possible but rare), children born after the fathers death. Inconsistencies occur due to lack of accurate data, and estimations made with insufficient information, such as: Estimating the date of marriage based upon the date-of-birth of the “first” child without knowing the age of the mother. What you believe to be the first child may not be the first child. Perhaps the mother lost several children before one survived, or lived in another community, where older children not currently with the family were born. These factors would influence the date selected for marriage, when the actual date cannot be found through research.

**5. Do the life events fall into the normal time range consistent with the culture of the families.**

- Marriage or childbirth at the age of 13 may be plausible in one culture and improbable in another.
- Less than 6% live past the age of 100, thus statistically there is a 94% chance that there is an error in the age when you see exceptionally old ages in the records.
- When multiple marriages for the same husband are present:
  - Are all of the children “assigned” to the same wife?
  - Are their death dates for the wives?
  - Are their large gaps between the date of marriage and the birth date of the first child?
  - Are there gaps in the children’s birth dates possibly indicating more than one mother?

**5. Is the individual uniquely identified?** Look very carefully at the data and the notes to be sure that the individual or couple are identified uniquely enough that they cannot be confused with anyone else who lived in the same community/locality in the same time period. The more you know about the individual and their relationships, the better your ability to recognize and properly submit them for ordinance work.

## How do I correct data in the IGI/Ordinance Index ?

or

### Do I do it over because names, dates or places are incorrect?

**You cannot correct the IGI/Ordinance index.** If you submit it again with data that you deem to be correct, it will be duplicated, and just cause more confusion, especially since you will not be identified as the submitter. We must remember that each individual born on this earth has parents. It is our objective to use the names of these parents as identifying criteria, perform the ordinance on their behalf which culminates in their being sealed to their parents. The parents names are not always complete, especially for mothers. Thus, even when the name of the mother is completely missing or incorrect, the relationship is still valid, and the sealing is still valid. The only exception to redoing the ordinance work is when the gender is wrong. See the discussion on gender on page 11.

It has been suggested that you should make the corrections in your records, include the ordinance dates that you recognize as being valid, but with incorrect demographics, and submit it to the AncestralFile. The current advice from the Family History Department is:

Instead of submitting your GEDCOM to Ancestral File (AF), you should submit it to Pedigree Resource File (PRF). The AncestralFile is being revised, and data sent to PRF will eventually also appear in the new AF.

If you send your data to AF it will not be published for a long time, not until the new AF is ready. Data submitted to PRF will appear in a couple of months, both online and on CD. Data in the PRF will also include your notes and documentation. Thus your explanations of the corrections as well as your Name, Address, e-mail address, and web site (if any) will be available for relatives to contact you.

No disk is required to submit to PRF. You create the GEDCOM file on your hard drive then log on to [www.familysearch.org](http://www.familysearch.org) and upload the file. You have to register on [www.familysearch.org](http://www.familysearch.org) to submit your data.

### What do I do if I find the word "Cleared" instead of ordinance dates?

From the LDS-WC-LIST - Here is the scoop on Cleared:

The Good News - If Cleared was listed in the previous Addendum (1997)

The date SHOULD be listed on the new addendum. (Jan 2000)

The Bad News - If Cleared was listed on the Main File: (1993)

The date will NOT SHOW on the new addendum

This work IS done, do not resubmit it. The dates of the ordinance work won't show until the main section and the addendums are combined into one big file.

Bottom line: we have to keep waiting.

Marie Taylor, Senior Reference Consultant, United States and Canada Reference. F H Library, SLC.

# Special Situations

## 1. When must one use TempleReady to clear names for the temple?

- When the person being submitted is deceased
- and the person being submitted is not in the immediate family of the person doing the work.  
Immediate family means: *parent, sibling, spouse or child.*

The corollary to this is **one must completely fill out a Family Group Sheet** and take it to the temple.

- when the person who's ordinances are being done is alive
- when the deceased person is in the immediate family.

It is not necessary to process the names of the deceased through TempleReady. One may manually check the Ordinance Index, however it is presumed that immediate members of the family would have checked with their other relatives, and have superior knowledge of completed ordinances.

**2. Own Ordinance Recommends are needed when an alive person is being sealed**, even if the person to whom they are being sealed is deceased. New Bishoprics and other ward leaders may not be aware of this. It is not the Ward Consultants job to arrange for the recommend, but advising the patron that it is needed will save the member time and embarrassment. The Own Ordinance Recommend is in addition to the regular temple Recommend, and is retained by the temple when the work is completed.

**3. What do I do when TempleReady won't clear a name because they are born in a "Restricted Locality"?** TempleReady flags submissions from restricted localities. Additional information is available at the address below. Here are the guidelines on what to do:

1. Submit only names of persons in your direct-line ancestral families.
2. After identifying these relatives:
  - a. Use FamilySearch to manually check the Ordinance Index (both Main file and Addendum) and the Ancestral File for completed ordinances. Do not use the automated features of TR to do this.
  - b. Enter the names into PAF and export a gedcom file of only the names of individuals born in the restricted localities. (You will have to select "Family", otherwise you will lose the parents names.) If you select export to TempleReady, PAF5 does not check for restricted localities, so this can be used. Do not process the submission through TempleReady.
  - c. Make sure the following information is included for each person:
    - Given name and surname when possible.
    - Birth date and birth place
    - Marriage date and place
    - Death date or other evidence of death, if the date is not available
    - Parents' names and death dates, or evidence of death. Required for child sealing to parents.
  - d. If you cannot enter them into PAF or another genealogy software program print or type them on Family Group Sheets.
  - e. Please include a printed pedigree chart showing your relationship to the individuals submitted.

3. Send the names to the:

Medieval Families Unit  
Family and Church History Department,  
50 East North Temple Street  
Salt Lake City, Utah 84150

Staff members will examine additional sources, and when cleared, you will receive a TempleReady disk to take to the temple. (Requirements as of June 2001, extracted from: *Appendix 13: Guidelines for Submitting Names of Persons Born in a Restricted Locality of Temple Ordinances*)

**4. Many questions arise in regards when permission is needed to do ordinance work** The basic rule is: If the person was born in the last 95 years, obtain permission from the persons closest living relative. I can think of only one exception to this rule - a written request from a non-member who wanted their work done for them after the one year waiting period. I have seen this several times from non-members who work closely with members at a Family History Center and for reasons of family peace did not join the church.

Occasionally, a member will assume that since they had a relationship, it is OK to be sealed to that spouse. A recent question was posted to the LDS-WC-LIST: *I have a sister in the ward who's husband passed away and she had everything set up to do his work in the Temple and have herself and a child sealed to him. Now they were divorced early in their marriage and he remarried. She never did. The 2nd wife is still alive. The Bishop gave her the ok---the Stake Pres. gave her the ok--but when she got to the temple the Temple Pres. said no way. What can I tell this sister?*

The response was from another Ward Consultant who worked at the Family File Desk at a temple: *It has to do with the Rights of Precedence. The living, un-divorced spouse has control over this situation. I work at the Temple and I know this policy.*

*The sister you are working with has no claim on this man. They were legally divorced and had not been sealed. The legal, living wife has all the legal rights. Also I would guess this action on the part of a former spouse would be upsetting and offensive to her. This is an ex-wife you are working with and if they got along they would still have been married. The legal wife's permission would have to be obtained for this work to be done. The child could do this work for the parents once all parties are deceased. Call your nearest Temple recorder for an official statement.*

**Another response was:** *That is normal protocol. A living spouse must give their permission above all else. When I wanted to be sealed to my parents, after the death of my father (my mother had died several years earlier) I had to seek the permission of my step mother who was still living. She was a member of the Church and gladly gave me a letter of approval. Without that approval, you'll just have to wait.*

**4. Questions arise on when ordinance work may be done and relationships are not formalized,** as in a marriage, adoption, etc. I recently found that I had an ancestor born out of wedlock. I had the name of the parents, and although the parents were never married, I was told by the Recorder at my local temple that "if they had children together, the child may be sealed to them." Ask your Bishop, Temple Recorder, or the *Special Services Section of the Temple Department in Salt Lake City, 801-240-3585, ext. 3782.*

#### **How many names can I submit at a time?**

I volunteer at the Family File at Mount Timpanogos and want to make a couple of comments about name submissions. It is far better to keep your submissions to about 50 names a file. I have experienced people bringing in a disk with 10 files of 1 name each and people putting 1000 names on one file. I would far rather do the little files. If anything goes wrong in the print process, we often have to restart the procedure, wasting all of that time and paper. If the file itself gets corrupted or the disk is damaged or fails, it is far easier to recover one small file than redo a huge one.

There is no need to do so many at one time. If you are really researching a large number of names, submit them as you get them ready, don't save them for one big go. That is too overwhelming. People get confused, lose cards and just have more trouble that way.

When some one brings such huge files to the Temple, it is often because they have downloaded a huge chunk form the Ancestral File. Just so you know we can pretty much tell when that is the case. There are certain features of an AF file that stand out. This is not the purpose of the AF, as you know. On the other hand, we can tell good research as well and that is such a pleasure, such a Spirit about those names.

We tend to ask people where the big files came from just to have a chance to suggest further research where needed and why. Some are from AF and others say they have been researching for 5, 10, 15 years or more. On behalf of your ancestors, I would ask you, where possible, not to wait for years before you turn any of them in. You will have more personal experiences with them if you do the work closer to the time you do the research. I feel like I get to know them while researching their lives and families. Going to the temple is such a celebration and a culmination of the love shared during the research process.

Also, I have done a vast amount of research for years and have turned in a lot of my family names but have tried to make sure they were all sourced properly. It is worth the effort. It is so wonderful to do names you know are not duplicates.

### **What do I do when the gender is unknown?**

I thought I might share with you what I understand about Gender Unknown. I think that putting "U" in the gender field if you are just entering information into the computer for an individual is one thing but something totally different if you are submitting that name for temple ordinances.

U is good if you truly don't know and don't want to speculate if you are just entering information for your own records but if you send in the name to the temple and put U in the gender field, the church's rule is that for temple work, all individuals with U in the gender field are given the male gender. You have to know this when you enter U in that field.

In our stake, a brother had submitted a name with U in the gender field and could not understand why it was assumed that this child was male. I told his consultant that the reason was that if there is a U, Temple Ready gives the child a gender. His consultant was at the city library one day and looked up some records and found the gender of the child to be female.

I told the consultant that under the circumstances, the work should be done again. Our Family History Center Director told me that the directive from Salt Lake is that the only time you redo the work for an individual is if the gender is wrong. In all other cases, it is unnecessary to do so. If it was me, I would not enter the work twice as in either case, you would be assuming and the church has asked us not to assume. That is why there is a "U". If there is a mistake, it is the church's, not ours.

So that is why I say it is one thing to enter in unknown and another thing to send in the name for temple work. We should only be sending in a name with unknown gender if we have exhausted all resources of research and we can honestly say "we don't know".

**Another response was:** It is the suggestion of the Special Services Section of the Temple Department in Salt Lake City, that two sealings (one male, one female) to parents when the gender of the **infant** is unknown. I have spoken with this department in the past and received this guidance, and the same information was confirmed to me again today. It is also, I was told, "not considered inappropriate duplication." For further assistance, please call 801-240-3585, ext. 3782. It says in the Temple Reference Guide to seek out the help from this department if you have questions. As consultants, we are never left up the creek without a row boat.

**A third response:** I did call this number and had an interesting conversation. I often call when I have a question because the sister with whom I spoke knows so much. She told me that you will not find the policy in a book anywhere or read it quoted from a General Authority. She said that she works on the *Family History and Temple Committee* and the temples confer with them about such circumstances. She said that they say that it is perfectly fine to submit the name as female and male and if you want to submit it as unknown and let Temple Ready put in the gender, that is fine too.

She did give me another tidbit of information that you might find interesting. This is for people who wonder about children being sealed to parents when the mother's name is not known. The wording for the sealing of a child to a parent was changed in 1970. Before 1970, the child was sealed to the mother by name but now the child is sealed to his or her "mother". I thought that was interesting. If you have any questions, next time listen to the words when a child is being sealed to its parents and you will learn what a sealing entails. It is really wonderful. It has been described to me that a sealing is like the birthright in the Old Testament.

## Which version of TempleReady should I use?

There are some distinct advantages and disadvantages to each of the two programs we now have that clear names for the temple. Some of the differences are listed below. Similarities are not listed.

### TempleReady for DOS - TR4DOS

Can type names to be submitted into the program or use a gedcom file.

Data entered by any method can be edited.

Program asks if some one is dead if no death date

Program asks if you want to submit names without dates and places and will estimate this data.

It is time consuming, but necessary to highlight and press enter on each name to see if your preferences are correct. Submit Yes - No for each ordinance.

Confusing multiple pages to page through. Persons in two families will show up on two pages.

Data must be on a disk in the A: drive.

It is not recommended, but one can select "let the computer decide" if work done is a match.

On screen and printed reports do a good job of explaining why a record cannot be submitted.

### TempleReady for Windows - TR4W

Cannot type name into the program must use PAF database or gedcom file.

Data cannot be edited

Program does not ask if person deceased

Program just reports that there is insufficient data to submit a name.

Little temple profiles indicate records that could be submitted. Places a ✓ mark in each individual or family record will cause TR to update or submit. The ✓ now shows in the temples.

Much easier to view the individuals or families to be selected and /or submitted.

Data may be on A:, Desktop, or in My Documents.

You will always decide if work found completed is a match. Computer decide is not offered.

On screen and printed reports just indicate that there are problems but do not tell what the problem is.

**TR Windows** has an advanced feature that make it easier to keep your records updated with completed ordinance dates. For matching records found, ordinance dates and source notes will automatically import into your **PAF database** if it is used to make the Submit or the Update. If you use a **gedcom file** from PAF, you will have to type the found matching data into your PAF database. PAF does not use the .oup file described below.

If you are using a gedcom file from Legacy, Family Origins, or Family Tree Maker the latest versions will import a special file created by TR Windows and saved on your disk in the A: drive. I believe that it has the same filename that you used to export the data that TR ran, with the filename extension "**.oup**". This file may be used to import the matching ordinances and notes into your program. Other programs may support .oup import.

It has been my experience that neither the .oup file, the direct data import into PAF, nor the reports printed by TR include the names of relatives found that were not in the gedcom file or database used to run Update or Submit. **When matches are on the screen, print the data.** You may then manually enter the names into your database later. The ordinances associated for the person updated, will have imported, if using a PAF database, or be in the .oup file for those programs that support .oup import.

If you select FamilySearch TR Dos to submit or (search for matching records) none of the above features apply. You will have to type in the data found.

**Warning:** When the matching process in TR finds completed ordinances with parents or spouses that were not in your PAF database, and they are presented on screen side-by-side, **always print that screen!** The reports generated by TR will show the ordinance dates and temple, **but they fail to show the related persons names.** Also these names will not import into your PAF database when running in TR4W on your database. You must manually enter the names into PAF. Also, I suspect that they did not include them in the .oup file.

## Which do I use - FamilySearchTR for DOS or TR for Windows?

### QUESTION #1 - Are you doing Ordinances for your parent, spouse, or child?

If **YES** - print information on a Family Group Record, and take it directly to the temple, do not use TempleReady.

If **NO** - go to Question #2

### QUESTION #2 - Is your data on a disk you brought with you today?

If **YES** - find the computer program (and version if PAF) that made the file, and the file type in the chart below.

If **NO** - go to question #3.

### QUESTION #3 - How many names are you submitting?

If a **few** - type it into FamilySearch, LDS options, TempleReady. (Also called FamilySearch TR-DOS)

If **several families** or more, the best method is to type the data into PAF saving the file on a disk in the A: drive. Go to Question #4.

### QUESTION #4 - Which version of PAF should I use?

Use the version that you have at home. If you do not know, use **PAF4**. Save your files on a disk in the A: drive.

**This chart covers which TR program to choose and how the automatic features will work when matching records are found in TR.**

| SOFTWARE PROGRAM  | TYPE OF FILE                           | IF you use TR Windows   | IF you use FamilySearch TR-DOS   |
|---|--|---|--|
| PAF3 or PAF4  | a gedcom file<br>example:<br>Smith.ged | Update, and Submit will print reports. No data will be saved to the disk.                                 | A report of matches and names cleared will be printed. User must type data into PAF. |
| PAF5 - saved as TR for DOS                                    |  |   |  |
| PAF5 - saved in any other format than TR-Dos                  | same as above                          | Must use TR Windows same as above   | Do not use   |
| PAF3 or PAF4  | a database:<br>smith.paf               | Update or Submit will import found ordinance dates into your records. Must request reports to be printed. | Reports will be printed. User must type data into PAF.                               |
| PAF5  | same as above                          | Must use TR Win. Same as above.   | Do not use   |
| PAF3 or PAF4 backup files                                     | .bak                                   | Must restore file in proper PAF then export a gedcom or use as a database                                 | Same as to the left.   |
| PAF 5 backup files  | .zip                                   |   | Do not use   |
| AncestralQuest must be saved as .PAF or exported as .ged file | see .paf above<br>see .ged above       | see PAF 3 or PAF4 above   | see PAF3 or PAF4 above   |
| Legacy, Family Origins, FTM                                   | must be a .ged                         | see PAF4. Also saves importable .OUP file   | Reports will be printed<br>User must type data into database                         |
| Files from other programs                                     | must be a .ged                         | see PAF4, use reports to enter data found   |  |

## How to determine what type of file is on the disks that a patron brings in.

(The following sets of instructions are for Windows computers)

### 1. Place the disk in the A: drive , and double click on the shortcut to the A drive.

If you cannot see the file name and type, click on **View** and click on **Details**.

If you see files with a file name ending with

**.ged** then that is gedcom file on the disk.

**.paf** then that is a database on the disk.

**.bak** that might be a PAF 3 or 4 backup file.

**.zip** that might be a PAF5 backup file.

**.sub** that is a submission file.

**Famgrp.rec** are saved files from TR Dos use TRDos.

**.xxx** are back up submission files. Try TR

**.bak** files (5 or 6) are PAF 2 backup files, restore in PAF2.31.

**.dat** files (5 or 6) are PAF 2 data, import them into PAF4.

Files ending with other extensions are most likely unusable.

You might try and see if TR4W or TR4DOS can open them, they may be saved files from a previous work session.

### 2. Use GENViewer for FHC, see below for more information.

## How to discover what program made the gedcom file before putting it into TR.

### Method #1. A gedcom is a text file, so it should be readable in Notepad.

In Windows, click the **Notepad icon**, or click on: **Start, Programs, Accessories, Notepad**.

On the top bar, click on **File**, then **Open**,

At the end of the Look In text box, click on the **down arrow**.

Click on the **3 ½ " - Floppy A** symbol. Probably nothing will show in the main window.

Click on the **down arrow** at the end of the Type of Files text box.

Select "**All Files [\*.\*]**"

Click on the file with the **.ged** on the end of the file name.

Look at the first lines:

the **SOU** will tell you the program that made the gedcom file. PAF, FTW, Leagcy, etc.

the **VER** will tell you the version of the program. You might see 3, 4, or 5 for PAF.

the **DES** will tell you what type of file was saved. The destination might be PAF, TempleReady or other types. After viewing the file click on the **X** in the upper right corner. Do not save the file!

### Method #2. Use GENViewer FHC - a gedcom and PAF database viewer.

Click on the GENViewer FHC icon. It automatically looks for files in the A drive.

Click on the file that you wish to open. GV-FHC reads both PAF and gedcom files from most sources. [Note: ".sub" and gedcom created in UNICODE format are not supported]

After the file has loaded, click on the **General** tab. Tabs are 6 lines down from the top bar.

The **Header Information:** window shows the Source, Version, and Destination (if a gedcom).

The **Submitter:** window, may tell you who originated the file.

The **File information:** window will list the file name, size, date created, the number of Individuals, Families, Notes, and Sources in the file.

Background: MudCreek Software has produced a special FREE version of GENViewer to be used in Family History Centers. This version can read ".sub" files that have been generated to be sent to the Temple. It will allow you to see which record qualified and for which ordinances it was qualified.

(Family History Centers may download a free copy from <[www.mudcreek.ca](http://www.mudcreek.ca)> )

### **Advice on name submission from a Family File Desk worker**

Take TWO blank disks with you to the Family History Center -- one for the submission file to take to the temple and one for a back-up and a copy of the TempleReady Report. (It is sad to find at the temple that the submission disk cannot be read—perhaps an error in the disk—and there is no backup file.)

**Be sure to run TempleReady and print out the TempleReady report.** Search the report to verify that all the ordinances that you expected to be cleared are there. (Sometimes the sealing-to-parents or the sealing of couples ordinances are not included and the patron thought he had requested that ordinance.)

#### **Look over the data for needed corrections, specifically looking for:**

- A male being reported as a female, or a female reported as a male. This cannot be changed at the temple. You must delete that record and resubmit it.
- Duplicates of names you have previously submitted. They can be deleted at the temple, but it will reduce the workload there if you correct your TempleReady file.
- Misspelled names and places. If you are not sure of the place, look it up in an atlas or gazetteer. Be careful when you find an old family group sheet with the early computer-required abbreviations. For instance the abbreviation for Maine was Mn (first letter of the name and drop all vowels). Mn is now understood to be Minnesota. Don't move your ancestors from New England to the Midwest and duplicate the ordinances that had been completed.
- Be careful with "about" dates and "of" places. Your "about" and "of" may be very different from what is already in the Ordinance Index and TempleReady will not find the record that is already there.

**After running TempleReady, the names that are cleared for ordinances should manually be checked with the Ordinance Index** (not the IGI - Please remember that the IGI, both in the FamilySearch computer and online does not contain any ordinance data). TempleReady misses matches especially if a patron asks the computer to make the decision about a match. Even if the patron wants to make the decision, TempleReady does not always find the record(s) that would be a match.

**The decision about Family File or Temple File is best made when you run TempleReady.** It can be done at the temple, but the computer at the temple looks at the information entered in the disk to determine whether to create cards for the patron or the pages for the temple file.

**Temple File** is selected when the temple provides the proxies for the ordinances and you must look for the dates they were done in a future edition of the Ordinance Index. **Family File** is selected when you will provide the proxies, and you will get back the complete pink, blue and yellow cards, so you may enter the dates into your records and share them with your relatives. This is important since the Ordinance Index comes out in editions, several years apart. (Remember your Ward can help provide proxies, your family does not have to do them all personally unless you wish to.)

**Be sure to label your disks correctly.** The Family History Center should have white labels for the temple submission disk and yellow labels for your backup and report disk. (These are available at Church Distribution free of charge.) At least write "Temple Submission Disk" on the floppy with your name and telephone number. It is especially important to have your phone number on the outside of the disk and as part of the submitters information if you are submitting to the TempleFile, where the disks may be processed after you leave. The temple needs to call you if the files on the disk cannot be processed.

Check your disks before leaving the Family History Center. One Saturday two patrons brought disks that did not have the required submission file on them. One was actually labeled PAF3 backup, and that is evidently what it had — the Temple computer could not process it. Another disk, without a label, had a GEDCOM file and data files from PAF 2.3. Again the Temple computer could not process it. A great disappointment to the patron.

You can check the disks by selecting the A: Drive icon on windows computers. Look for a file ending with **“.sub”**. The back up disk should have the same filename ending with **“.xxx”**.

When the temple has processed your submission disk, be sure you understand the use of the Tracking List, and the pink, blue, and tan name cards. If you ever need duplicate cards because some were lost, the temple can request duplicates from Salt Lake City if you have the submission number (on the top of the Tracking Sheet) and the card number (not the RIN) to the left of the name on the tracking sheet and also on the upper left corner of the card itself. I have tried to be helpful and help patrons avoid the problems that I have seen. These statements are from my experiences.

## Sometimes submissions are a mess!

From a Family History Center Director:

"Please do not send people to the Temple with a mess of a disk and tell them we will be able to correct it all." This is a true statement and real problem

"Please do not send people to the FHC to straighten it out either. Many of our shifts do not have a computer-literate staff; others do not have a TR-trained staffer; most lack the DOS-based skills necessary to unsnarl some messes. And if the Ward Family History CONSULTANT would be consulted, people would perhaps not show up at the FHC with their (insert non-PAF program name) database and expect TR to swallow it and spit out pink or blue cards; or perhaps people would not show up with blank discs or .bak discs from other programs or HTML files." Again a true statement and real problem.

All we can do is the best we can. Not all FHC staff are experts in computer problems nor are the FH Consultants. Those of us that can fix them great. If you can't then you have to send them home to try it again or maybe refer them to a computer expert who "won't be available until next week". But here is one heads up.

FTW 5.0 creates a gedcom (5.5) for TempleReady. **However, it is not compatible with TempleReady in the default mode.** TempleReady requires that the character set be ANSEL. . FTW by default uses ANSI. The FTW manual 5.0 says to use check the required language to export but give no guide when to use which. PAF 4.0 default is ANSEL but also give you a choice.

Editors Comment:

Thank you to those who have posted messages to the LDS-WC-LIST which have been used without identification. I thought it best to keep personalities out of this since it may be around longer than some of the e-mail addresses!

### **A Final word - putting FH into perspective:**

I copy the closing of the talk by Dallin H. Oaks, "In Wisdom and Order" here for emphasis.

"In summary, we should understand and apply these principles:

(1) All things should be done in wisdom and order. We should recognize that our members have many individual circumstances. Considering these, we should promote the mission of the Church in such a way as to accomplish the work of the Lord, not to impose guilt on his children.

(2) There is a time to every purpose under the heaven. There are many tasks to be performed in temple and family history work. We should encourage our members to make prayerful selection of the things they can do in their individual circumstances and in view of their current Church calling, being "diligent unto the end."

(3) Each member should think about the three dimensions of the mission of the Church -proclaiming the gospel, perfecting the Saints, redeeming the dead- as a lifelong personal assignment and privilege. Each should gauge his or her personal participation from time to time according to his or her own circumstances and resources, as guided by the Spirit of the Lord and the direction of priesthood leaders.

There are family organizations to be formed, family projects to be planned, hearts to be touched, prayers to be offered, doctrines to be learned, children to be taught, living and dead relatives to be identified, recommends to be obtained, temples to be visited, covenants to be made, and ordinances to be received.

**As we fulfill our responsibilities to teach and show our brothers and sisters how to help bring to pass the eternal life of man, we will all be blessed, for this is His work and His glory.**

## Addendum 1

### **Now that members of the Church are responsible for clearing their own names for temple work using TempleReady™, what guidelines apply?**

#### **Response by Paul E. Koelliker, managing director of the Temple Department.**

July 1999 Ensign

The TempleReady system allows members of the Church to process and clear names themselves, but it also requires them to make sure the names are accurate. As members of the Church use the TempleReady system, they may find the following guidelines helpful:

1. Concentrate on getting the temple ordinances completed for your own ancestors and their families. Elder Russell M. Nelson of the Quorum of the Twelve Apostles has said: “The Spirit of Elijah will inspire individual members of the Church to link their generations rather than submit lists of people or popular personalities to whom they are unrelated” (“The Spirit of Elijah,” Ensign, Nov. 1994, 86). Doing work for those who are not our own progenitors may needlessly duplicate efforts and ordinances or distract us from the work we should be doing for our own ancestors.
2. It is wise to check the names you are submitting, including names found on Ancestral File™, against the Ordinance Index™. This index, a part of FamilySearch®, gives the dates of ordinance work already performed for deceased persons. Though TempleReady completes a duplication check, that check often fails to detect duplication when there are slight differences in the records. Thus, check the Ordinance Index first.
3. Please do not submit the names of deceased celebrities and historical personalities, including those of royal or noble lineage or early LDS Church leaders and their families, or of persons born in European countries prior to A.D. 1500, regardless of your relationship to them. Though the names may not yet appear on the Ordinance Index, temple work for most of the people in these categories has already been done. Sometimes when we study about such people, we feel a spiritual affinity to them, but we should not submit their names for temple work. If names are sent in counter to this policy, they must be cleared by the Temple Department.
4. Do not “invent” ancestors by adding Mr. and Mrs. to the surname of the person at the end of their family line simply to fill in the spaces for the next generation of ancestors. This practice produces ordinance work and associated records for persons who are not uniquely identified and usually results in duplication of ordinances.
5. Make sure descriptions and titles are not included with names submitted for ordinance work. For example, descriptions and titles boy, girl, child, widow, Miss, Mr., Jr., Dr., Judge, Reverend [Rev.], Colonel [Col.], General [Gen.], should not be included with names or submitted as if they were names. Because the identity of a woman can be derived from the name of her husband, the use of Mrs. is an exception.
6. Research notations or explanations, such as “twin,” “no name,” “unknown,” “died young,” “unmarried,” or “wife,” should not be included in the name space, even if the name is unknown. When a name is unknown it is best to leave the name space blank, because anything entered there will be treated like a name.
7. Instead of putting names, nicknames, or aliases in parentheses or quotation marks, use the word or. For example, write William or Bill rather than William (Bill). This will help avoid confusion of names at the temples as well as on the International Genealogical Index® (IGI) and the Ordinance Index.
8. Please do not use estimated dates and places if exact dates and places can be obtained with reasonable effort. Imprecision produces inaccurate records on the IGI and Ordinance Index.
9. The number of family names you submit at one time should normally be limited to as many as you can easily manage or as many as you, your family, and your friends can complete within a reasonable time. Names of those not in your direct ancestral families should usually be placed in the temple file rather than cleared as family names (see letter from First Presidency to all members of the Church, 16 June 1995).
10. Records of people for whom ordinances have already been completed should not be resubmitted in an attempt to get their ordinance dates.
11. It is a good idea to consult with relatives before you submit names. If you have relatives in the Church, they may already

have ordinance dates or know where those dates can be obtained.

12. Carefully proofread records before you submit them. It is much easier to make needed corrections before a name is submitted than it is afterwards.

13. It will help to keep a record of the names you submit for temple work so that you do not submit them again. Most ordinance duplication is caused when members submit the same records more than once.

14. Please be considerate of the feelings of close family members when submitting names of recently deceased relatives. It is a good practice to seek consent before you proceed. Close relatives who are members of the Church may wish to do the ordinances themselves, and close non-Latter-day Saint relatives may be offended when temple work is done for their family members.

15. If you desire to do family history work but have no work to do on your own family lines—or if you feel you lack qualifications to do further research on your own family lines—ask your priesthood leaders or your ward extraction director about volunteering to serve in Family Record Extraction. But please do not undertake your own extraction project.

Our ancestors who have passed on are entitled to the same blessings we enjoy (see David B. Haight, “Linking the Family of Man,” Ensign, May 1991, 75). As saviors on Mount Zion (see Obad. 1:21), we have the great privilege of making those blessings available to them. “For their salvation is necessary and essential to our salvation, as Paul says concerning the fathers—that they without us cannot be made perfect—neither can we without our dead be made perfect” (D&C 128:15).

END

#### **A patron asks: How much research must I do?**

Hello all! I was wondering if someone out there might be able to help me with something. I was always taught to "prove" my genealogy but there is some question in my Stake as to the importance of this. I have no resources that I know of to find the answer to this but... "What kind of proof should one have before submitting names to the temple?" I have had >two people come to submit names and they didn't even have full dates for any event. Others have come to me with computer estimated dates that were suspected to be very far off because they had not researched enough to know whether the child they had listed was indeed the first born child.

They just entered in the children they knew of but had no evidence of birth order. IS THIS APPROPRIATE? I took a temple submission disk to my local FHC and the person on staff there saw this and still encouraged the submission. Is there anything written anywhere that I could look to as a referral on this? I was also told by another couple, (who also work as staff at the same FHC) that it's not even necessary to have a last name- is this correct? Their basis for this was that "it all gets fixed in the end" How is this so? Please help....

Response:

This is not an easy question. In "A Member's Guide to Temple and Family History Work" it has a chart on page 10 for the minimum information needed to perform ordinances. It does say, "The information should be as accurate as reasonably possible."

After the chart it says, "Although temple ordinances can be performed when only the minimum information is available, try to provide as much information about an ancestor as possible. More complete information identifies your ancestor uniquely so that he or she cannot be confused with another person. With less complete information, ordinances may be done more than once for the same person."

Then on page 13 it says, "Seek the guidance of the Spirit as you determine whether you should do the ordinance work now or try to find more information first. Some members have found only limited information for a few ancestors and yet have felt inspired to do the ordinance work. Others have had what appeared to be complete information, yet they felt impressed to look for more information before submitting names."

Using these passages, we can give guidance to members. Sometimes when more information is easily obtainable, we can point this out to the member we help and show them how to obtain the information and suggest that they might even find more names. I think that "reasonably possible" means that we put some effort into research. Sometimes people want to get through the research as quickly as possible so they can do the good part of going to the temple. It might help if we teach more that doing the family history - the research part - is also a sacred and spiritual work.

I've been hearing "it all gets fixed in the end" argument quite a bit lately. I've had a very discussion with my husband about it. He pointed out that we have three main responsibilities in the area of family history:

- (1) to receive our own temple ordinances and help our immediate family to receive them; (2) keep a current temple recommend and attend the temple as often as our circumstances allow; (3) to be involved in family history work - to identify our kindred dead and request temple ordinances if needed. Almost everyone does well with 1 and 2 and Satan isn't having much success with us in those responsibilities. So what will he tell us to keep us from completing the third responsibility -- that it isn't necessary for us to try to be accurate in our submissions because it will "get fixed in the end"? (If we did go look at a few records we might even find some additional names for the family. Satan would want to keep us from that.) That we have our genealogy all done because Aunt Maggie did it all. (Aunt Maggie would be the first to say that it wasn't all done and if we took a look at her research and built upon it, we would probably find some more names. Satan definitely wouldn't want that.) Another one that I love is "I would rather see someone be twice then not at all." Of course, but if we keep doing the same ones over and over, then others either have to wait longer or not be done at all. There are all kinds of ways that he uses to either delay or stop this work.

What we really need to learn is to do things in wisdom and order. Has anyone thought that having accurate information isn't just for us, but for the person on the other side of the veil also. If we can't identify that a certain Mary Jones is our Mary Jones because we didn't take the time to obtain the information, how is she going to tell it is her from all the other Mary Jones? Just a thought. Karen Bush, Page Arizona Stake Family History Consultant

All said and done, submitting names accurately is a sensitive topic, and as much as I rant and rave and lecture to patrons about this, I also feel very strongly that we must remember that each individual has his own free agency to determine whether a particular name is ready to be sent to the temple. Furthermore, they have stewardship over that ancestor that we do not have. This gives them the right to receive revelation on behalf of that person. These are the principles that we must teach, and then we must respect the decisions that are made.

## **Addendum 2:**

### **AVOIDING DUPLICATE ORDINANCE WORK**

Fellow Family History Workers, I am a Family History Center Director, teacher of the ward Sunday School Family History class, and an Assistant Sealing Supervisor at the Oakland Temple. Some time ago I became aware of patron-submitted names from early Plymouth County, Massachusetts. That area has been searched quite thoroughly.

I checked the Ordinance Index and found the work had been done for most of the names, some many times. I checked lists of patron-submitted Temple File names. Out of one group of ten, nine had been done; in another group of ten, seven had been done. Checking a group of 24 marriages submitted by a former temple president, that had been cleared by TempleReady by a Family History Center worker, I found 17 had been done. Being cursed with an insatiable curiosity, I wanted to know why.

I started doing detailed tests. I found there are many ways in which duplications can be cleared. This comes mostly from patrons trusting TempleReady to do all the work. It is a good program but it has its limitations. It cannot take the place of human judgment. The cardinal rule should be:

**TO AVOID DUPLICATIONS CHECK THE ORDINANCE INDEX BEFORE USING TEMPLEREADY.**

I found there is nothing in the Family History manuals, nor in the FamilySearch material to warn of the pitfalls. Most of the problems come from selecting:

- 1) "Submit records that have only a name,"
- 2) "Let the computer approximate it," and
- 3) "Let the computer decide which records match."

First, if your submission has complete dates, places, and parents, and you select "Show matching records and let me decide," TempleReady does pretty well. It presents all possible matches. However, be aware that TempleReady searches ONLY plus and minus ONE YEAR. If your date is off by two years you will do the temple ordinances

needlessly. However, if you look in the Ordinance Index first you can scan as many years as necessary to find a match.

I see literally thousands of names submitted with just the year and the state. In most cases this means somebody knew the state but guessed the date. If the person who did the temple work also guessed the date, what is the chance of your guessing the same year? If you have only a will and you estimate the birth dates of children from the heirs named, how do you know there were no children who died which would throw off your calculations.

Second, if you select "Let the computer decide which records match" things become less reliable. If you submit no parent, even if the year and state are correct, TempleReady CANNOT find a match. It ALWAYS clears the name. I tested TempleReady with 76 names without parents which I had downloaded from the Ordinance Index. I just deleted the day, month, town, county, and ordinance dates. Every name was cleared.

Remember, TempleReady is a good program, but TO AVOID DUPLICATIONS CHECK THE ORDINANCE INDEX BEFORE USING TEMPLEREADY. David B. Cummings Pleasanton, CA  
(See "DETAILS" on page 24 below.)

Response #1

Bro. Cummings, Thank You! Thank You! Thank You! As an Asst. FHC Director in a dual Stake FHC, and the Stake FH Consultant for my own Stake, I cannot tell you how many times I have preached what you just so concisely said.. but with out the great example that you started with. This one is going to the next FHC Staff Meeting and all WC in my Stake! You probably will believe the static we get from well intentioned members when we suggest that they manually check the Ordinance Index before running a temple name prep file through TR. I am not bashing members, but many do not take the time to become serious in researching and documenting the names they submit. There is an attitude that "well if I am close, the Lord will correct or help straighten out errors later, I just need to get close!"

We have discussed previously on this list that we do not want the job of being "TempleReady Cops", running the danger of discouraging an honest effort, yet we also are given the responsibility of seeing that the job is done in a manner that will accomplish the patrons goal - providing the ordinances for their ancestors in manner that would be recognizable to the ancestor and the Lord when the time come for it to be accepted. Ultimately it is the patrons responsibility to see that the work is done. We as FHC workers and Ward Consultants just have to help them do it as well as possible.

When I help members that bring files to run through TR that come from wards that have well trained Ward Consultants, and the WC has trained the patron, or helped the patron prepare the names, this is rarely a problem. It is those members that come from wards where the Priesthood Leadership do not understand the importance of the Ward Consultant Program and the Ward or Quorum FH Committees, that we have the most trouble clearing names and get the most duplicates found.

The only thing that I could add to your message is that I insist, when helping patrons run TR, that they press ENTER on each name and marriage, and verify that the YES and the NO are what they want. One of the un-acknowledged problems associated with the various versions of PAF is that each one (2.31, 3.0,4.0) select a different group of individuals when a "family" is selected to be included in the "Temple Name preparation file" or "export to TR file". Then, when they select the "no no" options you mentioned, they end up submitting end of line individuals and others that they never intended to submit!

Response #2: I appreciate your post. I have identified one source for estimated dates and places of birth. It involves the interaction of Ancestral File and the various genealogy programs, particularly PAF3.

When a person is researching relatives, say descendants of some remote ancestor, most people check AF to find out what part of the family is in there. In the families I have worked with, there are always some parts of the family in

AF, but not tied together. By including a generation or two from AF in the file being prepared, it is assumed that AF will link the family together.

When a family of such relatives is downloaded from AF, with a GEDCOM, the spouses of children in the family are shown, with their AFN, but no places or dates. Often this is not recognized by the person, then sometime later as the file is readied for temple preparation, all these individuals with no information are noticed. PAF3, in it's laudable efforts to keep AF as useable as possible, will not allow submissions to AF without dates and places, and even offers to estimate them for the person. This will assuredly result in duplicate entries in AF. The same estimated dates and places in Temple Preparation will result in duplicates in Temple submission names. If the temple dates were originally in AF for the spouses mentioned, they would not appear in the GEDCOM download.

The Ancestral File department is aware of this problem, and are trying to find a solution to prevent introducing duplicates into AF, but the duplication of temple work is another matter. When downloading from AF, (essentially an infinite database), you have to stop somewhere in gathering relatives for the GEDCOM, and including spouses of children is a good place to stop.

However, for efficient storage of data, the spouses would be stored with their families, and a link to that address in the AF CDs would be provided. Thus, to provide all the birth and ordinance data would require following those links, which would take more time and require more disk swapping.

(When all AF CDs are on a server, the search time would be much reduced, and could probably be done.) Another possibility would be to store the spouses information with the link. This would require more storage space, and may add a CD or two to the set, requiring still more swapping.

For the researcher, the best procedure is just to delete such spouses, or else go to AF and get the information from there to complete the information on the spouse. And \*always\* check each name with IGI before submitting either to AF or for temple work. It is important that AF be as correct as possible. Further to the discussion regarding the importance of submitting accurate records for temple work, I want to share an experience that I had last week.

A member came in and wanted to prepare to do her mother's temple work at the ward temple trip that week. I have to admit that this is about the most annoying request that I get. When we go to temple for ourselves, we spend a year or more preparing for it, but when want to provide ordinances for our ancestors, we think we prepare in a day.

Anyway, I hid my annoyance as best I could and asked what information she had on her mother. I found out that she had a birth date and the state, but was not sure of the county or city. I also found out that this woman had been taken from her parents at the age of six and thereafter raised in foster homes. I realized what an emotional matter this would be for her, and this helped me to be more sensitive to her situation.

I first explained to her that she did have the minimum required information to submit her mother's name for temple work but that we were counseled to obtain as accurate information as possible before submitting a name with only the minimum information required. Then I found myself telling her that the care with which we prepare the record is reflective of the love we have for our ancestors and our descendants. I had never considered this before, but it seems so clear to me now. How many of us are annoyed when our names are spelled wrong or other vital information is inaccurate?

There is very little else that is meaningful that we can do for those that have died but to make sure their names are spelled correctly and that birth places and dates are exact and accurate. Furthermore, doing so prevents our descendants from wasting their precious time performing ordinances that they did not know were done. This member agreed that she should get more information first and proceeded to order a couple of films and search our her records at home. She very quickly found the information she needed to submit her mother's name.

## DETAILS ARE IMPORTANT

Continued from: TempleReady Limitations by David B. Cummings  
**The lesson to be learned: Search the Ordinance Index, BEFORE using TR**

It is wonderful that we have TempleReady to help in the submission of names to the temple. It is sometimes said “better twice than not at all” That is true, but think of all the work that needs to be done, that isn’t being done, because we are too busy redoing work that has already been done, sometimes many times.

I see literally thousands of names submitted with just the state and the year. In most cases this means somebody knew the state but guessed the date. If the person who already did the temple work also guessed the date, what is the chance of your guessing the same year? If you have only a will and you estimate the birth dates of children from the heirs named, how do you know there were no children who died which would throw off your calculations.

If you select "Let the computer decide which records match" things become less predictable. If you submit no parent, even if the year and state are correct, TempleReady CANNOT find a match. It ALWAYS clears the name. I tested TempleReady with 76 names without parents which I had downloaded from the Ordinance Index. I just deleted the day, month, town, county. and ordinance dates. Every name was cleared. (See Case 7 below.)

Probably the most distressing result is finding a situation where TempleReady should clear a name for temple work but does not. (See Case 8 below.)

### Detailed Analysis of TempleReady Results

In the examples below, an actual record found in the OI was selected, and pertinent information deleted. The record then became the “Submitted” when TR was run. The test was to see if TR would find the correct match.

#### SECTION 1: Searching for Individuals with "Show matching records and let me decide."

**1. The ideal case** is a submission with complete dates, places, and parents.

However, complete information is not always necessary. In many cases the year and the state are enough. Dates seem to take precedence over parents. If necessary, TempleReady searches plus or minus one year and may present conflicting parents. See the following matches.

Example:

Submitted: SMITH, John, Birth: 1699, Massachusetts  
Father: none, Mother: Mary CLARK

First match of six:  
SMITH, John, Birth: 01 May 1699, Hadley, , Massachusetts  
Father: none, Mother: none

Fourth match of six:  
SMITH, John, Birth: 30 Nov 1700, Salem, Essex, Massachusetts  
Father: John SMITH, Mother: Mary CLARK

Sixth match of six:  
SMITH, John, Birth: 01 May 1699, Of, , , Massachusetts  
Father: Ebenezer SMITH, Mother: Abigail BOUTON

*Conclusion: If you had “let the computer decide”, any of the matches above would have caused the patrons submission to be cleared for ordinance work since they would have been deemed a match. Because “Show matching records and let me decide” was selected, you saw the matches and you would have seen the differing parental information and/or dates and decided that there was no match.*

**2. Without a parent**, the town, county and state are all required for TempleReady to search plus or minus one year to find a match.

Example:

Submitted: SMITH, John, Birth: 1715, Bristol, Bristol, Rhode Island  
Father: none, Mother: none

First match of two:

SMITH, John, Birth: 20 Jan 1714, Bristol, Bristol, Rhode Island  
Father: Daniel SMITH, Mother: Elizabeth

*Conclusion: TempleReady only found the above match with a different date (within one year) because, the town and county and state were matching.*

**3. Without a parent and only the state**, the year must be correct for TempleReady to find a match. It does NOT search plus or minus one year. Matches are first without, then with parent names.

Example:

Submitted: SMITH, John, Birth: 1700, Massachusetts  
Father: none, Mother: none

First match of eight:

SMITH, John, Birth: 1700, , Charlestown, Massachusetts  
Father: none, Mother: none

Third match of eight:

SMITH, John, Birth: 20 Aug 1700, , Charlestown, Massachusetts  
Father: Henry SMITH, Mother: Sarah

Fourth match of eight:

SMITH, John, Birth: 30 Nov 1700, Salem, Essex, Massachusetts  
Father: John SMITH, Mother: Mary CLARK

## **SECTION 2: Searching for Individuals with "Let the computer decide which records match."**

**4. With a parent**, TempleReady requires either the town or county, in addition to the state, to search plus or minus one year to find a match. The parent can be the father, the mother, or both.

Example:

Submitted: AFFLECK, George Marlar, Birth: 1900, Providence, Cache, Utah  
Father: none, Mother: Sara MARLAR

Result: TempleReady did NOT clear the name because of the following match:  
AFFLECK, George Marlar, Birth: 2 Oct 1899, Providence, Cache, Utah  
Father: David AFFLECK, Mother: Sarah MARLAR

When only Utah was submitted, TempleReady DID clear the name.

**5. Without a parent and with the correct year**, TempleReady requires either the town or county, in addition to the state, to find a match.

Example:

Submitted: SMITH, John, Birth: 1800, Stamford, , Connecticut  
Father: none, Mother: Nancy LINTWORTH

TempleReady did NOT clear the name because of the following match:

SMITH, John, Birth: 16 Aug 1800, Stamford, Fairfield, Connecticut  
Father: Peter SMITH, Mother: Nancy LINTWORTH

When only Connecticut was submitted, TempleReady DID clear the name.

**6. Without a parent and with only the state**, TempleReady requires the correct month and year to find a match.

Example:

Submitted: SMITH, Daisy Elva, Birth: Feb 1874, Illinois  
Father: none, Mother: None

TempleReady did NOT clear the name because of the following match:

SMITH, Daisy Elva, Birth: 6 Feb 1874, Of, Ipava, Fulton, Illinois  
Father: James Elwood SMITH, Mother: Esther MAXWELL

When only 1874 was submitted, TempleReady DID clear the name.

**7. Without a parent and with only the state and year**, TempleReady ALWAYS clears the name.

Example:

Submitted: AFFLECK, George Marlar, Birth: 1899, Utah  
Father: none, Mother: none

TempleReady cleared the name in spite of the following available match:

AFFLECK, George Marlar, Birth: 2 Oct 1899, Providence, Cache, Utah  
Father: David AFFLECK, Mother: Sara MARLAR

**SECTION 3. Names That Should Have Been Cleared But Weren't Because of Selecting “Let the computer decide which records match.”** A different problem may arise if there were two or more children with the same name born in the same year in the same town, of course with different parents. An example is the two John BROWNS who were born in Salem, Essex, Massachusetts in 1727. If a third John BROWN is submitted with only the year, TempleReady may say it is the same person as one of the other John BROWNS and not clear the name even though the parents are different.

**8. This can happen if the name(s) in the Ordinance Index have complete dates and the submission has only the year.**

Example: Submitted: BROWN, John, Christening: 1727, Salem, Essex, Massachusetts  
Father: William BROWN, Mother: Sarah

TempleReady did NOT clear the name because it matched the name incorrectly with the first of the following two John BROWNS who had different parents:

BROWN, John, Christening: 11 Jun 1727, Salem, Essex, Massachusetts  
Father: John BROWN, Mother: Lydia  
BROWN, John, Christening: 14 Jan 1727, Salem, Essex, Massachusetts  
Father: Peter BROWN, Mother: Rebecca

When a birth month was submitted, which was different from the other John BROWNS, TempleReady DID clear the name. Strangely, the names of the parents were ignored. It needed a more complete submitted date in order to recognize the difference and clear the name.

### Section 3. Searching for MARRIAGES

#### Searching for Marriages with "Show matching records and let me decide."

**9. TempleReady needs the state and town or county in order to search plus or minus one year.** It then presents possible matches.

Example:

Submitted: ADAMS, William, Spouse: Susanna BROWN  
Marriage: 1773, Gorham, , Maine

TempleReady presented the following match:

ADAMS, William, Spouse: Susanna BROWN  
Marriage: 03 Dec 1772, Gorham, Cumberland, Maine

#### Searching for Marriages with "Let the computer decide which records match."

**10. TempleReady must have the correct year but needs only the state.**

Example:

Submitted: ADAMS, William, Spouse: Susanna BROWN  
Marriage: 1772, Maine

TempleReady did NOT clear the name because of the same match as above.

## OTHER CONSIDERATIONS

### Searching for Place Names

In the following cases TempleReady would clear a name for which the work had already been done. It cannot match ., state, USA with .,, USA; .,, USA with ., state, USA. It can only match .,, USA with .,, USA which is rare in the Ordinance Index. It cannot match *town, county,, England* with *town, county, England*.

### TempleReady Approximations

TempleReady seems to make the same approximations as PAF 3.01M and it checks for possible errors in submitted dates. It does not appear to check for some errors in the approximations it makes.

If there is no date or place for a spouse, TempleReady approximates the missing date to make the husband four years older than the wife *and born at the same place*. That is the most common age difference but it may be off by many years, especially for a remarriage.

If there are no dates or places for the children or for the marriage, TempleReady makes the marriage 21 years after the birth of the wife *and at the same place*. The birth of the first child is then made one year after the marriage and at the same place. Subsequent children are then placed two years apart at the same place. This is a reasonable pattern but it actually fits few families. If the information is entered manually into TempleReady the age of the husband is ignored even if the results are impossible (i.e. born after his children).

If there is no date or place for the marriage, it is placed one year before the birth of the first child and at the same place. If the child is entered manually before the parents, the birth dates of the parents are ignored even if the results are impossible as above. This not the case if the parents are entered first.

### **Searching for Variant Spellings of Surnames**

It is often difficult to think of all the possible variant spellings of some names. However, TempleReady searches only one group of spellings and accepts any spelling in that group. If the variant is in a different spelling group TempleReady cannot find it and the temple work may be repeated. This is complicated by the far greater number of spelling groups in North America compared to the British Isles. This is a problem few are aware of.

In North America: Smythe is not with Smith; Harrington is not with Herrington;  
Pabody is not with Peabody;  
Sanders is not with Saunders;  
Coburn is not with Colburn;  
Braun is not with Brown.

In the British Isles each pair is in the same spelling group.

In the British Isles there are 64 spellings of my surname [Cummings], all in one group under the heading of Cummings. Many I had never seen before. TempleReady accepts any of the spellings as possible matches. In North America there are 59 different spellings but in ten different spelling groups under the headings of Comins, Commons, Comings, Commings, Cowman, Cumins, Cumine, Cumings, Cummings (with only Cumming), and Cummins, all of which are under Cummings in the British Isles CDs.

Most books have standardized on the most common spelling, Cummings, which first appeared about two hundred and fifty years ago. Thus, almost all names submitted with early spellings will not match Cummings ordinances and the work will be repeated.

**The lesson to be learned: Search the Ordinance Index, BEFORE using TempleReady.**

## **Done work missing from the IGI/OIndex**

Recently I posted a question to the LDS-Ward Consultant-List and the FHCNET-L on the topic of redoing work that was supposed to be done, and does not appear as completed in the IGI/OI. Many fine comments were contributed, showing various points of view. These I will show after I restate the original post. This topic has been well hashed over, and this post is not to elicit more comment, but to share what was said, in one document, in case one wanted it for training staff or as a "position paper" to show patrons.

### **ORIGINAL POST:**

This question has come up several time lately with ward consultants, and in the FH Center. Since I just checked and found that some work that I completed back in 1972 is still listed as "cleared", and other names are totally missing, I am asking these questions for all of us.

NOTE: These qualifying statements that put this question into a specific context:

1. This is in reference to completed ordinances for deceased (not ordinances for members who took out their ordinances when alive)

2. By now we should have (but may not have) completed the extraction and entry of the "Pre-1970" ordinances, so that is not what we are asking about. The time frame is post 1970.
3. By "official" record I mean found in the IGI/OIndex CD-ROMs including the Addendums.

Now for the questions:

1. When there is no "official" record of work that we know has been previously completed, do we do the work again?
2. If there has been a release of the Addendum to the IGI well after the dates we completed the ordinance work, and it is not there, how long should we wait for it to report out?
3. If we have the "official" reports sent back to us from our temple, showing the dates and ordinance numbers, do we need to do the work again?
4. Is there a contact person or department that we can send photocopies of the "official" reports, so they can be added to the IGI/OI for future releases?
5. In some instances patrons have reported that they have photocopies of ordinance work from previous (earlier than the current) editions of the IGI on Microfiche. The names do not show on the CD-ROM and the current microfiche edition of the IGI. Do they do the work again, or whom can they report this to, and will anything be done about correcting these omissions in the future editions of the IGI?

I have posted this query to the FHCNET list & WARD-CONSULTANT List as well as directing this to FH Center support. Hopefully they will share the answers "officially" to both of the LISTS, as well as myself.

#### **RESPONSES:**

1). Cheryl: I sure hope you get answers you can share! We've had a number of those come up here at Washington DC FHC and we don't know what to tell 'em either!

I thought I understood when the "cleared" disappeared. It was our director's understanding that since no one had \*done\* the work, the "cleared" notation and the name was being removed so someone else could/would do it.

And I thought I understood that accidents happen when a certain number of names fell off one IGI but reappeared on the next. But we're seeing an increasing number of patrons who say they themselves did the work, 2, 3, 4 years ago and it has never shown up on the IGI/OI - or worse, the same people have shown up with different temples and different dates.

2). From: Connie: Hi, I had some Family File work that we did in 1994 and some of it has not shown up on the IGI (I have the stamped cards). I wrote to the Temple Dept. and asked if I should wait for another addendum or do the work over and they said to just enter the info on my program and not do anything about it. Hope that helps

3). Betty: The area representative, Billy Moore, San Antonio, spoke to our FHC staff in April, and said, 'if you have done work at any time and it does not show up, just wait until the next IGI comes out next year. Do not repeat the work (waste of time and effort).'

4). Response to Betty: You make a very good point, what I am waiting for, however, is some one to stick their neck out and say: "If you KNOW it was done, once, correctly, then it is recorded in heaven, and you do not have to do it over again, just to get it 'officially' recorded in the Church records."

What worries me is that human memory is just as bad as our propensity to make clerical errors. I am not sure my ancestors would appreciate "I thought that I had done your work, sorry, I didn't remember correctly!" So do we do it again or not? I am waiting for official word.....I had better not hold my breath!

5). From Kathy: About five years ago or so when a new edition of the IGI was issued, I remember reading in the documentation that came with it that all names marked "cleared" had been removed from the file and placed into a "resource file". They were to be done in the future as needed. They also said that if a "cleared" name had disappeared from the file it could be resubmitted for ordinance work.

We had a rather strange situation in Minnesota. A sister had been widowed before she joined the church. After becoming a member she waited the requisite year and then received her own endowment and had the endowment done for her deceased husband. At least five years passed and several editions of the IGI were released, but his name never appeared in the file. She knew the work was done because she had been in the session and knew the proxy personally. In speaking with the Chicago

Temple and with the names processing unit in SLC she was told to have the work done again as "if it is not recorded, it is not done."

7). From: Carolyn: This post and others bring up interesting questions. There are two questions here:

1. What happened to names in previous IGI releases which had "Cleared" in the ordinance fields but are now deleted from the IGI?
2. What happened to names in previous IGI releases which had completed ordinance dates and temple designations in the ordinance fields but which are now deleted from the IGI?

I tackled the "Cleared" and missing name problem several years ago. At that time, a number of my names displayed "Cleared" in various ordinance fields through multiple IGI releases. I called SLC to inquire about this and was told that I should not resubmit those names but should wait. Although I wanted to resubmit the names, I was obedient and patiently waited for ensuing IGI updates.

As the updates were released I was shocked to find out that I no longer had to be concerned about the "Cleared" data fields because those names had completely disappeared from the IGI database. What happened to them?

After making more appropriate phone calls to SLC (can't remember now exactly who I talked to) I learned several things regarding Missing Names which formerly displayed "Cleared"

1. Names submitted for temple work display "cleared" in ordinance data fields whenever ordinance dates are not available at the time the IGI release is printed. Supposedly the completed dates will display with the next IGI.
2. However, I also learned that some names had been submitted for temple work, but the temple work was never completed. For a period of time, those names displayed in the IGI with "Cleared" displayed in ordinance fields, but eventually those names were deleted from the IGI database when it was determined that they had never actually had ordinance work done.

Regarding Missing Names which formerly displayed completed ordinance data.

1. Every time an IGI update is released some names are, for whatever reason, inadvertently deleted from the IGI database. Not very comforting, is it?

In D&C 128:8 we learn that whatsoever is recorded on earth is recorded in heaven and conversely what is not recorded on earth is not recorded in heaven. This is good. We are assured that the IGI is recorded in heaven. BUT, does that mean that if the IGI loses a record on Earth, it is also lost in Heaven? I doubt that, but I guess we had better make sure that our earthly records display in the IGI to make sure they are recorded in heaven. I love this work. Carolyn

8). From Donna: Hi: To question #1: What happened to names in previous IGI releases which had "Cleared" in the ordinance fields but are now deleted from the IGI? When I called Salt Lake, I was told that if they do not appear on current release of IGI but were previously listed with "cleared" in the ordinance fields, they had been deleted because the ordinances were never done. I was told to resubmit those names.

To question#2: I was told by the individual on the phone that she was not sure what happened to the names. Possibly they had been merged with other possible matches, deleted because the ordinances listed could not be verified against official Church records, or had been "accidentally" deleted during a merge or update procedure. I was told that if the names do not appear on the current IGI, even though I had dates & Temple designations from previous IGIs, to resubmit the names for Temple Ordinances "just to be sure".

It is important for us to remember that a computer is only a machine - it does not think, it does not feel, it does not receive revelation - and we do. Following the guidance of the Spirit will allow us to overcome any disappointments, duplications, and "machine" problems. Temple Ordinances are about real people in the Spirit World receiving the saving ordinances of the Holy Temple. The Lord will bless your every effort. Have a wonderful day as you continue to bless the lives of those on both sides of the veil through your Family History efforts. Donna, Stake Consultant

9). From Trudy: Duplication has been a big problem since the beginning. It is always being worked on and I guess will continue to be a big problem to be worked on. It seems differing advice has been given by SLC in connection with these problems. Good research, family cooperation and coordination, and good record keeping will help some of it. And lots of prayers before, during and after. These discussions are great!

10). From Helen: Normally I do not get into the "mysteries", but I must. No, I am not an authority on the IGI/OI, but I am familiar with the scriptures which tell us that a man must not be commanded in all things, nor should he delve into those things with no answer, and that we should rely on the Spirit and to figure things out for ourselves and then we may receive an answer.

Now, it seems to me, that if a person has the official stamped record of ordinance as we used to receive on the old family group sheets that were submitted, showing the ordinance work to have been performed, that has been recorded. I do not believe that the RECORD is the OI. We have far too many duplications already for our ancestors. Be a bit patient, especially if you have the proof already that the ordinance has been done. Satan cannot stop this work from going forth, but he surely can slow it down by our duplicating over and over. True, better twice than not at all, but use prayerful good judgment. Quality is still better than quantity.

In 1996, I read where there was about 10% of post 1970 that was on the OI, but that very little of the Pre-1970 was included. That was not an official paper that I read, and I could not find it today, so perhaps it was not a good source at all.

This is exciting work and I am grateful to be a part of it at this time with all of the technology present and in the future. I just hope to be able to keep up. Well, there you have my first venture to express a rather bold opinion, and it is just that, an opinion. God bless us all. Helen.

11). Reply from Dick: My final reply and my conclusions:

First thanks to all who stuck their neck out and passed on their experiences, comments, and what they were told by the unidentified "SLC". Each person added to the understanding of the problem and my final solution.

Next, a point of clarification: The names that were in the IGI/OI as "cleared" but never reported out, have supposed to have been removed and placed in the "Vital Records Index" so they will be found and re-submitted, and will clear the TempleReady process. Some names still remain. I speculate that they were not removed because they were "cleared" and awaiting a completion report close to the cut-off date for the latest edition of the CD-ROMS for the IGI/OI. Others may not have been removed because there is not yet a Vital Records Index published covering the localities in which the person lived.

Third: There has been no "official" response, yet, from the FH Dept. I am not foolish enough to speculate on why!!!! <G>

Finally: I woke up one day and realized that I had an "official" source that I could consult. The next day that I worked at our local temple, I asked the Recorder, who is the official responsible for all ordinance reporting.

His response was:

1. The IGI is an imperfect document. It may never be perfect, considering humans are involved. Just because work that you know is done does not show up in the IGI/OI, does not mean that it is not recorded, here on earth or in heaven. (I define KNOW as a member of the family having an Family Group Sheet or a printed report from the Temple, or a Family File card with the date of the work stamped on it.)

2. As FH workers, it is not our right to determine what should be repeated and what should not be repeated. That is a decision left to those descendants that have the responsibility to do the work. If one is prompted to do what others may consider duplicate work, one should do so!

For myself, I have decided that if I have the official reports, or my own record of what I (or my family) completed - written down at the time it was done- I will not repeat that work, to have it appear in the IGI/OI. I will post that the work has been done to my web page, the AncestralFile, the Pedigree Resource File, and the Ancestry.Com World Tree etc.. I will not depend on my - or others- memory as to what has been completed, since memory is fallible. **No record?, do it to be sure!**

Finally, I will inform those who enquire, of this line of reasoning, and let them make their own decision. Often we see patrons who want to re-do work because the spelling on the name is different (notice I did not say "wrong") than the way they prefer, or the location and/or dates are slightly incorrect. I encourage them to consider that the most important identifier in determining if a record is for ones ancestor, is: the relationship to another human being. If the relationship is correct, then the person can be presumed to be uniquely identified, *if there is no other individual that existed in that same time and locality with the same name and relationship*. Dick.

#### **MISSING OR LOST FAMILY FILE CARDS**

Last year, I had 6 family file cards with names from ward members end up in the wash... I was busted, and I had lost 6

ancestors that ward members had literally spent thousands of hours looking for and the washer turned them into little pink and blue pieces of lint. It was even worst that, some ordinances were done and some were not done.

Busted right??? Wrong. If you have the number from your card, next to the bar code, you can order duplicates from the temple. They ask you wait 2 weeks so all the completed ordinance information, gets reported to SLC. but in two weeks, in the mail, to my house there appeared 6 duplicate cards. Man what a relief....The signature is withheld to protect the stupid....:)

Other suggestions from the list:

Terri: You should save your disk and you can have all the names re-printed. I save my disk until I know all the names are done and then I always have that option. I must admit though it won't help you if you are at a temple far away and your disk is at home. Annette in Louisiana: I take a duplicate "just in case" copy of the submission disk and leave the original disk at home. I also take original printout to work on at night in the hotel room, if I go for more than the one day, but make sure I have an up-to-date copy at home.