



# 聖母訪親堂

## Visitation Parish

堂區電話 Parish Tel : 3590-8017

堂區電郵 Parish Email : visitationparishlantau@gmail.com

### 嬰孩領洗申請表 Infant Baptism Application Form

Please complete the following in BLOCK letters. 請以正楷填寫

聖名 Christian Name \_\_\_\_\_

姓名 (中文)  
Surname , Name \_\_\_\_\_ 性別 Gender \_\_\_\_\_

出生日期 Date of Birth \_\_\_\_\_ 出生地點 Place of Birth \_\_\_\_\_

地址 Address \_\_\_\_\_

住宅電話 Home Tel No. \_\_\_\_\_ 聯絡電話 Contact Tel No. \_\_\_\_\_

父親姓名 (中文)  
Father' s Name \_\_\_\_\_ 宗教 Religion \_\_\_\_\_

母親姓名 (中文)  
Mother' s Name \_\_\_\_\_ 宗教 Religion \_\_\_\_\_

代父/母姓名  
Sponsor' s Name \_\_\_\_\_ 聯絡電話 Contact Tel No. \_\_\_\_\_

請連同以下文件副本交回 Please provide a copy of the following documents:

1. 嬰孩出世紙 Child' s Birth Certificate
2. 父母婚姻證書 Parent' s Marriage Certificate
3. 父母領洗紙 Parent' s Baptism Certificate
4. 代父/母領洗紙 Sponsor' s Baptism Certificate

以上個人資料只用作堂區紀錄之用 The personal information is for parish record only

(For Office Use Only 由辦事處填寫)

領洗日期  
Date of Baptism (年 Y / 月 M / 日 D )

地點  
Place 東涌聖母訪親小堂  
Tung Chung Visitation Chapel

主禮者 Minister

登記編號  
Registration No.

Approved by Rev. \_\_\_\_\_



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有關施行嬰兒洗禮的重要原則

嬰兒洗禮指南

### 牧民原則

既然嬰兒將來的基督徒生活完善與否，與父母的信仰生活有密切關係，為此教會不能把培育一個嬰兒的信仰任務，交托給不實踐他們自己的信仰的父母。

上述「指示」聲明：一般而言，嬰兒的父母或近親必須保證（雖然在基督徒團體內，這些保證可以不同方式代替），由洗禮而獲得的恩賜，能透過純正的宗教教育和基督徒生活而成長，以便圓滿實現聖洗聖事的真正意義。如果上述的保證不夠嚴格，教會可以此為理由，延遲施行此聖事；如果根本沒有保證，則教會應該拒絕替嬰兒付洗（「指示」二十八節第二段）。

父母或親屬踐行信仰的一些證明為：經常參與主日彌撒、熱心領聖體和告解、祈禱、閱讀聖經、行善等。

另一方面，如果父母出於世俗或迷信的動機（例如為申請就讀天主教學校，獲得物質上的福佑，可趨吉避凶），要求替孩子付洗，教會可拒絕或延期，直至父母接受教理教育後，能夠掌握洗禮的真正意義為止。

同樣，如果按民法結婚的信友要求為孩子付洗，教會也應該予以拒絕或延遲，除非父母真誠答應妥善地處理他們的婚姻問題和重慶信仰生活。無論如何，教會或延遲或拒絕施洗，有一點必須非常清楚，那就是教會並非用洗禮作為對父母施行壓力的手段；拒絕施洗的理由純粹是因為在現實成況下，缺乏把孩子教育成天主教信徒的條件。

- (一) 申請嬰兒領洗，應由父母而不是其他親屬辦理，這表示父母深知他們對子女的洗禮應負起首要的責任。
- (二) 在選擇代父母時，父母應該考慮他們的神修的成熟程度及他們與嬰兒的關係。
- (三) 除非有充分的理由，否則按慣例，嬰兒應在父母所屬的堂區內領洗（參看教律八五七條第二節）。
- (四) 父母和代父母都應該盡可能參加堂區為他們安排的教理課程，以便充份了解嬰兒洗禮的意義及他們本身的責任。
- (五) 在本教區，嬰兒洗禮通常在嬰兒領取出生證明書之後舉行，這樣可避免名字、日期等不相符的錯誤。
- (六) 既然嬰兒洗禮是迎接一個人進入教會的聖事，同時也是基督團體的一個歡欣的慶典，領洗的禮儀通常應該公開，讓團體的成員參與，並盡可能安排在主日、教會紀念主復活的日子舉行；有時，嬰兒洗禮甚至可在主日的彌撒中舉行，不過不應經常如此。

輔註：每逢嬰兒垂危時在某教會團體內或家中領洗，付洗者應通知該區之堂區主任司鐸。

## IMPORTANT DIRECTIVES CONCERNING INFANT'S BAPTISM

### Pastoral Directives

Since the well-being of an infant's future Christian life is closely related to the parent's life of faith, the Church will not entrust parents with the task of nurturing an infant's faith if they themselves do not practise the faith.

The above Instruction declares: "Assurances must be given that the gift granted (by baptism) can grow by an authentic education in the faith and Christian life, in order to fulfil the true meaning of the sacrament. As a rule, these assurances are to be given by the parents or close relatives, although various substitutions are possible within the Christian community. But if these assurances are not really serious there can be grounds for delaying the sacrament; and if they are certainly non-existent the sacrament should be refused" (n.28, 2).

Indications that these assurances are existent are regular attendance at Sunday Mass, devout reception of sacraments, prayers, Scripture readings, acts of charity, etc.

On the other hand, when parents ask to have their child baptised simply for worldly or superstitious motives (e.g., for admittance to a Catholic school, to obtain corporal blessings, or to be saved from misfortune), baptism should be refused or delayed until, through catechetical instruction, they can grasp the real significance of baptism.

Similarly, when Catholics who are married civilly only ask for baptism of their children, the sacrament should also be refused or delayed unless, meanwhile, they make a sincere promise to have their marriage regularized and return to Church life. In any case, whenever baptism has to be deferred or refused, it must be made absolutely clear that this is being done not as a means of exercising pressure on the parents, but simply because, in the circumstances, the probability of the child being educated and brought up as Catholic is absent.

### Practical Guidelines

- a) Parents rather than other relatives should apply for their infant's baptism, thus showing their awareness that responsibility for the baptism of their children rests primarily on them.
  - b) When selecting god-parents, parents should take into consideration the person's spiritual maturity and his relationship with the child.
  - c) As a rule and unless a just reason suggests otherwise, parents should have the child baptized in their own proper parish (cf. can. 857, para. 2).
  - d) Parents and god-parents, whenever possible, should attend the instruction course arranged for them by the Parish in order to fully understand the meaning of infant baptism and their responsibility.
  - e) Infant baptism should normally be administered after the parents have obtained their child's birth certificate. This is to avoid possible discrepancies in spelling of names, dates, etc.
  - f) Since infant baptism is a sacrament which admits one into the Church and is an occasion of joy for the Christian community, it should normally be administered at a communal Baptismal Service. This service should be held, as far as possible, on Sunday, when the Church commemorates the Lord's resurrection; sometimes infant baptism may be celebrated even during Sunday Mass, but this should not be done too frequently.
- N.B. Whenever an infant is baptised in danger of death, either in an institution or at home, the person who administered the sacrament must notify the parish priest in whose parish the baptism took place.

Approved by Rev. \_\_\_\_\_