



聖母領報堂

Church of the Annunciation

Web: <http://annunciation.catholic.org.hk>

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嬰兒洗禮申請表格 (also for use with child 也適用於孩童)

APPLICATION FOR INFANT BAPTISM (Version 20191020)

一. 嬰兒資料 INFORMATION OF INFANT

姓名【依照出世紙】 Name【As printed on the Birth Certificate】
(中)_____ (English)_____

Christian Name Sex 男 Male Date of Birth (yyyy/mm/dd) Place of Birth
聖名_____ 性別 女 Female 出生日期 (年月日)_____ 出生地點 _____

Name of Father Christian Name
父親姓名(中)_____ (English)_____ 聖名_____

天主教 Catholic 基督教 Christian 慕道者 Catechumen 沒有 Nil 其他 Others_____

Name of Mother Christian Name
母親姓名(中)_____ (English)_____ 聖名_____

天主教 Catholic 基督教 Christian 慕道者 Catechumen 沒有 Nil 其他 Others_____

Home address
住址 _____

Home phone Father's cell phone Mother's cell phone
電話(家)_____ 手機(父)_____ 手機(母)_____

Father's email Mother's email
電郵(父)_____ 電郵(母)_____

二. 代父/母資料 INFORMATION OF GODFATHER/GODMOTHER

Name Christian Name
姓名(中)_____ (English)_____ 聖名_____

未婚 Single 已婚 Married 鰥/寡 Widower/Widow 離婚 Divorced 再婚 Re-married

三. 文件 DOCUMENTS

請父/母帶備下列文件正/副本，並須親自到聖堂遞交申請表格，每一位嬰兒各自一份。文件不齊，恕不予處理。正本文件於核對後即時歸還。申請文件必須於家長會兩週前齊備，否則領受聖事日期將會順延。

Application must be in person. Please submit one application per infant together with one copy of ALL documents listed below TWO weeks before the first parents meeting. Application, without sufficient documents, will not be processed and baptism will be deferred accordingly. The original copies will be returned upon verification.

1. 父母親及代父/母之領洗紙 (須註有領堅振及結婚紀錄)
Parents' and Godparent's Baptismal and Confirmation Certificates showing also record of marriage in an approved church if married after baptism.
2. 父母親結婚證書 (若結婚時是教友而不在教堂行禮，須呈交天主教會補禮證書)
Parents' Marriage Certificate (If a parent was Catholic when married outside the Church, a Marriage Convalidation Certificate is also required)
3. 嬰兒出生證明書 Birth Certificate of Infant

(請翻至背頁 PLEASE TURN OVER)

四. 父母須知 **IMPORTANT NOTICE FOR PARENTS**

1. 孩子應在自己家庭所屬堂區領洗。(可參閱堂區網頁)
Parents should have their child baptized in their own proper parish. (cf. Can.857, para. 2)
2. 嬰兒應是三歲以下〔以領洗日期計〕；父母親其中一方須為天主教徒及已領堅振。
The infant shall be below 3 years old on the date of baptism. Father and/or mother should have received baptism and confirmation.
3. 如果父母不是教友，家庭中亦沒有近親能培育孩子信仰成長，應讓孩子參加主日學後才領洗。
For Non-Catholic parents, their child should attend Sunday school before baptism.
4. 父母雙方或一方在結婚時已經是教友，倘結婚時沒有在聖堂登記和祝福婚姻，需要趁此機會，先行補辦登記，接受教會祝福，並恆常參加彌撒及其他堂區活動，其後才安排孩子洗禮。
Catholics or one of the Catholic parties who are married civilly must have their marriage regularized and blessed by the Church. Parents **MUST** return to Church life before their child is baptized.
5. 為使孩子父母明確認識自己的責任及免誤會，申請必須由孩子的父或母親親自辦理，並為孩子選定一個聖名。父母亦須為其子女揀選一位靈命生活豐盛的親友為孩子的代父母。
Parents rather than other relatives should apply for the baptism for their own child. Parents should also choose a Christian name for their child. When choosing godparents, parents should take into consideration the person's spiritual maturity and his/her relationship with the child.
6. 教會願意給孩子授洗，是基於父母和教會的信德，而父母亦該答應負起培育孩子信仰的責任。
Since the well-being of a child's future Christian life is closely related to the Church and parents' life of faith, the Church will entrust parents with the task of educating their child in the faith and Christian life, in order to fulfill the true meaning of the Sacrament.
7. 父母雖是教友，但不履行信仰生活，包括參與感恩祭，或沒有能力培育孩子信仰，教會要求父母先行實踐信仰後，才會給予孩子施洗。
Parents who are not fulfilling the responsibility for the baptism of their child, including but not limited to regular attendance at Sunday Mass, devout reception of sacraments, prayers, etc., baptism should be refused or delayed until, through catechetical instruction, they can grasp the real significance of baptism.
8. 為解釋以下兩項，父母和代父母(共三位成年人)必須同時出席兩次分享聚會：
 - ①. 有關孩子洗禮的意義及各人的責任
 - ②. 有關如何在家庭生活中培育孩子的信仰為協助申請者在家庭生活中培育孩子的信仰，堂區也會安排一次家訪。
Parents and godparents **MUST** attend together **TWO** sharing sessions arranged by the parish
 - ①. to understand the meaning of infant/child baptism and their responsibilities
 - ②. to nurture the child's life of faith.The parish will also visit the family before the baptism.

五. 重要聲明 **IMPORTANT DECLARATIONS**

1. 我們已細閱、明白及同意本申請表格及附件 (教區有關嬰兒洗禮的資料) 之全部內容。
We read, understand and agree with ALL information and requirements in the application form and the attachments (information of infant baptism provided by Catholic Diocese of Hong Kong).
2. 我們承諾父母至少其中一方及代父母必須為經常實踐信仰的教友。
We, Catholic parent(s) and the Godparent, promise to attend mass and join parish activities frequently.
3. 我們同意父母雙方及代父母必須滿全以上父母須知全部要求後，才會被安排洗禮。
We, parents and godparent, **MUST** fulfill all the requirements listed above in the Important Notice For Parents so that the application will be considered and the final acceptance is at the discretion of the parish.

父親簽署：

Signature (father):

母親簽署：

Signature (mother):

辦事處專用

OFFICE USE

領洗日期：

Date of Baptism:

主禮者：

Minister:

嬰兒洗禮

一、為嬰兒付洗的本分

「洗禮是入門聖事，無論是確實領受或願洗，為得救是必須的。人藉著洗禮而得脫離罪惡，再生而為天主兒女，同時藉著洗禮不可磨滅的神印，洗禮使人肖似基督，並能加入教會。」（法典八四九條）關於嬰兒洗禮，新聖教法典規定：

（甲）在普通情況下：「嬰兒出生後數週內，父母有責任安排他受洗」（八六七條一項）；

（乙）如果嬰兒有生命危險，應該立刻為他付洗（教律八六七條第二節）；此項規定對心智不健全者亦同樣有效，因他們與嬰兒同等看待（九十九條）。在嬰兒垂危時，雖然他的非天主教父母不贊成，教會仍可為他付洗（八六八條二項），但在這種情況下，應該慎重行事。

二、嬰兒洗禮並不抵觸個人的自由

近年來，不少人反對嬰兒洗禮，認為這樣會妨礙孩子的自由。他們覺得為嬰兒付洗，無疑是把孩子將來可能會反對的宗教責任，強加在他們身上，這樣實在是違反他們的人性尊嚴。故此，應該等嬰兒達到可以對信仰作出自由抉擇的年齡，才讓他們領洗；在此之前，父母與教師都應置身事外，避免對孩子施予任何壓力。

為了駁斥以上的觀點，教廷信理部在一九八〇年十月二十日頒佈的「嬰兒洗禮指示」，特別指出：「根本沒有所謂完全不受任何影響的純人性自由這回事。甚至在本性的層次上，父母也會對關乎子女生命的基要事項和他們將來的價值取向問題，替他們作種種選擇。所謂家庭對子女的宗教生活應採取中立的態度，其實是一種消極的選擇，足以剝奪子女最必要的利益」（「指示」二十二節）。

三、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的任務，交託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長成，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）。

Infant Baptism

1. Obligation of Infant Baptism

“Baptism, the gateway to the sacraments, is necessary for salvation, either by actual reception or at least by desire. By it people are freed from sins, are born again as children of God and, made like to Christ by an indelible character, are incorporated into the Church” (can. 849). As far as infant baptism is concerned, the new Code states the following:

In ordinary circumstances -“Parents are obliged to see that their infants are baptised within the first few weeks” (can. 867, par. 1);

In danger of death – an infant is to be baptised without delay (can. 867, par. 2); the same rule applies to those who habitually lack the use of reason, because they are regarded as infants (can. 99). Infants of non-Catholic parents may be baptised in danger of death even if the parents are opposed to it (can. 868, par. 2), but in this case prudence must be exercised.

2. Infant Baptism – no violation of the child’s freedom

In recent years some people have objected that baptising infants is an obstacle to their freedom. They say it is contrary to the dignity of children as persons to impose on them future religious obligations that they may perhaps later reject. In this view, they insist, it would be better to confer the sacrament only at an age when free commitment has become possible; until then parents and teachers should restrain themselves and avoid exercising any pressure.

Rejecting this view, the Sacred Congregation for the Doctrine of the Faith, in the “Instruction on Infant Baptism” which it issued on 20 October, 1980, pointed out that “there is no such thing as pure human freedom, immune from being influenced in any way. Even on the natural level, parents make choices for their child that are essential for its life and for its orientation towards true values. A so-called neutral attitude on the part of the family with regard to the child’s religious life would in fact be a negative choice that would deprive the child of an essential good” (n. 22).

3. 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 fulfill 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.

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度信仰生活。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壓力的手段；拒絕施洗的理由純粹是因為在現實情況之下，缺乏把孩子教育成天主教信徒的條件。

四、嬰兒洗禮指南

（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（參看法典八五七條二項）。

（四）父母和代父母都應盡可能參加堂區為他們安排的教理課程，以便充分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，同時也是基督徒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。

附註：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。

節錄自天主教香港教區網站

<http://catholic.org.hk/%e5%ac%b0%e5%85%92%e6%b4%97%e7%a6%ae-2/>

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.

4. Practical Guidelines

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;

When selecting god-parents, parents should take into consideration the person's spiritual maturity and his relationship with the child;

As a rule and unless a just reason suggests otherwise, parents should have the child baptised in their own proper parish (cf. can. 857, par. 2)

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;

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;

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.

Extract from the website of the Catholic Diocese of Hong Kong

<http://catholic.org.hk/en/%e5%ac%b0%e5%85%92%e6%b4%97%e7%a6%ae-2/>