

Baiste i óParóiste an Spidéil

Foirm Áirithinte

An páiste atá le baisteadh

Ainm: _____

Dáta Breithe: _____

Tuismitheoirí

An t-Athair: _____

An Mháthair: _____
(roimh phósadh)

Seoladh: _____

Uimhir Fóin: _____

Carais Chríost (Caithfidh go bhfuil siad seo baistithe iad féin agus cóineartú déanta acu.)

(1) _____

(2) _____

Dáta Baiste: _____ Am: _____

Séipéal:

- Cill Éinde, An Spidéal
- Cill Mhuire, Na Minna
- Cill Treasa, Ros a' Mhíl

Sagart an Bhaiste:

(Foirm breise le líonadh ag sagart ag cuairt)

Dearbhú na dtuismitheoirí:

Tuigim/Tuigimid, agus mé/muid ag iarraidh go mbaisfí an leanbh thuas luaite, go bhfuil mé/muid ag glacadh de dhualgas orm/orainn féin é/í a thógáil sa chreideamh agus é/í a oiliúint sa chreideamh agus i gcleachtadh an chreidimh.

Síniú: 1. _____

2. _____

Cuir ar ais an fhoirm seo nuair atá sé líonta isteach chuig **Teach an tSagairt, An Spidéal, Co. na Gaillimhe**.

Ar lá an bhaiste, tabhair leat/libh chuig an séipéal Coinneal Bhaiste agus Cóta Geal an Bhaiste, agus ar ndóigh, an páiste beag féin!

THE SACRAMENT OF BAPTISM

Catechism of the Catholic Church

1213 Holy Baptism is the basis of the whole Christian life, the gateway to life in the Spirit, and the door which gives access to the other sacraments. Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission.

1214 This sacrament is called Baptism, after the central rite by which it is carried out: to baptize (Greek *baptizein*) means to "plunge" or "immerse"; the "plunge" into the water symbolizes the catechumen's (the candidate) burial into Christ's death, from which he rises up by resurrection with him, as "a new creature."

1247 Since the beginning of the Church, adult Baptism is the common practice where the proclamation of the Gospel is still new.

1250 Born with a fallen human nature and tainted by original sin, children also have need of the new birth in Baptism to be freed from the power of darkness and brought into the realm of the freedom of the children of God, to which all men are called.

1253 Baptism is the sacrament of faith. But faith needs the community of believers. It is only within the faith of the Church that each of the faithful can believe. The faith required for Baptism is not a perfect and mature faith, but a beginning that is called to develop. The catechumen (candidate for Baptism) or the parent are asked: "What do you ask of God's Church?" the response is: "Faith!"

1254 For all the baptized, children or adults, faith must grow after Baptism. For this reason the Church celebrates each year at the Easter Vigil the renewal of baptismal promises...Baptism is the source of that new life in Christ from which the entire Christian life springs forth.

1255 For the grace of Baptism to unfold, the parents' help is important. So too is the role of the godfather and godmother, who must be firm believers, able and ready to help the newly baptized - child or adult on the road of Christian life. Their task is a truly ecclesial function. The whole ecclesial community bears some responsibility for the development and safeguarding of the grace given at Baptism. (ecclesial = Church)

SACRAMINT AN BHAISTE

Caiticiosma na hEaglaise Caitlicí

1213 Is é an Baisteadh is dúshraith don bheatha chríostaí ar fad, póirse na beatha sa Spiorad agus an doras a thugann teacht dúinn ar na sacraimintí eile. Tríd an Bhaisteadh saortar sinn ón pheaca agus athghintear sinn mar chlann Dé; déantar baill de Chríost dinn, tugtha isteach san Eaglais agus rannpháirteach ina misiún siúd.

1214 Glaoitear *Baisteadh* uirthi as an deasghnáth lárnach lena gcuirtear i ngníomh í: is ionann báisteadh (ón Ghréigis *baptizien*) agus 'tumadh' nó 'folcadh'. Comharthaíonn an 'tumadh' san uisce adhlacadh an chaiticiúmanaigh i mbás Chríost, as a dtagann sé arís trí aiséirí in éineacht leis, ina 'chruthú nua'.

1247 Ó thús na hEaglaise, is é Baisteadh na ndaoine fásta is iondúla in áit ar bith nach fada ó fógraíodh an Soiscéal ann.

1250 As siocair go dtagann siad ar an saol le nádúr daonna atá tite agus breactha ag peaca an tsinsir, tá gá ag naíonáin freisin le saolú nua an Bhaiste chun go saorfaí ó chumhacht an dorchadais iad agus chun go n-aistreoafaí isteach i réimeas shaoirse chlann Dé, a ngairmtear gach duine daonna chuige.

1253 Is é an Baisteadh sacraimint an chreidimh. Ach tá gá ag an creideamh le coiteann na gcreidmheach. Is i gcreideamh na hEaglaise amháin is féidir do gach fíréan creidiúint. An creideamh atá riachtanach le haghaidh an Bhaiste, ní creideamh foirfe aibí atá ann, ach tosach ar gá dó fás agus forbairt. Is í ceist a fhiafraítear den chaiticiúmanach (an duine atá le baisteadh) nó den tuismitheoir: 'Cad tá á iarraidh agat ar Eaglais Dé?' Agus freagraíonn sé 'An creideamh!'

1254 I gcás na mbaistíoch go léir, naíonáin nó daoine fásta, ba chóir don chreideamh fás *tar éis* an Bhaiste. Is é sin an fáth a gceiliúran an Eaglais gach bliain le linn oíche na Cásca an athnuachan ar gheallúintí am Bhaiste.... Foinse is ea an Baisteadh leis an bheatha nua sin sa Chríost as a scairdeann an bheatha chríostaí uile.

1255 Le go scara grásta an Bhaiste amach ina iomláine, tá an-tábhacht le cabhair na dtuismitheoirí. Is é sin is dualgas do na *cairde as* Críost fosta ar cheart dóibh bheith ina gcreidmhigh bhunúsacha, inniúil agus ullamh chun cabhrú leis an bhaistíoch nua, leanbh nó duine fásta, ar a thuras tríd an bheatha chríostaí. An obair sin acu, is feidhm oifigiúil eaglasta í. Go deimhin, tá dualgas áirithe ar choiteann na hEaglaise ar fad an grásta a fuarthas sa Bhaisteadh a fhorbairt agus a chosaint.