

AWARENESS OF THE VIETNAMESE COMMUNIST PARTY ON RELIGIOUS RESOURCES AND PROMOTION OF RELIGIOUS RESOURCES

***Abstract:** This article summarizes the awareness of the Communist Party of Vietnam on religious resources and the promotion of religious resources. This issue has been examined through the revolutionary periods up to present days, thereby showing the differences in promotion of religious resources of the Party and State through certain specific historical circumstances. Obviously, the perception of resources as well as the development requirements of the country of each period is different. However, religion has gradually become a positive resources in the contemporary context. Therefore, it needs to identify religious values and resources to innovate policies and to promote this special resource for the development of the country.*

***Keywords:** Awareness; resources; promotion; religion; policy; Party; State.*

1. Awareness of the Vietnamese Communist Party on religious resources and the promotion of religious resources before “Doi Moi”

There are many ways to understand and approach religious resources. Studying religion as a source of development needs to

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examine religions from the perspective of beliefs, psychology, consciousness, and emotions, as well as, recognition religions as existing entities, with their entire value system, which move and develop in interaction with other social institutions. It can be said that promoting religious resources is the state's work through its policy system, in specific historical circumstances, to exploit and use the material and spiritual values of religion so religious believers and organizations can actively contribute to the defense and development of the country.

Ho Chi Minh was the initiator of the perception of religious resources and promoted religious resources and religious policy of the Party and the State after 1945. The Vietnamese Communist Party, headed by Ho Chi Minh with the right revolutionary guidelines, identified that religious followers were also a force of the revolution. Thus, this perception of Ho Chi Minh also considered the religious followers as a source of great solidarity for the Vietnamese revolutionary movement.¹

Compared to predecessors in identifying religions and religious followers as the “resource of the revolution and resistance”, Ho Chi Minh's view on religion can be found in a number of original documents written by Ho Chi Minh during this period. For example, in his letter calling for a general uprising, Ho Chi Minh wrote that “In the Viet Minh, our compatriots shook hands tightly, regardless of male or female, believers or non-believers, the young or the old, the rich or the poor”². Calling for the unity of the entire people against the re-occupation of the French colonialists, Ho Chi Minh wrote that “Any man, woman, any old person, young person, regardless of religion, ethnicity, and party, if you are a Vietnamese, you must stand up and fight the French to save the country”.³

The non-separation of the religious believers from the revolutionary movement helps to erase the guilt of many Catholics about the past they caused to the nation, to become an ardent force to support the revolutionary movement, the resistance, and the Viet Minh Government. The historical record also wrote that “On the eve of the revolution at Viet Bac base, at the opening of the National Congress of Tan Trao, it was found that sixty delegates represented political parties and national salvation organizations from the North, Centre, and South, including representatives of all ethnicities and religions”.⁴

It is clear that during the war and the revolution, the Vietnamese Communists, who led the national liberation movement, did not separate religious compatriots from the national community, on the contrary, favored them to return the nation by promoting their role in the revolutionary cause and the war of national liberty. The participation in revolution of religious compatriots is their participation in the resistance and in the revolutionary organizations. When summarizing the contributions of Catholics in the resistance against the French colonialists in the North from 1946 to 1954, the Party commented: “During the eight years of resistance, experiences showed that many patriotic Catholic compatriots who had an organization to operate such as the 3rd and Left Bank Resistance Catholic Liaison Committee (Ủy ban liên lạc Công giáo kháng chiến khu 3 và Tả ngạn), they had many contributions to achievements to the national resistance”.⁵

The gathering of Catholics to join the resistance can be found in the Viet Minh’s charter, in the appeal for resistance, and in Ho Chí Minh’s letters to Catholics during the Tet holidays. In these documents, phrases that are not as separate as the two sides of a

pair of categories were mentioned many times such as respect for God - patriotism (kính chúa- yêu nước), God - Nation (Thiên Chúa - Tổ quốc), independent Nation- Freedom of religion (Tổ quốc độc lập - Tôn giáo tự do), Religion - Life (Đạo - Đời), etc...

The Party's right viewpoints and lines, and the appropriate policies of the State, the Party under the leadership of President Ho Chi Minh has promoted "religious resources" to oust the French colonialists to gain national independence, build socialism in the North, carry out the revolution to liberate the South, unify the country. Therefore, the promotion of religious resources was carried out by President Ho Chi Minh and the Party during the revolutionary period for national liberation. There are some characteristics as follows:

Firstly, the promotion of religious resources was a noble task of the nation, which is to repel foreign invaders and unify the country. Religious resources were emphasized in uniting the religious forces of resistance and national building. The promotion of resources was based on the individual role of the head of the State with typical dignitaries of religious organizations. It can be seen through the behavior of President Ho Chi Minh towards religious dignitaries such as Mr. Nguyen Manh Ha, Priest Pham Ba Truc, Bishop Le Huu Tu (Catholicism), Mr. Cao Trieu Phat (Caodaism), Pastor Le Van Thai (Protestantism)...

Secondly, after the situation of dividing the country into two regions in 1954, there was a highlight in the awareness of religious resources and the development of religious resources in this period, which was reflected in Ordinance 234 on religion signed by Ho Chi Minh on June 14, 1955.⁶ The Ordinance did not only view religions from the perspective of solidarity but it

also emphasized the economic and educational resources of religious organizations.⁷ However, this Ordinance was only valid for a period of more than four years.

Thirdly, from the period of socialist economic reform in the North⁸ to the “Doi Moi”, religious resources have not been focused on. The promotion of resources in this period is still mainly directed to people of all religions to implement the policy of great national unity, against taking advantage of religions. Therefore, this resource has not been promoted to the best. The characteristics of this stage can be explained as follows:

1. In this period, there was recognition and evaluation of religions based on ideological aspects. As a result, it did not pay attention to the cultural and heritage values of religions. The material foundations of beliefs and religions were even limited. It led to a decline in the religious roles in society.⁹

2. This is the period when the country has just ended the war, raising the sense of defense, being wary of enemies, and focusing on renovating the remnants of the old society led to the limitation of the promotion of religious resources.

3. This was the first period of establishing secular principles between the State and religions to limit the participation of religions in political, educational institutions, and public services. The establishment of these principles overemphasized religions as a personal and private matter and reduced the interactions of the religious organizations with other socio-political institutions, emphasizing too much on political principles, leading to little promotion of religious resources.

4. The concept of religious resources in this period was seen in national unity (from a political perspective). Religious

resources have not been recognized from a cultural and social perspective.

2. Awareness and promotion of religious resources of the Party since “Doi Moi”

In the past, the central task of the Party was leading the masses to fight against foreign aggression and gain independence for the nation. Since Doi Moi, it has been the protection of the country and the development of the economy. Therefore, the question of religious resources has also been different from the previous period. Previously, the policy of the Party and State focused on developing religious resources from the perspective of solidarity, creating political strength, and fighting foreign invasions, and divisive plots of hostile forces. Since Doi Moi,¹⁰ the concept of religious resources has been viewed more broadly, it is not only the promotion of religious dignitaries' roles, and solidarity, but it also needs to re-identify religious resources. In this regard, we have the following theoretical and practical bases as follows:

Theoretical basis: In the process of the Party's awareness of religion, it can be said that Resolution 24-NQ/TW dated 16 October 1990 of the Politburo *on strengthening religious affairs in the new situation* has opened a *historic turning point in religious policy reform in Vietnam*. There are three basic points of Resolution 24-NQ/TW which are still *guidelines* for religious affairs such as (1) Religions are the spiritual need of a part of the people; (2) Religions still exist for a long time in the construction of socialism; (3) Religious ethics has many suitable things for the construction of a new society. These arguments have created the basic cognitive premises to build a system of

religious policies appropriate to the Vietnamese situation, in order to promote religious resources in social construction.

Based on the achievements and shortcomings that need to be overcome during the implementation of Resolution 24-NQ/TW and the 1991 Platform, as well as a number of other documents, the 9th Central Committee of the Party organized the 7th Conference to focus on religious affairs, the Conference issued Resolution 25-NQ/TW dated 12 March 2003. This is the first time the Party has had a separate resolution on religion. In general, since the implementation of Resolution 25-NQ/TW, especially since the implementation of the Law on Belief and Religion (2016), religious organizations have been granted registration for their activities, and recognized religious organizations and activities. They are gradually stable and have better compliance with the law. Religions actively participate in charitable activities and socio-economic development programs, making a great contribution to the construction and renewal of the homeland and the country.

In addition, on January 10, 2018, Politburo issued Directive 18-CT/TW on continuing to implement Resolution 25-NQ/TW of the 9 Central Committee on religious affairs in the current situation. The content of the Directive did not only affirm the value of the Party's views on religious affairs in Resolution 25-NQ/TW but it also raised a step in awareness of religious values such as *promoting the cultural values, ethics, and resources of religions for the development of the country*. On the basis of this viewpoint, the Party pointed out two issues that it needs to have more attention/ awareness of cultural values, the morality of religions, and religious resources in the construction of the country.

In particular, in the Document of the 13th National Congress, the Communist Party of Vietnam officially affirmed that *religions are resources that need to be promoted*. Specifically, in the Political Report of the 12th Party Central Committee at the 13th National Congress, in the part of *building and promoting cultural values and the strength of Vietnamese people*, the Party clearly stated that “Promoting positive and humane factors of religions and beliefs. Criticizing and preventing negative and superstitious expressions”.¹¹

Regarding *the tasks and solutions* to implement religious affairs, the Party affirmed that “Mobilizing, uniting, and gathering religious organizations, dignitaries and believers to live a ‘good life and a good religion’, actively contribute to the construction and defense of the nation. To ensure that religious organizations operate in accordance with the law and their charters recognized by the State. Promote cultural values, ethics, and *resources of religions for the development of the country*. Resolutely fight and strictly handle those who take advantage of religion to oppose the Party, the State, and the socialist regime; divide and destroy religious unity and the national unity”.¹²

In terms of implementing policies in promoting religious resources, the Decree 26/1999/ND-CP dated April 19, 1999 on religious activities must be mentioned. It stipulated: “Religious activities in the interests of the Motherland and the people are encouraged” (Article 4); Religious dignitaries and priests can conduct economic, cultural and social activities like any other citizen; Religious dignitaries, priests and organizations shall conduct charity activities according to prescriptions of the State. The charity establishments sponsored by religious dignitaries, priests and organizations shall operate under the guidance of specialized State agencies” (Article 17).¹³

The Ordinance on Belief and Religion also stated that: “respects cultural values and religious ethics” (Article 5). Article 33 stipulated: “1. The State encourages and creates conditions for religious organizations to take part in bringing up and educating disadvantaged children; to provide assistance to healthcare establishments for the poor, the disabled, HIV/AIDS-infected persons, lepers, mental patients; to provide assistance for development of pre-school educational establishments, and take part in other activities for charity or humanitarian purposes in compliance with their charters or statutes and law provisions. 2. Dignitaries, priests or monks, in their capacity as citizens, are encouraged by the State to organize educational, healthcare, charity or humanitarian activities according to law provisions”.¹⁴

Practical basis: religions thrive in the number of believers, accounting for a large proportion of the population with about twenty five million people and about twenty seven percent of the national population, and religions actively contribute to the development of social life.

In recent years, religious organizations have actively participated in activities such as healthcare, education, and humanitarian charity. The data and operations of the medical, educational, and humanitarian institutions of the Vietnam Buddhist Sangha, the Vietnam Catholic Church, and the Pure Land Buddhist Association of Vietnam showed a significant contribution of religious organizations to social security, to reduce the burden on the State. From 2003 to 2016, Buddhism had 126 Tue Tinh Duong, and 115 medical clinics operating stably; The Pure Land Buddhist Association of Vietnam had 206 associations (hội quán) with 206 traditional medical facilities. According to the Vietnam Buddhist Sangha, in 2003, Buddhism

had about 1,500 classes of love (currently, this number is about 1,000 classes with over 20,000 children). The whole country currently has more than 300 social facilities established by religious organizations and nurtured by 11,000 people. Religious organizations also actively participate in solving many social problems such as counseling centers, and facilities for people with HIV/AIDS; mobilizing finance, and items to relieve people suffering from natural disasters, subsidizing scholarships for poor and studious students, building roads and bridges; responding to gratitude movements such as building houses of gratitude, supporting border and island soldiers, visiting and encouraging wounded soldiers, sick soldiers, and poor patients.¹⁵

The Catholic Church across the country has about 1,500 kindergartens and nearly 50 classes of love. There are 52 vocational training institutions established by believers.¹⁶ Pre-school education and vocational training institutions established by Catholic organizations basically ensure the conditions of facilities and equipment. Many Catholic institutions also set up a regular scholarship fund to support books, notebooks, bicycles, and scholarships for students. According to statistics of the Catholic Bishops' Conference of Vietnam, by the end of 2015, there were 142 clinics and medical treatment facilities in 26 Catholic dioceses nationwide.¹⁷ Many charity clinics initiated by priests, religious orders, and laity operate effectively, making great contributions to the cause of people's health care. Dignitaries and Catholics have actively participated in relief and support activities. The social and religious establishments were well organized, received many disadvantaged groups, and made an important contribution to the implementation of socialization of social assistance and humanitarian work for vulnerable

people. Funds for the care and nurturing of social beneficiaries have been mobilized from domestic and foreign individuals and organizations; share with the State in taking care of social beneficiaries; achieve consensus of the community and society in social protection activities.

Specifically, Catholicism currently has 24 social charity activities in the fields of mental health, leprosy camps, HIV-infected people, and drugs; 211 disability centers, and nursing homes; 163 migration centers for students and families; 11 art facilities doing charity activities for the poor and unlucky people in society.¹⁸

In addition to their active contributions to socialization activities in education, health care, and charity and humanitarian activities, social security, the religious organizations tend to participate in political life including sending representatives to the National Assembly, People's Council, Vietnam Fatherland Front, and its member organizations.¹⁹

Regarding the promotion of religious resources since the Renovation period, we can draw the following characteristics:

Firstly, the awareness of religious resources and the promotion of religious resources have been expanded through the affirmation and recognition of religious values. The Communist Party of Vietnam has emphasized the cultural and moral values of religions through Resolution 24-NQ/TW of the Politburo and more specifically in Resolution 25-NQ/TW, Directive No. 18-CT/TW (the Party clearly stated the phrase "promoting the religious resources").

Secondly, compared to the previous period, religious resources were mobilized mainly from promoting the great solidarity of the

whole people, focusing on promoting the strength of religions from a political perspective. Since the period from Doi Moi, the promotion of religious resources has been focused with new methods and contents.²⁰ However, there is a new point is the promotion of religious resources has opened to the civil fields. This is clearly seen through the participation of religious organizations in issues such as healthcare, education, and social charity. It also means that religious resources are still actively participating in the defense of the Fatherland and the economic and social development of the country.

Thirdly, promoting religious resources in the field of culture and ethics, religious resources have been expanded to the moral and human values of religions. These are values that can be promoted to prevent the negative effects of modern society and market mechanisms, in order to build good and positive social communities. On the other hand, with the approach and direction from a cultural perspective, the cultural heritage of the religions has been focused and promoted. This is clearly shown through the restoration, embellishment, and recognition of religious and cultural heritages. And the construction of new religious establishments has thrived in the period from Doi Moi to the present²¹. It has met the spiritual needs of the people as well as exploited the tourism and religious heritage strengths.

Fourthly, the promotion of religious resources is not only based on personal relationships between state authorities and the heads of religious organizations as in the previous period. In addition, the development of religious resources in this period was regulated by law, aiming at religious equality, and ensuring human rights in the field of religion.

The reasons for these characteristics:

1. The Party and the State's views on religion have opened up, and overcome the one-sided view. Before Doi Moi, they often focused on atheistic and theistic ideology, the political aspect, and the hostile forces who took advantage of religions to oppose the Vietnamese revolution or had a prejudice against a part of dignitaries and believers to cooperate with colonial and imperial forces. Religions were used to view in terms of superstition. The open view also showed that "Religious ethics have many things are suitable for the construction of a new society", "promotion cultural and moral values of religions", "promotion religious resources for the development of the country", etc..

2. Policies and laws related to religion have been improved, increasingly ensuring the people's right to freedom of religion and beliefs so the majority of religious followers believe in the Party's policies. In addition, religious policies and laws are also developed with an emphasis on human rights and correspond to international laws and conventions in this area.

3. Religious followers and organizations themselves have taken advantage of favorable conditions from the Party's comprehensive renewal policy to develop both materially and spiritually of the religious organizations. Religious organizations also create values and internal strength to contribute to social life. The contributions of religious resources in a number of typical fields are recognized and supported by the State.

3. Continue to innovate the promotion of religious resources

Perception of policy: Regarding the direction of the Party, Directive 18-CT/TW on continuing to implement Resolution 25-NQ/TW of the 9th Central Committee on religious affairs in the

new situation and the Political Report at the 13th National Congress of the Party all affirmed “to promote religious resources”. It is a step forward in the Party’s awareness of the religious values and functions. Therefore, in order to promote religious resources, it is necessary to have a unified direction from the Central to the localities.

Awareness of the current status and characteristics of religious resources: Each individual or religious organization with its characteristics of doctrine, canon law, history of formation, and cultural environment will create different resources. Therefore, the Party committees, agencies, and departments related to religious affairs such as the Committees for Religion, and the Fatherland Fronts from their own practice, promote the strengths of each religious organization’s resources.

In order to promote religious resources, it needs to understand the characteristics of these resources. Religious resources are always derived from the beliefs of the religions. If social resources are often considered in terms of human and material resources. Human resources emphasize people, intelligence, thinking, way of thinking in life activities, and social construction. Material resources are the material and social foundations that people have accumulated and built as a basis and leverage to build the next steps of development. However, in addition to these two foundations, people discuss how religious belief has influenced and promoted resources as well as the effectiveness of social impact. Therefore, the promotion of religious resources requires ensuring religious freedom and understanding the motivating forces of religious belief.

On the other hand, the strength of religious resources includes the strength of morality, commitment, and service. This creates

two other characteristics of this resource when providing services to society: Not promoting profit and focusing on human values. It should be noted that religious resources have a strong ability to mobilize social capital because religious individuals and organizations have the ability to create a network on the basis of people who share a common belief and practice together the basic principles of religion. Moreover, many religious organizations are international, so the mobilization of social capital is very large if there is a good policy to promote.

In order to further promote religious resources, it needs to pay attention to new areas in which religion can participate. For example, religion with the economy or how religion can participate in public services. At present, religious resources are not only in health, education, and charity, but they are also in cultural and heritage spaces where religious organizations mobilize social capital. These values, in addition to meeting spiritual needs, also create the potential for tourism, promoting the image of Vietnamese culture and people. The recognition of new resources of religion can promote the role of religion in socio-economic development and community stability.

Policy innovation: It must be admitted that the guidelines, policies, and laws regarding the religion of the Party and State have been changed compared to the past. However, looking at the current status of religious resources, there are strengths in the fields of health, education, and social charity that need to be further promoted so that religions can participate more in public services. Currently, the participation of these organizations is very good and has achieved positive results. And they are all regulated by specialized laws such as health law, education law, etc. In the future, the law on religion should focus on improving

in this area. For example, the involvement of religious organizations in the field of education should extend not only to early childhood education but also to higher levels. In addition, it needs to have policies to expand vocational school systems, which some religions have well done, Catholicism for example. Religious moral values can create strengths if they are most actively involved in the health care system and humanitarian charity. In the past, religions made active contributions in these areas. However, on the other hand, in order to be able to contribute to their religious values through social activities, religious organizations must constantly improve the conditions to meet the standards when participating in social activities, in the public sector of the State.

Conclusion

1. Religious resources have been playing an important role in the process of fighting for national independence and developing the country. In the past, the Communist Party of Vietnam, with the leading role of President Ho Chi Minh, knew how to exploit and promote religious resources, especially in terms of personnel and people. Thanks to the exploitation and use of this resource, we have created the strength of solidarity of all religious believers in the resistance, limiting the use of religion to oppose the revolution. Religious believers have always been an important and necessary part of the great national unity strategy.

2. Since Doi Moi, thanks to changing awareness and policies towards religious organizations, the Party and the State have promoted a lot of potential from religious organizations for the country's development. Religions are increasingly creating mechanisms and policies for development, thereby also

contributing a lot of their efforts in the fields of health, education, and social charity.

3. The religious organization's activities in the fields of health, education, and social charity are the expression of the belief of the religions. This is also one of the basic functions of religions in promoting truth and faith in daily life, making religious values vividly present in different social situations. These social activities of religions have created a powerful effect that has a useful contribution to society and is recognized by many people. In the future, in order to further promote religious resources for development, it should pay more attention to the new contributions of religious organizations such as religious philosophies in economic development, environmental protection, and the participation of religious organizations in the field of public service.

4. The Party and the State should create more conditions on mechanisms and policies for religious organizations to promote their inherent potential, thereby contributing more to society in various fields such as health, education, and social charity./.

NOTES:

- 1 Before Ho Chi Minh, Phan Boi Chau explained to Catholics that God's love must be associated with patriotism. As for the Nguyen Dynasty, especially during the reign of King Minh Mang, Catholicism was almost always seen as an "object" of special concern for the feudal authorities at that time. Twenty-one years of reign (1820-1840), Minh Mang issued six edicts banning religion, in 1825, 1826, 1833, 1836, 1838, 1839. There were 58 martyrs of the 117 martyrs under the Minh Mang dynasty.
- 2 Viện Nghiên cứu Tôn giáo (1996), *Hồ Chí Minh về vấn đề tôn giáo tín ngưỡng (Ho Chi Minh on the issues of religions and beliefs)*, Nxb. Khoa học xã hội, Hà Nội, 1996, tr. 131.

- 3 Viện Nghiên cứu Tôn giáo (1996), *Hồ Chí Minh về vấn đề tôn giáo tín ngưỡng (Ho Chi Minh on the issues of religions and beliefs)*, sđd, tr. 149.
- 4 *Lịch sử Quốc hội Việt Nam 1946 -1960 (A History of the National Assembly of Vietnam 1946-1960)*, Nxb. Chính trị Quốc gia, Hà Nội, 1994, tr.19.
- 5 *Thông tri số 01 năm 1955 của Ban Bí thư Đảng Lao động Việt Nam (Circular Letter No. 01, 1955 of the Secretariat of the Vietnam Workers' Party)*, tài liệu lưu trữ Viện Lịch sử Đảng.
- 6 In that context, the concept of belief included religion, freedom of belief was also understood as freedom of religious faith.
- 7 Chapter 2 contains two articles as follows: “*Article 8: Religious Organizations with economic, cultural and social nature may operate after obtaining permission from the government and approval of their program and charter by the government. (These organizations were considered private organizations and protected by law). Article 9: Religions are allowed to organize the opening of private schools. Those private schools must teach according to the educational program of the Government. In addition to the educational program of the Government, catechism can be taught to students who want to learn.*” (It should also be noted that Ordinance 234 was issued during the North’s economic recovery period from 1955-1957. This is the period when economic and social policies are quite “open” and have not entered the period of economic reform since 1958).
- 8 Counted since 1958
- 9 During the 60s and 70s of the 20th century, many belief and religious establishments were dissolved, removed such as communal temples and pagodas.
- 10 Doi Moi is a period when the comprehensive awareness reform of the Communist Party of Vietnam in the fields of economy, politics, and society thereby leading to policy and legal reform to bring Vietnam out of the crisis. This started from the 6th National Congress of the Party in 1986. As for the renewal of religious awareness, the landmark was taken from Resolution 24-NQ/TW of the Politburo, dated October 16, 1990.

- 11 Đảng Cộng sản Việt Nam (2021), *Văn kiện Đại hội đại biểu toàn quốc lần thứ XIII (Documents of the 13th National Congress)*, Tập 1, Nxb. Chính trị Quốc gia Sự thật, Hà Nội, tr. 144.
- 12 Đảng Cộng sản Việt Nam (2021), *Văn kiện Đại hội đại biểu toàn quốc lần thứ XIII (Documents of the 13th National Congress)*, Tập 1, Nxb. Chính trị Quốc gia Sự thật, Hà Nội, tr. 171.
- 13 Dẫn theo: Bùi Thanh Hà (2018), *Định hướng và phát huy nguồn lực tôn giáo trong phát triển đất nước (Orientation and promotion of religious resources in national development)*. Bài tham luận tại Tọa đàm khoa học: “Phát huy nguồn lực tôn giáo trong phát triển đất nước hiện nay” (Promoting religious resources in the development of the country today), do Viện Hàn lâm KHXH VN và Hội đồng Lý luận Trung ương tổ chức ngày 2/11.
- 14 Dẫn theo: Bùi Thanh Hà (2018), *Định hướng và phát huy nguồn lực tôn giáo trong phát triển đất nước (Orientation and promotion of religious resources in national development)*. Bài tham luận tại Tọa đàm khoa học: “Phát huy nguồn lực tôn giáo trong phát triển đất nước hiện nay” (Promoting religious resources in the development of the country today), do Viện Hàn lâm KHXH VN và Hội đồng Lý luận Trung ương tổ chức ngày 2/11.
- 15 Ban Tôn giáo Chính phủ (2016), *Báo cáo tổng kết 10 năm thực hiện Nghị quyết 25 NQ/TW của Ban chấp hành Trung ương khóa IX về công tác tôn giáo (Report summarizing 10 years of implementation of Resolution 25 NQ/TW of the IX Central Committee on religious affairs)*.
- 16 Hội đồng Giám mục Việt Nam (2016), *Giáo hội Công giáo Việt Nam niên giám 2016 (Catholic Church of Vietnam Yearbook 2016)*, Nxb. Tôn giáo, Hà Nội, tr. 483-484.
- 17 Hội đồng Giám mục Việt Nam (2016), *Giáo hội Công giáo Việt Nam niên giám 2016 (Catholic Church of Vietnam Yearbook 2016)*, Nxb. Tôn giáo, Hà Nội, tr. 483.
- 18 Hội đồng Giám mục Việt Nam (2016), *Giáo hội Công giáo Việt Nam niên giám 2016 (Catholic Church of Vietnam Yearbook 2016)*, Nxb. Tôn giáo, Hà Nội, tr. 483-484.
- 19 Ban Tôn giáo Chính phủ (2016), *Báo cáo tổng kết 10 năm thực hiện Nghị quyết 25-NQ/TW của Ban Chấp hành Trung ương khóa IX về công tác tôn giáo (Report summarizing 10 years of*

implementation of Resolution 25-NQ/TW of the 9th Central Committee on religious affairs).

- 20 According to data from the Vietnam Government Committee for on religious affairs in 2016, eight dignitaries are deputies to the XIII National Assembly; 14,118 delegates of the People's Councils at all levels for the 2011-2015 term are religious believers; 23,835 dignitaries, religious believers join members, officials and employees of Fatherland Front Committees at all levels
- 21 It is possible to mention the complex of Yen Tu Pagoda, Bai Dinh, Tam Chuc, etc.

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