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PROMOTING RESOURCES OF CATHOLICISM IN THE FIELDS OF EDUCATION, HEALTH CARE, CHARITY IN VIETNAM TODAY

Abstract: *Catholicism has great spiritual resources such as cultural, and moral values, and material resources such as social capital. These resources are built on theoretical and practical foundations. Theoretically, Catholic doctrines are based on theology with clear theories and strict canon law. Practically, Catholicism has a large and powerful group of believers (laypeople, clergy) organized in a coherent, ecclesial system on a global scale, from the universal church (Vatican Holy See) to the local churches (dioceses) and the grassroots churches (parishes); it has a contingent of clergy with a hierarchy, well-training. It is the basis for Catholics in general, Catholics in Vietnam in particular to promote their resources in the fields of education, training, health care, welfare, and charity. This article presents the theoretical basis of promoting Catholic resources based on the Bible, doctrine, canon law, and teachings of the Catholic Church. Then, it indicates the practices of promoting Catholic resources in Vietnam today in the fields of education, health care, the charity that contributed to the sustainable development of the country.*

Keywords: *Theoretical basis; the practice of promoting resources; Catholic; education; health care; charity.*

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1. Theoretical basis

The theoretical basis for the promotion of Catholicism's resources is primarily based on the Bible, the teachings of Jesus, of the apostles, and the Church's instruction on the social responsibility of Christians in the spirit of "love God, love people", and charity. According to the Catholic theology viewpoint, it is the social responsibility that God bestows upon man.

The Bible and the teachings of Jesus and the apostles

Originally seen as the Word of God, the Bible plays an important role in the Christian's faith life. From the point of view of Christian theology, from the Bible, when creating "heaven and earth, all visible and invisible things", God created mankind in his image, and God put them in his mission by giving them the duty to rule on behalf of God, to take care of the world he created (Gen 1:28-29).

In the mission of governing and taking care of their world, a man must be responsible to himself and to others in the spirit of: "Do to no one what you yourself hate" (Tb 4:15). Man does it not for himself but for God, to please God.

Human social responsibility is concretized by Jesus as Jesus taught that "Love your neighbor as yourself" (Mt 22:39), and it is one of the two most important commandments (Love God and Love people) of Christianity. Other people are those close to us such as parents, wives and children, brothers and sisters, relatives, neighbors, communities, and the whole of humanity. That love manifests itself: "So in everything, do to others what you would have them do to you, for this sums up the Law and the Prophets." (Mt 7:12).

Moreover, Jesus exhorts Christians that “But I tell you, love your enemies and pray for those who persecute you” (Mt 5:44). That is what makes Catholicism a religion of charity, a religion of love, and a basis for promoting the resources of this religion.

In the charitable spirit of the doctrine, Saint Paul taught that “Love your neighbor as yourself” (Rm 13: 8-10). “Love must be sincere. Hate what is evil; cling to what is good. Be devoted to one another in love. Honor one another above yourselves. Never be lacking in zeal, but keep your spiritual fervor, serving the Lord. Be joyful in hope, patient in affliction, faithful in prayer. Share with the Lord’s people who are in need. Practice hospitality” (Rm 12: 9-13).

Instruction of the Catholic Church

The responsibility of mankind to the reality of social life always inspires in the Bible. The Pastoral Constitution on the Church in the Modern World of the Second Vatican Council (1962-1965), which recognized the human condition in modern world with both optimism and anxiety “Never before mankind has been as rich in wealth, ability, and economic power as it is today, yet today, a very large part of the world’s humanity is writhing from hunger and deprivation, and then countless people suffering from illiteracy”.¹ Thereby, the Council affirmed that “The Church moves forward with the whole of humanity and shares an earthly destiny with the world”.² The Council also stated that “For the believer, neglect of his temporal duties means neglecting his duties towards his neighbor, and moreover towards God, which puts his eternal salvation at stake”.³

The Church is increasingly engaging, participating in all areas of social life with a sense of responsibility. In the Encyclical Letter on the Development of Peoples (March 26, 1968), Pope

Paul VI emphasized that temporal activities must be directed towards integral human development and equality among peoples. In the Encyclical Letter on the Social Concern (December 31, 1987), Pope John Paul II affirmed that “The social concern of the Church, directed towards an authentic development of man and society which would respect and promote all the dimensions of the human person, has always expressed itself in the most varied ways”.⁴

In the Encyclical Letter on Charity in Truth (June 29, 2009), Pope Benedict XVI presented the Church’s teaching on the responsibility of the Church and Christians for social justice and the development of peoples. In the Encyclical Letter *Lumen fidei*: the light that comes from faith (July 5, 2013), Pope Francis advocated building a church “for the poor”, concerned “the poorest, the weakest, the least important” by calling on religious and all lay people to come to the poor who live on the margins of society. The Conference of Asian Bishops also affirmed its determination to serve the poor with the affirmation that “the Church must first be the Church of the poor”.

Social responsibility in the spirit of charity is clearly expressed in the Ten Commandments, in the catechism and canon law of the Catholic Church. Love and responsibility must first be expressed through love for the poor, the weak, the unfortunate, the marginalized. The Catechism of the Catholic Church states that “God blesses those who come to the aid of the poor and rebukes those who turn away from them” (2443); “Give to the one who asks you, and do not turn away from the one who wants to borrow from you.” (Mt 5:42). Thereby, the Church affirmed that “The Church’s love for the poor”, “Love for the poor is even one of the motives for the duty of working so as to

be able to give to those in need” (2444), “... must work, doing something useful with their own hands, that they may have something to share with those in need” (Eph 4:28).

The spirit of charity is evident in charity works to help others both materially and spiritually. The church teaches that material charity works such as “When you give alms, do not blow a trumpet before you, as the hypocrites do in the synagogues and in the streets to win the praise of others. Amen, I say to you, they have received their reward. But when you give alms, do not let your left hand know what your right is doing, so that your almsgiving may be secret. And your Father who sees in secret will repay you” (Mt 6:2-4).

This spirit is also expressed in a number of pastoral letters of the Vietnam Bishops' Conference, they are the basis for encouraging Catholics to actively participate in charity, humanitarian and social welfare activities.

Pastoral Letters of the Catholic Bishops' Conference of Vietnam

According to the spirit of the Second Vatican Council, the Pastoral Letter of the first congress, the Vietnam Bishops' Conference in 1980 affirmed that “There is no human activity that is alien to the mission of the Church, and conversely, there is no activity of the Church that is not related to the whole of human life”. Moreover, the Pastoral Letter affirmed that “As the Church in the heart of the Vietnamese nation, we are determined to affiliate with the destiny of our homeland, following the national tradition to integrate into the present life of the country... we have to accompany our nation, sharing a community of life with our nation, since this homeland is where we are called by God to live as his children, this country is the

womb of the mother to carry us in the process of realizing our vocation to be children of God, this nation is the community that God has given us to serve as both citizens and believers of God”.⁵ Therefore, the Pastoral Letter identified two main tasks as follows: “Together with compatriots throughout the country to defend and build the Fatherland” (No. 10) and “To build the Church a way of life and an expression of faith in accordance with national traditions” (No. 11).

The first task, actively contributing to defending and building the country, is defined as “loving the Fatherland, loving the compatriots”, for Catholics it is not only a natural feeling, it must also be a requirement of the Gospel”. That must be “practical”, patriotism, “must be aware of the current problems of the homeland, understand the State’s guidelines, policies, and laws, and along with the compatriots actively protect and build a rich, strong, free, and happy Vietnam”.⁶ Pope John Paul II endorsed the aforementioned guidelines and called on Vietnamese Catholics, especially dignitaries that “to show more patriotism every day” and “hope that the faithful understand clearly that the very way they work for the prosperity of the national community is the means of evangelization”.⁷

The Pastoral Letter of the Bishops’ Conference of Vietnam in 2001 affirmed that “In order to love and serve, we must first of all continue our commitment to journey with the nation, and share the nation’s hopes and worries in the process of social development and human advancement. We should not look at the economic, political, social and educational issues as outsiders. Instead, we should adopt them as ours and actively contribute to tackling them so that everyone may have life and may have it abundantly. We should not be indifferent to development

programs or to poverty and social evils, since we are members of the national community with equal rights and duties”.⁸ The Pastoral Letter wrote that “You have launched various pastoral initiatives and involved yourselves in educational, health care and social services, especially in service to the needy and the sick. We would encourage you to start more initiatives and make contributions to society in such fields that conform to your vocations and competencies...”.⁹

Furthermore, the Pastoral Letter 2010 also stated that “The bishops also suggest the government allow religions to participate in educational activities that are the key to the country’s bright future. The local Church can contribute its educational orientations and experiences to educate people who are responsible for themselves, others and society, they add. They ask Catholics to support poor students, enhance youths’ education levels, provide vocational skills for rural youths and work with Catholic teachers”. “The bishops also ask Catholics to love, respect and serve ethnic groups who have few opportunities to access economic, cultural and social benefits. Patients, people with physical disabilities, elderly people without relatives, orphans, unwed pregnant women and prisoners should also be given loving care”.¹⁰

In summary, the social responsibility of Catholics is built on the foundation of the doctrine of charity and love of neighbor mentioned in the Bible. The teachings of the Universal Church and of the Bishops’ Conference of Vietnam are an important theoretical basis to promote the resources of Vietnamese Catholics in the fields of education, health care, social services, and charity, to contribute to the sustainable development of the country.

2. Practices on promoting Catholic resources in Vietnam today in the fields of education, health care, social services and charity

Spreading into Vietnam since the 16th century, after nearly five hundred years of existence and development, Catholicism has become one of the largest religions in Vietnam, with more than seven million followers (accounting for 7% of the population). nationwide), 46 bishops, 6,000 priests, 3,000 parishes, 6,000 sub-parishes, located in all provinces and cities of 27 dioceses, 200 religious orders, 32,000 men and women religious.¹¹ This is a huge force that has been participating in activities of education, vocational training, health care, social services, and charity.

2.1. In terms of education and training

Education and training have been the strength of Catholicism in Vietnam, especially since the reform policy with the policy of socializing education. In this field, Catholicism in Vietnam has the models as follows:

Firstly, the educational model with the system of kindergartens and preschools. In the work of educational socialization, with the spirit of joining hands to develop the country's education, many religious orders have established private preschools, with a team of enthusiastic and specialized teachers, who are supported and trusted by parents. There are 1,548 Catholic private educational institutions (kindergartens, and love classes) in the country, mainly operated by religious orders. These facilities are mainly aimed at the poor, adults with disabilities and mental health; orphaned and abandoned children;

migrants, street children, and ethnic minorities, regardless of religion with the spirit of “love God, love people”.

Secondly, the model of love classrooms combined literacy and vocational training for orphans, street children, and children of ethnic minorities. Many religious orders and parishes open classes of love that combined literacy with vocational training for orphans, street children, and ethnic minority children. Many parishes set up associations to promote learning, promote talents, and give scholarships for poor children to overcome difficulties with high academic achievements. Every year most dioceses organize an “relay exam season program” (chương trình tiếp sức mùa thi). These institutions pay attention to vocational education and favour conditions for young people to improve their knowledge to integrate into the social community. For example, the high school in Xuan Hiep parish (Thu Duc, Ho Chi Minh City) is run by the Don Bosco order (a large number of migrants with difficulties, and poor children cannot go to school).

Since 2009, the school has attracted over 600 children from grade 1 to grade 9, most of them have been in difficult circumstances, orphaned, or poor; children of immigrant families; in which 60 children (accounting for 10%) belong to the HIV/AIDS social center. The parish has cooperated with the Department of Education and Training of Thu Duc District to educate according to the regular curriculum, humanized education; fine arts education, life skills, and moral education. 9th-grade students have received vocational education, the parish has invited teachers to teach according to the curriculum of the Ministry of Education and Training.

Thirdly, the autistic children's education model. Education for autistic children is also concerned by religious orders. In 2009, the Congregation of the Sisters of St. Paul of Chartres in Ho Chi Minh City established Truc Linh Center to teach autistic children and train teachers to teach autistic children. There have been 534 autistic children in Ho Chi Minh City and 18 provinces and cities across the country have visited the Center for examination, of which 437 children have entered school, and 305 children have graduated from school at the age of six. The Center's teaching of autistic children has been remarkably effective, 80% of them can speak, 296 parents participated in the training, and 40 teachers were trained in educating and caring for children with autism.¹²

Fourthly, the vocational training model is associated with general education. The training of human resources for society is actively involved in vocational training by religious orders, combined with general education. Some dioceses and religious orders are involved in the training of human resources for society, with particular emphasis on the "two-in-one" model of vocational training combined with general education. There have been 11/12 vocational training institutions of religions undertaken by Catholics (accounting for 91.67%), including one vocational college, two vocational secondary schools, and eight vocational training centers.¹³ Don Bosco is a religious order that actively participates in the field of education combined with vocational training. It has five establishments in provinces and cities such as Ba Ria-Vung Tau, Lam Dong, Vinh Long, Ha Tinh, and Ho Chi Minh City. In the 2018-2019 school year, these institutions had 1,925 students, including non-Catholics. Students mainly were the poor, orphans, and ethnic minorities. Students who have not completed the high school program were facilitated to pass the high school graduation exam in parallel

with vocational training. It can be said that the “two-in-one” model of religious orders has had many advantages and has been applied by the Ministry of Labor, Invalids, and Social Affairs to the current vocational training program.

A typical example of the Catholic vocational training model in Vietnam is Hoa Binh Vocational College. It is managed and operated by the Department of Social Charity (Caritas) of the Bishop's Palace of Xuan Loc. This is the first training institution of Catholics (as well as of religions) that has combined vocational training with general teaching permitted by the State. After more than ten years of operation (founded in 2008), this training model has clearly shown its advantages, the number of trainees has increased rapidly, the training professions have been expanded and always closely followed the market. In the first course (2013-2014 school year), only 300 students were enrolled; the 2018-2019 school year had 2,677 students. The school recruited 1,669 students in the 2019-2020 school year, including college and intermediate levels.¹⁴

With the motto of studying together with practice, and teaching theory with practice to train students' skills, the school actively cooperates and associates with companies, production, and business enterprises since students can have an internship course at the establishment. The school has become a reliable institution to provide human resources and workers with high professional qualifications for many companies and businesses in Dong Nai province and many other places. And 100% of graduated students found jobs. The school also cooperates with domestic and foreign universities, such as the Ho Chi Minh City University of Education, and Taiken Academy (Tokyo, Japan) to train high-quality human resources.

As of 2016, the school has sent 58 students to study abroad at Taiken Academy (Tokyo, Japan). As a non-profit training institution, operating with the spirit of charity, selfless service, and sharing, the school has a priority policy for students with difficult circumstances, such as low fees, free tuition, and support for meals and accommodation. The school has a team of teachers including priests, religious, seminarians, and teachers who are experienced, enthusiastic, and full of responsibility. It can be said that although the model of education combined with vocational training of Catholicism has initially shown many advantages and is appreciated by the public. The highlight of these institutions is that in addition to training students to become skilled workers, schools attach great importance to humane education, and professional ethics and actively seek partners who are companies and businesses, creating conditions for students to have time to have practices to combine theoretical learning with practice. This approach ensures the stability of the output of the students of the schools, as well as, it is a reliable institution for providing human and labor resources for companies, enterprises, production, and business establishments. In general, the quality of Catholic educational institutions is always highly appreciated and practical to society.

2.2. In terms of health care

Being a religion with a large number of religious, voluntarily dedicating their lives to God and serving others, along with education and training, health care is also strength of Catholicism in Vietnam today.

Firstly, health care for people in difficult circumstances. Currently, the whole country has 144 charity clinics runned by

priests, religious. Many dioceses, parishes and religious orders organize volunteer activities in the medical field, such as building a charity medicine cabinet, buying health insurance, providing free medical examination and medicine distribution for poor patients regardless of religion, affiliating with specialist doctors of the hospital free eye surgery for poor patients.

Responding to the call of the Bishops' Conference of Vietnam to build a culture of love, many priests, nuns, and lay people have been directly serving at hospitals and centers to care for HIV-infected people, a nursing home with "pots of love", "love kitchen for poor patients", "Free medicine cabinet", milk for the elderly, helping poor patients in hospitals, disabled people, street children. These activities have promoted the national tradition of "loving people as if you love yourself". For example, the Sisters of Charity of The Society of St Vincent de Paul at Di Linh leprosy camp, Lam Dong with the example of Sister Mai Thi Mau, who was conferred the title of Labor Hero by the State for her whole life of service leprosy patients. Sisters of the Secular Institute of the Heart of Jesus (tu hội Thánh tâm Chúa Giêsu) served at Chi Linh Leprosy Hospital, Hai Duong province. Franciscan Missionaries of Mary's nuns take care of patients at Quy Hoa Leprosy Dermatology Hospital, No. 05A Che Lan Vien, Ghenh Rang, Qui Nhon City, Binh Dinh Province.

Secondly, the prevention and care of HIV/AIDS patients. Currently, there have been many establishments managed by Catholics such as Mai Tam Shelter established in 2005 in Thu Duc, Ho Chi Minh City by the religious of the Ministers of the Infirm; Mai Hoa Center led by the Sisters of Charity of The Society of St Vincent de Paul. Mai Tam Shelter (Phu Nhuan) of

Ho Chi Minh City Archdiocese's Pastoral Department takes care of HIV/AIDS patients in the terminal stages. The Saint John of God (in Dong Nai province) is a consecrated congregation specializing in the medical care of the poor, regardless of religion, at Bien Hoa Hospital (Dong Nai). This congregation is operating in 3 provinces such as Dong Nai, Lam Dong, Quang Nam with traditional medicine and physical therapy clinics. In addition, the Congregation also participates in operating the Xuan Hoa humanitarian clinic, training in patient care skills; cooperate with the Social Charity Department (Caritas) of Xuan Loc Diocese in disease prevention, hygiene, and community health care. The facility of the Congregation in Dong Nai currently has 200 beds to examine and treat patients.

2.3. Social services and charity activities

Stemming from the thought of charity as Jesus commanded that "You shall love your neighbor as yourself", the Vietnamese Catholics have actively participated in charity work, welfare, and social services with many models, programs, and projects.

Model of relief activities for victims of natural disasters, floods, social services for the poor, disadvantaged and disabled people, the elderly, and orphans. These activities are recognized and appreciated by the authorities. In 2015, the whole country had 635 social charity and social services establishments operated by Catholics.¹⁵ The Commission on Charity and Social Actions- Caritas Vietnam and Caritas of dioceses, parishes, and religious orders actively participate in charity, humanitarian and social services activities. The counseling and life protection program is communicated in many forms such as leaflets, direct counseling, catechism classes on marriage and family, caring and nurturing pregnant women in difficult circumstances, fetal

burial, lighting candles, praying at fetal cemeteries to help young people become aware of life, appreciate and protect their reproductive health as well as others. Many parishes have coordinated with the government to well perform the work of “gratitude” (đền ơn đáp nghĩa) and humanitarian and charity activities, visits and giving gifts to war invalids and martyrs’ families. The spirit of “charity” is also realized by charitable activities with funds sponsoring tens of billions of VND such as “Fund for the poor”; “Fund for children”; “Fund to the grace of gratitude”; “Fund to support people in natural disasters, storms, and floods”.

In 2015, there were 56 Catholic social services establishments that were licensed to operate out of a total of 113 establishments of religious organizations (accounting for 49.55%). They took care of nearly 5,000 elderly people, mental illness people, orphans, abandoned children, disabled people, HIV/AIDS patients and disadvantaged people.

In 2018, Caritas of dioceses supported rice and meals for more than 10,400 poor people, and ethnic minorities; giving gifts to families with difficult circumstances, lonely people, disabled people, and people suffering from serious diseases on the occasion of Tet. They donated water purifiers; solar power, and light bulbs for the poor, and ethnic minorities; built more than 260 houses and a school savings credit fund to support ethnic minority families with children going to school, support the burial of lonely people, HIV people. Caritas of dioceses, parishes and religious orders also had many other activities such as emergency support for critically ill patients, building rural roads, and bridges in remote areas.

Project to support HIV/AIDS people. Implementing a project to support people with HIV/AIDS, in 2018, Caritas of 26 dioceses organized 263 training courses for HIV/AIDS patients to help them could understand their disease as well as have to be treated according to the regimen and instructions and train for the Caritas Parish Executive Board, collaborators, and volunteers in counseling patient, and project implementation skills. Projects cared for HIV/AIDS patients, especially children, to help them integrate into the community, participate in activities on holidays and attend school.

Project to support disabilities and leprosy patients. In 2018, Caritas of dioceses organized the communication about disabilities to parishioners and members have more knowledge about programs to support disabilities. Counseling disabled people, helping disabled people's families to take care of disabilities, vocational training, and general education for disabilities children such as deaf children learning literacy and vocational training. Donating wheelchairs for disabled people, for example, Long Xuyen Diocese donated 50 wheelchairs; The Archdiocese of Hanoi donated 113 wheelchairs; Hue Diocese donated 40 wheelchairs, 20 canes, and 6 exercise frames; Da Lat Diocese donated 40 wheelchairs, 17 pairs of crutches and canes; Hai Phong Diocese donated 20 wheelchairs; Thai Binh Diocese donated 140 wheelchairs; Thanh Hoa Diocese gives 20 bicycles to poor students.¹⁶

Environmental protection program. The environmental care and protection program is actively involved by the dioceses. The Vietnamese Catholic Church and other religions cooperate with the Central Committee of the Vietnam Fatherland Front and the Ministry of Natural Resources and Environment to actively

respond to the program of environmental protection, combating climate change and seawater rise. Some dioceses organized many activities such as calling for an annual environmental cleaning week and planting trees with the message “one day for the environment” (Hue Diocese); street cleaning, and garbage sorting of Bac Ninh Diocese. Some places have launched a movement on hygiene and safety food, producing vegetables and meat safety.

In addition, the program of charity for migrants, prevention of human trafficking, and social evils has been promoted by some dioceses; communication for young people and students to be aware of emerging social evils.

Conclusion

It can be said that the movements of Catholics toward social goals in the fields of education, health care, social service, and charity have been extensively and strongly developed. In 2016, the whole country had 2,140 social establishments (in the fields of education, health care, social service, and charity) while there were 1,027 establishments in 2003.¹⁷ It shows that social target-oriented activities have achieved many achievements. In addition to the guiding role of the Church, the attention of the diocesan bishops, and the support and facilitation of the State and local authorities, Catholics' social movements also received the consensus and guidance of priests and religious who actively participated in the spirit of charity and sharing of a large number of lay people.

However, Catholics engaged in activities in the fields of education, health care, social service, and charity showed some limitations and inadequacies. Firstly, these activities have not properly reflected the potential and inherent strengths of

Vietnamese Catholics today. The cause of the situation, in addition to the shortcomings and difficulties caused by policies and laws, the facilitation of local authorities in some places, the priest as well as some religious and laity have not actively participated in this social-oriented activity. On the other hand, social-targeted activities are still difficult because of the limitation of human resources in terms of both quantity and professional qualifications; funding sources; the network of collaborators and volunteers is still small, and there is no long-term program or long-term strategic project in some places.

In order to overcome the aforementioned limitations, the State should amend and perfect policies and laws, especially the law on land, the law on education and vocational training, humanitarian charity. On the other hand, there should be attention and support from local authorities. In addition to the orientation of the Catholic Church of Vietnam, diocesan bishops, priests, religious, religious orders and parishes, the laity need to pay more attention in this activity. In the long term, dioceses, especially religious orders, need to prepare human resources, especially professional qualifications, for participants in the fields of education, health care, social service and charity. In addition, it is also necessary to focus and proactively find funding sources to ensure the stable operation./.

NOTES:

- 1 Thánh Công đồng chung Vatican II, *Hiến chế, sắc lệnh, tuyên ngôn, sứ điệp (Constitution, decree, declaration, message)*, Phân khoa thần học Giáo hoàng Học viện Thánh Piô X, Đà Lạt, Việt Nam, 1972, tr. 732.
- 2 Thánh Công đồng chung Vatican II, *Hiến chế, sắc lệnh, tuyên ngôn, sứ điệp (Constitution, decree, declaration, message)*, Sđđ, tr. 782.

- 3 Thánh Công đồng chung Vatican II, *Hiến chế, sắc lệnh, tuyên ngôn, sứ điệp (Constitution, decree, declaration, message)*, Sđd, tr. 788.
- 4 Gioan Phaolô II, *Thông điệp Quan tâm đến vấn đề xã hội (Sollicitudo rei socialis/ The Social Concern)*, số 1, ngày 30/12/1987, Trung tâm học vấn Đa Minh, ngày 23/11/2018.
- 5 Hội đồng Giám mục Việt Nam (2004), *Giáo hội Công giáo Việt Nam-Niên giám 2004 (Catholic Church in Vietnam - Yearbook 2004)*, Nxb. Tôn giáo, Hà Nội, tr. 243.
- 6 Hội đồng Giám mục Việt Nam (2004), *Giáo hội Công giáo Việt Nam-Niên giám 2004 (Catholic Church in Vietnam - Yearbook 2004)*, Sđd, tr. 243-244.
- 7 Trương Bá Cần (Chủ biên, 1996), *Công giáo Việt Nam sau quá trình 50 năm (1945-1975)*, Báo Công giáo và Dân tộc xuất bản, tr. 115.
- 8 Hội đồng Giám mục Việt Nam (2004), *Giáo hội Công giáo Việt Nam-Niên giám 2004 (Catholic Church in Vietnam - Yearbook 2004)*, Sđd, tr. 250-251.
- 9 Hội đồng Giám mục Việt Nam (2004), *Giáo hội Công giáo Việt Nam-Niên giám 2004 (Catholic Church in Vietnam - Yearbook 2004)*, Sđd, tr. 250-251.
- 10 Hội đồng Giám mục Việt Nam (2011), *Thư chung hậu đại hội cộng đồng dân Chúa 2010 gửi toàn thể cộng đồng Dân Chúa Việt Nam: Cùng nhau xây đắp nền văn minh tình thương và sự sống (Pastoral letter post-2010 congress of the Catholics to the entire Vietnamese Catholic community: Building a civilization of love and life)*, ngày 28/4/2011.
- 11 Ban Tôn giáo Chính phủ (Vụ Công giáo), *Thống kê tình hình đạo Công giáo ở Việt Nam năm 2019 (Statistics on Catholicism in Vietnam in 2019)*, Tài liệu lưu trữ tại Phòng Tư liệu, Hà Nội, 2019.
- 12 Đào Thị Đuộm (2019), *Vài nét về hiện trạng, nguồn lực của Công giáo trong lĩnh vực y tế, giáo dục, từ thiện xã hội (Current status and resources of Catholicism in the fields of health care, education, social service, and charity)*, *Công tác Tôn giáo*, số 8, tr. 26.
- 13 Dòng Don Bosco ở các tỉnh thành: Thành phố Hồ Chí Minh, Bà Rịa-Vũng Tàu, Vĩnh Long, Lâm Đồng, Hà Tĩnh. Including Hoa Binh Vocational College managed by the Bishopric of Xuan Loc; Dalat Private Vocational Training Center of De La Salle Brothers; Da Lat private vocational training center of Saint Vincent de Paul

and 5 vocational training centers of the Salesians of Don Bosco in the following provinces: Ho Chi Minh City, Ba Ria-Vung Tau, Vinh Long, Lam Dong, Ha Tinh.

- 14 Currently, the school offers three training systems, *the College system* includes the following occupations: Graphic Design, Computer Network Administration, Fashion Sewing, Hotel Management, Corporate Accounting, Automotive Technology, Electric Industry, etc... *The Intermediate System* (vocational training and high school) includes the following occupations: Graphic Design, Computer Network Administration, Office Informatics, Fashion Sewing, Repair Sewing equipment, Hotel management, Tour guide, Restaurant operations, etc... *University*: Links with the University of Pedagogy of Ho Chi Minh City to train preschool teachers (studying on Saturdays and Sundays); *Foreign Language Training Centers*: English, Japanese, Korean, German, etc...
- 15 Hội đồng Giám mục Việt Nam (2016), *Giáo hội Công giáo Việt Nam-Niên giám 2016 (Catholic Church in Vietnam - Yearbook 2016)*, Nxb. Tôn giáo, Hà Nội, tr. 487, 490, 493.
- 16 Đào Thị Đuộm (2019), *Vài nét về hiện trạng, nguồn lực của Công giáo trong lĩnh vực y tế, giáo dục, từ thiện xã hội (Current status and resources of Catholicism in the fields of health care, education, social service, and charity)*, *Công tác Tôn giáo*, số 8, tr. 27.
- 17 There are 1,548 kindergartens, and love classes; 17 high schools (primary, junior school, high school); 52 vocational training establishments; 144 clinics and hospitals; 24 camps for leprosy, HIV/AIDS, mental health, drug addiction treatment; 211 disability care facilities, nursing homes; 136 immigrant and student institutions and 8 traditional arts institutions. Collected data from the book: *Giáo hội Công giáo Việt Nam-Niên giám 2016 (Catholic Church in Vietnam - Yearbook 2016)*, Sđđ, tr. 487, 490, 493.

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