

# ANNEXES

## Direct Talks

### Name and Surname : Bénilde NGUYEN HUU TIN (NHT)

Date of birth: 56 years

NVT : Why did you leave VietNam immediately after the fall of Saigon?

NHT: I have left the VietNam in May 1975. Simply because I am sure I can never adapt myself to the new life.

NVT : And the future of brothers?

NHT : inexperienced, I have not imagined that will become the life of Brothers in the country. What is sure however is that the Brothers will have much difficulty. I have prayed constantly for those who are still in the country , hoping that the brothers can continue to live their vocation of education otherwise adapting to the new regime.

NVT : According to you, how to live our Lasallian mission without schools?

NHT: There are ways to give to young people a human and Christian education according to the spirit of our Institute. The school is only a privileged means therefore not unique. It is utopian to stay there to dream or to wait for the conducive day to obtain authorization to open major schools such as those before 1975. The Brothers who stay in the country must study on the spot the most appropriate way to the political and social situation to achieve our vocation.

NVT: Thank you, Brother.

### Name: Joseph Lê van Nghiêm , brother Desiré Dinh (LVN)

Date of birth: born in 09 October 1929

NVT: what did you do after 1975 ?

LVN: After April 30th 75, I taught a month and a half (May-June) in Viet Nam and twelve years (1982-1994) in New Caledonia.

At the Re-opening day in September 1975, I have not been authorized to teach because of religious.

End of 1994 I stopped my teaching at the age of retirement.

NVT What do you mean “ Lasallian identity”?

LVN: If Lasallian identity means what made the brother of the Christian schools in the eyes of people (the holding of schools), the fact that the brothers have lost all schools in 1975 was indeed considered more than one, Christians, priests, and even to some brothers that the Lasallian mission shall end with these events.

Questions of this kind: Why are you not priest? have been asked a few brothers, including myself. Personally, I have spent also a time of doubt. The reasoning that I have done and that helped me to hold, it was that I could continue my work of brother through the brothers of the world ... I thought of the communion of saints. I might have thought to our 4<sup>th</sup> vow: together and by association. I especially thought

40 to the fidelity ( Vietnamese value). It is our 5th Vow! For once, one has the opportunity to live it, this 5<sup>th</sup>  
41 Vow. It is true that I have not thought to it explicitly. It was confusingly, as a kind of underground  
42 substance, a bedrock...: Be faithful to my vocation, my brothers!

43 NVT : What do you think of the future of the district of Viet-Nam?

44 LVN : The future after the events of 1975? – Really, I did not believe it. The different jobs after 1975:  
45 gardener from 1975 to 1977; Member of the cooperative of manufacture of pulp food 1978 – 1979. A major  
46 point of interrogation for the future of the district. I saw finally some glimmers of hope to the reopening of  
47 the Novitiate, in the years 80 ...

48 NVT : The reasons for your expatriation :

49 LVN: I was monitored. For example, it advised me that I was wearing a white shirt to go to the mass on  
50 sunday while I was wearing a kaki shirt to go to the manifestation of May 1st. During this meeting,  
51 executives followed us and made us shout slogans... "impossible!" I felt hypocrite! Another reason more  
52 intimate relating to the Christian life and more specifically to the fidelity to the religious vocation.

53 NVT : Why have you been able to hold, despite the difficulties and opportunities... ?

54 LVN: First of all, it is the Lord who gave me this grace. Then, despite the weaknesses and nonsense, I had  
55 the good will. I have done some efforts and the Lord has the rest. Perhaps also a few convictions of the  
56 Novitiate have helped me to remain faithful. I remember an idea of Novitiate: Being convinced for not being  
57 defeated!

58 NVT : Why have you asked to return to Viet Nam?

59 LVN: The expatriation answered a punctual need . The Viet Nam in the 1990s is not that of years 75...

60 The material benefits (conditions of life, facilities in various fields...) have not much weighed in my  
61 decision, but the loyalty (together and by association) to my Vietnamese brothers.

62 On the human level, there is nowhere better than in one's home... Beside these practical considerations , I  
63 am pleased to make still some small services... Deo gratias! And I thank the district of having accepted  
64 me...

65 NVT: Is the fidelity to the Lasallian Vocation based on the resumption of educational activities?

66 LVN: No. And I do not think that it is for tomorrow. Moreover, frankly, will we have the required staff to  
67 hold such schools like before 75? The society , the mentalities will have changed. Deeply. It should find then  
68 other solutions...

69 NVT: How to live our Lasallian mission without schools?

70 LVN: First of all, return to the substance of the consecration: follow the Christ for the greatest glory of God.  
71 Be well convinced: we do not live for ourselves, nobody dies for himself... (Rom. 14, 7-8...) Our whole life  
72 is to Christ, regardless situation, work, ambience, favorable circumstances or not...

73 Then, to appeal to the creativity, find opportunities to live really the social reason of our Lasallian vocation,  
74 for the service of young people, especially of the poor. The young people, and the poor, we have always at  
75 our doors. And the service of young is not only the instruction but also the education in its all forms.

76 NVT: Thank you Brother.

77

78 **Name : Trinh Lam SON (TLS)**

79

80 **Date of birth: 01.01.1952**

81

82 NVT : What reason prompted you to leave the VN in 1975 ?

83 TLS: the fear of communism has prompted me to leave the VN of 1975 .

84 NVT: after 1975 , the Lasallian schools in VN were confiscated by the State , after you, is that the identity  
85 and the Lasallian mission still exist?

86 TLS: At that time , I had the impression that the identity and the Lasallian mission in VN still exist , but they  
87 have been put in sleep: I have been trained to exercise the teaching and the education of young people in  
88 schools; without schools , for me, it was extremely difficult . Subsequently, I find that the finance of the  
89 Institute was becoming very fragile , because the resources were from schools . Without schools: Without  
90 resources, the mission cannot be developed .

91 NVT: In the unstable situation after 1975, how did you see the future of the Institute in VN ?

92 TLS: In this situation, in my view, the future of the Institute was very vague , the government having had a  
93 completely different one about teaching and education .

94 NVT: Do you wish that schools would be given back to continue the mission of the education?

95 TLS: I wish with all my heart that the schools would be given back, since they are located in a very  
96 favorable environment for education . But without schools, we can always continue the mission of education  
97 . And I believe that the brothers inVN have found effective means.

98 The education can be carried out by several ways out of schools , this requests to the brothers broad  
99 capabilities of adaptation and search for ways (=creativity) which permit the culmination to education .

100 Poor young people are lots of in VN and they have enormous needs in the field of education as of education

101 The current activities of Vietnamese brothers correspond well to such a situation:

102 - the classes of vocational education: masonry, carpentry, mechanical, electronic, informatics, craft ,...

103 - The education of poor children of outside circuit of public education (classes of Love) .

104 - Teaching catechism .

105 - Support to students in difficulty . - .....

106 NVT: Thank you

107

108 **Name and Surname : Brother Simon HOANG THAI (HT)**

109 **Date of birth: 24 10-1957**

110

111 NVT: What do you think of the future of Brothers after the fall of Saigon in 1975?

112 HT: All schools have been confiscated; a large number of Brothers have left the Institute; all the staying  
113 Brothers have sought a second job to survive. Really,I do not see any more future. The confidence in the  
114 Providence of God who does not abandon his work was my unique hope.

115 NVT: You were a major manual worker in a private home for some over ten years after 1975, do you feel  
116 you are living your mission as an educator?

117 HT : During that time, I was always taught that I could educate others by my dedication, my loyalty, and by  
118 other qualities when working or making the trade...However, I do not see very clearly the specific nature of  
119 education in my work. There was always a certain vague dream to be able to live otherwise.

120 NVT: you sought something to do in order to fumble around to realize your dream?

121 HT: when there was less work among the undertaking, I hired in other activities that I thought appropriate  
122 and consistent with the spirit of the Institute: teaching catechism in the parish, exercises of songs for the  
123 Choral Society, supplementary courses to poor children of the neighborhood.

124 NVT: Is it that the expectations of "to recover the lost schools" give you the force to continue to hope?  
 125 HT : Not necessarily! Already 30 years pass ! And there will be how many years which still have to wait?  
 126 However, the school is still a familiar surroundings and a privileged means to live our vocation.  
 127 NVT: After living thirty years under the communist regime, you have some proposals to be transmitted to  
 128 the Brothers to enjoy fully their vocation?  
 129 HT : It is really difficult. We are blocked everywhere. All projects are rejected. However, we must prepare  
 130 young brothers right now to sufficient knowledge in theology, science and professional training and  
 131 especially direct them to the educational service of the poor.  
 132

133 **Name and Surname : Brother Valentin NGUYEN CAO QUI (NCQ)**  
 134 **Date of birth: 12 June 1914**  
 135

136 NVT : You still teach in the school of the government after 1975?  
 137 NCQ: I have left the official profession when the communists arrived. However, I continued yet to teach at  
 138 title of test during a year.  
 139 NVT: The reason?  
 140 NCQ: The way of administration was not consistent with my professional conscience in discovering  
 141 dishonest manipulations of the part of the staff , the students' successes do not reflect their true  
 142 knowledge....  
 143 NVT: You radically abandoned your profession of education to go to work the land, why?  
 144 NCQ: The authorities have affirmed that education is the breath of the party that the government is  
 145 monopoly to train good socialist citizens . We know that the breath only leaves the human beings after their  
 146 death. There will be therefore no means to resume our teaching profession.  
 147 NVT: Your occupations after abandoning your teaching profession?  
 148 NCQ : work the land from morning to evening, in assuming the responsibility of feeding and educating my  
 149 10 nephews and nieces for their father being incarcerated in a re-education camp. At the same time, I never  
 150 missed an hour of catechism in the parish for the catechumens after the morning Mass and one hour of  
 151 revision of lessons for my nephews in the evening. Sunday is booked entirely for the catechism at the parish.  
 152 NVT: And the future of the brothers?  
 153 NCQ: At the time I think that the arrival of communists means condemnation to death of the Brothers at  
 154 least officially.  
 155 NVT: Is the desire to change direction occurred in you sometimes?  
 156 NCQ : Hardly, working the earth every day, 20/24 hours to feed my school aged nephews. Seeing my  
 157 appearance extremely unfortunate perhaps, the priest told me several times to adopt the clerical life. I did not  
 158 respond to his appeal because of the one part, I am strongly committed to the mission of education. On the  
 159 other hand, I felt ungrateful towards Saint John Baptist de la Salle when I chose another route. I remained to  
 160 wait for a visible sign from God and to be sure that this would forever block the mission of the Brothers.  
 161 NVT: Is "to recover the lost schools" more or less the reason (or the hope) for which you have not left the  
 162 Institute?  
 163 NCQ: "to recover the lost schools " is for me something utopian. We must seek, create new fields of action  
 164 to live our vocation. After some 30 years living under the communist regime, I feel more and more conscious  
 165 that our presence, our testimony is more necessary than ever.

166 NVT: You have some guidelines, some advices to our colleagues?  
167 NCQ: Living in an extremely difficult situation where we cannot do what we want, I think we must have a  
168 lucid spirit, healthy and solid. Our mission is not framed in a school as before 1975. We must have a creative  
169 spirit and at the same time limit our field of work to avoid the bewilderment.

170 NVT: Thank you, Brother.

171

172 **Name and Surname: Brother Joseph TRAN DINH TRUONG PHI (TP)**

173 **Date of birth: 06/03/1969**

174

175 **Current Situation: Lasallian Brother after 1975**

176

177 NVT: You know the Brothers in what year?

178 TP: In 1988: a brother came to teach the Holy Scriptures to young people in my parish. In 1989: another  
179 came to take his place. Attracted by their way to teach and by their behavior that is not like others, I sought  
180 the opportunity to address them and try to understand a little their life. Step by step, I become Brother until  
181 today.

182 NVT: The image of a brother at this time?

183 TP: At that time, a brother according to me, is a person who teaches religion in basing on the Scriptures and  
184 the writings of major authors in accordance with the mentality of young people and which is both religious  
185 and teacher.

186 NVT: During a long period in the formation Houses, you were taught that the Brothers' mission is to give an  
187 education. What do you think when the Brothers do not have any more schools?

188 TP: The school, according to me is only a means to achieve our goal : Education. A means is then not  
189 unique. In the case where this means no longer exists, we can and must actively seek other means to reach  
190 the goal.

191 NVT: You have done that?

192 TP: Yes. I had children picked of the streets to bring them to the school. For me, the essential is the  
193 Lasallian identity. Where there are the young, the poor, there can we live our vocation without inferiority  
194 complex just for the lack of schools

195 NVT: And the future of brothers?

196 TP: Living in a very hard situation, to live our identity, I think the Brothers must be very creative and dare  
197 to engage dynamically in the society of the poor. This work could be less bright, more ungrateful, meet lots  
198 of risks, but this is the path to opt to live fully our vocation.

199 NVT: Thank you, Brother.

200

201 **Name and Surname: Brother Guillaume NGUYEN PHU KHAI (NPK)**

202 **Date of birth: 1922**

203

204 NVT : You continue always your profession of a teacher after 1975?

205 NPK: I have abandoned my profession of teaching and changed residence immediately after the arrival of  
206 the communists.

207 NVT: The reason?

208 NPK: firstly, because I am former military. Secondly, I do not want to collaborate with the new regime.

209 NVT: What do you think of the future of the Institute at this time?

210 NPK: very vaguely. I do not know what the Brothers become in the future. However, I want to remain with  
211 the Brothers until the end

212 NVT: what do you think that the Brothers may achieve their mission of education without school?

213 NPK: No, it must have great schools in order to achieve our mission of education. What we do now is a  
214 plastered program .

215 NVT: You always there to hope that our schools will be given back?

216 NPK: I pray God every day for this intention.

217 NVT:Are education and teaching in the school different.?

218 NPK: They are different, however, we cannot do education without school.

219 NVT: You have lived for some fifteen years while only, outside the community of Brothers,Can you live  
220 your mission of education?

221 NPK: I am living our vocation in collaborating with the parish church by teaching catechism, helping  
222 orphans of a small pagoda.

223 NVT: You mean you could nevertheless live your mission of education without schools?

224 NPK:.....but...re-plastered

225 NVT:The identity of the Brothers, the Brothers' mission of education , the Lasallian mission...Are they still  
226 the rationale in a country where the Brothers no longer working in the school?

227 NPK: it must redefine the identity of the Brothers, the Lasallian mission.

228 NVT: What do you think of the mentality of young today?

229 NPK: the scale of values is reversed. The money is paramount. Human values outdated.

230 NVT: What do you think of the life of Brothers after a thirty years living under the communist regime?

231 NPK: I wait always....

232 NVT: Thank you, Brother.

233

234 **Name and Surname : Brother Gustave DIEP TUAN DUC (DTD)**

235 **Date of birth: 29 May 1942**

236

237 NVT: You continue always your teaching profession after 1975?

238 DTD : After 1975 I participated in a politics session that it content is to communicate the marxism, the  
239 concept,the line of communist regime's education. Being historian I am informed seriously of the policy of  
240 this regime and I discovered a very great misunderstanding risk about the present history and geography on  
241 the part of the members of the Federation of the communist youth. Thus, I decided bitterly to leave my dear  
242 school Taberd to opt another job to earn money, hoping to live with a lighter mind, less tense and especially  
243 less risk because I cannot say what is against my conscience.

244 Then, before the complex evolution of the policy, the most effective way is to remain 'motionless' to observe  
245 patiently a more propitious time to resume the profession of educators. So decided, I am withdrawn in the  
246 campaign working the land in accordance with the option of the authorities at this time.

247 NVT: The future of the Brothers' mission of educator ?

248 DTD: Teaching in school and education are two different things. "School" in my opinion, is a place where I  
 249 have the possibility of convening the young people to impart my knowledge, to teach them to become more  
 250 and more " man and a Christian ", to live in agreement with others in society...and this kind of school is  
 251 possible to be created everywhere and at any time.

252 NVT: You have realized that when you lived hidden?

253 DTD: Arriving in a new social environment among people who are my relatives and both communists, I  
 254 lived there, observing the entourage and giving a good example of an honest life, helping people raise their  
 255 level of studies...an incident occurred after my six months -land working experience: I have done a burst  
 256 warhead M79 while tapping. Fortunately, my life has been saved in a glance. When being recovered, I left  
 257 the village for Saigon.

258 NVT: The future of Brothers after you?

259 DTD: The Brothers have really supported a very big test which surpasses all imagination and one sees no  
 260 longer the future. It is also true that there were the Brothers who left the Institute because of feeling  
 261 impossible to live their vocation of Brothers. But it is also true that the tireless and admirable tenacity of lots  
 262 of other Brothers gave me strength and courage.

263 NVT: The school according to you?

264 DTD: I would like to define clearly the vocabulary used here.. In my opinion, "school" is an environment  
 265 where I could get direct relations with the young people, opportunities to transfer them my knowledge,  
 266 human and Christian values. The "schools" from this category, we can create at any time and in anywhere If  
 267 we had no more large and beautiful schools like in the past, we could with creativity, create new  
 268 environments to get the same results.

269 NVT : You dream that one day we can create or resume our large schools?

270 DTD: In reality, in a certain point of view, large schools with all conveniences, resources and authorities...,  
 271 sow in me a reluctant and concerned sense. I wonder if these schools helped me devote myself fully to the  
 272 education of young people, especially the poor, which is the lasallian identity ? Or by concerning the  
 273 examination results , concurrence with other schools, I forgot our main mission that is the human and  
 274 Christian education. So I do not dream it.

275 NVT : What do you think of the existence of the Lasallian identity in a socialist country?

276 DTD: The Brothers' mission exists when are still the Brothers, when my presence is always there, at least  
 277 according to my thought. The loss of schools can never entail that of the mission, the identity and the  
 278 Brothers. It is regrettable to see a large number of Brothers who have changed their orientation during  
 279 moments of perturbation . Before an unstable future of the district, I am aware that the Brothers have  
 280 suffered of too heavy hardships , seeing no possible output. In addition to the the left- out Brothers , others  
 281 persevere until this day, attach to the spirit of the Institute. In a moment of despair, I signed a day in a letter  
 282 sent to our superiors of the Institute in Rome, requesting them to draw us out off these insurmountable  
 283 difficulties. But, at a given time, I realize that I am not yet at the end of the path. I continue to undertake  
 284 "joyfully » in different authorized activities of a brother's life.. A few years later, the Sunrise illuminates  
 285 little by little.

286 NVT : You have made several things which apparently have no relation with your former educational  
 287 profession , is it to fumble for a sense of lasallian identity ?

288 DTD : Perfectly not. I was 33 years in 1975. I was enough mature to understand what the Lasallian mission  
 289 is. The meaning of identity remains there. I do not waste my time to search it. But I seek how to live it in this  
 290 new situation without being arrested.

291 NVT: What do you do after 1975 ?

292 DTD : I served the young in Brothers' schools over 12 years. Before this difficult political situation, I  
 293 decided to stay 'motionless' during a certain time to wait for a propitious moment. I asked the permission of  
 294 the superior to join my family ,South Vietnam to work the land. I felt as a "monk » for manual work  
 295 laboriously and helping my neighbors with what they need.

296 NVT: Is hoping to resume the schools a reason keeping you attach to Brothers?

297 DTD: For 20 years passed, I believe it. The idea” to recuperate schools” is never present in my mind today.  
 298 Frankly, living in premises reserved to the Brothers in the middle of the lost property , in coming and going  
 299 through the former places, I thought that sooner or later, the school, we will resume. However, this is not a  
 300 reason for which I attach to the Institute. The loss of schools could be a chance to return to the source: to live  
 301 poorly with and for the poor as our Founder.

302 NVT: Is it a sufficient condition and necessary to have a school for the Lasallian mission live? DTD: Not  
 303 necessarily. The school is only a means. Education in this situation becomes more realistic and varied. We  
 304 request a creative spirit and humble, free and able to choose the poor.

305 NVT: Thank you, Brother

306

307 **Name and Surname: NGUYEN PHUC DAI (NPD)**

308 **Date of birth: 01-05-1942**

309

310 Entry in the Institute : summer,1953.

311 NVT: At the fall of Saigon in 1975, Did you have the impression that this would be the end of the Institute  
 312 of the Brothers in Viet Nam?

313 NDP: Yes

314 NVT: You continue to teach in a socialist school until the age of retirement, could you tell briefly a few  
 315 events during this period?

316 NPD:

317 - 1975-1980: time of fear, stress and lack of confidence in myself.

318 - 1980-1990: time of total despair , desire to escape without success.

319 - 1990-2003: to be more comfortable and appointed responsible and inspector of the team of foreign  
 320 languages

321 NVT: You feel at ease in your new function?

322 NPD: Very ill at ease. We cannot say what we think. The other teachers watch me with suspicious eyes for I  
 323 am a religious. When giving a course, we must follow exactly the process mandated by the Party.

324 NVT: Are there even some advantages?

325 NPD: A true advantage is to get the opportunity to make contact with other communist teachers whose  
 326 communist concept of education is to deepen: to train socialist citizens. In general, the new system helped  
 327 me realize more and more profoundly my role of educator.

328 NVT: What do you think of socialist education?

329 NPD: The ideal of socialist education is impeccable. However, several social and economic factors make it  
 330 pervert: socialist education covers only the purpose of training a lame socialist person in order to serve the  
 331 Party and the new classes who govern it Outside the socialist ideal, there is nothing else: revolutionary  
 332 morality is to love the Party. Students are educated in a single meaning: imitate Uncle HO; fight to become  
 333 a member of the Party; crush the opposed partners,the traditional customs; a good student means a damned  
 334 socialist one; inculcate in the mind of young people the distinction between the friends of the enemy; ....

335 NVT: The mentality of young people today?

336 NPD: Four spoiled generations . The scale of values is reversed: First of all, to earn lots of money, taste all,  
337 enjoy first, not to be less than anyone, trample all to be successful... In summary, the good sense and  
338 conscience are trivialized. The concept of the moral is not similar to that of the people of our time. Whence  
339 the values are changed. One sees only his me in the relations with the others. The others, they are only  
340 economic and social partners.

341 NVT: You are still waiting that our schools will be resumed?

342 NPD: No.

343 NVT: The reason?

344 NPD Before 1975, I was prefect of studies for several years. From 1980 to 2003, especially from 1990 to  
345 2003, I was responsible and inspector of the team of foreign languages. That is to say I have in my hands  
346 some powers and I could make a small comparison. Currently, I have also a medium to live my mission of  
347 educator better than before 1975. I am satisfied with my lasallian life and have no complex at all. .

348 NVT: You propose some guidelines for the Brothers?

349 NPD: I dream a real Lasallian District without priority in any fields, not to mention always of the theology,  
350 the society, the catéchism, but of the poor only. I think, to live really is to live without being forced. Live  
351 our lasallian vocation, is to be impregnated with the spirit of the Three religions: Confucianism, Buddhism  
352 and Taoism. A deepening of Catholicism and a Lasallian Study are necessary to live harmoniously in the  
353 present society with a Lasallian spirit in such a socialist country

354 NVT: Thank you, Brother

355

356 **Name and Surname : TRAN DAI BAO (TDB)**

357 **Date of birth: 07 Oct 1980**

358 **Individual Situation: Aspirant**

359

360 NVT: you come to the Brothers in what year?

361 TDB: in 1999.

362 NVT: What is the image of a brother according to you at this time?

363 TDB: I have heard that the Brothers are educators who undertake to serve the poor by giving them a human  
364 education and helping them to discover the Christ. I know nothing about their wellknown past

365 NVT: Educators without schools, What do you think ?

366 TDB: The school I think, is a means for education, but not unique. We can achieve our mission through  
367 several ways, this is what the Brothers have already achieved: learning, additional lessons courses for the  
368 street children , animation of young people, teaching the catechism...

369 NVT: Thank you.

370

371 **Name and Surname : VU TRUNG KIEN (VTK)**

372 **Date of birth: 21 April 1979**

373 **individual Situation: Aspirant**

374

375 NVT: You know the Brothers since how much time?

376 VTK: for 2 years

377 NVT: who spoke to you of the Brothers?

378 VTK: I know the Brothers through a Sister of the Congregation of Daughters of Charity.

379 NVT: Brothers, according to you ,What does that mean?

380 VTK: I know vaguely the Brothers . I know the De La Salle brothers as educators who take care of the

381 children , especially poor children. That is all. I do not even know what the Brothers do to exercise their

382 function.

383 NVT: And after living two years among the brothers?

384 VTK: Now , being among them, the image of a brother becomes more and more precise: an educator of the

385 young ,particularly the poor .

386 NVT: An educator without schools? Is it utopian?

387 VTK: It is true that the Brothers were very popular in the field of education in the past and this reputation

388 still prevails especially in large cities where resided their school, although they have no more schools.

389 To Educate, I think is different from to teach in a school. Living with the Brothers for two years, as a

390 aspirant, a young person who wants to understand the vocation of the Brothers, I understand a little better. In

391 this difficult situation, environments where the Brothers can integrate: classes of love, professional

392 apprenticeship, social activities, catechism...that is to say, there are still many means to live the vocation of

393 the Brothers.

394 NVT: Thank you very much.

395

396 **Name : NGUYEN TRONG DAI (NTD)**

397 **Date of birth: 7 November 1980**

398 **Number of years living with the Brothers : 4 years**

399

400 NVT : You still decide to become Brother, could you tell me according to you, the image of a brother?

401 NTD :A Brother is a Teacher, a true elder brother of young people and in particular of poor children. The

402 Brothers are educators.

403 NVT : In the current situation, the Brothers have no more schools. You are always taught that the purpose of

404 the Institute of the Brothers, is to give a human and Christian education to young people and especially the

405 poor. Do you think that the theory and reality do not go side by side?

406 NTD : It is true that the Brothers have no more schools. But it is not the reason that the lasallian identity has

407 no more reason to be. Because, the school is only a privileged way but not unique, and one may exercise his

408 profession of educator in any situation of life without needing traditionall schools.

409 NVT: Is it because of your hope one day the Friars' schools reopened you engaged in the Brothers' life ?

410 NTD: I like the educational mission of the Brothers. In reality, the Brothers have no more schools, but they

411 perform their educational mission brilliantly.

412 NVT: After four years being with the Brothers for understanding their mission , did you discover some

413 guidelines to achieve the educational mission out of school?

414 NTD: The Brothers have no more schools for general education, but the young and the poor are still there.

415 The Brothers can join them by different ways: training human, apprenticeship, catechism...and especially by

416 their life.

417 NVT: Thank you

418

419 **Name and Surname : LE QUOC TRONG (LQT)**

420 **Date of birth: Sept. 1984**

421 **Individual Situation : Aspirant**

422

423 NVT: You know the Brothers since how many years?

424 LQT: 3 years ago, in 2001.

425 NVT: What is the image of a brother according to you, at this time?

426 LQT: A brother according to my first concept must possess an extensive knowledge in theology as well as in  
427 profane disciplines; be generous, tolerant and sociable.

428 NVT: You have heard of the Brothers' mission: educator, but in reality, they have no more schools. Do you  
429 see some contradictions between the theory and reality?

430 LQT: Usually, we think that the Brothers being educators, practice their job in a school. However, I am more  
431 and more aware that the school is only a means to facilitate the education. In impossible situations, there are  
432 thousands other ways to educate the young, particularly the poor in any medium of the society.

433 NVT: What fields of work do you foresee in this difficult situation?

434 LQT: The needs are great. The Brothers have tried to create new centers to serve the poor: center of  
435 vocational training, classes of Love , center of rehabilitation for drug abusers. At present, I do not see other  
436 paths.

437 But I think that , currently, the Brothers are not officially recognized by the State. Therefore, the issue of  
438 civilian collaborators would be essential to access our goal.

439 NVT: Thank you very much.

440

441 **Name: Pham Van Truong (PVT)**

442 **Date of birth: 15 November 1981**

443 **individual Situation : Aspirant**

444

445 NVT: You come to the Brothers in what year?

446 PVT : In 2004

447 NVT: Who you talked about the Brothers?

448 PVT, Sister Kinh, Institute of Daughters of Charity.

449 NVT: What did you do prior to joining the Brothers?

450 PVT: Born in north Vietnam, I must leave my home village to look for a job in the South to earn my living,  
451 immediately after the baccalauriat.

452 NVT : Why have you chosen finally the life of brothers?

453 PVT: I would like to be useful to young people, especially to those who must leave early their families to  
454 earn their lives.

455 NVT: What do you mean by teach and educate?

456 PVT: I think, teaching is the transmission of knowledge of a culture, the theories acquired to the others;  
457 education is the transfer of knowledge of the human qualities that everyone must possess before the age of  
458 adult to decide their future life. The educator must live what he teaches, accompany the young and share  
459 their knowledge with the educated.

460 NVT: What are the conditions necessary to achieve the function of education?

461 PVT: The educator must have sufficiently what is necessary for life, at the level of the average  
462 condition people. At the workplace, equality, no competition and help from local authorities,

463 NVT : Are you pleased of the education in schools of today?

464 PVT: In general, the schools of today do not realize their mission of education. The responsables do not  
465 address the subject of education; some teachers are not yet well trained in this area; others seem to be  
466 indifferent to this mission of education. Fortunately, there are still a few who take care of their main  
467 function: to initiate their children to train themselves through books and necessary documents.

468 NVT : What functions could the Brothers do to live their education mission ?

469 PVT: Teaching common subjects and human qualities - Professional training – social activities.

470 NVT: Thank you very much

471

## 472 **Interview with the French originally Vietnamese**

473

### 474 **Interview with the French of Vietnamese origin.**

475

476 Mr. Tran quang Dang and his wife Tuong Vy and Mr. Nguyen van Cong came to see me this morning 5  
477 October 2006. Mr. Dang and Mr. Cong are former students of Taberd in the 1950s. Mr. Dang is president of  
478 the Association FALAISE, founded two years ago in France, for the purpose of expressing their gratitude to  
479 their masters in finding ways to take charge of the young's studies, those who come for an understanding of  
480 the Brothers's vocation.

481 A brief report made after 90 minutes of an exchange on several subjects concerning the life of Brothers, as  
482 well as their requirements for raising the cultural level of young Brothers.

483

484 NVT: What is the image of lasallian Brothers?

485 TRAN QUANG DANG : I see in the Brother a wonderful educator, thanks to them, I became what I am  
486 today: a man who only thinks of the others' interests , he himself has nothing. I remember a brother who  
487 received some money from Brother Director for the taxi fee and when coming back he handed all the  
488 money left to his Director. This act enlightend me a lot.

### 489 **NGUYEN VAN CONG:**

490 For me, the image of a brother is both a good teacher and educator. The proof is that all students from  
491 Taberd are not lower than any student of the other schools . We are aware that the Brothers have met with  
492 many difficulties, particularly in the field of training young Brothers. We want to help the Brothers in this  
493 field to ensure that our future Brothers have the level of our "masters" and that they are able to respond to  
494 the requests of the current authorities and that their students exceed us or at least --reach our level!

495 NVT: The difference between teaching and education?

### 496 **Ms. Tuong Vy (with the agreement of the 2 others):**

497 First of all , I affirm you that I am not catholic and neither is my husband (Mr. Dang). I know him for a very  
498 long time and noticed that the Brothers' students ( for example: my husband and Mr. Cong) are not like the

499 others because they were well educated by the Brothers. I know many pupils from other French schools in  
500 Saigon such as Chasseloup, Jean-Jacques Rousseau, Marie Curie...In the field of culture, the students of  
501 Taberd are not radically lower , I do not mean that they are superior to those. However, the Tabériens  
502 benefited from a training that those have not had: education. That is why, later in life, we see more clearly  
503 that those of Taberd have a mentality and an behavior that is entirely different. All this for saying you that I  
504 think, teaching and education are not the same.

505 NVT: You think we should have major schools for achieving our mission- educator ?

506 Ms. Tuong Vy (with the agreement of the 2 others) :

507 Before our talk , yes.

508 Now, we understand the difficult situation of your country, as religious as you. Furthermore , we are  
509 enlightened today that the school is only a privileged way, thus not unique, for the education. In the case  
510 where We cannot open schools, we could search several other means to exercise effectively the role of  
511 education.

512 NVT (addressing particularly to Mr. Cong):

513 You said several times you thought that the Brothers are all "dead". Is it because you had not seen the  
514 Brothers in cassock ? Or because their reason of being no longer exists since they can no longer do their  
515 teaching?

516 NGUYEN VAN CONG:

517 Before 1975, the Brothers had more than twenty schools.It is true that the Brothers are educators but  
518 obviously teachers and when I saw the disappearance of brothers at the same time of the loss of all schools,  
519 I said that they were finished,the Brothers , their raison of being no longer existed. In seeing the Brothers do  
520 "small things" such as vocational training.... !! if need be, that's also OK . But....Now, I understand a little  
521 bit.

522 NVT: That is to say according to you,the Brothers must work in the large schools?

523 Nguyen van Cong: Yes, I think so.

524 NVT: Thank you very much

525

526

## TABERD

527

528

Taberd, the school of my adolescence,

529

After a long war and painful events

530

What does it become now?

531

And my Brothers and my former Classmates.

532

Where are they now?

533

534

Who are still in life? Who were disappeared?

535

I remember the good old time,

536

where every morning, I was going to school in early one

537

in walking along the streets lined

538

with tamarisks.

539

We played in the court still bathed in dew

540 The most under a beautiful blue sky.  
541 These fantastic moments, I will never forget.

542  
543 Dear friends, where are you now?  
544 How many children, how many small-children?

545 I wonder if we will meet again,  
546 as we promised, the day of the separation?

547  
548 I often thought to my professors, the Brothers  
549 who were nice but very demanding.  
550 And more than once dreamed in a wonderful moment  
551 where everything as Carnot I can tell them:

552 "Teacher, I am your former student,  
553 do you still remember me? "

554 Alas, this may not be an unfulfilled dream,  
555 All like my exile which will never finish

556  
557 Anyway, as it may, my Brothers, be proud  
558 Your disciple took good advantage of your teachings  
559 and he was successful in University and in his life as well.

560 He also tried to do what you taught him:  
561 Love his compatriots, serving his country,  
562 To bury the hatred, spread love,  
563 Never give up, to fight until the day  
564 when the justice and brotherhood prevail

565  
566 My God, Please make me one day return to my country!

567 Oh Taberd ! The school of my adolescence  
568 Oh my Brothers, my beloved classmates !  
569 My best gentle dream is to see you again

570 Byt he way of the Brotherhood  
571 Under the beautiful sky of love and freedom.

572 Hoai Viet NVH  
573  
574  
575

576 **I remember**

577

578 *Recreative Evening*<sup>2</sup>

579

580 There are performances which, after the scene, leave you in mind a vacuum and, disappointed, people regret  
581 to be there. But there are joyful evenings at which we attended with delighted eyes, soul in festival; and  
582 went home with full of souvenirs which made you relive the happiness in the past. Such are the impressions  
583 we prevailed of the recreational scene organized Saturday evening (7/3/1959) in the enclosure of school rue  
584 Nguyen Du by the association of students' parents of Institution Taberd.

585 Before a big audience at the forefront one noted Ms. Nguyen Ngoc Tho (wife of the vice-president of the  
586 former regime) and Ms. Trần chan Thanh, Secretary of State to Information and to youth, young students  
587 interpret their role with a cran and a plomb which is sometimes lacking in some great amateur artists.

588 All contributed to the success of the evening: composition of the program, interpretation, decor etc...

589 The credit is due of course to Brother Director of the Institution and to the steering committee of the  
590 Association. » Signed L. P.

591

592 Another connaisseur, friend of the Brothers, sent the Brothers this word:

593

594 "Dear Brother Director,

595

596 All my congratulations for the Recreative evening of last March (1959). It shows the strong vitality to the  
597 areas for the goods of the young's instruction. The value of certain dramatic scenes would even a possible  
598 adaptation in Television. Your success is based on an artistic presentation of absolutely impeccable  
599 decoration, worthy of a room of entertainment. The beautiful Blue Danube is an excellent idea of  
600 interpretation... The Little Andalusian are full of talents, the Egyptian Ballet and Snakers Charmers, a  
601 program addition. The Little pilots are doing their best and a wings daptation to the arms would benefit  
602 their set of scene. The Legend of the Bride transforming itself into stone relates to the national epic.

603 In fact a very in progress show on the previous of Theater Norodom, and a place to take for the young talents  
604 in a likely National Television.

605 With the expression of my deep sympathy to all the Brothers who spend tirelessly to get this result, believe  
606 Dear Brother Director to my best feelings.

607 (Pallak, Director of GAMI)

608

609 *Saint J. B. de La Salle's Day(17 May 1958)*<sup>6</sup>

610

611 "This year, our Brothers of the capital decided to organize a Rallyen of Catholic Schools to glorify with  
612 brightness the Patron Saint of all Educators.

613 The project was submitted to Bishop Hiên, bishop of Saigon, who approved with his blessing. The R. P.  
614 Auguste Ytrong, Director-General of the Catholic schools in Viet-Nam gave his consent with a moved  
615 heart.

616 "MR.De, director of the Fine Arts institute was present too. Taking place at the upholstered armchair of  
617 honor, he gave the Minister of Education his impression that fully reflected the success of the Festival:

618 "Yesterday, I was at the Gathering of Public Schools, it was the mess; today, it is the order and discipline".  
619 The Minister acquiesced with a smile .

620 "1958: The Re-entry of Taberd was done in two stages: the 8<sup>th</sup> , the Primary ; the 9<sup>th</sup> ,the Secondary. The  
621 classes are heavily populated in their majority. And some are run the noise that we are approaching 2000  
622 pupils. Taberd opened 3 new classes while the need obliged the Dear Brother Visitor to withdraw our Staff.  
623 And it should certainly duplicate it two or three. "The harvest is abundant but... »

624 "At the Re-entry, the children were strongly impressed. The JEC had taken the initiative to Welcome the  
625 students by slogans on banners or by posters. In many places, printed posters announced all the program of  
626 sports for the coming year, officials and the regulation of some games. (Lien Lac , No 73, p. 11). Staff : 42  
627 Brothers

628 "Saturday May18th 1958: The Department of National Education organized a great Rallye of the Schools,  
629 High School and Faculties at the stage Tao Dan. In the program were registered: Overall movement, remise  
630 Cups and Parade. The Institution Taberd has won two Cups : basketball and Ping-pong.

631 "Sunday May 18<sup>th</sup> : Grand Rallye of Catholic Schools in Saigon to celebrate the Saint J. B. De La Salle's  
632 Day, Patron of all Educators.

633 "This year our Brothers of the capital have decided to organize a Gathering of Catholic Schools with  
634 brightness to glorify the Patron saint of all Educators.

635 The project was submitted to Bishop Hiên, bishop of Saigon,who approved with his blessing. The R. P.  
636 Auguste Ytrong, Director-General of the Catholic schools in Viet-Nam gave his consent with a moved  
637 heart.

638 "Our Dear Brother Adrien Minh was charged to contact the Directors and Head mistresses of schools for  
639 boys and girls. His first steps were the ones difficult, the others disappointing ; it wiped not badly of  
640 reticence, and more than a refusal. On the other side accepted the idea with enthusiasm. The Sister director  
641 of Thiên Phuoc , Tân Dinh told him: "Yes, for the glory of God, we will do everything that the Dear  
642 Brothers tell us. Moreover, it is necessary that the Sisters help Brothers".

643 "At the end of a month of approach and diplomacy, our tenacious Brother could rally 32 schools which  
644 pledged to send lots of their pupils in gathering. And the total number reached at 12 000 on May 18<sup>th</sup> , at  
645 Tao Dàn stadium. Before their disciplines, Mr. DE, Director of the Fine Arts institute, turned towards the  
646 Minister of Education on his Honor Chair, to tell him familiarly: "yesterday, I was at a gathering of the  
647 Public Public, it was a mess; today, it is the order and discipline". The Minister nodded with a smile.

648 "At 7h30 took place the Holy Sacrifice of the Mass. The Most Reverend Hiên ascended to the altar built on  
649 the podium which dominated a portrait of St J. B De la Salle due to the brush of Dear Brother Julien Dat  
650 who had executed with enthusiasm during 48 hours, after a month of meditation, on plaque of isauel of  
651 30m2.

652 "A voice amplified by six loudspeakers presented the Patron saint of educators: "Today we gather here to  
653 celebrate St J. B. De La Salle, the friend of the Youth and special Patron of Educators". Then it cited the  
654 well known words of Saint Bonaventure: "He is a true genuine Educator who...".

655 "Succeeding to this voice, 12 000 voices of children, young boys and young girls united in a vibrant concert  
656 to pray and sing. The music of the Marine supported the voice of this mass of schoolchildren who extolled  
657 our holy Founder and Father, and pleaded the Sky to send lots of christian educators to the Youth of Viet-  
658 Nam and the world.

659 "The two canticles Saint J. B. de La Salle sung this morning, of excellent musical and poetic factures are the  
660 work of a former student of Puginier<sup>4</sup> , MR. Hoài Chiên, today deacon at the grand seminary of Saint  
661 Sulpice in Thi Nghè.

662 " At 8:15 the whole Stadium crowded with huge crowds to salute the national colors.

663 "The Dear Brother Director at micro sent a vibrant thanks to all the personalities, parents, friends and to all  
664 schoolboys and schoolgirls who have agreed to come with most sympathy to this celebration of the Patron  
665 saint of educators.

666 And then Monsignor Hiên eulogised the Christian teachers who are dedicated to the noble task to educate the  
667 souls, illuminate the intelligence, make the wills stronger and preparing the body in order to help children  
668 be useful to the family, good citizens and the Christians, witnesses of Christ and future elected of the sky.

669 "The profane party includes overview movements executed by Sisters' schools of Tân Dinh and Cholon, a  
670 great gracious dance, submitted by Chinese students of Saint Thérèse schools, held by the priests and  
671 Religious evacuated from China.

672 " Institution Taberd presented then demonstrations to horse of frame. About twenty young , selected from  
673 various sections, performed very applauded spectacular jumps. In this group of athletes in yolk maillots , we  
674 noticed a young man who, full of ranging and virility, could not keep quiet and seemed to be very at ease in  
675 this stage made for his size, with the missionary spirit until the ends of nails and in these days like to jump ,  
676 roll, frolic and rush ...on carpets..., all this for honoring our Father and Founder.

677 "Another athlete led the whole dizzying manege on the back of the wooden horse, it is our dynamic Brother  
678 Roland who, just from Canada lend a hand to the Trade section and whose stay in Viet Nam will expire in a  
679 month, to our great regret.

680 When the Wooden horse disappeared all the stage came alive excitedly to the tune of the music; 300 young ,  
681 teenagers from 12- 14 years made their entry with gymnastic walking paces in their white uniforms dropped  
682 to a scarlet belt. Together, they carried the gymnastic movement fitted with the whistle blow. To enhance  
683 this spectacle, about thirty pupils of classes 4 built the living- pyramids. When the last climbed up , 500  
684 multicolor balloons were launched into the sky bearing on their flank these engraved words: "Mùng Thánh  
685 Gioan LaSan Quan Thầy các nhà Giáo dục » (Honor to Saint J. B. De La Salle, Patron of educators).

686 Finally, for closing this unprecedented Rally of the Christian schools, three thousand young boys and girls  
687 filed before the honor tribune .

688

689 **A few things .....next to the Lasallian Day:**

690

691 1- Our Celebration was in full swing at 20 meters from the Presidential Palace . The echoes went to the ears  
692 of President Ngo Dinh Diem who interrogated his Order officer if it was the feast of saint J. B. De La Salle.  
693 Having the affirmative, he ordered his Orchestra conductor of the Presidential Music to go playing to  
694 enhance the Feast of Dear Brothers, because he said, the Christian Brothers' Schools produced the most  
695 competent and influential Government Officials...But too late! The musicians were dispersed in this  
696 Sunday morning. The Officer, sorry, came to the Brothers to tell them their apologies and regret of missing  
697 great opportunity to make them pleased.

698 2- At Dinner, Monsignor Hiên expressed his gratitude to dear Brothers for having formed him to Christian  
699 life and for having given him the initial notions of human sciences. From the age of 7 , the name of saint J.  
700 B. De La Salle had resonated in his ears. He had been suggested the idea to become a brother...

701 It preferred to take the path of seminary...But his heart has remained a little Lasallian.And to prove it, he  
702 told us the greeting of the family : "Live Jesus in our hearts... »

703 3- The morning of May18th after having celebrated the Mass at the stage and inaugurated the sports festival  
704 The Bishop Hien gave the baptism to a former student of Pellerin, MR. Buu Tri .

705

706

## Results of the SURVEY

707

708

709 *Persons surveyed:* 150

710 *Responses obtained:* 141

711

### I- teaching and education

713

714 1- Is education different from education?

715 - Different: .....63

716 - similar : .....67

717

718 2- Can we achieve the function of educator without education in the school?

719 - Possible : .....73

720 - impossible:..... 33

721 - certainly yes: .....24

722

723 3- Educate is :

724 - to obtain mentions : .....04

725 - to pass such examinations: .....02

726 - to transmit knowledge : .....45

727 - to develop the personality and become sociable : 90

728

729 4- Possible Environments for education

730

731 - Education in the school: .....01

732 -Vocational training : .....01

733 - Social activities: .....01

734 -Medical prevention : .....0

735 - All these locations : .....110

736

737 5- To Teach is to educate?

738

739 - Yes : .....96

740 - No : .....14

741 - Possible : .....22

742

743 6-To Teach Children how to be inserted in a company is an educational action?  
744  
745 - No : .....08  
746 - Yes : ..... 122  
747  
748 7- Is To assist the children to find their place in society an educational action?  
749 - No : ..... 15  
750 - Yes : ..... 109  
751  
752 8- Is to transmit knowledge an educational action?  
753 - Yes : ..... 106  
754 - No : ..... 21  
755  
756 9-Is to ensure to find some place in society an educational action?  
757  
758 - Yes : ..... 101  
759 - No : ..... 24  
760  
761 10- A successful school is a school with:  
762  
763 - successfull examinations 100% :..... 14  
764 - No redoubling : .....06  
765 - Competent and graduated profs : .....07  
766 - Adaptation to society and help children find a place in companies: 113  
767  
768

769 ***II- Image of a Lasallian brother***

770  
771 1- What is a Lasallian Brother according to you?  
772 (One can give several choices at the same time=263 replies)  
773 - a teacher: ..... 21  
774 - an educator: ..... 35  
775 - a religious : ..... 26  
776 - a religious-educator: ..... 74  
777 - a brother : ..... 35  
778 - a friend: ..... 30

779 - a guide: .....37

780 - as all other teachers : .....05

781

782 2- Without schools, Can the Brothers achieve their function of educator in other areas?

783 - Yes :..... 116

784 - No : .....05

785 3- What are the circles of action consistent with the Brothers' mission in the present society?

786 - Vocational training : .....07

787 - Care of inmates: ..... 12

788 - Giving private lessons .....02

789 - To teach classes of love: .....21

790 - To deal with drug abusers: ..... 15

791 - Education medical hygiene : .....04

792 - Helping the handicapped to rediscover the joy of living: 25

793 - Counselor : .....32

794 - Open training sessions : .....09

795 - All the areas mentioned above: .....95

796

797 4- What Category of people who need much more the Brothers ?(we can give several choices at the same

798 time=285 replies)

799

800 - Students : ..... 55

801 - Pupils :..... 62

802 - People of poor district: .....76

803 - Teachers: .....20

804 - Parents of students : .....72

805

806 5- in what areas Could Brothers integrate in such a current situation ?(one can give several choices at the

807 same time=240 answers)

808

809 - General education schools : ..... 11

810 - Centers of vocational training .....g: 21

811 - Centers for abandoned people (drug abusers, street children, ....): 46

812 - To Educate in Government schools: ..... 14

813 -Social activities: .....38

814 -Collaboration with the parish: .....29

815 -Opening training sessions: ..... 13

816 -All the areas mentioned : .....68

817

818 6- What are the most urgent areas?

819

820 - To Open general education schools: ....9

821 - Centers of vocational training: ..... 11

822 - Centers for abandoned persons (drug abusers, street children, disabled...) : 64

823 - Education in public schools : .....7

824 - Social Activities : ..... 16

825 - Collaboration with the parish: ..... 14

826 - Open training sessions : ..... 12

827

828 ***III- Aspirations of young people today***

829

830 1- what the young today considered as the most important thing ? (You can give several choices at the same

831 time=344 replies)

832

833 - Be successful in the studies: ..... 20

834 - Graduated : ..... 30

835 - Have high salaries : ..... 37

836 -To get the money from any occupation: 15

837 -To have a stable job: .....40

838 -To have enough money to live: ..... 10

839 - Find a lot of money : .....33

840 – an easy life : ..... 29

841 - Able to travel : ..... 10

842 - Not be inferior to his friends: ..... 15

843 - Be popular: ..... 20

844 - Useful to society: ..... 59

845 - Be update to mode: ..... 13

846 - Look like one’s friends: ..... 13

847

848 2- What are the tastes of young people, what do they do during their free time? (we can give several

849 choices at the same time=364 responses)

850

851 -Join to musical show: ..... 29

852 -television : ..... 34

853 -"games » online: .....47

854 - Listen to music: .....26

855 - Reading : .....29

856 - Cafeteria : .....37

857 - Restaurant : .....17

858 - Karaoke : ..... 36

859 - sports : .....35

860 - library : .....15

861 - shopping : .....34

862 - do nothing : .....25

863

864 - **3- How is the teaching to school? (You can give several choices at the same time=187 replies)**

865

866 - At the level of students: ..... 15

867 - too high : .....48

868 - Teach students only what the copies do as models : 54

869 - good success: ..... 03

870 - the students do not get the desired level: 20

871 - be content : .....04

872 - Dissatisfied : .....43

873

874 **4- objectives of the school in education**

875

876 - So that the pupils obtain a good marks : 119

877 - Learn human qualities : ..... 15

878 **5- teaching of human qualities in the school**

879 - talk about often: .....21

880 - time to time : .....56

881 - never: .....2

882 **6- sense of responsibility, discipline of the Vietnamese to today**

883 - very high:..... 05

884 - Middle : .....74

885 - No : .....50

886 **7- young people addicted to drugs, the causes? (You can give several choices at the same time=302 replies)**

887

888 - blase : .....29

889 - misguided by the buddies: .....29

- 890 - Lack of knowledge: .....67
- 891 - lack of knowledge: .....54
- 892 - imitate comrades: .....59
- 893 - Follow the mode: .....25
- 894 - family problems: .....39
- 895 – disappointed love : .....11

896

897 **8- the young people in the face of studies (one can give several choices at the same time=168 responses)**

898

- 899 - need to study for the future: .....89
- 900 - by obligation on the part of adults: 33
- 901 - a loss of time: .....02
- 902 - to please to parents: .....45

903

904 **9- The young girls who cause an abortion, the reason for this accident?**

905

- 906 - Lack of knowledge: .....65
- 907 - misled by her boyfriend: .....31
- 908 - want to try : .....45

909 **10- The reason for private courses? (You can give several choices at the same time=161 replies) –**

910

- 911 Poor understanding of lessons in class : 68
- 912 - Obligation on the part of the teachers: 16
- 913 - Obtain good marks (courses share with the same profs): 49
- 914 - imitate the comrades: .....30

915 **11- criteria for selecting a trade in the future (we can give several choices at the same time= 190 replies)**

916

- 917 - Find a lot of money : .....80
- 918 - serve the country : .....23
- 919 -Respect the others : .....20
- 920 - serve the poor : .....22
- 921 - enough to feed his family : .....45

922

923 **IV- educational environment**

924

925 1- Does Education at school reach the purpose of training children : to become a man?

- 926 - Very good : .....07
- 927 - Insufficient: ..... 92
- 928 - Very low: .....24

930 2- Is the vocational training necessary for current society?

- 931
- 932 - No : .....0
- 933 - Yes : .....35
- 934 - Absolutely: .....96

936 3- Is medical education necessary to help people to live hygienically, and to prevent diseases?

- 937
- 938 - No : ..... 0
- 939 - Yes : .....23
- 940 - Absolutely: .....107

942 4- Are the young of today taking their Conscience to live the human qualities?

- 943
- 944 - Very aware: .....04
- 945 - a little: .....58
- 946 - no : .....78

947 5- Illiterate

- 948
- 949 - many : .....43
- 950 - a little : .....70
- 951 - no : .....18

952 6-Have young people enjoyed the same rights?

- 953
- 954 - Yes : .....36
- 955 - No : .....74

956 7- facing to the injustices, do you intervene?

- 957
- 958 - Time to time : .....69
- 959 - always : .....44
- 960 - never: .....11

961

962 **Child, I write your name/Christina NOBLE,**

963  
964 Translated from English by Nathalie Goy'-Gilbert.--Paris: ", 1995, p. 270 ..

965 .  
966 "... A night, a group of my children of THE LIGHT came to caution me that an English, a "ANH" in  
967 Vietnamese, was being drunk to the beer with One of my small congeners. They told me his name. She is  
968 ten years old but seems hardly more than eight. I remember her for two reasons: first, she was concerned  
969 about money to his parents; then she wanted to be a lawyer when growing later. "I went to ... her  
970 without success. Suddenly, I saw her enter a hotel in company of a large size English. I immediately rush  
971 ... their pace to catch up them in the hall.

972  
973 "- H', you! I shouted at the time the man was apparently preparing to bring the child in the lift.

974 "He returned and threw me a surprised look. "

975 - Why do you bring this child here? She is barely ten years. You have no right to bring her here. she is  
976 a little girl. " the English man did not on the question..

977 - "- And who are you to involve in it ? He asked me with an outraged.tone "

978 - - I am Christina Noble. I take care of the children of Ho Chi Minh-City. I know this little girl

979  
980 "He eyed me up and down with a supreme air of contempt, sniggering :

981 "- an Irish who takes to Mother Teresa !

982 "It is clear, to hear it , that he wants the Irish in a low esteem. He sent the little girl a disgusting smile and  
983 pushed her toward the lift. He swayed so much that he drank. "I believe that my anger should be as far as his  
984 scornful remark that he was preparing to commit....

985 "- You make it in London with a little English?

986 "- Little English does not indulge such kinds of activities. "

987 - If you were surprised in England in such a situation, you would be adopted. "

988 - This is only a whore.

989 "Here, I really lost my blood-cold. I ran on him, I wedged before him and I brandished under the nose a  
990 vengeful index. My eyes were only slots and I spluttered rage and fury.

991 "- It is not because she is living in the street that she is a whore. It is a homeless child. And it is a little girl. A  
992 baby! "

993 - Please !. "He moved apart as if my hands had spotted his beautiful costume. I have hung the sleeve. "

994 - Listen to me . If you put your dirty legs on her, I reduce you in mushy.

995 "A patronizing smile has arisen on her lips. He has raised his eyebrows...

996 "- And you, you have just also of the street? One might believe to judge by your language.

997 "- And you, with what you do, you are a beautiful bastard ! Now, low your legs!Don't touch this child.

998 "The little girl watched with her immense eyes.

999 "- She does not understand what happens to her. You do not see that she is too small ?

1000 "He had a condescendant chuckle and launched me: "- fuck you.

1001 " [...] The English determined to bring her into his room. He does not let me take her away. I hold the hand  
1002 of the child. It roared: "- Fuck you !

1003 "He lifted the hand, to repel me, or to hit me, I do not know.

1004 "- You touch me and I'll kill you! Never more a man fight me, it is me who say to you .

1005 "I made a step towards him [...] He moved back. I caught the hand of the child and I passed through in the  
1006 opposite direction the whole hall of the hotel entailing the child with me, leaving the English ruminating his  
1007 anger [...]"

1008 "From this episode, I organised, twice a week, large meetings with the children of the Sun [...]

1009 "Early in our conversations, the children told me that a foreigner invited the girls to follow him to his hotel.  
1010 They knew that hotel and the man did the flying with several all the evenings.

1011 "I have mounted the custody before the hotel in question three continued nights up until dawn without ever  
1012 seeing him. Lastly, the fourth night, an Asian, probably originated from Singapore, entered the hotel taking  
1013 a little girl in each hand. She should be five or six years old. I ran after him to see him go before the staff  
1014 serving in the hall, no one of them reacts. He entered the lift when I tumbled-down in the hall. I went to the  
1015 reception office without leaving the eyes the indicator of floors which flashed above the elevator doors.

1016 "- I am Christina Noble and in charge of the Street children here.

1017 "My Irish accent is increasing more and more, sign of my uncontrollable anger . The receptionist listened to  
1018 me without understanding what I wanted. .I enchainé : "- a foreigner has just come here with two children.  
1019 "Above of the lift. the light shows No 3.

1020 "- They are at the third floor.

1021 "The man considered me with consternation, not yet seeing where I wanted to come.

1022 "- If you do not bring back these children for a while, I'll warn the police and the attorney general, Mr.  
1023 Bong. I know both of them . They are good friends. "The members of staff exchanged of offended glances  
1024 by whispering each other. "Get me the director. I want to see him immediately.

1025 "A few moments later, the director happened in rubbing his hands. He was a well dressed man, with formal  
1026 ways I let him no time to open his mouth.

1027 "- There are two children in a room at the third floor with a foreigner. Little Vietnamese girls. Very young  
1028 girls. There are in this country, very strict laws to protect those children. I will transmit a report to the leader  
1029 of the police if you do not intervene at once..

1030 "The director uttered a few Vietnamese words in twisting the hand .to make me know he cannot understand  
1031 English. But I am not told this!

1032 "- You speak English very well ! And you understand me perfectly. So, collect me these children or it is  
1033 myself to do it. I stick the door. Your government prohibit foreigners or anyone else to take children in  
1034 hotels.

1035 "The director shook up his head negatively. I went to the entry and I shouted to Trung (one of two  
1036 bodyguards of Christina Noble) to join me. Trung explained him the situation in his language (Vietnamese)  
1037 and without mincing his words.

1038 But he would not listen. They discussed with replies on replies. This could last hours. And during this time,  
1039 the two girls were locked in the Hotel room.

1040 "- It's enough!

1041 "The director turned to me. "

1042 - If you do not seek the kids immediately, in a minute, I go upstairs and I'll force the door. Then, I  
1043 will inform the police.

- 1044 - "He needed no translation!. It seized his telephone and started to gabble with pressing voice in  
1045 turning his back. I do not know what he was able to say. A minute later, the lift opened to the client  
1046 and the two girls, tempered till... the root of the hair. The man dives them in a bath before putting in  
1047 his bed.
- 1048 - "I immediately took him to the talk..
- 1049 - "- Why did you bring these two girls here? They are almost still babies?
- 1050 - "His face transferred red [...] "...He was almost in shock. But quiet. He told me: "- These are only  
1051 streets kids
- 1052 - "- You come from Singapore?
- 1053 - " He stared wide eyed. "
- 1054 - - If you find children in the streets of Singapore, do you bring them to you home for abusing them?  
1055 You would do it to your own children ?[...]. "
- 1056 - - My children do not live in the streets. In Singapore, we have no street children.
- 1057 - "He took again the insurance. "
- 1058 - - You should meddling in things that you concern.
- 1059 - "I pulled out the girls and put them next to me. "
- 1060 - - You do this regularly!. We have witnesses who have seen.you do this. I order you to let these  
1061 children alone. If I hear you resumed this, your photograph will be sent to all the international  
1062 newspapers of South-East Asia. I will take contact personally with the media of Singapore for their  
1063 telling them what you are doing here .
- 1064 - "I was watched from feet to the head. " - For whom you think were? "
- 1065 - - I have said: I am Christina Noble and I am in charge of the children of Vietnam.
- 1066 - "- You are nothing...."
- 1067

## **LIST OF centers of activités social of Catholics à Ho Chi Minh City in 2005**

### ***Part I***

#### **Centers for children especially in difficulty**

#### **Class of Love An Tôn – Cầu Muối – Q. 1**

1077 Address: 18 Phan Văn Trường, P. Cầu Ông Lãnh, Q. 1

1078 Phone: 8299810

1079 Email : [cmkc28@hcm.vnn.vn](mailto:cmkc28@hcm.vnn.vn)

1080 Responsible: LM. Trần Thế Minh

1081 Organization in charge: Dòng Phanxicô

1082 Date of foundation: 1989  
1083 Staff: 9 members ( 6 social members)  
1084

1085 **Program for the Street children of Dục Đức – Q. 1**

1086  
1087 Address: 25/24 Nguyễn Bình Khiêm, P. Bến Nghé, Q. 1  
1088 210/18/2 CMT8, P. 10, Q. 3  
1089 Phone: 9103392 – 9360112  
1090 Email : [ducduchcm.vn@yahoo.com](mailto:ducduchcm.vn@yahoo.com)

1091 Responsible:Mr Phạm Quang Ánh

1092 Date of foundation: 1997  
1093 Staff: 6 members ( 5 Social members)

1094  
1095

1096 **Classes of Love**  
1097 **Under the direction of the Girls of Charity**

1098  
1099 Address: 42 Tú Xương, P. 7, Q. 3  
1100 Phone: 9325582 – 9320258 – Fax: 08.9325940

1101

1102 **1. Class of Love Vinh Sơn Bình Lợi**

1103  
1104 Address: 469 Nơ Trang Long, P. 13, Q. Bình Thạnh  
1105 Phone: 5531134  
1106 Responsible: Ms Religious Anrê Dũng Lạc

1107

1108 **2. Class of Love Vinh Sơn Huyện Sỹ**

1109  
1110 Address: 1 Tôn Thất Tùng, P. Phạm Ngũ Lão, Q. 1  
1111 Responsible: Ms Religious Tuyết Liên

1112

1113 **3. Class of Love Vinh Sơn Vĩnh Hội**

1114  
1115 Address: 158 Bến Vân Đồn, P. 6, Q. 4  
1116 Responsible: Ms Religious Le Thị Huyền

1117

1118 **4. Class of Love Mẫu Giáo FATIMA**  
1119 Address: 212B/1A Nguyễn Trãi, P. Nguyễn t Trinh, Q. 1  
1120 Phone: 8377686  
1121 Responsible: Ms Religious Đỗ Thị Huệ

1122  
1123 **5. Class of Love Cầu Kho**  
1124  
1125 Address: 31/16C Trần Đình Xu, P. Cầu Kho, Q. 1  
1126 Responsible: Ms Religious Lâm Thị Sáng

1127  
1128 **6. Class of Love Mẫu Giáo Mai Anh B**  
1129  
1130 Address: 159/61 Trần Văn Đàng, P. 11, Q. 3  
1131 Responsible: Ms Religious Thanh Tâm

1132  
1133 **7. Class of Love Vinh Sơn Nhà Thờ Đức Bà Sài Gòn**  
1134 Address: số 1 Công xã Paris, P. Bến Nghé, Q. 1  
1135 Phone: 8239209  
1136 Responsible: Ms Religious Lê Thị Huyền

1137  
1138 **8. Class of Love Chợ Quán**  
1139  
1140 Address: 120 Trần Bình Trọng, P. 2, Q. 5 (Nhà thờ Chợ Quán)  
1141 Responsible: Ms Religious Tuyết Liên

1142  
1143 **Center of vocational training La San Đức Minh – Q. 3**

1144  
1145 Address: 146/42B Võ Thị Sáu, P. 8, Q. 3  
1146 Phone: 8251896 Email : [lasanducminh@hcmc.netnam.vn](mailto:lasanducminh@hcmc.netnam.vn)  
1147 Responsible: Religious Nguyễn Văn Tân  
1148 Organization in charge: Center Dạy Nghề Quận 3  
1149 Date of foundation: 18/8/1992  
1150 Staff: 8 members.

1151  
1152 **Program of the Friends of Street Children – Q. 3**

1153

1154 Address: 140/4 Võ Thị Sáu, P. 8, Q. 3  
1155 Phone: 8296951 – Fax: 84.8.8201374  
1156 Email : [tohemigb@hcmc.netnam.vn](mailto:tohemigb@hcmc.netnam.vn)  
1157 Responsible: Mr Trần Văn Soi  
1158 Organiation in charge: Ủy Ban Đoàn Kết Công Giáo  
1159 Date of foundation: 1977  
1160 Staff: 7 members ( 4 social members)

1161

### 1162 **Class of Love Phường Tân Hưng – Q. 7**

1163

1164 Address: Hẻm 83, khu phố 1, P. Tân Hưng, Q. 7  
1165 Phone: 8251896  
1166 Email : [lasanducminh@hcmc.netnam.vn](mailto:lasanducminh@hcmc.netnam.vn)  
1167 Responsible: Religious Nguyễn Văn Tan  
1168 Organization in charge: Hội Chữ Thập Đỏ Q. 7 – UBND P. Tân Hưng  
1169 Date of foundation: 6/2000  
1170 Staff: 9

1171

### 1172 **Vocational training center Ba Thôn – Q. 12**

1173

1174 Address: 5/6 khu phố 1, Hà Huy Giáp, P. Thạnh Lộc, Q. 12  
1175 Phone: 7160192  
1176 Email : [donbosco-bathon@hcm.vnn.vn](mailto:donbosco-bathon@hcm.vnn.vn)  
1177 Responsible: Religious Trần Quang Đại  
1178 Organization in charge: Community Don Bosco Ba Thôn  
1179 Date of foundation: 12/3/1998  
1180 Staff: 9 members

1181

### 1182 **Community Don Bosco Ba Thôn – Q. 12**

1183

1184 Address: 5/6 Khu phố 1, P. Thạnh Lộc, Q. 12  
1185 Phone: 8919012  
1186 Email : [donbosco-bathon@hcm.vnn.vn](mailto:donbosco-bathon@hcm.vnn.vn)  
1187 Responsible: LM. Hoàng Văn Số  
1188 Organization in charge: Dòng Don Bosco

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**Class of Love Đa Minh – Q. Phú Nhuận**

Address: 201 Lê Văn Sỹ, P. 14, Q. Phú Nhuận  
Phone: 8449443  
Responsible: Ms Religious Đậu Thị Bảy  
Organisation in charge: Dòng Đaminh Thánh Tâm  
Date of foundation: 1992  
Staff: 3 members

**Home Mai Liên – Q. Bình Thạnh**

Address: 107/39 Hoàng Hoa Thám, P. 6, Q. Bình Thạnh  
Phone: 8411272 – 0908.154151  
Responsible: Ms Religious Lê Thị Bích Liêng – Dòng MTG Chợ Quán  
Organisation in charge: Phòng Văn Hóa Xã Hội Quận Bình Thạnh  
Date of foundation: 26/3/1995  
Staff: 3 members

**Community Don Bosco Bến Cát – Gò Vấp**

Address: 173/3/34/25 Dương Quảng Hàm, P. 5, Q. Gò Vấp  
Phone: 8955436  
Email : [db-bencat@hcmc.netnam.vn](mailto:db-bencat@hcmc.netnam.vn)  
Responsible :: LM. Nguyễn Văn Hùng  
Organisation in charge: Dòng Salesian Don Bosco Việt Nam  
Date of foundation: 1976  
Staff: 6 members (2 social members).

**Thanh Tâm – Q. Tân Bình**

Address: 17 & 40 Bến Cát, P. 7, Q. Tân Bình  
Phone: 8637373  
Responsible: Ms Religious Nguyễn Thị Hào  
Organization: in charge: Dòng Đức Bà Truyền Giáo (Thủ Đức)

1226 Date of foundation: 31/5/1998

1227 Staff: 5 members.

1228

1229 **Home Hoa Mẫu đơn – Q. Tân Bình**

1230

1231 Address: 98/18B CMT8, P. 5, Q. Tân Bình

1232 Phone: 8445082

1233 Responsible: Miss Phạm Thị Đơn

1234 Organization in charge: Tự quản

1235 Date of foundation: 2/3/2000

1236 Staff: 6 members

1237

1238 **Extra-Class Education Giáo xứ Nhân Hòa – Q. Tân Phú**

1239

1240 Address: 38/24 Hồ Đắc Di, P. Tây Thạnh, Q. Tân Phú

1241 Phone: 8495690 – 8495274 (Cha xứ)

1242 Responsible: Mr Nguyễn Văn Đình

1243 Organization in charge: Parish Nhân Hòa

1244 Date of foundation: 1997

1245 Staff: 10 members

1246

1247

1248 **Secretariat of Social activities YMCA in Viet Nam – Q. Thủ Đức**

1249

1250 Address: 70 72 Khu dân cư : Bình Chánh, P. : Bình Chánh, Q. Thủ Đức

1251 Phone: 08.7267013 – Fax: 08.7267014

1252 Email : [vnymca@hcm.vnn.vn](mailto:vnymca@hcm.vnn.vn)

1253 Post Box of Volunteers: 8026232

1254 Responsible Desk: 160B Nguyen Cu Trinh, Q. 1

1255 Phone: 8369950 – 920167

1256 Responsible: Mr. Tran Tuan Huy

1257 Organization in Charge: Cty TNHH Thuong Mai- Dịch Vụ Hợp Tác Trẻ (YMCA)

1258 Date of foundation: 5/2000

1259 Staff: 10

1260

1261 **Social Center Bình Hưng – Bình Chánh District**

1262  
1263 Address: (A 25/23K, xã Bình Hưng, huyện Bình Chánh  
1264 Phone: 9810972  
1265 Email : [phuochung-lhc@hcm.fpt.vn](mailto:phuochung-lhc@hcm.fpt.vn)  
1266 Responsible: Ms TranThị Thu Thủy  
1267 Organization in charge: Society MTG Chợ Quán  
1268 Date of foundation: 1992  
1269 Staff: 24 ( 8 socialmembers)

1270  
1271 **Orphanage Truyền Tin – Q. Bình Tân**

1272  
1273 Address: 11/13/3 tổ 11, ấp 5 Tân : Tân Quý, P. Bình Hưng Hòa, Q. Bình Tân  
1274 Phone: 7501807  
1275 Responsible: MrsNguyen Thị Cư  
1276 Organization in charge: Tự quản  
1277 Date of foundation: 5/1998  
1278 staff: 2

1279  
1280 **Social Neighborhood of activites Thien Ân – Q. Bình Tân**

1281  
1282 Address: ấp 12, P. Bình Hưng Hòa, Q. Bình Tân  
1283 Phone: 8614094 & 9780258  
1284 Responsible: Ms religiousMaiThị Nghìn, Society Mân Côi  
1285 Organization in charge: LM. Đoàn Vĩnh Phúc  
1286 Date of foundation: 1992  
1287 Staff: 8

1288  
1289 **Group Bông Hồng – Q. Tân Phú**

1290  
1291 Address: 69/2 Quách Đình Bảo, P. Phú Thạnh, Q. Tân Phú  
1292 Phone: 8607988  
1293 Responsible: Ms Religious Maria Têrêxa NguyenThị Thảo  
1294 Organization in charge: Society Mân Côi  
1295 Date of foundation: 1/2001  
1296 staff: 2( 1 social member)

1297

1298 **Social Center Cần giờ – Huyện Cần giờ**  
1299  
1300 Address: 183/2 ấp Miếu Nhi, xã Cần Thạnh, Cần Giờ  
1301 Phone: 8740261 – 8740072  
1302 Email : [josdiiep@hcm.vnn.vn](mailto:josdiiep@hcm.vnn.vn)  
1303 Responsible: LM. Phạm Kim Điệp  
1304 Organization in charge: Phòng Thương Bình Xã Hoi Huyện Cần Giờ  
1305 Staff: 21(1 graduated in Social studies)  
1306  
1307

1308 **Part two**  
1309

1310 **Center for the disabled**  
1311

1312 **Center Thỉnh giác Hy vọng 1 – Q. 1**  
1313

1314 Address: : 1 Cong Xã Paris, P. Bến Nghé, Q. 1  
1315 Phone: 8222288 – Fax: 8227554  
1316 Email : [ngoihyvong1@mail.saigonnet.vn](mailto:ngoihyvong1@mail.saigonnet.vn)  
1317 Responsible: Miss Trần Thị Ngời  
1318 Date of foundation: 1986  
1319 Organization in charge: Ủy Ban Đoàn Kết Công Giáo Tp. HCM  
1320 Staff: 30  
1321

1322 **Club Khuyết tật trẻ – Q. 3**  
1323

1323 Address: 289 Hai Bà Trưng, P. 8, Q. 3  
1324 Phone: 8207918 – 0903.865092  
1325 Email : [CLBkhuyettattre@yahoo.com](mailto:CLBkhuyettattre@yahoo.com)  
1326 Responsible: Mr Trần văn Trung  
1327 Organization in charge: Công ty hợp tác trẻ VN. YMCA  
1328 Date of foundation: 1/8/2000  
1329 Staff: 6  
1330

1331 **Club Nữ Vương Hòa Bình – Q. 3**  
1332

1333 Address: 42 Tú Xương, Q. 3  
1334 Phone: 9321380  
1335 Email : [caomaianh@yahoo.com](mailto:caomaianh@yahoo.com)  
1336 Responsible: Ms Religious Cao Thị Đễ  
1337 Organization in charge: Congregation of the Charity Girls of St Vincent  
1338 Date of foundation:1983  
1339 Staff: 6(1 social member)

1340

1341 **International catholic Community**  
1342 **of sick and disabled**

1343

1344 Address: 414/1/8/15 Dien Bien Phủ, P. 11, Q. 10  
1345 Phone: 8342430  
1346 Responsible:Mrs Dương ngọc Thanh  
1347 Organization in charge: Diocese Sài Gòn  
1348 Date of foundation: 1998  
1349 Staff: 3

1350

1351 **Group Thiên Ân – Q. Phú Nhuận**

1352

1353 Address: 137/6 Trần Khắc Chân, P. 9, Q. Phú Nhuận  
1354 Phone: 9972322  
1355 Email : [nguyenthithumai.vn@yahoo.com](mailto:nguyenthithumai.vn@yahoo.com)  
1356 Responsible :Miss Nguyễn Thị Mai, Head of the Group  
1357 Organization in charge: Tự quản  
1358 Date of foundation: 1999  
1359 staff: 1-(social member)

1360

1361

1362 **Group Thiên Phúc – Q. 3**

1363 Address: 2 Nguyễn Thị Diệu, P. 6, Q. 3  
1364 Phone: 9072992  
1365 Email : [phuongcuc2004@yahoo.com](mailto:phuongcuc2004@yahoo.com)  
1366 Responsible: Miss Nguyễn Thị Mùi  
1367 Organization in charge: Tự quản  
1368 Date of foundation: 15/10/1992

1369 Staff: 4

1370

1371 **Home Nhật Hồng – Q. Bình Thạnh**

1372

1373 Address: 3-5 Phan Are Hân, P. 19, Q. Bình Thạnh

1374 Phone: 8400207

1375 Responsible: Ms Religious Nguyễn Thị Dâng

1376 Organization in charge: Society MTG Thủ Đức

1377 Date of foundation: 25/9/1995

1378 Staff: 9

1379 **Center of Sponsering of Disabled & Orphans Thị Nghè**

1380 **(Cơ sở 1) – Q. Bình Thạnh**

1381

1382 Address: 153 Xô Viết Nghệ Tĩnh, P. 17, Q. Bình Thạnh

1383 Phone: 8996563 – Fax: 8.8993154

1384 Email : [m\\_huu@hcm.vnn.vn](mailto:m_huu@hcm.vnn.vn)

1385 Responsible: Ms Religious Nguyễn Thị Hữu – Dòng thánh Phao lô.

1386 Organization in charge: Sở Lao Động Thương Binh Xã Hội HCM C

1387 Date of foundation: 1875 by Society of Saint Paul : Confiscated by the State

1388 Staff: 190(2 social members)

1389

1390 **Specialized School : Thánh Mẫu Gia đình – Q. Bình Thạnh**

1391

1392 Address: 280 Bùi Hữu Nghĩa, P. 2, Q. Bình Thạnh

1393 Phone: 8030056

1394 Email : [truonggiadinh@fptnet.com.vn](mailto:truonggiadinh@fptnet.com.vn)

1395 Responsible: Miss Võ Thị Khoái

1396 Organization in charge: Parish of Gia Định

1397 Date of foundation: 15/4/1991

1398 Staff: 21

1399

1400 **Private School for the Deaf Anh Minh – Q. Bình Thạnh**

1401

1402 Address: 155 Xô Viết Nghệ Tĩnh, P. 17, Q. Bình Thạnh

1403 Email : [hueanhminh01@hcm.fpt.vn](mailto:hueanhminh01@hcm.fpt.vn)

1404 Responsible: Ms Religious Lê Thị Huệ

1405 Organization in charge: Society of St Paul of Chartres  
1406 Date of foundation: 1997  
1407 Staff: 25  
1408

### **Home Xanh Hy Vọng – Q. Bình Thạnh**

1410  
1411 Address: 115/8 Điện Biên Phủ- P. 17, Q. Bình Thạnh  
1412 Phone: 5106838 – 8980849  
1413 Email : [nguyentruongxuan2000@yahoo.com](mailto:nguyentruongxuan2000@yahoo.com)  
1414 Responsible: Mr Nguyễn Trường Xuân  
1415 Organization in charge: Group Đồng hương Địa Phận Vinh tại Sài Gòn  
1416 Date of foundation: 1/2000  
1417 Staff: 4  
1418

### **Center for the handicaps Hoàng Mai – Q. Gò Vấp**

1420  
1421 Address: 23/470B Lê Đức Thọ, Q. Gò Vấp  
1422 Phone: 8947961  
1423 Responsible : Ms Religious Phạm Thị Tuyết Mai  
1424 Principal: Ms religious: Vũ thị Tuyết Liên Hòa ( vice Principal)  
1425 Date of foundation: 27/3/1995  
1426 Organization in charge: Society Nữ Tỳ Thánh Thể: (Tam Hiệp – Đồng Nai)  
1427 Personnel: 9  
1428

### **Association for the disabled Xóm Mới, Lạng Sơn – Q. Gò Vấp**

1430  
1431 Address: 25/1 Lê Đức Thọ, P. 16, Q. Gò Vấp  
1432 Phone: 8919284  
1433 Email : [hoikhuyettat@yahoo.com](mailto:hoikhuyettat@yahoo.com)  
1434 Responsible: Mrs Nguyễn thị Tâm.  
1435 Organization in charge: Church of Lang Son  
1436 Date of foundation: 1994  
1437 staff: 2  
1438

### **Computer Center vì-Người mù Sao Mai (for the blind) – Q. Tân Bình**

1440

1441 Address: 12B/C7 Hoàng Hoa Thám, P. 13, Q. Tân Bình  
1442 Phone: 8495069 – Fax: 29938300  
1443 Email : [saomai-center@hcm.vnn.vn](mailto:saomai-center@hcm.vnn.vn) & [info@saomaicenter.org](mailto:info@saomaicenter.org)  
1444 Website : <http://www.saomaicenter.org>  
1445 Responsible: Organization in charge Mr Nguyễn Khuê  
1446 Organization in charge:Hội Cứu trợ trẻ em tàn tật Tp. HCM  
1447 Date of foundation: 10/2001  
1448 Staff: 13  
1449

### **Club Người khuyết tật (handicaped)– Q. Tân Bình**

1450  
1451  
1452 Address: 448 Hoàng Văn Thụ, P. 4, Q. Tân Bình  
1453 Phone: 8111191 – 0903.865092  
1454 Email:ttnktqtb@vol.vnn.vn – Fax: 84.8.8475138  
1455 Responsible: Mr Trần Văn Trung  
1456 Organization in in charge:Culture and Sports&Gyms Q. Tân Bình  
1457 Date of foundation:4/2/2001  
1458 Staff: 5  
1459

### **Group Hồng Ân Cuxá 1640 Tự Do – Q. Tân Bình**

1460  
1461  
1462 Address: 259/31A CMTT, P. 7, Q. Tân Bình  
1463 Phone: 9703934  
1464 Responsible: Miss Nguyễn Thị Tư  
1465 Organization: Tự quản  
1466 Date of foundation: 7/1992  
1467

### **HomeThiên Ân (for the blind)– Q. Tân Phú**

1468  
1469  
1470 Address: 84/20 Tân Hương, P. Tân Quý, Q. Tân Phú  
1471 Phone: 8472406  
1472 Responsible:Mr Nguyễn Quốc Phong  
1473 Date of foundation: 4/9/1999  
1474 Organization in charge: Tự quản  
1475 Staff: 3 and some Volunteers  
1476

### **Câu lạc quốc Khuyết tật trẻ II – Q. Thủ Đức**

1477

1478

Address: 70 72 8 Street, P. : Bình Chánh, Q. Thủ Đức

1479

Phone: 7267013 – Fax: 84.8.7267014

1480

Responsible: Mrs Nguyễn Thị Ngọc Luyến

1481

Date of foundation: 28/3/2003

1482

Organization in charge: Công ty TNHH Hợp tác trẻ – VN.YMCA

1483

1484

### **School for the disabled Huỳnh đệ Như Nghĩa**

1485

#### **Q. Bình Tân**

1486

1487

Address: 6/36 Nguyễn Thị Tú, Bình Hưng Hòa ,Q. Bè Tiên

1488

Phone: 7652548 & 4251376

1489

Email : [antonsmm@wmail.saigonnet.vn](mailto:antonsmm@wmail.saigonnet.vn)

1490

Responsible: Ms Religious Đặng Thị Hoàng

1491

Date of foundation: 1/1/1998

1492

Organization in charge: Tu Viện Phan Sinh Thừa sai Đức Mẹ

1493

Staff: 16

1494

1495

### **Home Tình Thương Phan Sinh – Q. Bình Tân**

1496

1497

Address: 12/22 Tân Kỳ Tân Quý, ấp 5, P. Bình Hưng Hòa Q. Bình Tân

1498

Phone: 7500294

1499

Responsible: Mr Nguyễn Mạnh Sứ

1500

Organization in charge: Society Phan Sinh Tại Thế Việt Nam

1501

Date of foundation: 4/10/1993

1502

Staff: 3

1503

1504

### **Center Nha May Mẫn – Q. Bình Tân**

1505

1506

Address: 6/17 Tân kỳ Tân Quý, KP4, P. Bình Hưng Hòa A Q. Bình Tân

1507

Phone: 8755171 – Fax: 8755171

1508

Email : [tim@maison-chance.org](mailto:tim@maison-chance.org)

1509

Responsible: LM. Phan Khắc Từ.

1510

Date of foundation: 1993

1511

Organization in charge: Ủy Ban Đoàn Kết Công Giáo Tp. HCM

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Staff: 17

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**Center for the handicaps Thien Phước  
Huyện Củ Chi**

Address: ấp lô 6, xã An Nhơn Tây, Củ Chi, Tp. HCM  
Phone: 8926368  
Responsible: Ms Religious Lê Thị Lan, Society Mẹ Nhân Ái – Phú Cường  
Date of foundation: 15/8/2001  
Organization in charge: Ủy Ban Đoàn Kết Công Giáo Tp. HCM  
Staff: 13

**PART 3**

**Consultative and caring Center for people  
with the virus HIV/AIDS**

**Group PHỤC SINH-Q.3**

Address: 15 Tú Xương, P. 7, Q. 3  
Phone: 9320474  
Responsible: LM. Nguyễn Ngọc Sơn  
Ms Religious Nguyễn Thị Hoa, Society Da Minh Tam Hiệp:  
Organization in charge: UB Đoàn Kết Công Giáo  
Date of foundation: 8/8/2001  
Staff: 11 members and some volunteers

**Group Xuân Vinh – Q. 3**

Address: 289 Hai Bà Trưng, P. 8, Q. 3 (behind the Tan Dinh Church)  
Phone: 8208944  
Email : [phuong\\_minh88@yahoo.com](mailto:phuong_minh88@yahoo.com)  
Responsible: Miss Nguyễn thi Minh Phương  
Organization in charge: Tự quản  
Date of foundation: 4/9/2001  
Staff: 5 (5 social members)

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### **Group Tiếng Vọng – Q. Tân Bình**

Address: 204/19 CMT8, P. 5, Q. Tân Bình

Phone: 8460494

Email : [echovinh@yahoo.com](mailto:echovinh@yahoo.com)

Responsible: Mrs Nguyễn Thị Vinh

Date of foundation: 25/11/1999

Staff: 30

### **Center Mai Hòa – Huyện Củ Chi**

Address: ấp lô 6, xã Year Nhơn Tây, huyện Củ Chi

Phone: 8926135 mail : [aidsmaihoa@hcmc.netnam.vn](mailto:aidsmaihoa@hcmc.netnam.vn)

Responsible: Ms Religious Tuệ Linh

organization in charge: Tu Hội Nữ Tử Bác ái Vinh Sơn

Date of foundation: 3/7/2001

Staff: 8

### **Community Mai Linh - Huyện Phước Long**

#### **Tỉnh Bình Phước**

Address: Center of Cai nghiện Ma Túy – Trọng Điểm Tỉnh Bình Phước

Phone: 0651.717367 & 08.9303828

Email : [tfmsg@hcm.vnn.vn](mailto:tfmsg@hcm.vnn.vn)

Responsible: Ms Religious Hồ Thị Chinh – MTG Chợ Quán

Organization in charge: Sở Lao Châu : Binh Xã Hội Tp. HCM

Date of foundation: 5/2004

Staff: 20 Lay Religious

### **Part 4.**

### **Care Center of sick and elderly abandoned people**

### **Dispensary Hai Bà Trưng – Q. 1**

1584  
1585 Address: 272 Hai Bà Trưng, P. Tân Định , Q. 1  
1586 Responsible: Ms Religious Phạm Thị Bé  
1587 Organization in charge : Tu Hội Nữ Tử Bác Ái Vinh Sơn  
1588 Date of foundation: 1990  
1589 staff: 2 Doctors,, 5 Nurses

1591 **Dispensary Nhà thờ An Tôn– Q. 1**

1592 Address: 18 Phan Văn Trường , Q. 1  
1593 Phone: 8299810  
1594 Email : [cmkc-28@hcm.vnn.vn](mailto:cmkc-28@hcm.vnn.vn)  
1595 Responsible: LM. Trần Thế Minh  
1596 Organization in charge: Congregation Phanxico  
1597 Date of foundation: 14/11/1991  
1598 Staff: 8 ( 2 doctors, 2 Chemists, 3 : Nurses)

1600 **Dispensary Nhà thờ Chợ Quán – Q. 5**

1601  
1602 Address: 120 Trần Bình Trọng, P. 2, Q. 5  
1603 Phone: 9235067  
1604 Email : [levannhac@hcm.vnn.vn](mailto:levannhac@hcm.vnn.vn)  
1605 Responsible: LM. Lê Văn Nhạc  
1606 Organization in charge : Họ Đạo-Chợ Quán  
1607 Date of foundation: 6/7/1993  
1608 Staff: 11(6 doctors & 5 Oriental doctors)

1610 **Dispensary Họ Đạo-Gò Vấp**  
1611 **Q. Gò Vấp**

1612  
1613 Address: 45 Nguyễn văn Bảo, P. 4. Q. Gò Vấp  
1614 Email : [phongkham\\_gv@yahoo.com](mailto:phongkham_gv@yahoo.com)  
1615 Responsible: Mr Lê ngọc Nam  
1616 Organization in charge: Họ Đạo-Gò Vấp  
1617 Date of foundation: 1/5/1992  
1618 Staff: 6 Doctors& 3 Oriental Doctors

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**Dispensary Hộ Đạo Hợp An**  
**Q. Gò Vấp**

Address: 44/1 Phạm Văn Chiêu, P. 13, Q. Gò Vấp  
Phone: 8919096  
Email : [vothehung@saigonnet.vn](mailto:vothehung@saigonnet.vn)  
Responsible: Mr Nguyễn Châu Quý  
Organization in Charge: Giáo xứ Hợp An  
Date of foundation: 1998  
Staff: 20 Doctors & 32 Collaborators

**Family Tê-Phan (Cơ sở 2) – Q. Thủ Đức**

Address: 8/27 KP5, : Bình Phước, Q. Thủ Đức  
Phone: 8871128  
Responsible: Miss Đỗ thi Niềm  
Date of foundation: 1995  
staff: 2 volunteers

**Hospice Lộ Đức– Q. Thủ Đức**

Address: 93/6 Tam Châu P. Phú Châu, Q. Thủ Đức  
Phone: 8971548  
Email : [nttsdmtv@hcm.vnn.vn](mailto:nttsdmtv@hcm.vnn.vn)  
Responsible: Ms Religious Nguyễn Thị Kim Thanh  
Organization in charge: Dòng Trinh Vương Mẫu Tâm  
Date of foundation: 11/2/1993  
Staff: 8

**PART 5**

**Boarding House for students**

**Boarding School Mai Thanh – Q. 3**

1655

1656 Address: 289 Hai Bà Trưng, P. 8, Q. 3

1657 Phone: 8206631

1658 Responsible: Ms Religious Nguyễn Thị Tuyết Nhung

1659 Organization in charge: Society Nữ Tử Bác ái Vinh Sơn

1660 Date of foundation: 1/4/2000

1661 Staff: 4 2 ungraduated students in Social studies

1662

1663 **Boarding House for students Hòa Hưng – Q. 10**

1664 Address: 104B Tô Hiến By, P. 15, Q. 10

1665 Phone: Ms religious of the daughters of Mẹ Phù Hộ

1666 Organization in charge: Giáo Xứ Hòa Hưng

1667 Date of foundation: 13/5/2002

1668 Staff: 3

1669

1670 **Family Bình Minh – Q. Bình Thạnh**

1671

1672 Address: 67/148 Bùi Đình Túy, P. 1, Q. Bình Thạnh

1673 Phone: 8433268

1674 Responsible: Ms Religious Mai Thanh Congregation Đức Bà

1675 Organization in charge: UB Đoàn Kết Công Giáo. HCM C

1676 Date of foundation: 1/1/2000 staff: 2 (Secretary, Manager : Miss Thu Thuy)

1677

1678 **Boarding House NAM HÒA- Q. Tân Bình**

1679

1680 Address: 9A/37/8 Đường Âu ;, P. 6, Q. Tân Bình

1681 Phone: 8661830

1682 Responsible: Sisters of the society Con Đức Mẹ Phù Hộ

1683 Organization : LM Giuse Trần Văn Đắc – quản hạt Chí Hòa kiêm chánh xứ Nam Hòa

1684 Date of foundation: 1/6/2002

1685 Staff: 2

1686

1687 **Part 6**

1688

1689 **Center of research, consultant and social activities**

1690

1691 **Secretariat of social activities Nhà thờ Chính tòa Đức Bà – Q. 1**

1692 Address: : 1, Cong Xã Paris, P. Bến Nghé, Q. 1

1693 Phone: 8250718

1694 Email : [xhct@hcm.vnn.vn](mailto:xhct@hcm.vnn.vn)

1695 Responsible: Miss Trần Thị Nền

1696 Date of foundation: 1/1/2002

1697 Organization in charge: Nhà Thờ Chính Tòa Đức Bà

1698 Staff: 5

1699

1700 **Secretariat of social activities 42 Tú Xương – Q. 3**

1701

1702 Address: 42 Tú Xương, P. 7, Q. 3

1703 Phone: 8607988 – 9320258

1704 Email : [lethitriu@hcm.fpt.vn](mailto:lethitriu@hcm.fpt.vn)

1705 Responsible: Ms Religious Lê Thị Trú

1706 Organization in charge: Tỉnh Dòng Nữ Tử Bác Ái

1707 Date of foundation: 3/1999

1708 Staff: 14 ( 8 social members)

1709

1710 **Eucumenical Committee of Hồ Chí Minh – Q. 3**

1711

1712 Address: 15 Tú Xương, Q. 3

1713 Phone: 8297616 – 9320474. Fax : 84.8.8231071

1714 Date of foundation: 23/6/1985

1715 Organization in charge : Ủy ban Mat Tran Tổ Quốc Việt Nam, Tp HCM

1716 Staff : 4 desks ( Social,Cultural, Idealism function, local):rfrom 15-20 members each.

1717

1718 **Committee of social activities of the Conference of the Bishops of Việt Nam**

1719 **District 3**

1720

1721 Address: 72/12 Trần Quốc Toàn, P. 8, Q. 3

1722 Phone: 8208716

1723 Email : [ubbaxh\\_vn@hcm.vnn.vn](mailto:ubbaxh_vn@hcm.vnn.vn)

1724 Responsible: LM. Nguyễn Ngọc Sơn( General Secreterian)

1725 Organization in charge: Hội Đồng Giám Mục Việt Nam

1726 Date of foundation: 19/9/2001  
1727 Staff: 3 members and 30 Volunteers  
1728

1729 **Committee of the social Pastoral of the diocese of Hồ Chí Minh**

1730  
1731 Address: 180 Nguyễn Đình Chiểu, Q. 3 Tp. HCM  
1732 Phone: 08.9304520  
1733 Email : [charitysaigon@hcmc.netnam.vn](mailto:charitysaigon@hcmc.netnam.vn)  
1734 [joshuong@hcm.fpt.vn](mailto:joshuong@hcm.fpt.vn)

1735 Responsible: LM. Joseph Đinh Huy Tường  
1736 Organization in charge: Tòa Tổng Giám Mục Tp. HCM  
1737 Date of foundation: 5/1/2005  
1738 Staff: 12( 4 professional members Social Tasks & Psychological guidance)

1739

1740 **John Johnston**

1741

1742 Extract from the Pastoral Letter 1999

1743

1744 *How can we live solidarity with the children and young poor people today?*

1745

1746 The following is not a list of authoritarian or definitive concrete actions. It is a list of possibilities which, I  
1747 hope, will serve as a point of departure. To simplify the presentation, I used the first plural person to  
1748 indicate the Brothers and the other Lasallians.

1749 We can make la defense for children and their rights, a major theme of the 43th General Chapter. This  
1750 chapter of the Jubilee year may adopt the defense of children in need as a particular objective for the  
1751 Lasallian Mission in the world during the seven next years.

1752

1753 • We can organize at the level of the regions or districts of gatherings of concerned Brothers by discussion  
1754 sessions and "brainstorming".

1755

1756 • At District level or local level, we can declare, in writing, engaged in the defense of children as an integral  
1757 dimension of the mission of the District.

1758

1759 • We can implement the recommendation of the Chapter general to assess the effectiveness of our programs  
1760 and of our action for the "promotion of justice, in particular with regard to illiteracy, the rights of children,  
1761 the values of education and specific accompaniments." (Circ, 435 pp. 24, 25)

1762

1763 • We can provide the equipment for a continuing formation of teachers, staff, parents, the members of the  
1764 bureau and the former pupils, to the social doctrine of I'Church and to the guidance of the Institute. We can

1765 organize symposia, seminars, conferences, discussions, workshops for members of the Lasallian family.  
1766 Some of these programs can use as a point of departure the work of the five symposia. This equipment is the  
1767 theme of the Bulletin of the Institute currently in preparation.

1768

1769 • Convinced that the school that is "the privileged instrument" of our mission is a school which is "accessible  
1770 to the poor" (Rule, 3) we can develop funds for fellowships in order to be sure a total support or many  
1771 partial young people in need that it is possible.

1772

1773 • We can create educational training programs for all our young people to take conscience of the  
1774 consequences of poverty and social inadequate structures. We can help them develop a social awareness and  
1775 to accept their responsibility of change. In the spirit of articles 14 and 40 of the Rule we can develop  
1776 programs that include adapted, information, a teaching on the social doctrine of the Church, practical  
1777 experience of work with the poor, and opportunities to reflect on this experience in the light of the Gospel.

1778

1779 • Those of us who are engaged in higher education can strive to implement the recommendations of the last  
1780 General Chapter to push the research of the causes of the poverty and of the social injustice and the means to  
1781 eliminate these causes. (Circ 435 p. 26)

1782 We can organize conferences, seminars on the theme of exploited children. We can participate in the  
1783 political systems as a lawyer of children. By honorary doctorates or other rewards, we can take cognizance  
1784 of persons who devote their life to the promotion of human rights of children. In our training Program of  
1785 teachers we can ensure that the future teachers are well aware of the Universal Declaration of Human Rights,  
1786 the Convention on the Rights of the Child and their implications for teachers and educators.

1787 We can promote the concept of "each school = a center of impact". We can develop the creation of  
1788 "programs of service" in the neighborhood, the town, or city: We can push the parents, the former students  
1789 and students themselves to participate in programs of service of needy children.

1790

1791 We can encourage the Lasallians, Brothers, partners, parents, former students, members of the offices,  
1792 students, to become actively involved in international, national, civic, Catholic and ecumenical organizations  
1793 devoted to fight in a political way against unjust structures and the legal inadequate protection of young  
1794 people. I believe that our associations of former students may become much more involved in such  
1795 activities.

1796

1797 We can vigorously promote the development of young Lasallians and of Lasallian Volunteers for long term  
1798 projects or in the short term, inviting them to devote themselves to a particular way to children and  
1799 abandoned or marginalized people. The movement of Young Lasallians develops in strength and  
1800 effectiveness. We have varied structures for volunteers to full-time with impressive results, but the total  
1801 number of Volunteers in the Institut is too small. On the other hand the number of Volunteers during the  
1802 Vacations is remarkable.

1803

1804 Many of these volunteers, major students and adults as well, participated three times or more. The last  
1805 General Chapter has recommended that Brothers who have opportunities to sabbatical year or other  
1806 occasions for renewal include in their program "the commitment with the less fortunate".

1807

1808 We can try to put in practice the articles 40a and 19a which ask the districts to develop a plan to make the  
1809 "direct service of the poor", gradually, "their effective priority", both locally and abroad.

1810 We Brothers, can support proposals "to entrust to others some of our works to satisfy the urgent requests".  
1811 In addition, we can offer ourselves to a service "where the needs are far greater felt." (Rule, 40a 19a)

1812

1813 To make the presence of the Church more a reality among the poor, we can strengthen the current efforts  
1814 and create new communities and "projects of insertion" in the poor sectors. (Iccr 4i5pp 25,55) "many  
1815 communities live and work among the poor and the marginalized, they adopt their living conditions and  
1816 share their suffering, their problems and their dangers." (VC 90)

1817

1818 • Particularly in poor regions of the world, but also in impoverished areas of industrialized countries, we can  
1819 strengthen our Lasallian presence in elementary and secondary education. In his Message, World Day for the  
1820 Peace, this year, the Pope spoke of the need of an elementary, adequate Teaching and his concern in "some  
1821 of the poorest regions of the world, the opportunities for education in fact decrease, particularly in the sector  
1822 of primary education". Sometimes, he said "the money seems to be available for prestige projects or for  
1823 education in secondary schools, but not for primary schools." (8) Several districts have launched in recent  
1824 years, primary schools and medium-sized for young people of "minorities". We can also explore the  
1825 possibility of mobile schools such as the network of mobile classrooms in France which I have already  
1826 spoken.

1827

1828 • We can reinforce the existing programs and establish new centers for Street children, orphans,  
1829 abandoned children. We have a number of impressionnant centers of this kind in various countries.  
1830 They are different form and allure, but are all for the service of children and young poor people.  
1831 Sometimes the centers are under the direction of the Institute. In other cases, Brothers and lay  
1832 partners collaborate to programs operated jointly by several religious institutes, religious  
1833 conferences, ecumenical associations, or municipal organizations. In some schools, the Brothers, the  
1834 laity partners, the former pupils, and students devote several hours per week to the projects for  
1835 street children.

1836 • "Prevention" is an important aspect of some centers or programs. They are trying to help families in  
1837 difficulty so that their children could not end up in the street. Others have nursery schools which deal  
1838 with babies and young children during the mothers are at work. Some centers for street children  
1839 provide a temporary logis. Others are centers of day for children who can play, rest, receive medical  
1840 care, bathing, receive advice, and, what is more important, to have loving care. We can maintain our  
1841 long Lasallian tradition to work with children who have behavior problems by ensuring their  
1842 specialized assistance in our schools or strengthening or establishing centers specially designed for  
1843 this purpose. We have a lot of centers of this kind, but because of the declined number of Brothers, of  
1844 the Government policy changes and the financial constraints, they are rarer than in the Past.

1845

1846 • We can ensure facilities and care in our schools for children who have physical or mental handicaps,  
1847 but can operate in a normal school environment. We can also work directly or indirectly with children  
1848 who have serious handicaps, in particular when they are abandoned or neglected. In the regions where  
1849 we have institutions for disabled children, we can improve the quality of our vocational training and we  
1850 strive to engage our educational communities in our work.

1851

1852 Kids Help Line, Australia

1853

1854 Telephone of relief for children)

1855

1856 Although we have lots of extraordinary programs for disadvantaged children and young people in the  
1857 Institute, I want to give you some information on a program which is unique and very effective. Several  
1858 similar programs can be created in other regions of the Institute is a question to which I cannot answer.

1859

1860 Kids Help Line is a service of council by telephone for young Australians aged 5 to 18. This service works  
1861 twenty-four hours on twenty-four. The Brothers De La Salle, led by Brother. Paul Smith, have created this  
1862 program in 1991. It has become a national service in 1993.

1863

1864 A staff of paid consultants, professionally trained and controled, directs the line. These advisers are trying to  
1865 help young people to develop their ability to take charge of their own lives. They help the young who are  
1866 ,called to clarify their concerns, formulate options and strategies for a positive change and determine and  
1867 understand the consequences of their actions. At the same time, the counselors encourage the fruitful  
1868 relations with the parents, teachers and other possible. Agents.

1869

1870 Kids Help Line is the only council service in the world which, not only treats each call with respect, but  
1871 allows those who call to continue to work with the same counselor in the course of time. Two million young  
1872 people have telephoned and received assistance. More than five hundred thousand had real immediate  
1873 problems . Children continue to call Kids Help Line at the rate of thirty thousand per week, a sign really  
1874 extraordinary that young people appreciate this unique service and found it useful. Without revealing the  
1875 identity of those calling, the advisers share information with people who work with children and young  
1876 people, to help them to know better and to better understand their biggest concerns. This inestimable  
1877 information helps in the distribution of available financial resources and supports the requests of funds for  
1878 the development of children.

1879

1880 **International Catholic Bureau of the Children**

1881

1882 The 42th General Chapter encourages solidarity with the associations and organizations which work for the  
1883 rights of children and young people. These groups and organizations are numerous in the international,  
1884 national or local level. I would like to describe a specific body because it is international, catholic, devoted  
1885 to children in need, and because we have had a relationship with its throughout its fifty years of history.

1886

1887 The International Catholic Bureau of Children, called BICE, came to existence in response to the urgent  
1888 appeal of Pope Pius XII to help the victims of the second world war, and more particularly the "multitude of  
1889 innocent children". The Brothers of the Christian schools were constituent members. BICE has its  
1890 headquarters in Geneva and has four regional secretaries. It has a consultative status with several agencies of  
1891 the United Nations, including I'UNICEF and UNESCO and the Council of Europe. The Secretaries of the  
1892 Institute for the Lasallian educational mission have been in action there over the years. The Brother Anton  
1893 de Roeper is the current vice-president of Executive Bureau. Other Brothers are active at local levels. We  
1894 have an association particularly close with the BICE in India and in Côte d'Ivoire.(Ivory Coast)

1895

1896 The organization prepares Policy statements on the rights of children in a range of specific areas, providing  
1897 a technical assistance for projects, and supports the pilot projects. Current lines of projects are methodology  
1898 researches adapted in the programs for children, the recruitment of trained workers for a limited service in  
1899 the time, for programs in the regions in crisis or victims of a disaster, and the defense of children under the  
1900 terms of the Convention of the rights of children. BICE has done office of President of the group of NGOS  
1901 which has prepared the text which is finally become the Convention on the Rights of the Child.

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1911

**The BICE continues** to recruit religious congregations concerned by education and the problems mother/child. It works in harmonic closely with other NGOS, a collaboration which gives the organization with an influence which goes well beyond its limited personnel and his weak resources. In June this year I will, with general Advisers and other members of the central Government, participate in a workshop that BICE will organize and will lead. We want to explore ways in which the Lasallian family can participate more actively to this organization and take advantage of its experience and its competence.

### Current Personnel of the district of Viet-Nam

No	Christian Name	Name and surname	Date of Birth	Pedagogy	University	Bac 2+3	Bac 2
1	Luc	Nguyễn Hữu Quang	17/11/42		X		
2	François Xavier	Diệp Tuấn Đức	29/05/42		X		
3	Dominique	Nguyễn Phúc Đại	05/01/42	X	X		
4	J. Marie Vianney	Phan Huy Hà	11/10/44			X	
5	Antoine	Vũ Duy Năng	15/07/44				X
6	Paul	Nguyễn Văn Tân	22/09/45	X	X		
7	Joseph	Phạm Quang Tùng	06/05/46	X	X		
8	Jean	Trần Văn Ba	07/02/47				
9	Vincent Ferrier	Đoàn Gia Hàm	22/08/49				X
10	François Xavier	Mai Kim Đức	10/05/57				
11	Vincent de Paul	Nguyễn Thăng Long	04/01/60	X	X		
12	François Xavier	Trần Minh Hoàng	02/05/61		X		
13	Pierre	Thái Sơn Minh	10/02/62	X	X		
14	Joseph	Lê Văn Phụng	08/01/64	X	X		
15	Joseph	Lê Văn Vinh	11/07/64	X			X
16	Jean Baptiste	Trương Văn Cách	01/10/69				X
17	Joseph Marie	Trần Đình Trương Phi	03/06/69		X		
18	Pierre	Hoàng Thanh Tú	05/04/69	X	X		
19	François Xavier	Lê Thế Hồng	18/08/69				
20	Joseph	Trần Trung Lập	13/11/69		X		
21	Joseph	Trần Ngọc Quý	10/12/70	X	X		
22	Matthieu	Nguyễn Văn Nhân	01/01/73	X	X		
23	Pierre	Phan Đức Nhân	03/03/76				
24	Pierre	Nguyễn Văn Quyết	07/09/77				X
25	François Xavier	Nguyễn Minh Sơn	14/06/64				X
26	Jean Baptiste	Trần Đình Hiệp	14/06/71		X		
27	Jacques	Lê Vinh Nhựt	14/11/76		X		
28	Dominique	Nguyễn Hữu Lộc	22/04/70				X
29	Vincent de Paul	Lý Hoài Vũ	30/07/75			X	
30	Dominique	Phùng Thế Minh	30/07/80				

31	Michel	Paul Nou	29/09/55			
32	Pierre	Nguyễn Thành Tuyên	27/04/76			X
33	Vincent	Vũ Thái Hòa	08/08/77			
34	Alphonse	Nguyễn Ngọc Minh	22/12/59			X
35	Michel	Nguyễn Hùng Phong	16/01/64		X	
36	André	Hồ Quốc Thắng	17/02/60		X	
37	Pierre	Nguyễn Đình Long	17/04/55			X
38	Joseph	Kiều Duy Sơn	19/09/61			X
39	Pierre	Nguyễn Văn Phát	21/12/54		X	
40	Nicolas	Phạm Trung Hiếu	21/12/53			X
41	Jean Baptiste	Đình Công Chính	21/09/60		X	
42	Joseph	Phạm Văn Đoài	15/09/75	X	X	
43	Jean Baptiste	Nguyễn Văn Lực	19/06/74			
44	Joseph	Vũ Mạnh Quân	21/05/67	X	X	
45	Simon	Hoàng Thái	24/10/57			X
46	Joseph	Hồ Khắc Cảnh	22/11/53			X
47	Michel	Trước	26/09/78			
48	Joseph	Hoàng Đức Chính	26/12/61	X	X	
49	Antoine	Phạm Công Tuyên	23/12/70			
50	Antoine	Nguyễn Huy Thọ	25/05/57			
51	Joseph	Trần Vĩnh Phúc	26/01/75	X	X	
52	François Xavier	Mai Xuân Lịch	30/12/74	X	X	
53	Joseph	Nguyễn Thế Anh	09/07/79			
54	Joseph	Vũ Chí Cường	14/06/76			
55	Joseph	Nguyễn Hồng Hưng	25/02/79	X	X	
56	André	Đình Văn Phụng	20/04/80			
57	Simon André	Trần Văn Thiên	20/09/78		X	
58	V. de Paul	Nguyễn Anh Quân	30/01/62		X	
59	F.-Xavier	Y Brôn	20/09/78			
60	Pierre	Phan Thế Trường	20/10/82			
61	Pierre	Trần Văn Tuấn	18/02/74			X
62	F-X	Hà Thường Tinh	13/10/76			
63	J. B	Phạm Văn Cương	26/12/83			X
64	Joseph	Ng Khắc Cảnh	26/09/84	X		X
65	Dominique	Tran Van Bao	7/10/1980		X	
66	Pierre	Nguyen Trong Dai	7/11/1980			X
67	Joseph	Tran Nguyen Linh	8/6/1981			X
68	Joseph	Hoang Duc Bau	3/1/1979			
69	Pierre	Trần Văn Hải	23/07/79		X	
70	Jean	Vũ Trung KIÊN	21/04/79			X
71	Pierre	Trần Duy Duyên	25/07/78		X	

72	G.B.	Phạm văn Tường	12/5/1982	
73	John	Trần Văn Thuận	1/1/1984	X
74	Phêrô	Vũ Hồng Đức	1/10/1984	X

1912

1913

1914



Statistique Canada Statistics Canada

Canada



English	Contactez-nous	Aide	Recherche	Site du Canada
Le Quotidien	Le Canada en statistiques	Profils des communautés	Nos produits et services	Accueil
Recensement				Autres liens

1915

[Social indicators](#) > [2000](#) > Home products per habitant>

[Notes for theusers](#)

**Domaine :** Possibilities and economic participation

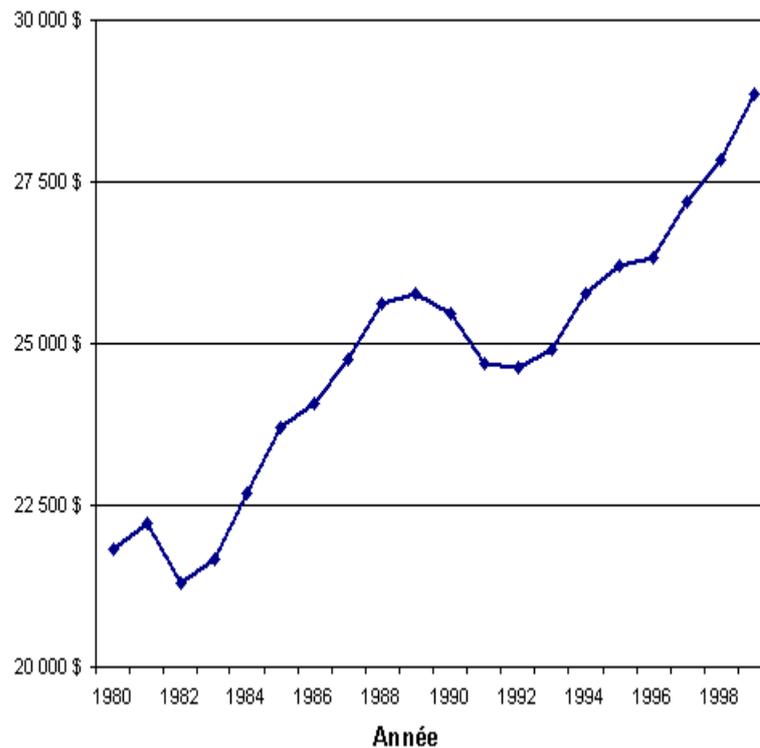
**Indicator :** Home Produit brut (PIB) per habitant

**Mesure :** Home Produit brut (PIB) par habitant

**Chronological series:** 1980-1999

## Produit intérieur brut (PIB) par habitant, dollars de 1992, 1980-1999

PIB par habitant



Source: Statistique Canada, *l'Observateur économique canadien*, n° 11-010-XPB au catalogue et séries de CANSIM D14872 et D1.

### Définitions :

**PIB (Home Product brut)** : Value non comptée en double des biens et services produits à l'intérieur des frontières du Canada et disponibles pour consommation intérieure finale, exportation ou placement. Le PIB peut être calculé de trois façons : comme total des revenus gagnés dans la production courante, comme total des ventes finales de la production courante, ou comme total de la valeur ajoutée nette de la production courante.

1916

1917  
1918 ▲  
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[Avis importants](#)

Date de modification : 2003-07-31

Pays du

1920

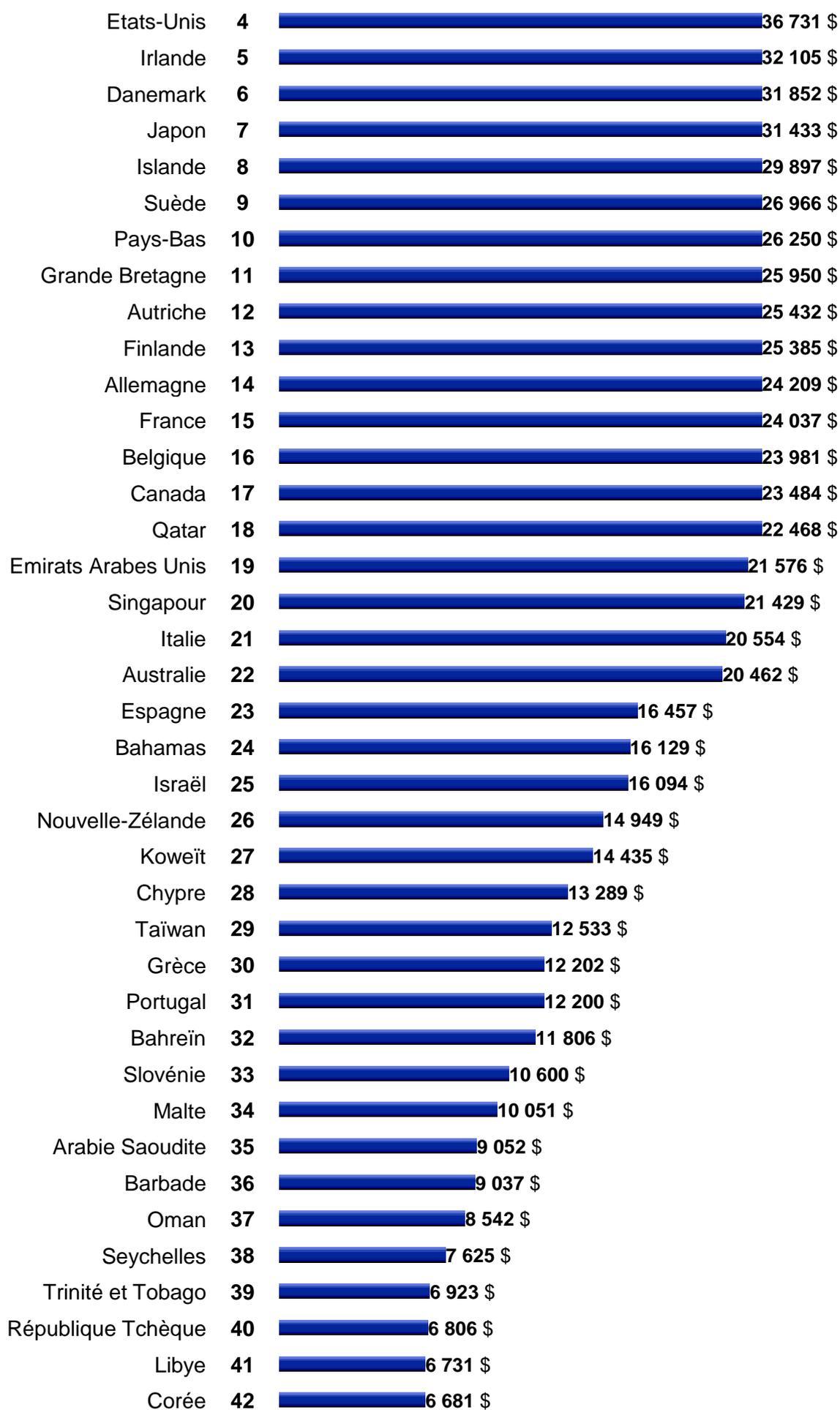
1921

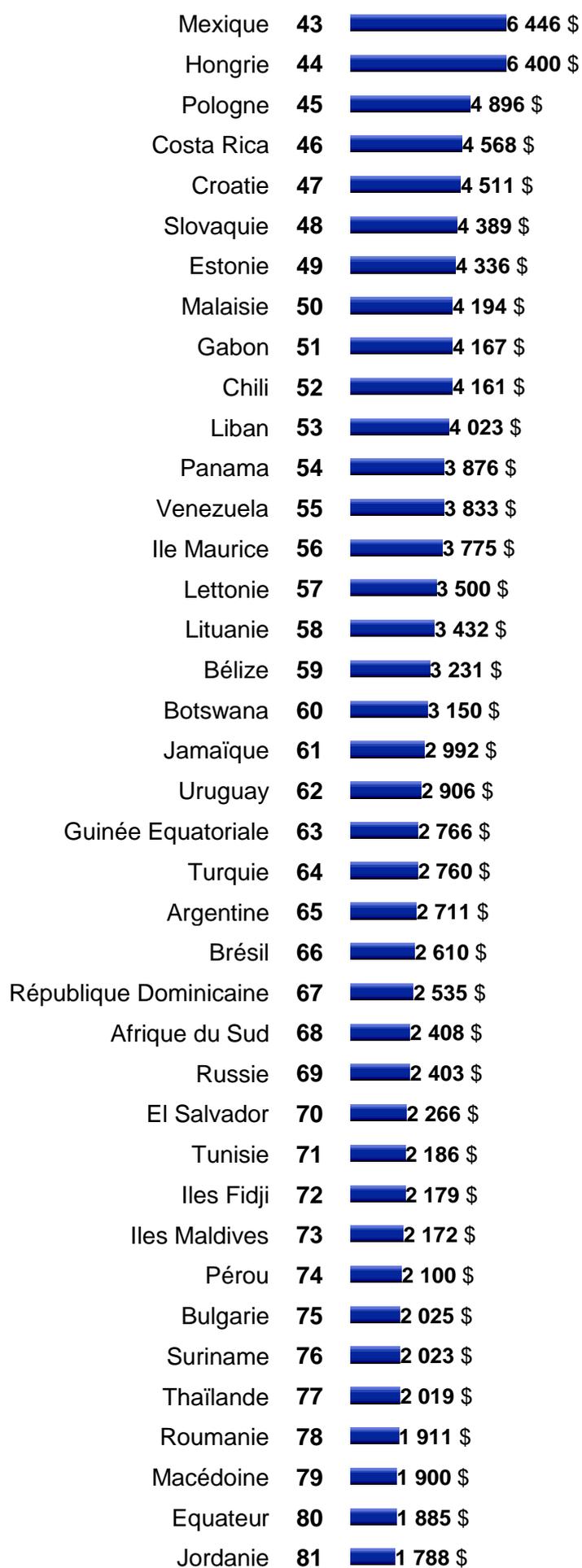
1922

## Monde

### Produits Intérieurs Bruts (PIB) par habitant - 2002 (répartition des richesses)

Pays	Rang	PIB (dollars)
<a href="#">trier</a>		<a href="#">trier</a>
Luxembourg	1	45 778 \$
Norvège	2	42 222 \$
Suisse	3	36 828 \$





Zimbabwe	82	1 693 \$
Algérie	83	1 691 \$
Colombie	84	1 652 \$
Kazakhstan	85	1 649 \$
Myanmar (ex-Birmanie)	86	1 612 \$
Iran	87	1 604 \$
Namibie	88	1 594 \$
Bosnie	89	1 544 \$
Guatemala	90	1 508 \$
Cap-Vert	91	1 444 \$
Biélorussie	92	1 430 \$
Albanie	93	1 346 \$
Syrie	94	1 292 \$
Maroc	95	1 271 \$
Paraguay	96	1 253 \$
Egypte	97	1 221 \$
Vanuatu	98	1 150 \$
Swaziland	99	1 091 \$
Guyana	100	1 029 \$
Philippines	101	997 \$
Honduras	102	982 \$
Chine	103	966 \$
Bolivie	104	949 \$
Djibouti	105	938 \$
Congo	105	938 \$
Angola	107	892 \$
Ukraine	108	843 \$
Sri Lanka	109	841 \$
Indonésie	110	839 \$
Azerbaïdjan	111	765 \$
Côte d'Ivoire	112	709 \$
Arménie	113	624 \$
Bhoutan	114	622 \$
Géorgie	115	622 \$
Papouasie-Nouvelle-Guinée	116	606 \$
Cameroun	117	563 \$
Yémen	118	556 \$
Sénégal	119	526 \$
Haïti	120	514 \$

Nicaragua	121	■494 \$
Inde	122	■486 \$
Mongolie	123	■454 \$
Pakistan	124	■449 \$
Viêt Nam	125	■432 \$
Soudan	126	■431 \$
Comores	127	■417 \$
Guinée	128	■413 \$
Kenya	129	■396 \$
Bénin	130	■386 \$
Ouzbékistan	131	■386 \$
Zambie	132	■382 \$
Moldavie	133	■372 \$

1923

1924

Mauritanie	134	■370 \$
Lesotho	135	■364 \$
Bangladesh	136	■347 \$
Nigéria	137	■336 \$
Laos	138	■325 \$
Kirghizstan	139	■320 \$
Ghana	140	■303 \$
République Centrafricaine	141	■294 \$
Sao Tomé et Príncipe	142	■294 \$
Mali	143	■282 \$
Cambodge	144	■279 \$
Madagascar	145	■274 \$
Gambie	146	■269 \$
Togo	147	■265 \$
Tanzanie	148	■260 \$
Népal	149	■251 \$
Ouganda	150	■245 \$
Rwanda	151	■242 \$
Burkina Faso	152	■218 \$
Tchad	153	■216 \$
Niger	154	■210 \$
Mozambique	155	■202 \$
Malawi	156	■184 \$

Guinée-Bissau1571183 \$

Tadjikistan1581169 \$

Erythrée1591150 \$

Sierra Leone1601146 \$

Rép. démocratique du  
Congo1611103 \$

Burundi162195 \$

Ethiopie163191 \$

1925

1926

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1928

## The cheating at the Lycée

1929

1930

questionnaire of pre-investigation conducted by

1931

1932

Marie-Anne AMAR, Fréséric CHASSOT, Joelle GEOR, Franck MOURIER, Serge PACE and Françoise  
PUJOL

1933

1934

1935

1936

at a training workshop devoted to investigations in june 1998

1937

1938

resumed and amended by NGUYEN Van Tan and sent to 620 students and secondary school students.

1939

578 of them have given the answer.

1940

1941

### 1. Are you already to (tick the corresponding cases):

- Take the transport without paying?

30

- Burn the red light?

365

- Go to reverse direction?

365

- Be absent thanks to a medical certificate of convenience (Can)

81

- Use the cantine ticket of a buddy ?

18

- Force through before the others in the queue to the cafeteria?

192

- Conceal marks to your parents?

160

- Lie to your parents "to go out"
- Skip school without telling your parents
- Imitate the signature of your parents on an official paper ?
- Do you arrange to be marked absent during a control?
- Copy the task done by a fellow ?
- Copy a corrected to hand over a Task ?

256  
129  
67  
37  
308  
107

**2. For a Quiz , are you already to (Tick the corresponding cases):**

Prepare a cheatsheet ?

- Use a cheatsheet?
- Check a result on the copy of neighbor?
- Copy on your neighbor?
- Use your course, your book or a corrected?
- Lend a calculator to pass a result to a neighbor?
- Pass your draft a neighbor in difficulty?
- Make a test-control in collaboration?
- Blow a response to a neighbor?
- Other, to specify

218  
467  
240  
271  
145  
431  
422  
439

**3. Among these situations which corresponds, for you, to cheating (tick the corresponding boxes) ?**

- Prepare a cheatsheet
- Use a cheatsheet
- Check a result on the copy of neighbor ☒
- Copy on your neighbor ☒
- Use your course, your book or a corrected
- Lend a calculator to pass a result to a neighbor ☒
- Pass your draft to a neighbor in difficulty ☒
- Do a control in collaboration ☒
- Blow a response to a neighbor?
- Other, to specify ☒

347  
439  
199  
356  
412  
286  
333  
285  
180

**4. Among these practices, what are, according to you, the three most frequently (tick 3 boxes) ?**

- Prepare a cheatsheet ✕  143
- Use a cheatsheet ✕  100
- Check a result on the copy of neighbor ✕  288
- Copy on your neighbor ✕  123
- Use your course, your book or a corrected  148
- Lend a calculator to pass a result to a neighbor ✕  39
- Pass your draft to a neighbor in difficulty ✕  192
- Do a test- control in collaboration ✕  369
- Blow a response to a neighbor?  273
- Other, to specify ✕
- 

**5. Among these practices, which deserves, according to you, a sanction (Tick the corresponding boxes ) ?**

- Prepare a cheatsheet ✕  249
- Use a cheatsheet ✕  513
- Check a result on the copy of neighbor ✕  107
- Copy on your neighbor ✕  380
- Use your course, your book or a corrected  430
- Lend a calculator to pass a result to a neighbor ✕  212
- Pass your draft to a neighbor in difficulty ✕  268
- Do a test-control in collaboration ✕  182
- Blow a response to a neighbor?  172
- Other, to specify ✕

**6. Personally, did you already cheat ?**

- Prepare a cheatsheet ✕  182

- Use a cheatsheet ☒
- Yes, as often as possible
- Yes, from time to time
- No, never

121

11

420

108

**7. Personally, Were you already punished for it?**

- Yes, once
- Yes, several times
- Not, never

185

36

345

**8. In your case, for what reasons were you led to cheat ?**

- Because there was little risk to be taken
- Because the sanctions were low
- To increase my marks in a important subject ☒
- To save time in a matter that I felt secondary ☒
- Because there were too many things to learn by heart ☒
- Because it was necessary that I have goodmarks for my parents ☒
- To show, to make believe, that I was a good student ☒
- Because I had no confidence in myself ☒
- Because everyone did this ☒
- Other, to specify ☒

52

19

77

128

286

40

10

113

101

**9. In what subjects had you already cheated?**

- French ☒
- Languages ☒
- Mathematics
- Philosophy

23

85

53

28

- SES

- Physical Sciences

- SVT

- History&Geography

- Professional Disciplines and/or technological

- Other, to specify

**10. What is, according to you, the percentage of cheating students in your establishment?**

- Less than 10 % ☒

- From 10 to 30 % ☒

- From 30 to 50 % ☒

- From 50 to 70 % ☒

- From 70 to 90 %

- More than 90 % ☒

**11. Would you say this percentage that it is ( Tick the corresponding box):**

- Little important? ☒

- similar to that of other institutions? ☒

- Important? ☒

- Too important? ☒

**12. Cheating is therefore not the same in all establishments.**

**According to you,**

**what promotes it the most**

(Tick maximum two answers) ?

- The absence of Teachers' severity ☒

- The passivity of the administration ✕	240
- The influence of classmates ✕	220
- The pressure of the family environment to get good results ✕	146
- The location of the establishment in a "disadvantaged" suburb ✕	
- All the world the fact ✕	88
- Other, to clarify	

**13. Age**

**14. Sex**

- Male ✕	
- Female ✕	

**15. Class (do not indicate the number)**

--

**16. Profession of the responsible family**

- Farmers ✕	217
- Craftsmen, comm , heads of ...	
- Free Prof./ sup. frameworks .	31
- Intermediate Prof. ✕	
- Employees	14
- Workers/pers of service	32
- Pensioners ✕	25
- Without activity	
- Unemployed	4

**17. Have you:**

	Yes	No
17.1. Received the congratulations ✕ ✕	457	
17.2. Received encouragement ✕ ✕	46	
17.3. Received a warning from the Council of class	8	

17.4. redoubled class ✕

2

**18. Did you Smoke?**

- - Yes, regularly

7

- Yes, from time to time

17

- No, I do smokes never ✕ 3

492

**19. Would you say that you are:**

- Atheist ✕

342

- Buddhist

112

- Non practicing Believer

6

- Practicing Believer ✕

81

- Without religion

318

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## 43th General Chapter

### *ASSOCIATION FOR THE EDUCATIVE SERVICE OF THE POOR*

### *FINDINGS*

#### **1. THE REALITY OF THE PRESENT ASSOCIATIVE WORLD**

Companies in fact, take more conscience of persons and their aspirations. Each day more and more aware individuals and groups aspire to take in hands their destiny, and to weigh on the course of events in giving their opinion, taking the decisions which concern them . Also there is a little everywhere in the world a development of fabrics around major associative organizations such as NGOS, and particularly those who are fighting in favor of education and the rights of children.

On his side the Church strives to develop a opener Concept of the kingdom of God, in which each takes conscience - beyond and through its traditions, its history, its culture, its aspirations - that it is son and daughter of the same Creator, that it is part of the same family and that it is called (with the others) to participate in the construction of the kingdom of God where all recognize brothers and sisters.

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In addition, the Church pays attention particularly to the Christians who undertake for their brothers and sisters and who want it today in the "areopagus » (VC 96-99), where were present formerly the only religious congregations.

The Church, noting this new dynamism of the Holy Spirit, gives its entire support.

## **ASSOCIATED TO MEET THE CHALLENGES OF THE 21<sup>th</sup> CENTURY**

### **I- ASSOCIATED FOR THE EDUCATIONAL SERVICE OF THE POOR**

#### **2. THE LASALLIAN ASSOCIATIVE REALITY**

This reality exists since the origin of the Institute of the Brothers of the Christian schools but for forty years it tends to extend an unpublished way.. The founding event which connects the Institute of today to its origins is that of June 6<sup>th</sup> 1694 where Jean- Baptist de La Salle and twelve of his companions were associated to dedicate their lives to the Christian education of poor children. The link between this act of association and the growing interest for the association in the Institute today can be highlighted by the following historical travel:

- The 39th General Chapter reminded the Institute that 'the orientation toward the poor, is an integral part of the purpose of the Institute » (D 28.2). The association of Brothers was there as a response to this requirement. The Brothers are aware of it but the Partners will do as well this progressive discovery;
- The 40th General Chapter gave great importance to this Vow of association by a serious study of origins. In the same time the first members of Signum Fidei offered their consecration;
- The 41th General Chapter spoke to the Lasallian Family marking then the manifested recognition to thousands of people who contribute to the mission;
- - The 42th General Chapter tackled the theme of the Shared Mission and talked of Partners.
- For the first time the Consultants could make their voices heard to a General Chapter. In the same time, everywhere, the offered configuration have developed a waiting among those who do not want to be merely collaborators but want to participate in the spiritual heritage of the Institute and have a place in the Lasallian mission as volunteers or Partners.

2004 - This current associative thrust obliged the Capitulants and Consultants of Chapter to examine the  
2005 reality of international situations and to specify a few guidelines for the future.

2006  
2007 - Because while knowing that life is stronger than all the definitions and that all rigidities, we need  
2008 currently a minimum framework which allows us to make it clear which is associated today to the  
2009 Lasallian mission of human and Christian education, and how. It is the object of following guidelines  
2010 which concern persons and groups.

2011  
2012 **GUIDELINES**

2013  
2014 The development of the Lasallian Mission requires that the Institute let cause by dynamics which are  
2015 manifested both among the partners and that among the associated people and that it encourages and  
2016 supports the sharing of collaborators between themselves and with the Brothers so that everyone can  
2017 deepen its own understanding of the association, considering the findings, the Lasallian charisma, current  
2018 theology of the Church.

2019  
2020 This direction is obviously dependent on the positioning of persons and groups in what concerns with  
2021 the Lasallian charism and involvement in the Lasallian mission. That is why we specify here "Who is  
2022 who".

2023  
2024  
2025 **1. THE INSTITUTE OF THE BROTHERS OF THE CHRISTIAN SCHOOLS**

2026  
2027 The Institute of the Brothers of the Christian schools is the first form of association wanted by Jean-  
2028 Baptiste De La Salle. The origin Vow which associated the Founder with twelve Brothers in 1694, for  
2029 the educational service of the poor, is the source of associations of the laity Lasallian and religious who  
2030 want to join the Lasallian mission. That is where the new associative answers for the mission, have their  
2031 origin.

2032  
2033 To this title the Brothers wondered continually about the concrete way they are associated between  
2034 them so that this association be lived by them as a nourishing place where foster develop their personal  
2035 growth, their human solidarity, their listening to God for the community mission which associated them:  
2036 the educational service of the poor.

2037  
2038 This has an impact on the style of life, the relations, the loyalties, sense of belonging experienced by the  
2039 Brothers.

2040  
2041 **2. THE PARTNERS (COLLABORATORS)**

2042  
2043 There are partners who share in fact our mission in its many expressions educational, catechetical,  
2044 apostolic, professional; they allow then this mission to be achieved. They collaborate with conviction for  
2045 the time they are with us.

2046 We have to reflect on the process from which they need, if they want, to become Partners.

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### 3. THE ASSOCIATES

There are Partners who have come a long way of collaboration in the Lasallian mission and who feel a call to deepen the charism, the Lasallian spirituality and communion to which they want to participate. Especially they live a number of lasallian characteristics with reference :

- a vocation to live in reference to the charisma of St J-B. De La Salle and to its values;
- a life of faith that discovers God in reality, in the light of Scripture and, for persons of other religions, according to their own sacred texts;
- a lived community experience in various ways and according to the identity of each;
- a mission which associates in the educational service of the poor and which implies a certain duration;
- an universal openness that transcends the person and his local reality. This being there are several modalities of association: as a person and as a group.

#### (A) persons

People live the sharing of tasks and responsibilities within the mission as a true and personal response to an interior call they feel and which motivates them to give time, accept formations, participate in the shares, listen to the Lasallian commitment calls to the service of the poor in difficulties... Through a mutual agreement they can possibly be associated with a community of Brothers or District according to their type of engagement. Perhaps do they live a process which will join them later to an intentional group, if they want. In some cases, these people, if they wish and at their request, can express their desire to join in a more formal to the Institute; it will be the visitor and his Council to recognize these people the quality of associates.

#### (B) Intentional lasallian Groups

We call 'intentional groups' groups in which persons, responding to an interior call, join voluntarily to live a few lasallian characteristics according to modalities and variable lengths . To have Lasallian intentional group , three conditions are needed:

- that some lasallian characteristics are clearly identifiable,
- that the commitment to young people and the poor is accurate,
- that the Visitor with his Council has authenticated them within an official act and for a specified duration .

The reading of the current reality helps us recognize Lasallian intentional groups:

2088 - which have their autonomy and their own cognition independently of the Institute of the Brothers  
2089 of the Christian schools: the Institutes of the Lasallian Sisters of Guadalupanas, Sisters De la Salle of  
2090 Vietnam and the Union of Catechists of Jesus crucified and Mary Immaculate;

2091 - which are in organic relationship with the Institute of the Brothers of the Christian schools: the  
2092 Signum Fidei, the Third Lasallian Order.

2093

### 2094 **(C) Possible intentional Groups**

2095

2096 The projection of medium term toward the future gives us to brief view of the possible 'intentional groups' .  
2097 Indeed, groups exist in fact, although they have not adopted a legal structure. They exist because they have  
2098 developed links, relations, projects among their members and they explicit in reference to the Lasallian  
2099 Charism from which they feel they are porters.

2100

2101 If they wish, they could consider becoming "group intentional".

2102

2103 This request may come from varied groups; we can cite among others: Lasallian teams, teams of educators  
2104 and teachers binding temporarily to respond to the punctual request of young people in difficulty, Lasallian  
2105 Christian communities , groups of volunteers, young Lasallians, groups of young people making a  
2106 missionary service, former students, parents of pupils...

2107

2108 Note that groups can constitute in which we can meet Brothers, other Christians, members of other religions  
2109 and people of goodwill which refer, as indicated by the 42th General Chapter to "human and spiritual values  
2110 universally recognized (Meditation, service of the poor, the family, the rights of the child...) and lived in a  
2111 Lasallian style". (Circ. 435 P. 44) and therefore are recognized as associated with the Lasallian mission all  
2112 intentional Groups and all persons who respond to an interior call by an educational commitment which has  
2113 lasallian characteristics and which has been authenticated by the competent authority. Together, these  
2114 persons and groups are associated with the Institute of the brothers of the Christian schools to answer  
2115 according to supplementary modalities to the requirement of the lasallian Mission which the charism has  
2116 been given to St Jean- Baptist de La Salle and that the Church has legalized for service of the young.

2117

2118 This gives the Institute of the Brothers of the Christian Schools obligations relating to the processes of  
2119 accompanying and training of the associates.

2120

### 2121 ***Recommendation 1***

2122

2123 At the light of the guidelines of the 43rd General Chapter, each region, District, Sub-District, the Delegation,  
2124 promotes groups of Partners and/or Associates and Brothers, or Partners, and/or Associates between them,  
2125 who think about their identity for the Lasallian Mission and who develop forms of association.

2126

### 2127 ***Recommendation 2***

2128

2129 The Institute has a long educating presence among the young and with educators of other beliefs.

2130

2131 We ask that the reflection continues to develop in the Institute on our way of sharing the Lasallian charism  
2132 with educators and the youth of other religions. The regions, Districts, Sub-Districts, Delegations will put in  
2133 place reflection groups on this theme

2134

2135 **Recommendation 3**

2136

2137 The Institute will continue to develop the collaboration - at all levels - with the Lasallian Sisters of  
2138 Gadalupanas, the Lasallian Sisters of Vietnam and the Union of Catechists of Jesus crucified and of Mary  
2139 Immaculate, who share the mission and the Lasallian spirituality.

2140

2141 **Proposal 1**

2142

2143 To promote and support the processes development of the Lasallian association for the educational service  
2144 of the poor:

2145 In the 7 coming years each Region, District Sub- District and Delegation, decides concrete actions to  
2146 promote the birth and the development of groups of Partners and/or Associates and Brothers, or Partners  
2147 and/or Associates among them who reflect on their identity for the Lasallian mission; and develop the forms  
2148 of association.

2149

2150 **Proposal 2**

2151

2152 Regions, Districts, Sub-Districts and Delegations, put in place reflection groups on our way of sharing the  
2153 Lasallian charism with educators and the youth of other religions.

2154

2155 **Proposal 3**

2156

2157 The Brother Superior General and his Council, in dialog with the Regions, Districts, Sub-Districts and  
2158 Delegations, will organize an international meeting of Brothers, Partners and Associates, around the year  
2159 2004, in order to:

2160

2161 - Share experiences of association;

2162

2163 - to analyze and evaluate the implementation of the process of association;

2164

2165 -Present trails of action for the next General Chapter.

2166 -That, following this meeting, the Center of the Institute publishes a report which should highlight the  
2167 experiences of association the most original and the most significant.

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2170 **II- STRUCTURES OF ANIMATION AND ACCOMPANYING**

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## **FINDINGS**

1. The evolution of forms of the association is the result of several elements that it is necessary to consider in their whole:

- the attempt of the Institute to share the spirituality and the mission with the collaborators,

- the quality of the reception that many collaborators have indicated to the proposal of the Institute in the framework of the shared mission,

- the profound change as regards the actors in the mission, which are multiplied and diversified.

2. The associative realities experienced today in the Institute are very diverse and vary from one District to another. In addition the possibilities of association presented by the districts are very variable. It is the same as regards the availability of Brothers and collaborators to promote and support this associative reality.

And during this time, the mission is expanding and challenges it faces are multiplying.

3. Currently we can talk about various forms of association:

- the associations to legal nature or functional,

- the associations to spiritual nature,

- the associations to canonical character.

At the same time, some associative experiments may refer to the three characteristics. It is so in the Institute of the Brothers of Christian schools.

4. It seems obviously that the District is already and is called upon to be the framework of reference for all the experiences of association being lived or are going to live. We felt need to:

- promote in all these experiences of association a deep sense of belonging,

- better define in the latter the role and the identity of the Brother.

5. It is clear, as regards the reality of the association, that the Institute lives a time of transition and that it is important to take account of:

- 2210 - the weight of some of our historic structures which can make difficult the experiences of association,  
2211  
2212 - the need to multiply the experiences during a specified period to then analyze and to exercise discretion,  
2213  
2214 - the nature and the evolution of each of the lived experiences,  
2215  
2216 - the need to animate and accompany these various experiences.

2217  
2218 6. Accordingly, we consider necessary that the Institute gives a period of freedom for the promotion and  
2219 accompaniment of structures and forms of association.

2220  
2221

## 2222 **GUIDANCE**

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2224

2225 1. The Institute has today important changes in the Lasallian works, in the life and the expression of its  
2226 spirituality, in the role of communities of Brothers, in the ownership of buildings, etc. All these changes call  
2227 for changes even in the concept and in the animation of the District.

2228

2229 2. Lasallian association, which works to the mission of the Institute, takes forms of community life adapted  
2230 to local circumstances and the identity of each, Brothers and partners.

2231

2232 (A) The Brothers welcome, as a revealing sign of fertility, both ministerial and spiritual, sharing with  
2233 collaborators, the inputs of their respective identities, especially with those who want to live the  
2234 Lasallian charism.

2235

2236 For this, they contribute to make creative and dynamic to the implementation and the evolution of various  
2237 structures of association, proposing itself as conscious awareness and, if necessary, critical.

2238

2239 The specific nature of their contribution is based on:

2240

2241 - the total gift of their lives,

2242

2243 - the testimony of their community life,

2244 - the experience of God as absolute.

2245

2246 (B) Each District, while safeguarding the identity of the Brother (R 9,10) will leave the possibility to the  
2247 Partners to define -ad experimentum- of new types of association and commitment between them and/or  
2248 with the Brothers, in the service of the educational mission of evangelisation.

2249

2250 (B) In engaging in these associations, the collaborators respond to their mission and Lasallian charisma and  
2251 realize their baptismal vocation.

2252

2253 (C) As regards the Lasallian spirituality, it is important that the collaborators found from it an expression of  
2254 their own. This expression will take into account the diversity of situations and the large number of women  
2255 committed in the mission of the Institute.

2256

2257 (D) These associations must:

2258

2259 - Affirm their commitment to St Jean-Baptiste De La Salle and to his spirituality,

2260

2261 - Find a link with the superiors in charge of the District,

2262

2263 - Establish the modalities of belonging, shared life, and training.

2264

2265 (E)The District must take the discernment of these experiences to authenticate their associative commitment  
2266 in relation with the Institute.

2267

2268 It will ensure that the members of legal associations meet the functioning and the orientation of the  
2269 Lasallian educational works, in particular of schools, are aware that priority is the educational service of the  
2270 poor. In this title, they will evaluate each year how, in all their administrative decisions, financial..., this  
2271 priority has been implemented practically.

2272

2273 3. The association is embodied particularly in structures of animation and accompanying.

2274

2275 (A) These structures are growing in full collaboration with the local community of Brothers and with a  
2276 strong sense of belonging to the District which is the guarantor of their Lasallian authenticity.

2277

2278 (B) the Brothers will endeavor to contribute to the implementation of these structures by a warm welcome  
2279 and by forms of engagement, adapted to their capacities and to those of their community, that will lead to:

2280

2281 facilitate the establishment of the necessary structures,

2282 - Establish links between the different partners who meet there,

2283 - take an active part in their operation.

2284

2285 (C) The General Chapter could ask the Districts,

2286

2287 - that they make the committed collaborators participate in their structures, in the various activities of  
2288 animation and accompanying related to the mission;

2289

2290 - that the structures of animation and accompanying put in place ,take into account all dimensions of the  
2291 personality of the young in the perspective of the complete education desired by Jean Baptiste De La Salle;

2292

2293 - they have the desire to provide to all educators (some school or institution they belong) the activities they  
2294 organize;

2295

2296 - that the Districts in which the vocations dry or which are marked by the aging have a wish to link  
2297 gradually to other Districts their structures of animation and accompanying measures.

2298

2299 (D) These structures of animation and accompanying, which sustain the association, will be set at the outset  
2300 the objectives, means and the necessary duration for the acquisition of sufficient maturation of the  
2301 Lasallian identity. This implementation will happen in a real sharing between brothers and  
2302 collaborators.

2303

#### 2304 **Proposal 4**

2305

2306 The Regions, Districts, Sub-Districts and Delegations, during the next seven years:

2307

2308 - will rate and strengthen the current experiences of animation and accompanying the partnership in  
2309 theLasallian works;

2310

2311 -Will encourage, support and evaluate new forms of partnership and association which allow those who live  
2312 to find new forms of commitment for educational service of the poor.

2313

2314

### 2315 **III- THE PARTICIPATION OF LASALLIAN ASSOCIATES TO REPRESENTATIONS OF** 2316 **DECISION CONCERNING THE LASALLIAN MISSION**

2317

#### 2318 **FINDINGS**

2319

2320 The educational mission of the Institute in favor of young people and especially the poor is still today of  
2321 actuality and it is even more and more necessary. In many places of the Institute, many of our collaborators  
2322 express the desire to work closely with us in the exercise of this mission and to continue working with force.  
2323 In this, they are motivated by the inspiration of Jean-Baptiste De La salle, his charism and spirituality.

2324

2325 In a pluralistic context and multi-religious and in countries where Christians are minority, educators  
2326 appreciate the values and the Lasallian educational methods and participate actively in the work of  
2327 education. But also, in many places, many Associates live their vocation as baptized in a educational  
2328 commitment fort, with Brothers or after them, sharing the spirituality and the lasallian educational project .  
2329 We recognize in the dissemination of Lasallian charism, a grace of the Spirit for our time.

2330

2331 We have also taken knowledge of the many successful experiences here and there of the participation of our  
2332 Partners and associates with the animation and vitality of the Lasallian mission. In several places, because of  
2333 this vitality and of this commitment, we have given to our Partners and Associates deliberative votes ,in  
2334 taking directing this mission and the functioning of the works. But, there is a great diversity of situations in  
2335 the participation of collaborators.

2336

## 2337 **GUIDANCE**

2338

2339 1. It is therefore time that, fort of these good experiences and supported by the action of the Spirit, the  
2340 Institute formalises more this participation and recognizes in principle and in fact.

2341

2342 2. The Regions, Districts, Sub- Districts and Delegations of the Institute have not advanced in the same way  
2343 or the same pace in this field, but all recognize the well-founded. It will therefore in the concrete take  
2344 account of the local situations and regional that as we move resolutely in the proposed diredtion.

2345

2346 3. In the respect of the identity of each person and of each group, the Brothers and the associates must be  
2347 able to live their respective vocation, with the support and the necessary structures for each group. The Rule,  
2348 at article 39a, recalls: "The cohesion between the Brothers, resulting from their Vow of Association for the  
2349 educational service of the poor, supports the apostolic action of the Institute." Even in article 146 it is said:  
2350 "The Institute recognizes, in the existence of the various Lasallian movements, a grace of God that renews its  
2351 own vitality... It facilitates their autonomy, creates appropriated links with them and assesses the authenticity  
2352 of their Lasallian character »

2353

2354 4-While taking account of the diversity of local situations, we need to adapt existing structures and possibly  
2355 invent new ones for ensuring the participation of partners in the exercise of the Lasallian mission, both at the  
2356 level of decisions as that of the realization of this mission.

2357

### **Proposal 5**

2358

2359 In the Districts, Sub-Districts and Delegations, the brothers and their associates, create, where it does  
2360 not exist, or develop a structure responsible for the Lasallian educational mission in which all participate  
2361 with voting rights.

2362

### 2363 **Proposal 6**

2364

2365 In each District, Sub-District and Delegation, the Chapter or the Visitor, the Delegate and the President  
2366 of the Delegation and their counsel, in dialog with their Partners, determine the criteria for the  
2367 participation of the Brothers and their associates to the structure responsible for the Lasallian educational  
2368 mission and clarify its relations with the Visitor, the Delegate and the President of the Delegation and  
2369 their Counsels. This project will be submitted to the Brother Superior General and his Council for  
2370 approval.

2371

### 2372 **Proposal 7**

2373

2374 The Brother Superior General and his Council create a permanent Council of the Lasallian mission °  
2375 including among his members:

2376

2377 - One or two general Councillors representing the Brother Superior General;

2378

2379 - A number N of the leaders of the Lasallian educational mission of Regions, Districts, Sub-Districts and  
2380 Delegations, engaged in the mission;

2381

2382 - A Secretary in the Lasallian Educational Mission, living mostly in Rome, but available to visit  
2383 Regions, Districts, Sub-Districts and Delegations.

2384

2385 ° The permanent Council of the Lasallian Mission coordinated by the Secretary to the educational  
2386 Mission, will have to, inter alia :

2387

2388 - *be advisor to Brother Superior General on questions relating to the Lasallian educational Mission;*

2389

2390 - *Accompany the Regions, Districts, Sub-Districts and Delegations by visits or appropriate interventions,*  
2391 *favoring the interdependence;*

2392

2393 - *Promote forums on education in the Regions, Districts, Sub- Districts and Delegations;*

2394

2395 - *Convene the Assembly of the Lasallian educational mission;*

2396

2397 - *Ensure the representation of the Institute nearby the civil and ecclesial agencies of education.*

2398

2399 **Proposal 8**

2400

2401 - The permanent Council will create the international Assembly for the Lasallian Educational mission  
2402 It will set the criteria for participation in this international Assembly and it will propose the  
2403 objectives. It will convene it at least once before the General Chapter.

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## **IV- TRAINING OF BROTHERS AND PARTNERS FOR THE LASALLIAN MISSION**

### **FINDINGS**

1. Despite the great diversity of training programs and experiences in the Institute, there is always a great need for the training of Brothers and partners. Lasallian formation tends to create the unity in diversity between partners, despite the multicultural realities and multi-religious.

2. In general, the training of partners was ensured by the Brothers; now Partners can assume also the responsibility, even if some Brothers still resist a common training.

3. Some training programs of partners must be restructured to better respond to their needs. In addition, the process for the training to the Lasallian mission of Brothers and Partners tend sometimes not to take into account or to isolate oneself from the instances of the local Church's training.

4. The expectations of some partners concerning the association and the training do not always correspond to those of the Brothers.

5. A few Brothers are resistant to assign responsibilities to Partners. However, some of these perceive a certain pressure on the part of Brothers to assume responsibilities, while others doubt their specific responsibility in the interior of the Lasallian mission.

6. It has trained many Brothers and Partners, but often their expertises are badly employed by the following. This is mainly due to emergencies and improvisations.

7. In some areas of the Institute there is a lack of human and economic resources for the training of Partners.

### **Guidelines**

To ensure a better training of persons involved in the Lasallian mission of human and Christian education, the following guidelines are important.

#### **1. Concerning the spirituality :**

- Have as priority to put the Lasallian spirituality as an central integrator element to any training process.

#### **2. Concerning pedagogics:**

2450 - Create plans of progressive training and uncultured for Brothers and partners in all stages of the training.

2451

2452 - Generally, at the scale of the Institute, share more the experiences and documents as regards the training of  
2453 Partners and Brothers.

2454

2455 **3. Concerning the accompaniment:**

2456

2457 - To ensure the accompaniment of Brothers and Partners by all instances of government of the Institute, at all  
2458 levels, in the process of training.

2459

2460 - To encourage the Partners to assume progressively their autonomy appropriated in their training.

2461

2462 - To encourage the qualified partners to participate in the management of training programs.

2463

2464 **4. Concerning the evaluation:**

2465

2466 - to ensure that the training of Brothers and Partners is not only intellectual, but that it takes account of  
2467 the state of being alive of the experience and that it relates to the conversion and the commitment in  
2468 the association for the mission.

2469

2470

2471

2472 ***Recommendation 4***

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2474

2475 Priority of the training to strengthen “the association for the educational service of the poor” as Lasallian  
2476 response to the challenges of the XXIst century”, the Chapter recommends that the training of Brothers  
2477 and Partners is a priority of the Institute for the next seven years.

2478

2479 ***Recommendation 5***

2480

2481 The training centers of the Institute for Brothers and Partners, at international, regional and local levels  
2482 will promote the participation of Brothers and partners to the sessions of training by means of flexible  
2483 modules.

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2485 **Proposal 9**

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2487 During the intercapitulaire period meeting, the Center of the Institute holds two sessions for the training  
2488 of trainers who integrate the dimension of the association for the educational service of the poor.

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## Proposal 10

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The Econome General and the international economic Council, with the approval of Brother Superior General and his Council, ensure the collection and the administration of appropriate funds to cope with the training of partners in the Regions, Districts, Sub-Districts and Delegations with limited resources.

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2496

## Proposal 11

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The responsables for plans of Lasallian formation in the Institute will ensure that these include an experience of integration in the field of educational service of the poor, significant experience in its nature, its duration and its accompanement.

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