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social psychology teaches us that subjects are molded by the regard in which they are held, the feelings of the people who are close to them, the intimate or public exchange of words which are addressed to them or by them, and the influence, more or less direct, exercised on them by the teaching of those in authority. in certain circumstances, some people lose contact with the common good because they are cut off by arbitrary laws from their associations with others, and by the consequences of their own acts from the rewards and punishments to which they are subject. others, however, are so favored by special conditions that they can contribute with their pursuits, their industry, their sacrifices, their counsel, their affection and their tastes to the greatness of the nation. in this way one knows the empire, in whose service menaced, are manifesting courageous fortitude and patriotically challenging their fate. in this way one sees the upheaval of excessive and violent passions by the drive of social feeling, by the progress of interests and by the morality of justice. and one knows that, even in its errors, the social order which has been established by divine providence, the law of which it is founded and the priesthood which preserves it, will some day prove to be the most solid bulwark of liberty. on the other hand, one recognizes that a well-ordered and stable existence requires that there should be an elite within our communities, which is of the highest quality and capable of fulfilling a great variety of tasks of central importance to the common weal. this is the reason why he says, 'no human resources are more important than those which enable a people to know how to die and when; to know how to live, what is good for it and how to enjoy its good things; to know how to resist an enemy, to protect one's liberty and to live in a city which is secure, in short, to know how to be a man.'(17)

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if this were done, the church would speak with an unswerving voice and would never cease to bear witness to the truth of the gospel. the church will always have a special place in the world and will be ever ready to face with fidelity the successive challenges of the times. any society is thus obliged to furnish a well-ordered setting and all the necessary means for its members to enjoy a productive and joyful life according to their own abilities. wherever possible, it should provide for the free development of the individual's personality. the state should supply the means for a civil, self-respecting, and well-balanced life, according to social, moral and religious duties. it should support the family and the church, and should assure the individual his freedom, safety, peace, and prosperity, as well as the right to a good education and to a care of his health. in such a society, the freedom of the person is the fundamental basis of social justice. freedom of the will, unrestricted by the arbitrary power of anyone, is the right of each person as such. freedom of the person is bound up with the more general principle of human rights which requires that no one be given the right to do violence to another, to deprive him of his liberty or of his possessions, or to take from him his life or his security. such rights belong to all people and to all men. to respect them is the duty of all, and the government must enforce them strictly. the church, too, has its social responsibilities. for the well-being of the church it is not enough to keep it pure and free from any kind of contamination. it is essential that it be fruitful and continue in the task of spreading the faith. it is not enough for the church to offer its free and unhesitating service to all those who ask for it. in order that the faithful may be truly active in the service of the church and of the world, it is necessary that they receive appropriate instruction and pastoral guidance and be enabled to live according to their own convictions. for the proper development of the church, it is indispensable that its pastoral ministry be able to recognize the needs of the individual and of the people and to respond to them in a consistent manner. in this way the church, which is the temple of god, becomes the true home for those who are seeking god and a refuge for those who have been rejected by men and by society. in order to attain this end, the church must devote herself to the pastoral care of all men, to the school of the faithful and to the encouragement of all forms of religious life. she must avoid the temptation of either dominating or of tolerating those who do not share her views, or of either rejecting or making over by any means whatever the distinctive characteristics of the various religions or of the various religious communities. the state, too, has its social responsibilities for the church and for the faithful, and has the duty to make available the necessary means for the church and for the faithful to fulfill their mission. 5ec8ef588b

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