

Chapter 1 : Acton University and building the free society – Acton Institute PowerBlog

Through the insightful and thought-provoking commentaries of ten distinguished Catholic writers, Building the Free Society critically examines a century of Catholic reflection and argument on human freedom, the just society, and the international order.

Inside, strange symbols, ancient inscriptions, and mystical numbers lead to a room shaped like a pyramid, with an eye that points toward the heavens, and in the center of the floor, a massive altar. Some of the most powerful men in the country gather here to enact an ancient, secret ritual, drinking wine meant to represent blood from a human skull, and all of it happening just a mile from the U. Skull and Bones, the infamous Yale secret society, uses similar secret symbols operating out of a foreboding building called the "Tomb. Bush, his father, his grandfather, and John Kerry are just a few of their prominent members. For a short CNN video clip showing the "Tomb," a peek at their rituals, and more, [click here](#). And when they found out that Dan Brown was going to be dealing with Freemasonry in this book, what was their reaction? Well, I think they were nervous that I might focus on what some would call the macabre sides of Freemasonry. Perhaps with good reason. Brown has a history of prying open doors, revealing dark secrets – or at least seeming to. The central premise of his novel, "The Da Vinci Code," was an earth-shaking secret that Jesus and Mary Magdalene married and had children whose descendants live among us. The book infuriated some Christians. It also sold 80 million copies worldwide, became a blockbuster film, and made Dan Brown a household name. Will it have the same impact? It became a Christian country. The human mind really does have the ability to affect matter. Government intelligence services have been exploring the powers of the mind and psychic abilities for many decades. They have quietly achieved a remarkable degree of success. Yet they have often spread disinformation to debunk the very things which they have achieved to keep them secret. For lots more on this, [click here](#) and [here](#). Benjamin Franklin published a book about Freemasonry on his own printing press. Nine signers of the Declaration of Independence were Freemasons, including the man with the biggest signature: The secrecy of the Masons is what allowed prominent disgruntled colonists to gather, to conspire against British tyranny, and eventually to establish the new and independent country of the United States. Yet few history books touch on this important piece of American history. At the time of independence in 1776, Masons were highly respected. Yet as they became more powerful after the revolution, they also became more corrupt. By the late 1800s an anti-masonic movement swept the nation and decimated Masonic membership, though interest returned by the 1900s. For more, [click here](#), [here](#), and [here](#). Freemasonry still has millions of members worldwide, and they still conduct rituals like this one performed for our cameras: Grim Reaper enacting Masonic ritual: If curiosity spurred you towards us, go away. If you are capable of deception, tremble. Because you will be found out. Freemasons have been accused of everything from murder to devil worship to secretly controlling the U. Take a dollar bill, turn it over, look at the great seal of the United States on the back. Now draw a star of David. One point will match up with the all-seeing eye: Now look at the letters at the other points of the star: Could it be just a coincidence? Freemasons have been accused of being involved in some rather strange conspiracies. A lot of that the result of the fact that you had powerful men, in this case, meeting behind closed doors and not discussing what they were doing. In times of great oppression like that of medieval Europe and the pre-revolutionary American colonies, secrecy was a vital means of sharing banned information and planning to bring positive change to the world. Yet particularly in more peaceful times, that same secrecy can and has been used to forward agendas which support the privileged few. Very few people know about the Bilderberg Group, Davos, and other secretive gatherings of the global elite. Why is there so little media coverage of these powerful conclaves when their influential members are daily fodder for the tabloids? And there is an animal quality about him. He has feather tattoos on his legs. He saves one square inch of his flesh for something that he is coveting. That is the lost word. The last piece of the puzzle. The cherry on top of the sundae that will be his transformation. That will give him power. I spent a lot of time researching and really had to get to the point where I realized, "You know what? Invariably, I was able to find reliable sources supporting his claims. Capitol, where, at the center of the rotunda, he finds a severed hand, tattooed to

resemble an ancient mystical symbol: It beckons him on a dangerous journey. Solomon runs the Smithsonian Institution. One character is being elevated to the 33rd degree of the Scottish Rite. He drinks wine, which is to represent blood out of a skull. How much of that is fact and how much of that is fiction? Well, this is a real ceremony. The ceremony is described accurately. The fiction comes in as to whether or not it still happens at this moment in history in this room. And like any good work of fiction, it has to involve both truth and error to make it believable. Arturo de Hoyos is the grand archivist and grand historian of the supreme council of the Scottish rite and himself a 33rd-degree Mason. The candidates to the members are dressed wrong. Brown can quote multiple historical sources. What is the truth? To find out, we have to delve into the distant past. Masonry in many respects is a historic mystery. Mitch Horowitz is the author of the new book, "Occult America. Masons themselves cannot agree on the nature of their own origins and background. The origins of the Freemasons are shrouded in mystery. Art de Hoyos outlines the simplest theory: In other words, the first Masons were literally that: So they developed a system of secret signs and secret passwords. De Hoyos says the tradesmen started another system associated with Freemasonry – the so-called "three degrees: Freemasonry has been a vessel, a channel, for some very ancient ideas. Many Masonic symbols are even older than that. The all seeing eye, the pyramid, the obelisk. It drew very deeply upon the symbols of pre-Christian religion because it believed that it was part of a chain of a spiritual search for truth that was older than any modern or contemporary religion. The Masons are often linked to other secret societies claiming ancient heritage like the Knights Templar and the Rosicrucians. The Knights Templar , reputed to be some of the fiercest warriors of the time, were officially endorsed by the Catholic Church in the early 12th century. Some believe the superstition around Friday the 13th came from a secret edict issued by the King of France on Friday the 13th of October in to arrest all members of the order. He infiltrates the group, kidnaps its leader, and uses blackmail to try to get what he wants. But in fact, their freethinking about religion once caused the Vatican to denounce the masons as Satanic. Today the web is full of anti-Masonic material. I frequently run into people who have heard of a couple of things about Freemasonry and no more. Those people might be surprised to hear this: The father of our country was a Freemason. And historians agree that some principles of Freemasonry became cherished principles of the United States. Freemasonry was one of the earliest societies to advocate self-rule. We elected our own leaders. We had a secret ballot. We had a separation of powers. We were governed by a constitution. All these elements were very familiar to the founding fathers. But remember Freemasons also had some radical ideas about religion. There was a statue that sat in the Capitol. It was George Washington as a god.

Chapter 2 : Building the Free Society : George Weigel :

Building the Free Society has 3 ratings and 0 reviews. With a challenging foreword by Richard John Neuhaus on Christians as resident aliens of any eart.

I got this book a few years ago, because it echoed a theme analogous to agrarian literature which esteemed the principle of subsidiarity, or as Protestants such as Abraham Kuyper dub it, sphere sovereignty. Subsidiarity is the principle which states that matters ought to be handled by the smallest or, the lowest competent authority. This principle applied to a body politic, precludes a managerial regime or welfare state, and centralized schemes of wealth redistribution. At its core, Catholic Social Thought recognizes the family as the basic inviolable unit of society and gives deference to those intermediary institutions between the individual and the state. Written as a reactionary response to the cultural and economic wasteland that befell Europe and America amidst the Great Depression, it calls for the establishment of a social order based on the principle of subsidiarity. The encyclical observes, "We once had a prosperous social system which owed its development to the wide variety of associations, organically linked together. That structure has been overturned and all but demolished. Individuals are left alone with the state. Collectively the middle class takes the biggest hit. The super-wealthy benefit by the inflationary state, and multiple their wealth by illicit gain and monetary manipulation to the detriment of the working middle class. The downtrodden urban masses are placated by the state that plunders the rest to appease them. Collectively, the middle class takes the biggest pinch. Ironically, the social conditions for a nation to achieve a humane economy requires a broad-based distribution of private property, and these social conditions are best realized in societies that embrace subsidiarity and structural decentralization in its political edifices and organizations. Coerced redistribution is not the desirable means of achieving this end; but rather a slow natural development over the course of time within a decentralized polity. Contemporaneously, all of the useless politicians that pander to the base instincts of human nature, promising the spoils of legal plunder to be given to the downtrodden are part of the problem. The Robin Hood state destroys character, inculcates idleness, stifles individual initiative, saps the nation of its economic and social vitality, and ultimately makes slaves of its dependents. The potential for a more prosperous social order is realized by a society that embraces subsidiarity, not socialism. Welfare-statism is utterly incompatible with human condition. That housing projects have a revolving door with penitentiaries should be no real surprise. Sober-minded socially conservative thinkers might suggest letting the intermediary institutions between the individual and the state return to their former prominence: We need a humane economy, and social order like that advocated by Wilhelm Roepke in his book *The Humane Economy*. Understanding the social conditions ideal for this humane economy can be discerned by the study of Catholic social thinking, so reading this book might prove helpful. There is an old saying, "Give a man a fish and you feed him for a day. Teach a man to fish and you feed him for a lifetime.

Chapter 3 : The Road Crew | Building the Road to a Free Society

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The following answers to this central philosophical question each win a random book. The closest to perfection would be an interdependent Confederation of societies, each containing between one and two hundred citizens, depending upon factors such as location and climate. These villages would be more or less evenly distributed across the globe, having access to roughly equivalent amounts of arable land. Thirty per cent of all land would be designated wilderness, and no societies would be allowed to colonise these areas, but antisocial individuals would be free to inhabit the wilderness following a life-style of total lonesomeness. Each society would be run according to a consensus of members, on a Rousseauian model of full participation of all members over 14 and council decree. Dissenting members will be invited to move to alternative societies, set up their own on land proportionate to the size of the dissenting group, or to take to the wilderness. Councils may legislate on shared interests, but there will be no laws restricting private activities provided these do not infringe upon the same freedoms of others. Whilst each society would decide its own rules, the Confederation would respect a universal constitution according to which no-one can own anything they have not made. Communal products could be exchanged freely amongst individuals or between societies. There would be no money, and no hoarding of mutually-owned resources, on pain of banishment to the wilderness. Every year there would be a Global Festival of Gratitude and Giving, during which gifts would be freely exchanged and art, music, dances and games would celebrate and renew the freedom of the Earth from human domination. According to the constitution, animals culled from the wild may be eaten during the winter in cold climates and during illness. But there would be no domestication or other infringement upon the freedom of animals. Killing would be allowed only if human life is in danger, or to stabilize populations and environmental harmony. All waste would be recycled, and energy derived only from renewable sources such as wind and tide. If one society threatens aggression against another, the Global Confederation would boycott it for 50 years. Members would be invited to join alternative societies, but may emigrate only to one that has received no other members of the rogue society. All political relationships will be entirely internal to each society and there would be no alliances formed between societies. Societies attempting to form political allegiances or extend their power beyond their own members will be boycotted. Individuals would be free to travel to and form relationships with individuals of other societies, but any group growing too large for its arable resources would have to redistribute. Helen Williams, Coley Sirgar, Swansea The perfect society would be one in which everybody got whatever they wanted. Obviously, this is impossible to achieve. So we can only strive for the best possible society. This logically would be the one in which everyone got as much of what they want as it is possible to equitably achieve. Achieving this would be the equivalent of finding the lines of best fit through a series of points for various graphs. For example, if we all have different opinions about the ideal length of a working day, then in the best society the length of the working day would be the mean of all our ideals. Generally, in the best possible society, all parameters would be set at the average of our individual ideals about that thing. Clearly, there are some huge practical difficulties to achieving this society – so huge as to render the full achievement of it an impossibility. Nevertheless, it is an ideal we can work towards. Indeed, it would seem that society is slowly moving in this direction. The biggest step we have taken in many countries towards this society of the average is the democratic election of leaders – and as our administrations become more transparent and accountable, populations are able to exert greater pressure on their governments to act more in line with the collective will. We can imagine in the not too distant future being able to register our views online and by phone; and thus we will be able to easily and rapidly vote on many more issues than we do currently. Just as we now vote on X-Factor, we might soon be voting on important political issues: So the best society would involve a whole lot more reality TV. Mostly, government is about manipulating political and economic power. It does not produce a good society. These disputes will be limited to the basics: No

killing or hurting another person or damaging their property. This would include ecological destruction, which damages everyone. Each local community will cooperate with as many or few other communities as it chooses: Each community will produce what it needs. Factories will be owned by the workers, and excess profits will go to support the needed services and the well-being of the community, further excess going to greater projects benefiting the wider world. No community should number more than a few thousand. Any system over a million people will always fail; a community kept under 10, will likely succeed. No community will be able to possess the manpower or wealth to threaten other communities. Kraig Mottar, by Email The best society would not penalise people, working or not, for disabilities or mental illness. This is not their fault. Life chances would be evenly distributed rather than concentrated in the age range. No longer would people be thrown on the scrap-heap for being ill, disabled, too old etc: This society would be rights-based but not ignore the need for cultural deviation from norms. Democracy would be a norm; but global society would be wide enough to embrace it in different forms. There may need to be an anarchic element; but educational systems should also help people through life at every step. Big Business would be required to act with equity with regard to product quality and customer service. Unfortunately, suffering would still exist because the physical world is in a fundamental state of increasing entropy, ie disorganisation. The general principle is that there would be a massive healing of society in terms of its function and functionality. However, social function would be tempered with endless creativity and lots of fun. Thus in this society people would be able to fulfil roles at their level of abilities without ruling out their potential to completely jump out of the box!

Kate Hillier, Colchester, Essex The best society would be run by nurses. Nurses are the caring profession; theirs is an ethics of caring that will see you from the cradle to the other place. Just think "all of them with PhDs in caring, taking collegiate responsibility for everything. Thus all waste products wiped up efficiently and carefully disposed of. Similarly, firstly there will be potty training of the finest calibre warm but directive even for the potential obsessives in adult life, who will have the best in Cognitive Behavioural Therapy, possibly even by the same nurses" like learning, caring is a lifelong thing, a vocation! Nurses, of course, need not be paid handsomely. Having long allowed their consciences to go beyond things like money or self-advancement, they would be the mainstay of a low-cost society. It might of course be crossing your mind to ask, What about the non-nurses? Well, in a post-capitalist, Nursist world it only remains for people to be cared for" indeed, to have an entitlement to it: The awkward question of what people care about has not yet been resolved, but is being fully discussed by the Nursing Administrative Board. For the small few who insist on self-assertion, there will be well-developed virtual reality alternatives. Here recalcitrants can be placed in a virtual helmet, where they will remain sweet. Nobody goes without in nursing world. Liam Clarke, Brighton University What would make the best society? An aggregate of people living together in a harmonious community with common values and customs. But although this appears an acceptable definition, harmony is a difficult if not impossible state to achieve in society, and the maintenance of harmony invariably impedes the achievement of individual ideals. So this definition is nothing more than an unachievable ideal. Philosophy has long been a defender of this impossible ideal, yet it seems that many are still confused by the nature of the notion: Yet people still criticise their work on just this basis. Maybe a poet could better portray the way things are. Lawrence says of love: We do not fall in love to reach something and then stop: Instead then, we must formulate an ideal and work towards it, knowing that its perfect implementation is unattainable. At least we will be moving in the right direction. With all this in mind, I offer up the suggestion that we work towards a society where due to advances in technology no one works any more" allowing us to sit around discussing philosophy, eating fine food and drinking fine wine!

Christopher Burr, Southbourne, Dorset There are two broad categories of society: The first typically involves a search for peace, harmony and pleasure. Fine as these are, the prospect of nothing else until the Heat Death of the universe lacks something. I prefer the more outward-looking search for meaning. This has been approached through religion, which is unfortunately stuck in the Middle Ages. Philosophy has made some technical advances here, but on the big questions we have not advanced beyond the ancient Greeks, who were also the inventors of every modern political system. Advances in art follow technology: In fact, the only direction in which any substantial advances have been made is through science: This not a new departure, as we are already doing this to some extent" we have already

split the atom and put men on the moon. Science advances through individuals: There is no formula for producing geniuses, who seem to appear at random, but history does give us a lead. They do not often come from the governing classes, who are busy politicking to maintain status. They do not often come from the bottom of society either, as these are too busy struggling for survival and usually lack the education. Innovation is a middle class affair, and to a great extent so is the consolidation process. The Western mode of society has a proven track record in providing a middle class environment, so its world-wide introduction would therefore be recommended. Haines, Woodbridge, Suffolk The best society would exist when a common concern for the collective became intrinsic to individual priorities and choices. It would also be in harmony with the environment.

Chapter 4 : Building the Free Society - George Weigel, Robert Royal : Eerdmans

Our Description. Building the Free Society Edited by George Weigel and Robert Royal. Through the insightful and thought-provoking commentaries of ten distinguished Catholic writers, Building the Free Society critically examines a century of Catholic reflection and argument on human freedom, the just society, and the international order.

Chapter 5 : Building a barrier-free society - Japan Today

Through the insightful and thought- provoking commentaries of ten distinguished Catholic writers, Building the Free Society critically examines a century of Catholic reflection and argument on human freedom, the just society, and the international order.

Chapter 6 : Masons Secrets: Freemason Society

Building a Free Society. 55 likes. We aim to build a Free Society. Voluntary, mixed market (capitalism, gifting, barter, all opt-in), and using the.

Chapter 7 : Building the Free Society: Democracy, Capitalism, and Catholic Social Teaching by George Weigel

Building the Free Society by George Weigel, , available at Book Depository with free delivery worldwide.

Chapter 8 : High Road Producers | Building the Road to a Free Society

~Building the Free Society: Democracy; Capitalism, and Catholic Social Teaching~ is an erudite exposition upon Catholic Social Thinking. I got this book a few years ago, because it echoed a theme analogous to agrarian literature which esteemed the principle of subsidiarity, or as Protestants such as Abraham Kuyper dub it, sphere sovereignty.

Chapter 9 : Apache Nation Joins The Blockchain – Chiricahua Apache Mimbreno Nde Nation

Building the free society: democracy, capitalism, and Catholic social teaching /.