

The French Catholic Diaspora

The French Royal Hearts of St. Joan of Arc and St. Thérèse of Lisieux



Walter Emerson

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The Second Wind

*A second wind caught me.
Effortlessly, I reached upward;
I was lifted higher, higher.
It was first wind; then the second.*

*Magdalene. The apostle appeared,
Mary Magdalene. She received me
at the first wind, and cast me
into the second, to heights unimagined.*

*As I rose, I was robed in splendor.
A crown, a scepter, a silent whisper,
“You are a King of France,
a royal son of New Bethany.”*

*The Lord’s friendship, God’s place of rest.
Mary’s fragrance, Magdalene’s home.
From New Bethany, my eyes spanned
the world below the second wind.*

~ Walter Emerson Adams

Author's Introduction

I'm Walter Emerson Adams, a retired corporate executive who writes on phenomenological Catholic devotion to St. Joan of Arc and St. Thérèse of Lisieux. Reflecting over the course of a decade on "the experience of an experience" with St. Joan, these saintly sisters led me on a psychically transformative journey out of the darkness of the modern world to the mystical Kingdom of Catholic and Royal France in the center of the Immaculate Heart of Mary. Under their guidance, I came from near death to life in Catholic hope. I share this journey with others in the hope that they, too, will receive a deep devotion to St. Joan and St. Thérèse, accompanied by a life transforming dogmatic confession of Catholic faith through their French, Royal, Catholic spirituality.

*"But you are a chosen generation, a kingly priesthood, a holy nation, a purchased people: that you may declare his virtues, who hath called you out of darkness into his marvelous light."*¹

My personal mission:

The reign of the Immaculate Heart Mary through consecration to St. Joan of Arc and St. Thérèse of Lisieux and the Renaissance of Catholic and Royal France in hearts worldwide.

My background:

My writings are personal reflections on a spiritual journey through the Catholic Church.

I hold an undergraduate degree in Economics from Princeton University and a master's degree in Public and Private Management from Yale University.

¹ 1Peter 2:9 (Douay-Rheims)

I am married and the father of one child. Though raised a Methodist in the Bible Belt and surrounded with evangelicalism as a youth, I converted to the Catholic Church prior to my marriage in 1985.

Touched deeply by the life of St. Thérèse of Lisieux and imbued with a filial love for Mary, I set out on a life-long spiritual journey to "seek first" Christ's Kingdom with Thérèse as my guide.

Eventually led to confront my innermost being on that lonely, mystical hill of Calvary; I discovered through Mary's maternal guidance and Thérèse's sisterly care that Jesus had called another mighty saint to walk with me and to protect me through that dark and awful night of self-confrontation that leads us in Christ to true freedom. That saint, a spiritual sister to Thérèse, was Joan of Arc.

~ Walter Emerson

Preface

On July 16th, 1986, a little over a year after joining the Catholic Church, I submitted to the Holy Virgin Mary as her slave according to the method of St. Louis de Montfort. I had a powerful conviction to abandon myself to Divine Providence through her Immaculate Heart. My benefactor in grace through Mary's heart was St. Thérèse of Lisieux, to whom I owe the grace of my conversion on her Feast Day of 1984. Twenty-four years later, in 2008, Thérèse miraculously brought St. Joan of Arc into my life instantly. This manuscript came together over the following fifteen years of lively devotion to St. Joan and St. Thérèse.

Our Lady had taken me seriously in 1986. Apparently, my prayer was sincere and well-received by Heaven. I was praying for what Our Lord Jesus Christ wanted to give me.

Soon after my consecration to Mary, I entered twenty years of painful devastation. Over these two decades, I lost everything of earthly value except my faithful wife and son. We lost our family business. Despite later holding high-level corporate positions that came through my degrees from Princeton and Yale, I suffered humiliating failures, ridicule, the loss of respect of family and friends, the loss of self-respect, the loss of mental and physical health, and financial collapse. Two decades after my consecration to Mary, I was a ruined man.

However, Our Lady and the Faith never left me. Never once during this time did Our Lord Jesus withdraw the grace of Faith. Despite my chronic moral failures and humiliations, the sacraments and the Mass remained central to my life. I remained drawn to the Virgin Mary and, still in spiritual chains, reconsecrated myself to her in 2004 following the method of St. Maximilian Kolbe. Still suffering in the summer of 2005, alone in a motel room for which I had paid cash to keep others from tracking my whereabouts, I writhed in pain on my bed. Suddenly,

out of nowhere, with no forethought, I moaned, “I offer all my suffering in reparation for offenses committed against the Immaculate Heart of Mary.”

My living death ended the following year. A resurrection began at the feet of a statue of the Blessed Virgin Mary in July of 2006 while on retreat at an abandoned seminary. As I drove through the previous night to the site, I prayed persistently to Mary, asking her to give me the Holy Spirit. The next evening after confession, I stood before her statue. I perceived her speaking through my heart, “I am the channel of the Holy Spirit in your life. I have always been with you. You have always had the Holy Spirit.” That moment freed me instantly from mental, emotional, and spiritual chains. Our Lady released me immediately from dependency on psychiatric medications. I never took another mental health pill after that movement of my heart. The following day, the priest read Matthew 6:33, “Seek ye therefore first the Kingdom of God, and his justice, and all these things shall be added unto you.” I knew those words were Our Lady’s instructions for me.

I began seeking first the Kingdom of God by visiting the Eucharist in adoration consistently. My mental, emotional, physical, and spiritual health improved steadily. Life became orderly again. I found a new senior-level career position to get back on my feet professionally. However, my hopes of finally succeeding in the world and showing others I was not a failure proved naive and immature. Our Lady had instructed me to seek the Kingdom of God first, not to return to the Kingdom of man to impress the world. I lost the new position within a year due to the economy and once again needed more employment. In the Fall of that year, through the influence of St. Thérèse’s plays and poetry, I came to an instant comprehension of St. Joan of Arc in my life and a fervent, supernatural devotion to her. In that flash of a moment, St. Joan became my guide for this journey to the

Kingdom.

A few weeks later, I attended a large professional networking meeting in an attempt to find my next high-level corporate position. Halfway through the conference, I felt an overwhelming revulsion toward everything discussed. I felt compelled to leave and did immediately. The meeting facilitator had asked us to write down our impressions of the meeting before we left later in the day and drop the comments in a designated box. I wrote a short note saying they all needed to study Joan of Arc and placed it in the box on my way out. I never attended another networking event seeking a career position. I had to focus on seeking first the Kingdom, which, in my case, meant something other than becoming wealthy, prominent, and successful in the eyes of the world. I found obscure college and university-level adjunct teaching assignments that kept my income in respectable shape and allowed my wife and me to make ends meet. However, before we could build our new careers to the point of self-sufficiency, we had to file bankruptcy to save our home - another humiliation. Finally, the last of the storm called “my life” had passed over, and the sunlight appeared.

I began writing. In my deepest being, I felt that the Kingdom Our Lady referenced was inside me, and the way to seek it, to integrate this Kingdom into my being, was to write. I wrote for fifteen years. It was an ongoing prayer, an interior journey to the Kingdom. During this time, in late February of 2013, the relic tour of St. Mary Magdalene came to our area. We venerated her shin bone at the host parish. A few months later, a holy lady appeared to me in a dream, dressed in a brown robe and hood that resembled what I would imagine women wore in Our Lord’s time and place. She smiled at me just before I woke. My writing caught a second wind which continues to this day. Mystical France appeared on my horizon of meaning, and St. Joan of Arc appeared at my side to lead me there.

This manuscript is the result of my journey to “seek first the Kingdom.” Developing it, I became nothing in the world. My life is consecrated to St. Joan of Arc. One can understand this manuscript only in the context of this preface.

~ Walter Emerson Adams

Prologue

“So it is that the union of the wayfarers with the brethren who sleep in the peace of Christ is in no way interrupted, but on the contrary, according to the constant faith of the Church, this union is reinforced by an exchange of spiritual goods.” (CCC 955)²

The Starting point for this manuscript is a moment in the Fall of 2008. Through contemplating the plays and poetry of St. Thérèse of Lisieux, I experienced a profound, instantaneous psychic³ metanoia around the person of St. Joan of Arc. The search for the meaning of this encounter propelled me forward in Catholic faith, hope, and love. At the same time, Our Lady removed me from the corporate world where, for many years, I had been a highly paid executive leading a well-known global brand and, before that position, a Park Avenue executive

² Vaticana, Libreria Editrice. Catechism of the Catholic Church (p. 370). United States Conference of Catholic Bishops. Kindle Edition. para. 955.

See also: “Being more closely united to Christ, those who dwell in heaven fix the whole Church more firmly in holiness.... [T]hey do not cease to intercede with the Father for us, as they proffer the merits which they acquired on earth through the one mediator between God and men, Christ Jesus.... So by their fraternal concern is our weakness greatly helped.” para. 956.

“It is not merely by the title of example that we cherish the memory of those in heaven; we seek, rather, that by this devotion to the exercise of fraternal charity the union of the whole Church in the Spirit may be strengthened. Exactly as Christian communion among our fellow pilgrims brings us closer to Christ, so our communion with the saints joins us to Christ, from whom as from its fountain and head issues all grace, and the life of the People of God itself” para. 957.

³ Also repeated in a later footnote in this manuscript. “Psychic” in this model intends to be in the framework in which Edith Stein develops “psyche” in: Stein, Edith. *Philosophy of Psychology and the Humanities*. ICS Publications, Institute of Carmelite Studies, 2000. Using Stein as the point of departure, and adding a Heideggerian influence, “psychic acceptance” in *The Dove and Rose* refers to an acceptance in the psyche rendering a powerful motivation to explore that which is accepted at the most fundamental, ontological level of one’s being. It is immediately life-changing. This is opposed to a superficial, emotional response where one accepts the phenomenon as “interesting” but not immediately life-changing.

consultant. I set that aside to teach part-time at various local colleges and universities, which allowed me the freedom to devote my life to St. Joan and St. Thérèse and the moment of “unreflective certainty,”⁴ a phrase I borrowed from the philosophy of St. Edith Stein. A story emerged that confirmed the authority of the Holy Catholic Church as the absolute bedrock of mankind’s order on earth and the only means of eternal salvation for the human race.

A more precise story appeared through the mist of a magnificent contemplative panorama. France, Catholic and Royal, is truly the Eldest Daughter of the Church and must be restored on earth congruent to its form in Heaven as the lily of Our Lady’s Immaculate Heart. The Church and France must be restored to their Catholic splendor if humanity and Western Civilization, respectively, are to be saved. Those called to this special mission are the mystical French Catholic Diaspora worldwide. The Lord bequeathed France, in its proper Catholic form, to St. Mary Magdalene on the shores of Provence in modern-day France.⁵ St. Joan of Arc leads the diaspora in the mission to restore devotion to this sacred patronage for the restoration of both France and the Church.⁶ St. Thérèse gives us the spiritual values we need to psychically accept Joan and her mission with the fullness of our being.

I encourage the reader to pay attention to the detailed

⁴ “*The certainty of being is an unreflective certainty, and it precedes all our rational knowledge.*” ~ Edith Stein. *Potency and Act (The Collected Works of Edith Stein)* Kindle Location 484.

⁵ “*Jesus Christ had left his mother to Jerusalem, St. Peter to Rome, St. John to Asia; to whom would he bequeath Mary Magdalene? We already know; it was France that received from the hand of God that part of the testament of His Son.*” Lacordaire, OP, Henri-Dominique. *The Life of St. Mary Magdalene*. Dominican Friars, Province of St. Joseph, 2015.

⁶ “*Unperturbed by the laughter and the jeering she provoked, Joan said that the kingdom belonged not to the dauphin but to his Lord, that his lord wished the dauphin to become king, and that he would hold the kingdom as a fief, whether his enemies wished it or not. She herself would lead him to be anointed.*” Pernoud, Régine, and Marie-Véronique Clin. *Joan of Arc - Her Story*. New York: St. Martin’s Press, 1998. P. 16

footnotes. The work is highly devotional but imbued with philosophical language. St. Edith Stein is the primary philosophical influence. She reconciled modern phenomenology and Catholic medieval scholasticism.⁷ References to modern, non-Catholic philosophers should be considered ancillary but grounded in Stein's work and Catholic doctrine.

The reader will encounter various phrases and terms that may sound unfamiliar or be easily misinterpreted. I discuss the "bimodal" nature of my spiritual journey, which refers to two life-changing, unreflective moments of intuitive certainty: my conversion to Catholicism on the Feast Day of St. Thérèse in 1984 and the "unreflective certainty" in 2008 with St. Joan mentioned previously. "Psychic" should be interpreted according to Edith Stein's meaning in her book, *Philosophy of Psychology and the Humanities*, and not according to modern pop-psychology. I intend to always funnel the language of phenomenology through Edith Stein and the Catholic understanding of things. Finally, the reader will often encounter the term "empathic" and the phrase "mode of being." Both are directly associated with Edith Stein, as will be seen in this text. Stein asserted that individuals could share a mode of being.⁸ I tie her shared mode of being to empathy as interpreted through her doctoral thesis, *On the Problem of Empathy*. Through empathy, we share another's mode of being. Another way of understanding my intention with the term "empathic" is through the phrase "holy friendship," which the reader will also encounter. Henri-Dominique Lacordaire, in *The Life of St. Mary Magdalene*, describes holy friendship as a union of souls through "friendship in Jesus Christ."

⁷ The reconciliation of Thomas Aquinas and Husserlian phenomenology is the subject matter for much of her book, Stein, Edith. *Knowledge and Faith (The Collected Works of Edith Stein, Vol. 8)*. Kindle. Washington DC: ICS Publications, Institute of Carmelite Studies, 2000.

⁸ "In either case, one spirit, by joining with another, comes to share in the other's mode of being." Stein, Edith. *Potency and Act - Studies Toward a Philosophy of Being*. Washington DC: ICS Publications, Institute of Carmelite Studies, 2009. loc. 2064.

*“Thus appeared David to Jonathan the day when David entered Saul’s tent, holding the giant’s head in his right hand, and when interrogated by the king as to his origins, he answered him: “I am the son of your servant Isaiah of Bethlehem.” Immediately, say the Scriptures, the soul of Jonathan attached itself to that of David, and Jonathan loved him as he loved his own soul. Only a while before, David was looking after his father’s flock, Jonathan was on the threshold of a throne, and in an instant the distance between them was abolished; the shepherd and the prince made no more, according to the very words of Scripture, than one soul.”*⁹

This manuscript is the constituted meaning of my bimodal life experience and “holy friendship” with St. Mary Magdalene, St. Joan, and St. Thérèse as French Catholic heroines and patronesses. It reflects an empathic understanding of the mode of being bequeathed to me through the grace of their combined hearts. The process to get here through fifteen years of committed, daily effort included the sacraments, Eucharistic adoration, spiritual reading, contemplation, reflection, descriptive writing, sharing, and an ongoing hermeneutic which continues to this day and will continue until my final reckoning.

⁹ Lacordaire, OP, Henri-Dominique. *The Life of St. Mary Magdalene*. Dominican Friars, Province of St. Joseph, 2015. p. 16.

The Divine Glance

Jeanne d'Arc, where I and Little Flower go

*I know the heart of Saint Thérèse
Through whom I came to love and know
Jeanne d'Arc, herself, who's always there
Where I and Little Flower go*

*I'd never make a claim so bold
To know another's heart, I mean
Except, this time, I know it's true
I know it's real, if never seen*

*So much depends on point of view
And even on one's heart's desire
It must have been that way for me
The day Thérèse showed me Jeanne's fire*

*I saw it like I'd never seen
A moment so sublime before
Thérèse's heart was like a wind
That swept me to it, wanting more*

*In flames I went; I took Jeanne's hand
Afraid, but knowing, glad, no cares
My other hand was clasped, you see
By Saint Thérèse, who joined us there*

*You mustn't fear, nor worry so
This fire's where God in Spirit says
That I may know, be glad, and sure
I know the heart of Saint Thérèse*

*I know; because before Thérèse
I'd never held her hand to know
Jeanne d'Arc, herself, who's always there*

Where I and Little Flower go

~ Walter Emerson

Should this interest you?

“Draw me: we will run after thee to the odour of thy ointments. The king hath brought me into his storerooms: we will be glad and rejoice in thee, remembering thy breasts more than wine: the righteous love thee.”¹⁰

The greatest gift we can receive from God is a single encounter, the meaning of which we must spend our entire lives discovering. This discovery is the pearl of great price for which one sells all one owns to acquire. *“Again, the kingdom of heaven is like a merchant in search of fine pearls, who, on finding one pearl of great value, went and sold all that he had and bought it.”¹¹*

Royaume France began with an attempt to make sense of a single encounter. It is as if the trajectory of my entire life beforehand prepared me to receive it, and the purpose every day after has been to interpret its meaning. It began my search for the “pearl of great value.” The encounter was a phenomenon, a powerful moment of intuitive comprehension, whereby St. Joan of Arc permanently entered my life story through the Jehannian hermeneutics of St. Thérèse’s plays and poetry. I refer to it, using Thérésian terminology, as a “divine glance”¹² and an encounter with the combined hearts of St. Joan (The Dove) and St. Thérèse (The Rose). This phenomenon led to a tireless search for its

¹⁰ Canticle of Canticles 1:3 (Douay-Rheims)

¹¹ Matthew 13:45-46 (Didache Bible)

¹² *“I want to console you for the ingratitude of the wicked, and I beg of you to take away my freedom to displease you. If through weakness I sometimes fall, may your Divine Glance cleanse my soul immediately, consuming all my imperfections like the fire that transforms everything into itself.”* ~ St. Thérèse, prayer of Merciful Love.

Also note Edith Stein’s term, “unreflective certainty” which I often use for a more philosophical presentation in place of the “divine glance.” *“The certainty of being is an unreflective certainty, and it precedes all our rational knowledge.”* ~ Edith Stein. *Potency and Act (The Collected Works of Edith Stein)* Kindle Location 484.

meaning. This search transformed my life as I sold everything I had to obtain the pearl.

Royaume France attempts to investigate the eidetic essence of the “experience of the experience” and then constitute an understanding of its meaning. I have tentatively determined the experience of the experience to be a “psychically¹³ transformative acceptance of holy friendship”¹⁴ with St. Joan of Arc manifested through the plays and poetry of St. Thérèse. The effect of this acceptance is a sharing in St. Thérèse’s mode of being¹⁵ with Joan, which I call their “combined hearts.” The telos of this sharing in their combined hearts is my sanctification, conditioned on fidelity to grace. They lead me to the Kingdom, and I will not arrive without them.

The eidetic reduction must be intersubjective according to St. Edith Stein’s phenomenological method.¹⁶ The method requires

¹³ “Psychic” in this model intends to be in the framework in which Edith Stein develops “psyche” in: Stein, Edith. *Philosophy of Psychology and the Humanities*. ICS Publications, Institute of Carmelite Studies, 2000.

Using Stein as the point of departure, and adding a Heideggerian influence, “psychic acceptance” in *The Dove and Rose* refers to an acceptance in the psyche rendering a powerful motivation to explore that which is accepted at the most fundamental, ontological level of one’s being. It is immediately life-changing. This is opposed to a superficial, emotional response where one accepts the phenomenon as “interesting” but not immediately life-changing.

¹⁴ “Friendship is born from one soul into another soul; and the soul has value only in itself. Once we meet there, everything else disappears. And yet, by an admiral privilege, time confirms friendship... like two rocks overhanging similar waves and showing them unwavering resistance, so do they notice the flow of years vainly attacking the unchanging harmony of their hearts.”

Lacordaire, OP, Henri-Dominique. *The Life of St. Mary Magdalene*. Dominican Friars, Province of St. Joseph, 2015. pp. 11-12.

¹⁵ “In either case, one spirit, by joining with another, comes to share in the other’s mode of being.” Stein, Edith. *Potency and Act - Studies Toward a Philosophy of Being*. Washington DC: ICS Publications, Institute of Carmelite Studies, 2009. loc. 2064.

¹⁶ I refer the reader to a seminar on Edith Stein’s Phenomenology I personally attended online given by the British Society for Phenomenology during June,

that the phenomenon be made apparent and shared with others, without which the hermeneutics required by the reduction cannot continue. The reader is a participant in this investigation. By publishing the model, intersubjectivity is achieved, at least in potential. The goal cannot be attained without transparency to others.

Royaume France is not about St. Joan of Arc and St. Thérèse of Lisieux directly; it is not the saints' history or summary of their spirituality. *Royaume France is a process of constituting an "experience of an experience" with Joan of Arc to reveal insights with universal applicability to the reader.*

Despite some of the philosophical language, the work remains highly devotional in nature. There are metaphysics and phenomenology, but no attempt to make this "divine glance" a purely philosophical affair. The astonishing¹⁷ moment imbuing my soul with a lifelong devotion to St. Joan of Arc appears supernatural in nature and a grace from Our Lord Jesus Christ through the Immaculate Heart of Mary. I have done my best to explain its meaning which I hope will inspire a similarly powerful devotion to St. Joan and St. Thérèse in others.

2023 and presented by Dr. Mette Lebech of Maynooth University.

¹⁷ "Phenomenological Reduction - A Peer Reviewed Academic Source." Accessed December 3, 2022. <https://iep.utm.edu/phen-red/#H1>.

"There is an experience in which it is possible for us to come to the world with no knowledge or preconceptions in hand; it is the experience of astonishment. The 'knowing' we have in this experience stands in stark contrast to the 'knowing' we have in our everyday lives, where we come to the world with theory and 'knowledge' in hand, our minds already made up before we ever engage the world. However, in the experience of astonishment, our everyday 'knowing,' when compared to the 'knowing' that we experience in astonishment, is shown up as a pale epistemological imposter and is reduced to mere opinion by comparison."

What is Royaume France?

Royaume France is a phenomenology of the combined hearts of St. Joan of Arc and St. Thérèse of Lisieux, resulting from an astonishing, instantaneous comprehension of Joan of Arc. What followed, equally instantaneously, was an immediate “psychically transformative acceptance of holy friendship” with Joan. The tentative constitution of this phenomenon is a royal French Catholic spirituality grounded in a mystical relationship with St. Mary Magdalene on the shores of Provence, in accordance with western tradition. Constituted further, the form of Magdalene’s contemplative mission in France abides as realism in the center of the Immaculate Heart of Mary. Mystical France is Catholic, Royal, and beloved by Our Lady. The mode of being in Mystical France, Catholic and Royal, is psychically transformative devotion to Mary through Magdalene and the combined hearts of St. Joan and St. Thérèse.

The contemplative, phenomenological endeavor to reconstitute Magdalene’s model, bringing this Kingdom on earth as it is in Heaven, is an expression of True Devotion to the Blessed Virgin. Bringing to light the manifested “gestalt” of Magdalene’s axioms as a devotional lifepower,¹⁸ in obedience to the dogmas, doctrines, magisterial teachings, and metaphysics of the Church, constitutes the meaning of the journey with St. Joan and St. Thérèse. Our saintly sisters guide us to this Kingdom reconstituted in our hearts as Magdalene’s contemplative mode of being.

The encounter with St. Joan as a “psychically transformative acceptance of her friendship,” like a lightning bolt, is therefore the “point of inquiry” on an empathic journey through Joan’s noetic field of meaning to “mystical France” in the center of the

¹⁸ “Lifepower” in this model is intended in the framework of Edith Stein’s development of the term in Stein, *Philosophy of Psychology and the Humanities*. It is a life source within the psyche that can be influenced by outside forces.

Immaculate Heart of Mary. The “Jehannian hermeneutic” - our primary method of interpreting Joan’s life - is the heart of St. Thérèse as revealed through her poetry and plays. It is through St. Thérèse that we perceive Joan within the values taught by Thérèse, judge the experience of our encounter, and, at our most ontologically psychic level, yield to St. Joan’s friendship in this constitution, convinced that we must follow her to the Kingdom at all costs.

This project is initiated and constituted through a Catholic phenomenological reflection centered on the life of St. Joan of Arc, the savior and heroine of France, which projects an empathic understanding of her mystical map of meaning, itself empathically guided by the soft light of Magdalene's noetics, constituted through divine union with Jesus her mystical spouse. St. Thérèse, through her plays and poetry, is the authentic interpreter of St. Joan's life and the one through whom we learn the values prioritized in our judgment of the encounter with Joan. Royaume France is a testimony and an invitation to walk phenomenologically with St. Joan and St. Thérèse into the mystical Kingdom of Catholic and Royal France. This is intended to be in obedience to the Church's Scripture, Tradition, and Magisterial teachings and total consecration to the Blessed Virgin Mary.

Experientially, the reader will find an anthological collection of reflections revealing the “appearance of the Kingdom appearing” as related through an eclectic array of devotional expressions. The expressions that emerge in the heart and mind of the reader remain to be written.

The project’s mission and vision are posited below based on the tentative, eidetic conclusion that the “psychically transformative acceptance of holy friendship” with St. Joan of Arc, through the values learned from St. Thérèse, reflects a royal French Magdalenian spirituality which must be constituted in the

intellectual and devotional life of the subject, in accordance with the Church's metaphysics and the spirit of True Devotion to the Blessed Virgin.

Vision, Mission, Method

Through a life of slavery to the Blessed Virgin Mary, the French Catholic Royal of the diasporic House of New Bethany receives a call to the teleology of the combined hearts of St. Thérèse of Lisieux and St. Joan of Arc. Through phenomenological reduction, we unite in holy friendship with the Royal French hearts of our saintly sisters to participate in their mission.

Royaume France reveals a transcendent kingdom of the French royal hearts of St. Joan of Arc and St. Thérèse of Lisieux. The reduction developed through the influence of the life of St. Joan of Arc, Thérésian Carmelite spirituality, and the philosophical lens of St. Edith Stein. The kingdom's purpose is Faith, Hope, and Love "on earth as it is in Heaven" through the majesty of French Catholic spirituality and True Devotion to the Blessed Virgin Mary. Its pedagogical method is phenomenological devotion to the combined hearts and spirituality of St. Joan of Arc and St. Thérèse of Lisieux.

Vision

The Vision of Royaume France is the combined hearts of St. Joan of Arc and St. Thérèse of Lisieux as a phenomenological prism through which the Holy Spirit reflects the syntax of Magdalene's heart, Our Lady's Catholic and Royal France, throughout our being.

Mission

The Mission of Royaume France is to empathically project St. Joan and St. Thérèse's intersubjective noetic map of meaning through every corner of our hearts. The resulting transformation of our being becomes the transcendent stairway to Magdalene's

mystical mode of being as the gestalt of France in Heaven.¹⁹

Method

The method of Royaume France is phenomenology guided by Catholic metaphysics. It is to “contemplate how we think” to better “see what we have already seen”²⁰ through a single-minded phenomenological devotion to St. Joan of Arc and St. Thérèse of Lisieux within the context of the metaphysics of the Catholic Church, its sacred tradition, and magisterial teachings. Phenomenological devotion in this context means to receive, record, interpret, assert, and articulate what these saints give us faithfully and prayerfully. This method of discourse is our “journey” with the saints.

Goal

The goal of Royaume France is “descriptive fidelity” to what is given to us through this devotion “precisely as it is given, and within the limits of how it is given.”²¹

¹⁹ See Stein, *Knowledge and Faith (The Collected Works of Edith Stein, Vol. 8)*. Kindle location 1701 for the inspiration behind “the transcendent stairway to Magdalene’s mystical mode of being as the gestalt of France in Heaven.”

“A thread runs through all of Dionysius’s writings that have come down to us. In the prologue of his commentary on Dionysius, Albert the Great summed it up in a quotation from Ecclesiastes: Ad locum unde {69} exeunt flumina revertuntur ut iterum fluant [the streams return to the place whence they have issued to again flow forth]. This flowing should be taken first as the order of being: every be-ing issues from God as from the First and returns to him again. Iterum fluere [flowing forth again] after reuniting implies not a separation but an inclining to what lies below in order to raise it up. Like the law of issue and return of which it forms part, hierarchy is not only an order of being but also an order of knowing.”

²⁰ Detmer, *Phenomenology Explained - From Experience to Insight*. p. 18. *“Its (phenomenology) aim is to help us to see more clearly what we have already seen...”*

²¹ *Ibid.* p. 18. *“One of the principal goals of phenomenology, then, is simply descriptive fidelity. The aim is to describe accurately what is given in experience precisely as it is given, and within the limits of how it is given.”*

Outcome

The outcome we seek through Royaume France is a mystical friendship with St. Joan and St. Thérèse and a sharing in their abiding union with Jesus Christ and the Blessed Virgin Mary.

The French Royal Hearts of St. Joan and St. Thérèse

Those called to contemplate the French Royal hearts of St. Joan of Arc and St. Thérèse of Lisieux will find an expression below derived from an empathic interpretation of their combined spirituality. Royaume France, and a sense of affinity for it, presupposes a divine calling. I developed the content through fifteen years of persistent prayer, reflection, and writing. Royaume France became my life's dominant, single focus in 2008, when, through the poetry and plays of St. Thérèse, I encountered St. Joan of Arc in an unreflective psychic metanoia. Royaume France is no whimsical, sentimental expression; it is ontologically life-changing. I thoroughly thought through the meaning of my encounter using the phenomenology of Edith Stein and her peers, in union with Church teachings and philosophy.

Over the years, two factors drove this daily devotion to St. Joan's call. The first was that the unreflective psychic certainty of my encounter with her in 2008 was divinely willed by every reasonable measure of discernment at my disposal and therefore needed to be responded to with my entire being. It had to be developed without reservation in obedience to God. The second factor was the unwavering conviction that Our Lord and Our Lady were calling others to this same vocation with St. Joan and St. Thérèse. My conviction remains that we are collectively the global French Catholic diaspora whose duty is to convert sinners, save souls, and prepare the way for the spiritual renaissance of Catholic and Royal France worldwide in honor of Our Lady. France plays a central role in the restoration of the Church and Catholic society, and we are the worldwide mystical kingdom of France gathered in contemplation and sacrifice. Our vocation is to help usher in the reign of the Immaculate Heart of Mary by saving France for the Church and Christendom. We give all for the Blessed Virgin, expecting no return. We leave ourselves completely at her bidding as her slaves in Christ.

This interpretation reflects the appearance of St. Mary Magdalene on the shores of Provence as the gestalt of mystical France. It appears phenomenologically through the spiritual prism of St. Joan and St. Thérèse's shared mode of being as sisters in Christ. The model describes the kingdom as it appears to me, one called as a mere scribe in service of these saintly guides. The purpose is to convert sinners and save souls through the renaissance of Magdalene's form of Catholic and Royal France in our hearts. Through a worldwide, spiritual French Catholic diaspora, France will continue her mission as the Eldest Daughter of the Church and the new tribe of Judah. At this critical moment in history, it is essential that those called through this vocation consecrate themselves to Jesus Christ and the Blessed Virgin Mary through the hearts of St. Joan and St. Thérèse. Consecration to St. Joan and St. Thérèse will save France and convert many souls to Our Lady and the Catholic Church.

Royaume France is a phenomenological expression of the combined hearts of St. Joan and St. Thérèse. It assumes no metaphysics in its inception as it initiated with a psychic confrontation; it is phenomenological. However, Catholic thought necessarily constitutes the resulting model out of experience with two preeminent French canonized saints, the co-secondary patronesses of France. The expression emerged through obedience to the bimodal phenomena of my conversion to the Catholic Church on the Feast Day of St. Thérèse in 1984, and a moment of unreflective certainty intuited with St. Joan of Arc in 2008, the "psychic confrontation."

Royaume France is the appearance of a vocation to sanctity and a mission to save Catholic and Royal France through True Devotion to Mary, contemplation, and sacrifice. It is a journey with these two saintly sisters through mystical France to truth, beauty, and goodness on "the Trail of the Dogmatic Creed." The pathway leads from St. Joan of Arc at Mont Saint-Michel to

Magdalene's sanctuary at la Sainte-Baume. Magdalene's cave is ground-zero for the kingdom of mystical France. The pathway through the kingdom must unfold in our hearts in obedience to St. Joan and St. Thérèse for the salvation of souls and France.

I intend this spiritual work as a conceptual map of meaning for those called. I am asking no one to follow me, only St. Joan and St. Thérèse. Royaume France is not a reductionist socio-political movement, authoritative apostolate, or formal organization. It is a personal expression of consecration to St. Joan and St. Thérèse and their mission to the world through the spiritual French Catholic diaspora. It is a missionary labor of love for our saintly sisters Joan and Thérèse, Our Lady the Virgin Mary, the Catholic Church, and our Lord Jesus Christ. I pray that St. Joan and St. Thérèse will awaken the diaspora worldwide.

“Blessed be the Lord, for he hath shewn his wonderful mercy to me in a fortified city.” Psalm 30:22.

We are the spiritual diaspora of the Kingdom of Catholic France.

That declaration is the natural extension of our devotion to Traditional French Catholicism and the Renaissance of Catholic France. The expression is based on the model for the mystical Kingdom of Catholic France St. Joan of Arc gave us.

“In the language of images Jeanne has thus (with her banner) depicted the Church in heaven as pure adoration of God, the Church on earth as the reception of God in the womb of the Virgin Mary, and sinful humanity, gathered in this Church around the cross along with the priests and soldiers, redeemed and repentant. Yet it is the same Church that is on earth and in heaven.”²²

St. Joan saw the Kingdom of France through the same framework which revealed a mystical relationship between heaven and earth.

“Gentle dauphin, I am Joan the Maid, and the King of Heaven commands that through me you be anointed and crowned in the city of Reims as a lieutenant of the King of Heaven, who is King of France.”²³

Clearly, Joan's spiritual vision of France was related to her mystical understanding of the Church as one Body existing both in heaven and on earth. She saw France in the same light. Jesus Christ is King of France. Charles VII was to be Christ's lieutenant and the steward of the Kingdom.

France, according to Joan of Arc, is one body existing both in Heaven and on earth.

From her place in Heaven, Joan would see France officially recognize the Virgin Mary as its Queen through the consecration

²² Tavard, *The Spiritual Way of St. Jeanne D'Arc*.

²³ Pernoud and Clin, *Joan of Arc - Her Story*, 23.

of the Kingdom to Mary by King Louis XIII and Queen Anne in 1638. This consecration reinforced the mystical relationship between France and heaven. The Fleur-de-Lys remains close to the Immaculate Heart of Mary. To love Mary is to love the Kingdom of Catholic France and to love the Kingdom of Catholic France is to love Mary. The French Catholic diaspora is a species of the general form of true and perfect devotion to Our Lady.

When we say that we see the Kingdom of Heaven bathed in the beautiful, mystical light of the combined spirituality of St. Joan of Arc and St. Thérèse, we mean we see this relationship between heaven and France. We see a particular Kingdom in Heaven where there are many Kingdoms. We see the mystical Kingdom of Catholic France through the eyes, hearts, minds, and souls of St. Joan and St. Thérèse. Through Immaculate Mary, who holds the Fleur-de-Lys close to her heart, and from her through the hearts of Joan and Thérèse, Jesus Christ pours His graces into our hearts, dwelling in us and espousing our own souls as part of His mystical Body, the Church. He does this through these beautiful saints and through their beautiful spiritual light that reflects the Kingdom of Catholic France. This is what we mean when we proclaim:

"To Jesus through Mary in the friendship and sisterly care of Sts. Joan and Thérèse!"

We are not necessarily inhabitants of modern, temporal France. We are from all corners of the earth. However, we form a global spiritual community that is part of the mystical Kingdom of France as revealed through St. Joan's heart. In the "real" world of Heaven, we are the royal sons and daughters of this Kingdom, joyfully constituting the beautiful landscape of the Kingdom of Heaven. Let us begin our journey toward that Kingdom while we are on earth.

"Thy Kingdom come, thy will be done, on earth as it is in Heaven."

St. Mary Magdalene

“Jesus saith to her: Mary. She turning, saith to him Rabboni (which is to say, Master).” John 20:16. (Douay-Rheims)

St. Mary Magdalene’s journey from the foot of the Cross to the shores of Provence is the mythos²⁴ of the renaissance of Catholic and Royal France in our hearts. Magdalene is the foundress of a heavenly royal line, the House of New Bethany.²⁵ She is our model and archetype of the contemplative spirituality emerging from our journey with St. Joan and St. Thérèse. We are with Christ at the foot of the Cross; we journey to the shores of mystical France in the grace of intellectual enlightenment through Magdalene’s intercession; we contemplate the mysteries of our Catholic faith in relation to the heavenly form of France; we bring forth that which is hidden in us as the French Catholic diaspora, and which is to be made manifest (Mark 4:22) for the salvation of souls and France. By God’s design, Magdalene’s mode of being constitutes the intellectual syntax of our constituted being as heirs of her royal line. Her map of meaning is a shared mode of being presented as a soft light through the darkness of faith lining the way by which St. Joan and St. Thérèse guide us to our heavenly

²⁴ “Mythos” is intended according to Merriam-Webster, “a pattern of beliefs expressing often symbolically the characteristic or prevalent attitudes in a group or culture.” Magdalene’s mystical mode of being in Provence, which I accept as tradition and historical reality, is the spirit, the “mythos,” that imbues our devotion. Through an empathic devotion, we share her mystical mode of being in our own individuality for the fulfillment of God’s will.

²⁵ *“Bethany is no more, but Jesus Christ has given to Magdalene the house she lost, and the one and the other, the Master and the Disciple, the God who was loved and the woman who loved, live together at St. Maximin, as in other times they lived on the sides of the Mount of Olives. Marseilles is the Jerusalem of this new Bethany, and France is the greater and more faithful Judea. I say France; because it was she that inherited Provence, and with her St. Magdalene.”* Lacordaire, OP, Henri-Dominique. *The Life of St. Mary Magdalene*. Dominican Friars, Province of St. Joseph, 2015. p. 90.

kingdom.

Through her mystical marriage with Christ in Heaven, St. Mary Magdalene in Provence founded the Catholic spirit of what would become France, the preeminent daughter of the Church on earth. The Holy Spirit founded France, as the reflection of a heavenly form, through St. Mary Magdalene on the shores of Provence. She brought the apostolic spirit from the foot of the cross and the tomb of the resurrected Christ to France. This was the Providential design bequeathed to France through St. Mary Magdalene and which later would be defended by St. Joan of Arc and spiritually renewed by St. Thérèse. As the French Catholic diaspora of Magdalene's House of New Bethany, we must defend mystical France in our hearts and bring Christ and Our Lady to the world through our calling.

The Royal Line of France through St. Mary Magdalene

“Jesus Christ bequeathed his Mother to Jerusalem, St. Peter to Rome, St. John to Asia — to whom will he have bequeathed Mary Magdalene?”

We know already, it is France who received from the hands of God this part of the Testament of His Son... Tradition, history, the monuments tell it to us clearly, and Providence has taken care to give to their testimony an invincible clarity. One cannot bring one’s feet down on the soil of Provence without encountering at each step the memory of St. Mary Magdalene.

It is there that St. Mary Magdalene ended her pilgrimage; it is there that St. Maximin buried her in an alabaster sepulchre, in memory of that other alabaster where the saint had twice enclosed the ointment with which she anointed the Savior; it is there that St. Maximin himself wanted his mortal remains to be deposited, beside those other remains so dear to his heart, to Jesus Christ, to the angels, and to mankind and where they came in quest of it — a veneration that will soon be twenty centuries old.

Bethany is no more, but Jesus Christ has given to Magdalene the house she lost, and the one and the other, the Master and the Disciple, the God who was loved and the woman who loved, live together at St. Maximin, as in other times they lived on the sides of the Mount of Olives. Marseilles is the Jerusalem of this new Bethany, and France is the greater and more faithful Judea.

I say France; because it was she that inherited Provence, and with her St. Magdalene.

Here, perhaps, at the close of our work, one asks oneself why the divine Master of Souls has chosen as the one to love Him more than anyone else a poor sinner, and bequeathed her to us as the most moving example of holiness. The reason is not difficult to discover: innocence is a drop of water in the world, repentance

is the ocean that envelops it and saves it."²⁶

The French Catholic diaspora is a spiritual inheritance from St. Mary Magdalene, whom we honor and with whom we unite ourselves in contemplative prayer through the Immaculate Heart of Mary. With her brother Lazarus and sister Martha, Magdalene first brought the contemplative spirit of the apostolic age to what would become France. Therefore, St. Mary Magdalene is the archetype of Royaume France's contemplative spirit. We honor her as foundress and the one through whose prayers and sacrifices the Lord and Our Lady surely blessed what was later to become the Virgin Mary's Catholic France.

A subtle but profound relationship exists between the spiritual diaspora of the Kingdom of Catholic France and St. Mary Magdalene. As so eloquently described by Lacordaire above, Our Lord and Savior Jesus Christ bequeathed France's future to her. It was she who brought the contemplative apostolic spirit to what would become France. France is a royal kingdom that exists both in heaven and on earth, as St. Joan revealed to Charles VII. Mary Magdalene, now as the spouse of the King of Kings in Heaven, blessed France with a royal spiritual inheritance.

As the spiritual children of St. Joan and St. Thérèse's Catholic France, we have inherited that kingdom. As the spiritual diaspora of the Kingdom of Catholic France, we are, like St. Joan and St. Thérèse, of the supernatural royal line of St. Mary Magdalene, whose repentant, dogmatic faith in Jesus Christ elevated and recapitulated her earthly royalty to a Heavenly realm.

A repentant, dogmatic confession of Catholic faith through the Immaculate Heart of Mary and the sisterly care of St. Joan and St. Thérèse, imbued in the noble pedagogy of Traditional French Catholicism, is the foundation of Royaume France and the French

²⁶ Lacordaire, OP, *The Life of St. Mary Magdalene*.

Catholic diaspora. St. Mary Magdalene is our royal inheritance and our author through the spiritual consequences of her repentant, dogmatic love for Jesus Christ and her spiritual role in founding Catholic France.

St. Mary Magdalene, the Lady of Royaume France

St. Mary Magdalene is the Lady of Royaume France. She is the foundress of Catholic and Royal France and the House of New Bethany. Magdalene's mode of being is the gestalt of Mystical France. Our friendship with her is founded on mutual love for Our Lord Jesus and Our Lady. Our union with her in this royal line is defined as an empathic sharing in, and noematic comprehension of, her map of meaning. It is through a union of hearts with Mary Magdalene, a union of phenomenological awareness, that we are born into the royal line bequeathed to her by Our Lord at the foot of the Cross and the tomb of the Resurrection. It is more broadly a union of hearts with the saints of The Dove and Rose initiated and manifested through grace alone.

St. Joan of Arc, through the hermeneutics of St. Thérèse, is our embodied point of entry into this shared mode. It is through St. Joan that all the possibilities of our mode of being as the French Catholic diaspora are presented to us by divine Providence. Investigating these possibilities with intentionality, through a psychic transformation in our relationship with Joan, we develop a line of insight through the intellectual syntax of St. Mary Magdalene and the movement of the Holy Spirit. This line of insight is metaphorically like following Joan of Arc on a trail guided by the soft light of Magdalene's grace-filled syntax of being, in the still, dark night of faith. From this line of insight, we make logical inferences in an agility of mind that brings the constituent meanings together as a gestalt expression in accord with Magdalene's map of meaning.

The movement of our soul in grace through this phenomenology is consistently meaningful and creative through embodied relationships in the communion of saints. Truth becomes self-evident as that which comes together as a whole of gestalt meaning in the embodiment of a symbol. Our symbol is

Catholic and Royal France in the center of the Immaculate Heart of Mary. The embodiment of the symbol is St. Mary Magdalene by the grace of God and the will of Divine Providence, she who is the faithful penitent at the foot of the Cross and the first at the tomb of the Resurrection. St. Joan of Arc, as understood through the heart of St. Thérèse, is the animated form, the heart and soul of our movement along the softly lit pathway in the night of faith. St. Mary Magdalene's image in Provence is our embodied gestalt as the royal line of New Bethany. In this union of hearts, we are the House of New Bethany in the center of the Immaculate Heart of Mary, where Jesus Christ reigns in all His glory.

*St. Mary Magdalene as the holy artist revealing Mystical
France in our hearts*

St. Mary Magdalene brought the apostolic spirit from the foot of the cross to the shores of Provence and is the royal foundress of France as revealed phenomenologically through the combined hearts of St. Joan and St. Thérèse. Magdalene, through the “divine touch” of Jesus at the tomb of the resurrection,²⁷ appears through the mist of the combined hearts of Joan and Thérèse as the foundress of the royal House of New Bethany established on the shores of Provence. Through her golden legend, St. Mary Magdalene’s life story unifies the supernatural narratives revealed by Joan and Thérèse into a mosaic of Truth, Beauty, and Goodness. Mary Magdalene’s story creates the spiritual architecture of Our Lady’s Catholic and Royal France in our hearts in union with St. Joan and St. Thérèse. Through her profound closeness to Jesus and the Virgin Mary, Magdalene intercedes on our behalf to transfigure the confusion of possibilities across our noematic horizon of meaning by a particular line of insight bearing the mark of “discovery” and repeatable demonstrative value. The discovery of a holy expression with St. Mary Magdalene under the universal Queenship of Mary is the gift of God the Father through the Holy Spirit in union with Jesus Christ the Son.

St. Joan and St. Thérèse are the palette by which the Kingdom is imbued in the hues and tones of their combined spirituality. St. Mary Magdalene is the artist bringing forth the appearance of

²⁷ “Saint Mary Magdalene –One of the First Women Mystics and Ascetics of the Church.”

“The most remarkable sign of all was the small piece of skin that was found to be attached to the brow. It was smooth, clear, and lighter than the remainder of the body, and was the size of two fingertips. As it resembled live skin, it was subsequently named the “Noli me tangere” (Do not touch me)-the words spoken by Christ to Mary Magdalene at the Resurrection; it was believed to have been the touch of the risen Lord on the brow of Mary Magdalene.”

mystical France on our horizon in total consecration to the Immaculate Heart of Mary. Our Lady's mystical France appears on our horizon of meaning as "that which is appearing" in the center of her heart by the artistic mastery of the Holy Spirit through Magdalene. The expression as a whole is the eidetic ideal of perfect consecration to the Virgin Mary through Magdalene's Royal House of New Bethany.

Thérèse is the inspirational hermeneutic. Her "Little Way" is, in her words, a "new" way, or what we might call her own "holy expression" of discovery. Thérèse led the way for us in following a line of meaning to transfigure the confusion of her own spiritual possibilities into a repeatable expression of demonstrative value for all of us. In a similar manner, she assists us in our own mystical phenomenology through her sisterly care and celestial guidance. Joan is the astonishing initial "point of inquiry" into the expression through whom all possibilities of the model are revealed, and Mary Magdalene is the divinely appointed architect in purity and humility. St. Mary Magdalene is the embodiment of the holy expression of France through the combined hearts of Joan and Thérèse. The image of Mary Magdalene on the shores of Provence is the "gestalt" of mystical France to which all our holy labors lead us. The purpose of the "divine glance" of St. Joan of Arc through the Jehannian hermeneutics of St. Thérèse is to reveal this mystical expression of Mary Magdalene as the gestalt of France in the center of Our Lady's Immaculate Heart.

St. Mary Magdalene and the Royal House of New Bethany

Royaume France is revealed through a temporality of intentional hermeneutics; that is, we discover it over time in a process of continual comprehending. It is grounded in the Catholic faith and sacraments, True Devotion to the Blessed Virgin Mary, the combined spirituality of St. Joan of Arc and St. Thérèse of Lisieux, and the philosophical insights of St. Edith Stein. This model can help anyone interested in making their journey to the Kingdom of God in the company of Mary and the rest of the saints. The specifics of one's journey will differ, of course, but the road is the same. When we travel together, we each have our own experience of the journey, but the pathway is the same.

As demonstrated in the systematic flow of this model, we have a course to follow with the aid of the saints. Edith Stein refers to this as moving from potency to act; there is something unchanging flowing through the substrate of our life and with the grace of God we come to know it, to be it, and to recognize it as our own substance. This course to our true self is our spiritual journey. The Dove and Rose is a model designed just for the purpose of helping us make this journey as Our Lord and Our Lady would desire.

In Royaume France, we have a true family in the Heavenly Feast of the Tabernacles. We have a Heavenly Queen in the universal Queenship of the Blessed Virgin Mary and a royal lineage through St. Mary Magdalene.

Through categorical intuition, phenomenological hermeneutics, and prayer, that royal lineage comes forth from the substrate of objective truth running through our life. Our Lord taught us to pray that the Father's Kingdom would come, His will would be done, on earth as it is in Heaven. That will and Kingdom actualized through the spirituality of The Dove and Rose is of a royal household of "New Bethany" bequeathed to St. Mary Magdalene, truly the faithful sister of Jesus and Mary from

the foot of the cross to the tomb of the resurrection to the shores of Provence. It is through St. Mary Magdalene that we as mere and miserable sinners receive our royal inheritance in mystical France. It is to this supernatural “crowning” in the royal line of New Bethany that Joan of Arc guides us through the phenomenology of The Dove and Rose. We are spiritual Kings and Queens of France by a supernatural act of grace through the combined hearts of St. Joan and St. Thérèse.

*The gift of St. Mary Magdalene's self-abandonment to
Divine Providence*

An outstanding trait among the French Catholic Diaspora is that of self-abandonment to Divine Providence. This trait is a spiritual gift of grace that comes to us through the royal line of St. Mary Magdalene, foundress of The Dove and Rose and the one to whom Jesus Christ committed and entrusted all of Catholic France by leading her and her companions to the shores of what later would become the Blessed Virgin Mary's Catholic France.

Just as blessed Mary Magdalene retired from preaching the gospel on the southern shores of modern-day France to her cave at La Sainte-Baume for the last thirty years of her life, we to whom Our Lord and Our Lady have bequeathed the inheritance of this lineage and who are the diaspora for the Blessed Virgin Mary's Kingdom of Catholic France, obtain through St. Mary Magdalene's intercession the grace of self-abandonment. Though we are not necessarily nor even likely to be called to a life of physical hermitage in a cave, we nevertheless carry this most precious ointment of grace in our souls. This ointment of self-abandonment is a sweet odor to God the Father, The Son, and The Holy Spirit, as it is the total giving of ourselves in love to God through the merits of St. Mary Magdalene and through the Immaculate Heart of Mary, the Mother of God.

Our abandonment to the Father through the Son in the love and confidence of the Holy Spirit excites our soul with a holy fire. As the benefactors of the overflow of St. Mary Magdalene's abundance of graces received during her thirty years of solitude, we find ourselves walking gracefully with St. Joan of Arc and St. Thérèse of Lisieux on the Trail of the Dogmatic Creed through a breathtaking mountain pass leading to the mystical Kingdom of Catholic France. This edification is none other than the realization that our mother and the Mother of God, Mary most Holy, watches

over us the way she cared for the couple at the wedding feast in Cana. Without even needing to ask, the couple found themselves under the empathetic and loving watch of Our Lady, who anticipated their needs and even brought Our Lord to yield His time (for it was not yet His time) to help them.

How blessed we are to receive this life-giving grace of abandonment to Our Lord through the Immaculate Heart of Mary, which is metaphorically the narrow, beautiful mountain pass leading us to freedom along the Trail of the Dogmatic Creed with St. Joan and St. Thérèse to the mystical Kingdom of Catholic France.

Devotion to St. Mary Magdalene

St. Mary Magdalene on the shores of Provence is a type of embodiment of mystical France in the center of Immaculate Heart of Mary. The Dove and Rose is imbued in the beautiful colors of the combined hearts of St. Joan and St. Thérèse. The glory of God shines through the supernatural phenomenology of Mary Magdalene's House of New Bethany, filling it with purity, wisdom, and knowledge.

St. Thérèse is our guide in what ultimately is a devotion to Mary Magdalene who appears in the mist of the kingdom revealed by the combined hearts. Thérèse discovered what she called, "a new way," a "little way." This way was "new" but not novel. Thérèse revealed a "science" to our faith that had been always at the core of our teachings. However, she discovered the lines of insight. She brought a meaningful model out of the confusion of possibilities in a manner that made it demonstrable and repeatable for all of us. Discovery does not mean novelty. Discovery means bringing up from the depths of our faith a demonstrable meaning modeled along a line of insight.

When united with St. Mary Magdalene in our hearts, she reveals to us mystical France bathed in the glory of God's love. This glory of God is arrayed in all of the possibilities of our life across our internal horizon. In the brightness of the glory of the crucified Jesus with his Holy Mother Mary, these possibilities fade from view behind the gestalt image of Magdalene on the shores of France. They now are hidden for God alone to transfigure. We focus only on love. Behind that bright light, we leave it to Our Lord Jesus Christ to transfigure our lives out of the confusion of these possibilities according to his meaning, and he ordains Mary Magdalene as our intermediary. She is our royal Foundress under the universal Queenship of Mary. We fulfill our True Devotion to the Blessed Virgin perfectly through Mary Magdalene's House of

New Bethany.

As our foundress and she who is ordained by Jesus Christ for this purpose, St. Mary Magdalene transfigures the now hidden possibilities of expression in our lives through a union of hearts. This is the principle of abandonment to Divine Providence in imitation of the Magdalen's abandonment to Our Lord in the grotto of Provence in what we know today as France.

*Purity and Humility as the gateway to and guardian of the
Mystical Kingdom of Catholic France*

Abandonment to Divine Providence in a dogmatic confession of Catholic faith through the Immaculate Heart of Mary is the hallmark of the French Catholic Diaspora. We entrust ourselves completely in mind, body, and soul through Mary to the authentic teachings and authority of the Holy Catholic Church, the mystical body and bride of Christ. We accept nothing less than the Cross of suffering in union with Jesus Christ as the only path leading us to The Dove and Rose, the mystical Kingdom of Catholic France that exists as a form in the Immaculate Heart of Mary. The Dove and Rose is our Heavenly homeland. This mystical Kingdom is our heritage through the royal line of St. Mary Magdalene to whom our Lord bequeathed the land which would become the Kingdom of France on earth, and which is the dim mirror (I Corinthians 13:12) through which we perceive the Heavenly France toward which we journey in destiny with our heavenly sisters and patronesses, St. Joan of Arc and St. Thérèse of Lisieux, as royal heirs of St. Mary Magdalene.

This inheritance is of a substance we grasp only slowly and as like that dark mirror to which St. Paul refers. We know it only darkly and dimly now as this inheritance is purity, a purity that shines brilliantly and reveals in us our own vulgarity and sinful filth. This sinful filth is a barrier which will lead us to no other end than eternal damnation. We understand that in order to reach this Kingdom with St. Joan and St. Thérèse, we must be transformed and purified through the Cross of Christ's suffering, for we have no way to obtain this purity on our own given our vile nature outside of Christ's grace. To obtain this purity is to obtain the mystical Kingdom of Catholic France. This purity, this Kingdom of the Blessed Virgin Mary in the center of her Immaculate Heart, is only from God and cannot be known to us save through sanctifying grace, a grace we receive in its fullness only through

our dogmatic confession of Catholic faith. Through this sanctifying grace resulting from our dogmatic confession and surrender of ourselves heart, mind, soul, and body through the Immaculate Heart of Mary, we seek to bring our inheritance in the Kingdom of God, the Kingdom of mystical France, "on earth as it is in Heaven" for the glory of Jesus Christ our only Savior and for the reign of the Immaculate Heart of Mary.

To pass through The Dove and Rose's gateway which is our own Calvary of suffering and death on the Cross with Christ, our saintly sisters Joan and Thérèse lead us to our own Sainte-Baume with the Magdalene where we lose all and become completely detached from the things of this earth. Though we live practically and dutifully with our feet solidly on the ground in our daily vocations, we are dead to this world with its Prince of Darkness, and our soul soars to mystical France, our homeland in the Kingdom of God.

We must, with the prayerful intercession and support of St. Mary Magdalene, die on the Cross in our own Sainte-Baume to all things belonging to the darkness of this world as we await the new Heavens and the new earth.

Purity and humility form the gateway to, and are the guardians of, The Dove and Rose by leading us to death on the Cross with Jesus Christ through the Immaculate Heart of Mary and in the sisterly care of St. Joan and St. Thérèse.

The Development of the Model

Royaume France, as a life philosophy, is bimodal just like the experience. I focused on two phenomena. The first, chronologically, was a sudden "divine glance" whereby I came to believe in the real and substantial Body and Blood of Our Lord Jesus Christ in the Eucharistic on the Feast Day of St. Thérèse of Lisieux. The second was a psychically transforming intuition about St. Joan of Arc through the hermeneutics of St. Thérèse's plays and poetry. God founded my life on this bimodal framework, which appeared over many years in its divine order like a breathtaking panorama through the mist at dawn. Together, Thérèse and Joan represent a stunning spiritual speciation of a broadly encompassing genus of French Catholic Spirituality. Thus, by simple syllogism, my life is founded on Thérésian-Jehannian French Catholic spirituality.

Over the years, I constituted an eidetic map of meaning representing the instantiation of Joan and Thérèse in my life as a supernatural reality, the step-by-step development being what St. Edith Stein called spirituality. I modeled subjectively received phenomena into a meaningful form with universal applicability. The grace to accomplish this came through Edith Stein's philosophy. As I integrated her into my work, it became clear that she was the only philosopher who could help me master the pathway and relieve me in my search. Through Edith Stein, I redefined the "divine glance" more philosophically as an "unreflective certainty."

The capstone for me was a discovery that brought the model to a recognizable and communicable form - phenomenological syntax. I added the pre-cognitive understanding received through syntax after experiencing the most serendipitous encounter with the culture and music of Brittany, France. That experience highlighted the phenomenological importance of syntax, which

demonstrated how the model was ordered to bring my “unreflective certainties” with Joan and Thérèse to poetic life. Syntax represents the pre-cognitive intuition that orders the model in a certain rhythm and mathematical beauty harmonizing with the Kingdom of God in Our Lady's Immaculate Heart.

That rhythm, mathematical beauty, and harmony constitute the life force of La France Mystique.

The Syntax of French Spirituality, Language, and Culture

Mary Magdalene's mode of being as syntax lighting the pathway in the dark night faith is the spirit that binds this model together as *La France Mystique*. It is the lifeblood. The process of surrendering to the immutable truth of the Catholic religion in the phenomenology of the combined hearts of St. Joan and St. Thérèse is to seek the proper understanding of words and their appropriate order. A word's 'effective' placement creates 'affective' ideation of objective forms. Through language and subjectively received phenomena, truth masters us rather than us mastering truth (Stein). Magdalene's spiritual syntax is the order we follow with Joan and Thérèse, like soft lights lining the trail before us. Her syntax opens the spiritual wellspring whereby we are mastered.

"There is something over there. What is it?" (Stein) defines our spiritual journey issuing forth from that wellspring, running through the rivers, meadows, and hills of the spiritual landscape. Magdalene's syntax is the substantive nature of the *Royaume France* expression and its secret.

French language, culture, and history are vital in the underlying model's epistemology and ontology. They are natural phenomena constituted in the very syntax that orders the rest of the thought processes. Mere lifeless ideology transforms into edifying ideation in the French context through the combined hearts of Joan of Arc and Thérèse of Lisieux. The Jehannian and Thérésian French elements provide the natural, fertile soil whereby the Magdalenian syntax brings *Royaume France* to life.

French language and culture play a vital role in the expression's life. They draw us closer to *La France Mystique* as we study French, engage in French culture, reflect on their meaning, constitute their essence, and empathically experience their own syntax as manifested through others.

It is not as important to understand the French language or to be familiar with French culture as it is to love them both. The latter will drive you to put forth effort in the former. The former naturally will evolve from the latter.

La réduction française philosophique de Ste. Jehanne d'Arc

1. Metanoia - The fundamental and substantive change in our existence through conversion to the Catholic faith and the belief in the Real Presence of Jesus Christ in the Eucharist.
2. The interior faith life of St. Thérèse and Carmelite spirituality - The Carmelite contemplative spirit under the loving care of St. Thérèse of Lisieux.
3. Intense suffering in the world "as accepted" - Our confrontation with ourselves and Jesus Christ as we live through the natural consequences of our world "as accepted."
4. Personalization of our Catholic ideals and Christian hope through the French royal heart of St. Joan of Arc.
5. Intense self-meditation - The understanding that the world "as accepted" is just that, accepted.
6. Christian intellectual activity as the highest form of intellectual activity - Under the loving care and guidance of St. Joan of Arc, the replacement of the formerly "accepted" world with Christian intellectual activity as the highest form of intellectual activity.
7. The epoché - The radical unchaining of our intellect through Christian intellectual activity under the guidance of St. Joan of Arc.
8. The Reduction Proper
 - Platonic realism.
 - Edith Stein's definition of spirituality - there is something over there; what is it?
 - Edith Stein's definition of philosophical mentoring - getting into the ground of the other (St. Joan).

- Methodology - Reconstruction and systemization of the new acceptance in a step-by-step manner.
- Philosophical Science - using Edith Stein's Science of the Cross as a guide.
- Royaume France Model.

Counterrevolution

Catholic and Royal France in our hearts is by necessity counterrevolutionary. We are obedient to the bimodal phenomena of the hearts of St. Joan and St. Thérèse. This requires the rejection of modernity's revolutionary philosophies, spiritualities, and institutions. The counterrevolution is necessary that we might clear the rubble of the Protestant Revolution and the Enlightenment from the path of the Dogmatic Creed leading to the Kingdom of God.

Through St. Joan and St. Thérèse, Royaume France is a contemplative counterrevolutionary mode of being transcending in obedience to the transcendent hidden in the phenomena. This statement sets Royaume France apart from non-believing modernity, which focuses on the former (transcending) over the latter (transcendent), in a falling culture where metaphysics has practically disappeared. In contradistinction, we transcend through the combined hearts of St. Joan and St. Thérèse in obedience to the bimodal phenomena of their Royal French Catholic hearts revealing a universally transcendent, dogmatic pathway to the Kingdom.

Royaume France's purpose is to inspire others to make a dogmatic confession of the Catholic faith in the spirit of True Devotion to the Blessed Virgin Mary *to establish the obedience demanded by the phenomena of the combined hearts of St. Joan of Arc and St. Thérèse of Lisieux.* Our means of inspiring that confession of faith under the mantle of the Blessed Virgin is devotion to the heavenly form of Our Lady's Catholic and Royal France under the patronage of our saintly sisters, the two co-secondary patronesses of France.

The Catholic and Royal model, constituted through the phenomenological reduction of the combined hearts of St. Joan and St. Thérèse, is a transcendent form of traditional French

Catholic spirituality designed to keep us on "the Trail of the Dogmatic Creed" to the Kingdom of God. *Without the obedience to Catholic dogma imparted by such a model*, we likely will be swept away by the prevailing hurricane-force winds of modern culture, philosophies, and disoriented spiritualities. Our goal is Heaven; our *obedient* understanding of the only means to attain it is the Holy Catholic Church; our foundational spirituality is devotion to the Immaculate Heart of Mary; the manifestation of all this is the "Royal Heart." The Royal Heart is a spiritual mode of being leading to a Catholic worldview in temporal affairs.

Foundational to reaping *the blessings of obedience* required by the Royal Hearts of St. Joan and St. Thérèse is the counterrevolutionary rejection of the grave errors of modernity - its ideologies, philosophical manifestations, cultural premises, and socio-political structures.

Royal Hearts are inherently, substantively opposed to modernity for the simple reason that we are for the Kingdom of God. In the world, we are different from "reactionaries" who simply "conserve" the present. Royal Hearts have a positive understanding of the Kingdom of God as our model "on earth as it is in Heaven," however imperfectly we instantiate that Kingdom. Therefore, we oppose modernity with its progressive liberalism not because we are "reactionaries" who are "afraid of change," but because we are Catholic and Royal Hearts pointing to a superior model in the center of the Immaculate Heart of Mary where Jesus Christ reigns in all His glory. We are "for" the better manifestation. We "oppose" what draws us further from it.

Thus, we often share immediate goals with reactionaries. It is not unusual that we oppose the same progressive evils. However, we are not reactionaries attempting to conserve the existing ways; we always seek movement toward the superior model, a very different and life-giving motive. The interests of reactionaries and royalists sometimes coincide but are grounded in different

paradigms.

Our goal as a Royal Heart, and as reflected in Royaume France, is the rejection of modernity for the glory of Mary and to help usher in the reign of her Immaculate Heart. This model provides lasting spiritual support in that effort. Only those who "endure to the end" will be saved. To reject modernity for the sake of the Blessed Virgin Mary is to take a step away from the gates of Hades and toward the Kingdom of God.

This is Royaume France, the "form" of True Devotion to Mary instantiated in us that we call the "Royal Heart" of St. Joan of Arc and St. Thérèse of Lisieux.

The Socio-Political Expression

Royaume France's model is structured as a Platonic/Augustinian understanding of France's role as The Eldest Daughter of the Church, assisted by Aristotelian/Thomist theology. It is a phenomenological approach to understanding the love that Our Lady, the Virgin Mary, has for the heavenly form of France as a great Catholic and Royal nation. It is grounded in how one's philosophical orientation facilitates or mitigates our faith journey.

With St. Joan and St. Thérèse as our faithful sisters and celestial guides, Royaume France invites you to a journey on the Trail of the Dogmatic Creed to the Kingdom of God on the horizon. This journey involves our supernatural relationship with Jesus and Mary and our natural orientation toward belief.

Grace builds on nature, St. Thomas instructs us, and Royaume France is grounded on the concept that our philosophical orientation can help or hinder us in our supernatural spiritual journey.

Truth before freedom (Légitimité)

We may eat of all the trees in the garden so long as we do not eat of the tree of the knowledge of good and evil. This applies scripturally to the religious and all through Natural Law.

Only obedience to the truth (not eating of the tree of the knowledge of good and evil) can yield authentic freedom (partaking of all the other trees in the garden). We must obey the former to live the latter.

The Catholic Church, not civil religion

To follow the truth that we might be free, we first must overcome the indoctrination and tenants of civil religion. True America is New Christendom, and the only means of salvation is

the Catholic Church, founded by Jesus Christ for that purpose.

We must refuse to burn incense at the feet of the revolutionary Republic just as the early Church refused to burn incense before the civil religion of ancient Rome.

Re-Founding America in Monarchy and Royalism

As the Kingdom of Heaven is structured perfectly according to God's word in the book of Genesis, we must imitate that form to bring the Kingdom "on earth as it is in Heaven." The Monarchy grounded in the Natural Law is the form most like that of Heaven. Therefore, the Monarchy is the form most oriented to our freedom. We are Monarchists because we are *Légitimistes*.

A gather or disperse methodology

Speak charitably, without trepidation, and let those of good will gather and those not disperse.

Légitimism²⁸

The reason I am neither Democrat nor Republican is that my politics do not run Left/Right. They run obtusely as North/South. My sliding scale is Truth (North) versus Un-Truth (South), or we could say Being (Truth) versus Non-Being (Un-Truth). The horizontal Left/Right scale can slide back and forth at distinct levels up and down the vertical Truth/Un-Truth scale. Left and Right are not better or worse because they are Left or Right but are so based on where they are on the vertical line. Either can be True; either can be Un-True.

The French call the vertical scale "*Légitimism*." *Légitimism* means ordering society according to three levels:

1st) the order of truth in Natural Law in which all people are

²⁸ See: <http://uclf.org/legitimite/>

called to participate.

2nd) the order of religious truth, to which all religiously minded are called to participate.

3rd) the order of Catholic truth, in which all Catholics are called to participate.

In Légitimism, the foundational question is "are we living according to Truth," not "what rights should we have." For the Légitimiste, true freedom and the "pursuit of happiness" can be found only by living in Truth, not in libertarian individualism (American Right) or authoritarian social engineering (American Left). Therefore, the Catholic Légitimiste subjugates the civil religion to his Catholicism, not his Catholicism to the civil religion.

Some will pose the highly anticipated question - what is Truth? Remember who first asked that of Our Lord. To the Catholic Légitimiste, the question from all sides (Right and Left) comes across as one voice in unison, that of a modern-day Pontius Pilate following his own civil religion.

Before this affront, we stand silent. Not because we do not have an answer but because we are called to imitate our Master.

I am reminded of St. John of the Cross' familiar saying (paraphrased) that "God had only one word to speak to us - Jesus - after which he had no more to say." In the more concise spirit of John of the Cross, Jesus is the Word. It seems that in God's economy, he prefers to sum up whole concepts, entire Forms, concisely in people. The Word was made flesh. The Person of Jesus is the Word.

Further down the line, in the solely human domain, we have Mary as the archetype of the beauty of family in which The Word abides.

For me, further down the line, we have Joan as the archetype of Légitimism, i.e., the divine order reflecting my socio-political beliefs to which, as Plato would have us, we must be conformed to be genuinely happy and complete.

Thus, if one demanded that I "summarize in three words everything you believe in and everything that effects your world view and political orientation," I would say: "Truth, Beauty, Goodness," Which could be translated into the personages of:

"Jesus, Mary, Joan."

Ten Reasons for a Catholic Monarchy

CatholicMonarchy.com

10 Reasons for the Catholic Monarchy

- 1) Our true "Christian" cultural roots are Catholic.
- 2) The Will of God is the only framework in which the Will of the People truly leads to society's well being.
- 3) The structure of the Catholic Monarchy will allow for flourishing local and state self-determination.
- 4) The Catholic Monarchy will protect religious freedoms, while Catholicism is preeminent in setting cultural norms.
- 5) The Catholic Monarchy will protect free speech and assembly, while Catholicism is preeminent in setting cultural and political norms.
- 6) The Catholic Monarchy will protect local rights to private property and will fight the multi-nationals.
- 7) The Catholic Monarchy will protect free enterprise.
- 8) The Catholic Monarchy will be the guarantor of life giving culture, arts, and entertainment.
- 9) The Catholic Monarchy will be the guarantor of the principles of subsidiarity and solidarity.
- 10) The divine right Catholic Monarchy of aristocratic birth will protect the Monarchical form from outside influences (re: the 3 phases of the French Monarchy).

The Catholic Monarchy

Unity through authentic tradition.

Natural Law and Virtue:
Even the Monarch must submit to "The Will of God" from above.



Natural rights to freedom (3-6).
God-given rights that cannot be usurped, even by the Monarch.
Defended by an independent Church working with the People.

Prosperity, Innovation, and Progress

Edification of Society

Protection of the Family from the State
Duty to the Poor and the Less Fortunate

Mitigation of Corruption

The Republic

Ever competing, changing, dis-unifying cultural pluralism where the power of the day determines cultural norms.

Utilitarian positive law and amorphous, moral relativism – the power of the day determines what is virtuous.
The Constitution ultimately fails to protect the minority from the majority. "The Will of the People" from below becomes "mob rule" enforced from above.

State granted rights. The Constitution with judicial activism are substituted for Natural Law and are changeable to the whims of the People as "represented" by the power of the day.

Economic ruin through materialism and cheap credit - slavery to financiers.

Debasement of society through vulgarity in arts, entertainment, and fashion.

Utilitarian, "paternal" hand of the State. Religious charity is replaced by State welfare. The State educates and decides how children should be raised.

Politicians replace aristocracy. Money decides who is placed in power. National campaigns force political oligarchies on the people in order to raise money.

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The Ends

Unity through Authentic Tradition

Natural Law and Virtue



Natural Rights to Freedom
(3-6)

Prosperity, Innovation, and Progress

Edification of Society

Protection of the Family from the State
Duty to the Poor and the Less Fortunate

Mitigation of Corruption

Divine Right Monarchy

Does not mean, "the right to act Divine" or, "the King is Divine" as in Caesarism.

Does mean, "the right to govern comes from God."

Thus, the King and Queen are bound and constrained in temporal, civil governance by their duty to God's Natural Law known to all people through natural reason and God's Divine Law as known through His Church.

Thus, the Divine Right King and Queen answer morally to God and the Church in temporal, civil matters of justice, objectives, policies, speech, demeanor, and even in intent.

Thus, the King or Queen who acts as a totalitarian, ruling by his or her own whim, is, in fact, repudiating the Divine Right to govern.

Thus, the Church, with the People, may take action to oppose a totalitarian Monarch who has repudiated the Divine Right to Govern.

10 Reasons for the Catholic Monarchy

- 1) Our true "Christian" cultural roots are Catholic.
- 2) The Will of God is the only framework in which the Will of the People truly leads to society's well being.
- 3) The structure of the Catholic Monarchy will allow for flourishing local and state self-determination.
- 4) The Catholic Monarchy will protect religious freedoms, while Catholicism is preminent in setting cultural norms.
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- 9) The Catholic Monarchy will be the guarantor of the principles of subsidiarity and solidarity.
- 10) The divine right Catholic Monarchy of aristocratic birth will protect the Monarchical form from outside influences (re: the 3 phases of the French Monarchy).

The Ends

- Unity through Authentic Tradition
- Natural Law and Virtue
- Prosperity, Innovation, and Progress
- Edification of Society
- Protection of the Family from the State
Duty to the Poor and the Less Fortunate
- Mitigation of Corruption



Natural Rights to Freedom
And Private Property
(3-6)

Royal Hearts

Royal Hearts is a contemplative-based, counterrevolutionary spiritual expression dedicated to the reign of the Immaculate Heart of Mary and the Social Kingship of Christ through St. Mary Magdalene's royal House of New Bethany. As *The Dove and Rose* reveals its spirituality through the gestalt of St. Mary Magdalene on the shores of Provence, Royal Hearts is under Magdalene's patronage and animated by our devotion to Joan and Thérèse. Royal Hearts is the Magdalenian phenomenological expression of living-in-the-world as a Dove and Rose contemplative.

Royal Hearts seeks to help us persevere in sanctifying grace through devotion to Our Lady's Catholic and Royal France "on earth as it is in Heaven." Royal Hearts seeks to expand the Kingdom of God on earth (the seed of which is the Catholic Church), where Jesus Christ is worshiped and honored as our mighty King, the most holy and Immaculate Virgin Mary is rightfully honored as our glorious Queen, and the Saints are honored as our noble sisters and brothers. Is this not what we were taught to pray by our Master? "Thy Kingdom come, Thy will be done, on earth as it is in heaven."

The "heart" of Royal Hearts is a desire to work in a shared phenomenological awareness, a prayerful union of hearts, with St. Mary Magdalene for the institution of the Social Kingship of Christ and the reign of the Immaculate Heart of Mary.

Royal Hearts is an evangelical initiative dedicated to inspiring souls with a Catholic counterrevolutionary worldview that will aid them in persevering in sanctifying grace and affecting a restoration of the spirit of Christendom in social, cultural, and political affairs.

As *The Dove and Rose* devotion to St. Joan of Arc and St.

Thérèse of the Child Jesus is a means of contemplative devotion to Our Lady's mystical Kingdom of Catholic and Royal France, Royal Hearts is an effective means for the defense and propagation of that same Kingdom in the world.

Royal Hearts recognizes that each person must first be converted in heart, mind, and soul to Our Lord and Savior Jesus Christ as He is known in the fullness of public revelation through His Roman Catholic Church, the only means of salvation for mankind. The Royal Heart must also be consecrated totally and without reserve to the most holy and blessed Virgin Mary, the Mother of God and our Queen. The Royal Heart is strongly encouraged to consecrate him or herself to the Magdalene and the patronage of "The Dove and Rose" - St. Joan of Arc and St. Thérèse of Lisieux. These heavenly friendships are a means to enter most deeply and meaningfully into the Kingdom of the Immaculate Heart of Mary where Jesus Christ sits enthroned in all of His glory. The Royal Heart must be willing to endure the loss of all things, even his or her own life, for the cause of Jesus Christ our King, the most holy and glorious Virgin Mary our Queen, and the entire Kingdom of God.

Royal Hearts recognizes that on the earthly stage, replete with a cacophony of confusing and contradictory philosophies, there are really only two apocalyptic players, Christ and Anti-Christ. Christ is truly man and truly God as the Second Person of the Holy Trinity, the only Savior of the human race, and the One through Whom all things were created. Through time and space, He draws all men and all of creation to Himself in magnificent order, beauty, and glory, to be fulfilled at His Second Coming when He will judge the living and the dead, and His Kingdom will have no end. Anti-Christ is Satan personified, whose spirit roams the world with a legion of fallen angels seeking the ruin of every human soul. He will be the spirit guiding the Anti-Christ of history when that awful moment arrives.

Royal Hearts comprehends that with the two apocalyptic players come their temporal forces, Christ's being that of obedience to the will of the Father, moral and civil order, peace, happiness, beauty, and authentic life-giving culture, and with the Anti-Christ's being a Revolution of disordered blasphemy and vulgarity against the aforementioned. The Revolution seeks to destroy through any means possible, notably through the vulgar and disordered passions of man, the advancement of Christ's beauty, order, and peace in time and space. The Counterrevolution is the pro-active response to end the Revolution and to establish the reign of Christ in the hearts of all men and women, and, through their hearts, to establish Christ's reign of beauty and order in the temporal affairs of mankind.

Royal Hearts recognizes the Revolution as a phenomenon that predates the created order when Satan with his vulgar hosts rebelled against God. The Revolution was then inculcated like a virus as Original Sin into the human race at the fall of mankind through the temptation of the evil one. The Revolution has shown itself consistently throughout the ages. However, Royal Hearts points to four more modern manifestations of the Revolution which are driving most of the work of the spirit of Anti-Christ in the world today and which are preparing the way for the Anti-Christ of history:

- (1) The Protestant Revolution
- (2) The French Revolution
- (3) The Bolshevik Revolution
- (4) The "Sixties" Revolution

All of these Revolutions have acted as a flaming ramrod against the great castle walls of the Kingdom of God, the seed on earth of which is the Holy Roman Catholic Church.

Royal Hearts Vision and Mission Statements

Love for the Kingdom of God, our Divine King Jesus Christ, our glorious Queen the Virgin Mary, our brothers and sisters in the Church Triumphant who are the Saints, and for our fellow sojourners on this earth is the driving force of both the defense of and evangelization for the Catholic Church and Catholic culture, which is the seed of God's Kingdom on earth.

Traditional Western Civilization being the product of the Catholic Church is now a politically and culturally occupied land, our freedoms and cultures having been usurped by revolutionary forces. The Divinely founded institutional Catholic Church, alongside those baptized brothers and sisters outside her walls who nevertheless share our mission, is civilization's only hope of sallying an effective Counterrevolution to restore an authentic and truly free society that will also liberate mankind's soul from the tyranny of evil.

With these propositions in mind Royal Hearts holds the following Vision and Mission:

Vision

The recognition of the Social Kingship of Christ through the reign of the Immaculate Heart of Mary which restores and newly energizes a spirit of Christendom and Catholic culture in the West, and which establishes a truly free and sanctified society.

Mission

The mission of Royal Hearts is to affect a cultural and spiritual renewal through the counterrevolutionary spirit of the Kingdom of Catholic France in our hearts, and through our spiritually renewed "Royal Hearts," to institute the Social Kingship of Christ through the reign of the Immaculate Heart of Mary.

In fulfilling our mission, Royal Hearts seeks the patronage of St. Mary Magdalene along with the co-patronage, friendship, and sisterly care of St. Joan of Arc and St. Thérèse of the Infant Jesus to aid us in persevering in sanctifying grace and in our devotion to Mary and to imbue us in the Traditional French Catholic experience.

With Traditional French Catholicism as a guide, we seek a contemplative counterrevolutionary Catholic worldview which will consequentially influence through us the restoration of the spirit of Christendom in social, cultural, and political affairs.

Royal Hearts seeks peaceful change in the temporal realm through the free acts of converted people living a life of sanctifying grace.

The life and sacred duty of a Royal Heart

The Counterrevolutionary of Royal Hearts finds him or herself with the gravest and noblest of duties. That duty is the defense and propagation of an entire Kingdom. And this is not just any kingdom, but it is the Kingdom of God that has been freely given by the Father in the Holy Spirit through the infinite merits of Jesus Christ's passion, death, and resurrection. Thus, as Christ's Kingdom is ultimately "not of this earth" but is first and foremost in the hearts of men, the Royal Heart's ultimate work must be on persevering in Faith, Hope, and Love to the end as Our Lord has warned we must do. For, this is the glory we seek in union with Christ through His Church which is His Body, His Bride, and the seed of the Kingdom of God on earth. The defense and propagation of the Kingdom mean exactly the defense and propagation of the Church.

This is why Royal Hearts is said to be the counterpart to The Dove and Rose devotion to Saints Joan of Arc and Thérèse of Lisieux; that is, The Dove and Rose is our particular well-spring of grace granted by the authority of the most holy and glorious Queen of Heaven and earth, the Virgin Mary, as our manifestation of True and Perfect Devotion to her Immaculate Heart. There are many manifestations of grace in the Kingdom, but the Royal Heart discovers a particular affection for the saintly duo of Joan of Arc and Thérèse of Lisieux in their constant friendship, sisterly care, and patronage. We are children of the Queen according to the True and Perfect Devotion to Mary as prescribed by St. Louis de Montfort, and St. Joan and St. Thérèse are gifts from God to help us mature in her service for the glory of Christ her Son.

Thus, the driving force of our evangelization is nothing less than Love: Love for God, for the Kingdom, for Jesus Christ the King, Mary the Queen, and all the angels and saints. We defend our Kingdom with our very lives in the same manner that we

defend our own temporal families. No one would leave their family unprotected against criminal elements. The more we love, the more we are willing to give our life in defense of that which we love. Contrary to the spirit of the world (which is the spirit of Anti-Christ) which tells us that there is nothing of worth for which to die, particularly not something as immaterial and “relative” as a “belief,” the Royal Heart knows that it is precisely the willingness to die for the Kingdom that gives us life. That for which one is willing to die is what gives life, not that for which one is willing to live. The world does not comprehend this particular spirit because the world does not believe and tries to intimidate others into not believing as well. The Royal Heart and the spirit of the world are irreparably at enmity one with the other. There is our need for an Army to defend.

Yet, the Royal Heart will not hide away his cherished Kingdom. The goal is not to remain in secret, hoping never to be found. Remember our Lord’s parable about the coins. The one who hid away his free gift was the one who ended up wailing and gnashing his teeth. Like any joyful member of a wonderful family, the Royal Heart, while always prepared to defend, is actually most desirous of sharing! We want to share what is most treasured in our hearts. We are emanating the spirit of the Kingdom with joy, for the Kingdom’s spirit is our spirit. We propagate the Kingdom for love of Jesus Christ in His Church, the Virgin Mary who is the Mother of God and the Mother of the Church, along with our love for St. Joan and St. Thérèse, indeed, for love of all the angels and saints. The driving force is Love, and this is why we not only defend but propagate.

With this in mind, we set out to make some basic recommendations regarding the life of a Counterrevolutionary:

(1) **The Royal Heart** should follow a consecration to St. Joan of Arc and St. Thérèse of Lisieux which is essentially the life of any Catholic devoted to Jesus through Mary and to authentic

Catholic spirituality in obedience to the Holy Father our Pope and the Bishops in union with him. What is unique to this consecration is our heart-felt, transforming love for and devotion to our saintly sisters and patronesses, Joan and Thérèse. They hold a preeminent place in our heart and devotions after Jesus and Mary.

(2) **The Royal Heart** should “seek first the Kingdom” (Matthew 6:33) foremost in the heart and see to it that by the grace of God the Kingdom grows “from a mustard seed” (Matthew 13:31-32) into a beautiful tree with branches fit for the birds of the air. He or she should sense St. Joan and St. Thérèse guiding him or her down the Trail of the Dogmatic Creed to the center of Mary’s Immaculate Heart which is mystically the Kingdom of God where Jesus reigns in glory. Defense and propagation of the Kingdom must first be led through one’s personal life.

(3) **The Royal Heart** should not only be ever ready to testify to joy of heart but he or she must make that testimony the very breath by which they live. Our testimony is not what we believe; our testimony is who we are. The world should know from the Royal Heart’s speech, actions, and spirit that he or she is a Counterrevolutionary.

(4) **The Royal Heart** should expect to be hated and persecuted just as our Savior was hated and persecuted. The Royal Heart must carry the spirit of willing martyrdom just as our Savior did in going to His crucifixion. There is no other way than that of the Cross. The Royal Heart seeks no other way.

(5) **The Royal Heart** lives only to die for the Kingdom that is “not of this earth” (John 18:36). Thus, through Christ’s reign in the hearts of men, we seek the temporal establishment of the Father’s Will and Kingdom “on earth as it is in Heaven” through the form most befitting its defense and propagation, the Catholic Monarchy, while at the same time never losing sight that the temporal order will soon pass. We have no desire to establish a

kingdom of this world for Jesus, for our Lord Himself has firmly instructed us that His Kingdom is not a mere earthly one. It is a heavenly Kingdom. Yet, we know that it is our sacred duty to water, nurture, and bring to sunlight the seed of the Kingdom of Heaven as she grows through space and time to her fulfillment at Christ's Second Coming. We seek to do as He commands by praying that "Thy Kingdom come, Thy will be done, on earth as it is in Heaven."

Meditation on the Royal Heart

The Royal Heart is one that is born not of earth but of the Heavenly Kingdom. We are unable to explain to others our devotion to the Monarchy without revealing a few of the sacred rooms in the castle of our soul. For, devotion to the Monarchy is much more than a devotion to an earthly socio-political model, it is an outpouring of our love for the true Form of the Kingdom of Heaven with its Divine Order beginning with Jesus Christ as King of all Kings and cascading downward, in a Divine Aristocracy, through the Immaculate Heart of Mary with the rest of the communion of saints.

The Royal Heart seeks this Kingdom along the Divine Trail of the Dogmatic Creed, which is the only path leading to the eternal Kingdom. We seek it with the assistance of our saintly sisters, Joan of Arc and Thérèse of Lisieux, who keep us focused on our goal and out of danger as we cross narrow bridges over deep canyons, traipse the steep, dangerous, but truly edifying, rocky paths over the snow packed mountains, and cross slippery, rushing streams running through the pristine meadows leading to the Kingdom of God.

The Royal Heart eschews and shrinks away from the whispers of the Evil Distractor hiding in the Dark Forest, who seeks to taunt us into abandoning the Trail of the Dogmatic Creed for a wide paved highway where we will have an alleged “freedom” to choose our own way over that given to us by God. The Royal Heart understands instinctively and intuitively that we are truly free to make our way to the Kingdom only by staying obedient to the boundaries of the Trail of the Dogmatic Creed. We are truly free only by following that way by which God instructs us.

“You are free to eat of all the trees in the garden. But of the tree of the knowledge of good and evil you are not to eat, for, the

day you eat of that, you are doomed to die.” ~ Gen 2:16-17.

The Royal Heart, through sanctifying grace, arrives to our destination in a union of spirit with God and the communion of saints by the prayer Our Lord taught us: “Thy Kingdom come, Thy will be done, on earth as it is in Heaven.” His Kingdom is not of this world, but He desires that we make it present in this world for the salvation of souls. The Monarchy best reflects the order of the Kingdom of Heaven; therefore, the Royal Heart seeks the Monarchy in order to facilitate the coming of His Kingdom.

The Royal Heart, therefore, is fundamentally religious and spiritual and is imbued throughout the substance of our soul through sanctifying grace. It is a yearning for the Kingdom of God and a desire to manifest that Kingdom on earth for the well-being of society and the salvation of mankind.

The Royal Heart reflects the most beautiful color in the Heavens, which is the combined spirituality of St. Joan of Arc and St. Thérèse, by exposing itself to the sunlight of Christ, through the Immaculate Heart of Mary, and in the care of these Heavenly sisters. By reflecting this celestial light, we hope to transform the Church and the world for our Queen, the Blessed Virgin Mary, and our King, the Lord Jesus Christ.

Consecration Prayer to St. Mary Magdalene

St. Mary Magdalene,

Dear patroness, sister, and foundress of the House of New Bethany, may I obtain the great grace of union of heart, mind, and soul with you in your heavenly glory. By sharing your spirit on the shores of Provence, I hope, like you, to obtain union with the Immaculate Heart of Mary and through her with the Sacred Heart of Jesus. I hope, like you, to receive France in my heart and, with you, to sacrifice my life to protect and restore her glory in the Kingdom of God.

Newly made in the glory of the combined hearts of St. Joan and St. Thérèse, let me now share in Our Lady's mission to love, save, and protect holy France for God's Kingdom. Allow me, dear Magdalene, to receive, now and for all eternity, my entire consecration to you as a member of the House of New Bethany, your royal line endowed upon you by Jesus Christ. In faith, hope, and love, let me share in the mission for France with you through evangelization, prayer, contemplation, and penance.

May I obtain my own contemplative Sainte-Baume in the center of the Immaculate Heart of Mary. May all the graces God wills for me be imbued in my being through your royal heart formed by Jesus at the foot of the Cross, through your royal line bequeathed at the tomb of the resurrection by touch to your forehead, and through the form of the heavenly Kingdom of France the Lord and Our Lady established on earth by you on the shores of Provence.

Please intercede for me that now and for all eternity, you will be my patroness and sister, my protector, and the channel of grace for my royal inheritance through the Immaculate Heart of Mary.

I consecrate myself for all eternity to Jesus Christ, the Virgin Mary, to you Mary Magdalene, and to France in the Kingdom of

God.

St. Mary Magdalene, pray for me.

~ Walter Emerson

Consecration Prayer to St. Joan and St. Thérèse

Dearest Saints Joan of Arc and Thérèse of Lisieux, I come to honor you as my spiritual sisters in the glory bestowed upon you by Our Lord Jesus Christ through the heart of His most holy Mother, Mary. I, without merit and only by the grace of Almighty God, share my spiritual blood with you through the fire of the most Holy Spirit, that Holy Fire that arced through time and space to light my soul in Christ, to my unspeakable joy, in kinship with you. However, in my equally unspeakable sadness for my sinfulness and unworthiness to share in such a magnificent honor; that is, that I should have the sublime honor of belonging to your royal household, I cry out for your patronage, your protection, your prayers, and your friendship. I humbly ask that by the power of Our Lord and Savior, Jesus Christ, and through the Immaculate Heart of Mary, you walk with me and be my constant guides as I struggle on my journey to our shared homeland, the glorious Kingdom of God.

Dearest Saints Joan and Thérèse, may my heart and soul be united with yours in Christ through the heart of our common mother, the Virgin Mary. May I, with my earthly families, friends, and companions, come to join you and all the saints in the fullness of the true heavenly family that is my heritage through the infinite merits of Jesus, He before Whom I fall to the ground, in both holy fear and holy love, to adore.

I ask especially in these most evil and blasphemous times, that, in addition to Faith, Hope, and Love, you would obtain for me the virtues of humility and purity, the noble guardians of my treasures. May I, with your sisterly care, seek to renew my baptismal vows, to reject Satan and his evil lies, to reject the spirit of the world, and to testify daily in my thoughts, words, and deeds, to my fidelity to the Kingship of Jesus Christ in my life.

Saints Joan and Thérèse, my sisters in Christ, I ask with true sincerity and fraternal love in my heart that you would bring me to rest in the depths of the Immaculate Heart of Mary, my Mother, the Mother of the Church, and the Mother of God. Through your powerful assistance, may I come to the fullness of True Devotion to Mary as prescribed by my glorious brother in Christ, Saint Louis Marie de Montfort. To Jesus through Mary in the sisterly care of Saints Joan and Thérèse. Amen, so be it.

Most noble Saints Joan and Thérèse, I ask for the courage to fight bravely, even to my death, for the Holy Roman Catholic Church, the true Church of Jesus Christ, that is His Body and His Bride. May I, through the grace obtained by your constant heavenly intercession and in union with that of Mary most holy, seek joyfully to carry my crosses, joyfully to suffer in union with Jesus Christ, all that I must to fulfill the heavenly Father's will. May I offer my sufferings to bring victory and joy to the Immaculate Heart of Mary, my most noble Queen. May my life, with your help, and that I might find true freedom, be consecrated in slavery to my most glorious Queen. May I obtain, through your intercession, the grace to love my Queen with all of my heart, mind, and soul and to be willing to die for her honor.

Finally, in order to make permanent this prayer through the mindful exertion of my free will, and in order to devoutly submit myself to the Perfect Devotion to the Blessed Virgin given to us by Saint Louis, I likewise offer myself in consecration to you, Saints Joan of Arc and Thérèse of Lisieux, as my specific and particular expression of that same consecration I rightfully give to Holy Mary for the glory of her Son, Jesus Christ.

Saints Joan of Arc and Thérèse of Lisieux, I therefore set myself aside for you and for your mission on earth to bring souls to salvation in Christ Jesus through the Immaculate Heart Mary.

Saints Joan and Thérèse, pray for me.

~ By Walter Emerson

The Promise of the Knights of the Dove and Rose

Out of love for Jesus Christ, true God and true man, the founder of the Holy Roman Catholic Church, and out of love for His most Holy Mother Mary, Queen, by the grace of God, of heaven and earth, I acknowledge that through the Church we have received the fullness of God's revelation, not through our own merit, intellect, or workings but only as the result of the gift and grace of being baptized members of the one, holy, Catholic, and apostolic Church, the mystical body of Christ on earth.

I understand that these unearned graces carry the grave responsibility to share God's love and truth with the world without compromising either love or truth. I am fully aware that my duty to faithfully, lovingly, and uncompromisingly proclaim the revelations held, by the sole authority of its Magisterium, in the treasury of the Church through its Scriptures and Traditions will often times make my journey lonely and filled with adversity.

I am willing, and I promise, to take this path, the path of the Holy Cross, to walk alone if needed, to reject the world and its evil master in a spirit of poverty, of renewal of my baptismal promises, and in consecrated slavery to the Virgin Mary with the friendship and protective patronage of St. Joan of Arc and the co-patronage of St.

Thérèse of Lisieux, in order to bring Christ's message to the world in thought, word, and deed; and, in a spirit of prayer, humility, purity, and service to the poor and the weakest, to seek union with the Sacred Heart of Jesus, without Whom we are lost.

~ Walter Emerson

Our Community

Royaume France is the Kingdom Blessed of St. Joan and St. Thérèse; its spirituality is the combined hearts of St. Joan of Arc and St. Thérèse of Lisieux. Our community consists of those devoted to these two saintly sisters and their royal French hearts. We seek Our Lady's mystical Kingdom of Catholic and Royal France with them and in union with St. Mary Magdalene as our spiritual foundress. May the Father's Kingdom come, and his will be done, on earth as it is in Heaven. May the reign of the Immaculate Heart of Mary be quickened through this devotion.

Royaume France attempts to model the journey with St. Joan and St. Thérèse from its spiritual beginnings to its philosophical foundations. We prefer not to promote our work aggressively beyond making others aware of its existence. We work solely on a gather or disperse basis.

Our vision for Royaume France is to remain an informal network of contemplatives devoted to the combined hearts of St. Joan and St. Thérèse and to the form of Catholic and Royal France in the center of the Immaculate Heart of Mary where Jesus Christ reigns in all his glory. There is no formal organization or movement; however, we constitute a Jehannian and Thérésian inspired community living the prayer of the Our Father and praying especially for Our Lady's Catholic and Royal France to come "on earth as it is in Heaven." We carry with us the evangelical boldness of St. Joan powered by the courageous Carmelite spirituality of St. Thérèse.

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