

Points of Entry

A Jehannian-Thérèsian Phenomenology of French
Catholic Spiritual Renewal

By

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Joan and Thérèse Publications

Table of Contents

<i>Points of Entry</i>	1
<i>About the Author</i>	5
<i>Forward</i>	7
<i>Introduction</i>	8
<i>Mon projet de vie</i>	10
<i>The French Royal Hearts of St. Joan and St. Thérèse</i> ...	12
<i>Phenomenological Devotion to St. Joan and St. Thérèse</i>	14
<i>The Jehannian-Thérèsian Model – clarity of mind, agility of thought, and pureness of heart</i>	18
<i>Being “present”</i>	21
<i>The Jehannian-Thérèsian Spirituality</i>	26
<i>The Jehannian-Thérèsian Philosophical Model</i>	28
<i>Edith Stein is our philosophical mentor</i>	30
<i>The Jehannian-Thérèsian Pearl of Great Price</i>	32
<i>Royaume France as a life philosophy</i>	34
<i>The "divine glance"</i>	37
<i>Syntax</i>	39
<i>The process</i>	41
<i>Phénoménologie et La Réduction Française Philosophique de Ste. Jehanne d'Arc</i>	43

<i>The Royaume France philosophical method</i>	<i>46</i>
<i>Philosophical and spiritual model supporting the vision</i>	<i>49</i>
<i>The Articles of St. Joan of Arc's Intercession</i>	<i>50</i>
<i>Royaume France - St. Philomena's kingdom.....</i>	<i>60</i>
<i>St. Philomena and Edith Stein</i>	<i>63</i>
<i>Prières</i>	<i>67</i>
<i>Prayer to St. Mary Magdalene</i>	<i>68</i>
<i>Prayer of consecration to St. Philomena.....</i>	<i>70</i>
<i>Litany to St. Thérèse of Lisieux</i>	<i>71</i>
<i>Litany to St. Joan of Arc</i>	<i>74</i>
<i>Consecration prayer to St. Joan and St. Thérèse</i>	<i>77</i>
<i>The promise of The Knights of the Dove and Rose</i>	<i>81</i>

About the Author

I am a business and educational professional with an undergraduate degree in Economics from Princeton University and a master's degree in Public and Private Management from Yale University.

I am married and the father of one child. I converted to the Catholic Church prior to my marriage in 1985.

STE. THÉRÈSE

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.

STE. JEANNE D'ARC

Led to confront my inner most being on that lonely, mystical hill of Calvary, I discovered that Jesus had called another mighty saint to walk with 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.

FRANÇAIS

I am spiritually French, American by birth. One of our ancestral lines originated in an area close to Rouen where Joan of Arc's earthly life ended. Mostly, I am

devoted to true Catholic and Royal France through the saintly inspiration and sisterly care of St. Joan and St. Thérèse.

CATHOLIC

I am traditional in heart and in personal devotion. I attend the Traditional Latin Mass. I am in full communion with the Pope in Rome and the Magisterium of the Church.

ROYALIST

St. Joan and St. Thérèse establish in us a Royal Heart. Devotion to the Monarchy, especially the French Catholic Monarchy, is an expression of my spirituality, even more than of my socio-political positions.

MY PROJECT

Royaume France is an attempt to model my journey with St. Joan and St. Thérèse from its spiritual beginnings to its philosophical foundations. I prefer not to promote my work aggressively beyond making others aware of its existence. I work on a gather-or-disperse basis.

~ Walter Adams

Forward

In honor of the most holy and Immaculate Virgin Mary and in submission to her as her slave according to the devotion handed on to us by St. Louis de Montfort.

In honor of St. Philomena, through whom Royaume France transcends phenomenological devotion and ascends mystically over the event horizon as the Kingdom of Our Lady's Catholic and Royal France. This mystical Kingdom is a form in the eternal mind of God given to St. Philomena for her glory. The ultimate purpose of manifesting Royaume France is threefold: as her Kingdom, for her glory, and as an act of thanksgiving on our behalf for her Queenship.

In honor of St. Mary Magdalene whom Our Lord and Our Lady chose as the foundress of Our Lady's Catholic and Royal France and of the royal House of New Bethany.

In honor of St. Joan of Arc and St. Thérèse of Lisieux whom Our Lord and Our Lady chose as the conduits and proximate channels of grace for the phenomenological journey along the Trail of the Dogmatic Creed to the mystical Kingdom of Catholic and Royal France. They are our saintly sisters and heavenly patronesses guiding us to the Kingdom.

Introduction

Points of Entry refers to the Royaume France model developed over the course of a decade. Royaume France is the Kingdom Blessed of St. Joan of Arc and St. Thérèse of Lisieux, a phenomenological Catholic spiritual model developed through the life of St. Joan of Arc, Thérésian Carmelite Spirituality, and the philosophy of Edith Stein, known formally as St. Teresa Benedicta of the Cross. This booklet is a reference. The reader will find an array of topics, loosely organized, which designate “points of entry” into the model. Everyone’s point of entry into Royaume France and the Combined Hearts of St. Joan and St. Thérèse will be different. Joan and Thérèse lead us along the Trail of the Dogmatic Creed to the mystical Kingdom of the Blessed Virgin Mary’s Catholic and Royal France. We gather as we go along. Individuals join us at different junctures, at various openings in the Dark Forest where we can be found in the sunlight as we dance in freedom with our saintly sisters. The key to the efficacy of this reference is to search for your point of entry. Your journey begins there.

However, this model, available to anyone of goodwill, is demonstrated through the sub-theme of my subjective lived experience. It is the reader’s own story in potency as revealed through my lived experience.

Royaume France in its sub-thematic form is a reflection on my life-story as revealed to me through the stories of St. Joan and St. Thérèse. Stories "about" them became stories lived "with" them in a transcendent communion of friendship. I discovered them to be my saintly, celestial sisters guiding me along a pathway softly lit in the dark night of faith. I came to understand through their combined hearts who I am truly and the purpose for which I was given this task and beckoned on this pathway. Through it I came to an intuitive conviction that the sub-thematic Heavenly form of my devotion was as a Kingdom bequeathed to St. Philomena, a powerful saint who, by Our Lady's decree, brought me out of the Dark Forest of despair and established me in sanctifying grace on the Trail of the Dogmatic Creed with St. Joan and St. Thérèse. It was to St. Philomena's Kingdom they were to lead me.

Royaume France is an account of this joyful, though at times arduous, journey. The reader will find here a guideline, roughly organized, which will require their own effort at harmonizing the principles revealed to them by these same saintly sisters, Joan and Thérèse. The reader will discover their own sub-theme of lived experience and self-evident intuitive truths.

Mon projet de vie

My Path - Jeanne d'Arc me conduit

In a single moment, a "divine glance," one day in October of 2008, Our Lord and Our Lady imbued my soul with a preeminent and life-long devotion to St. Joan of Arc. It was a thunderous spiritual moment that struck like a lightening bolt and with the same intensity that Joan displayed in her short life on earth. Already established decades before in total consecration to the Blessed Virgin Mary and St. Thérèse of Lisieux, I entered into a spiritual journey with Joan of Arc on what I call The Trail of the Dogmatic Creed to the mystical kingdom of the Blessed Virgin Mary's Catholic and Royal France. My books are testimonies to that journey and that Kingdom. My sites organize that content into a programmatic approach, the development of which serves as a translation of my subjective experience into an objectively-based system that can be followed by anyone of goodwill.

I Believe - la France mystique de la Vierge Marie

The true France of St. Joan of Arc is a Heavenly form in the center of the Immaculate Heart of Mary. Royal and Catholic France as a Heavenly form was founded spiritually by St. Mary Magdalene on the shores of

Provence where she brought the apostolic spirit from the foot of the cross and the tomb of the resurrected Christ to what later would be known as 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 like roses from Heaven by St. Thérèse.

My Community - les cœurs de Jeanne et Thérèse

Royaume France is the 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, 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.

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

The Jehannian-Thérésian model of the French royal hearts of St. Joan of Arc and St. Thérèse of Lisieux was developed through the influence of the life of St. Joan of Arc, Thérésian Carmelite spirituality, and the philosophical lens of Edith Stein (St. Teresa Benedicta of the Cross). Its aim 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 means is personalized, phenomenological devotion to the combined hearts and spirituality of St. Joan of Arc and St. Thérèse of Lisieux.*

Mission

Our Mission is the sanctification of souls through devotion to St. Joan of Arc, St. Thérèse of Lisieux, and the renaissance in our hearts of the Blessed Virgin Mary's Catholic and Royal France.

Vision

The sovereign establishment on earth as it is in Heaven of the Blessed Virgin Mary's Kingdom of Catholic and Royal France bathed in the mystically beautiful light of the combined spirituality of Sts. Joan of Arc and Thérèse of Lisieux.

Means

Our means is a meaning-fulfilled intuitive presence with St. Joan of Arc and St. Thérèse of Lisieux which consciously harmonizes their contemplative-given guiding principles through a spirit of Holy Realism. We make their combined hearts the object of our intentionality and follow where they lead to an experiential union of our hearts with theirs and with the Kingdom of Catholic and Royal France as a form in the center of the Immaculate Heart of Mary.

Phenomenological Devotion to St. Joan and St. Thérèse

What is Phenomenological Devotion?

Phenomenology in general makes truth more accessible to our consciousness. It deals with how we construct our understanding of the world around us and helps us make logical inferences about how our lived experience correlates to what we know. Phenomenology harmonizes the principles governing the self-evident truths in our lives and guides us as we attempt to make sense of our experiences. Phenomenological Devotion more specifically focuses on the appearance of self-evident truths revealed to us by Divine Providence in our contemplative lives and harmonizes their governing principles in a way that clarifies their meaning and purpose. It helps us make sense of the truths revealed to us. Phenomenological devotion begins with a divinely given point of interior inquiry. That point of inquiry given to Royaume France is Joan of Arc as revealed to us through the heart of St. Thérèse.

How does Phenomenological Devotion work?

Applying phenomenology to our religious and spiritual devotions guides us in developing reasonable axioms from which to derive meaningful theorems about

the correlation between our day to day lived experience and the truths of the faith. *We use our intellect and will under the guidance of grace to model our understanding of the movement of Divine Providence in our lives.* Phenomenological devotion brings clarity to our thinking as we contemplate the mysteries of the faith. Our meaningful theorems imbue us with agility of thought by which we cooperation with grace through the seven gifts of the Holy Spirit, notably, wisdom, knowledge, counsel, and understanding.

What is Phenomenological Devotion to St. Joan and St. Thérèse?

Phenomenological devotion to St. Joan and St. Thérèse is the application of the principles of phenomenology to our celestial relationship with our saintly sisters, Joan of Arc and Thérèse of Lisieux. Joan becomes our point of inquiry, of our intentionality, through the heart of St. Thérèse. Together they guide us to self-evident truths that when harmonized make radical changes in our conscious understanding of the world. Joan and Thérèse guide us to a Heavenly understanding of who we are in the Kingdom of God. In this way, phenomenological devotion to St. Joan and St. Thérèse leads to the meaningful fulfillment in our lived experience

of the Our Father. His Kingdom come, His will be done,
"on earth as it is in Heaven."

How does Phenomenological Devotion to St. Joan and St. Thérèse work?

Through disciplined prayer, contemplation, and study founded on a life of sanctifying grace, we follow in the footsteps of St. Joan and St. Thérèse with intentionality; we seek the truths evident in their life-stories, and come to understand through them the self-evident truths in our own life-stories. We then expand on those Jehannian-Thérésian axioms through the lens of their spirituality to derive meaningful theorems about the purpose of our lives. Applying phenomenological methods to our spiritual and religious devotion to St. Joan and St. Thérèse gives us clarity of mind through knowledge and understanding, agility of thought through counsel, and pureness of heart through wisdom that lead us in an enlightened manner to the center of the Immaculate Heart of Mary. We call this walking the Trail of the Dogmatic Creed with St. Joan and St. Thérèse.

What is the goal of phenomenological devotion to St. Joan and St. Thérèse?

The goal of phenomenological devotion to St. Joan and St. Thérèse is to clarify the meaning and purpose of

our lives through our relationship with our saintly sisters. It is to aid in our sanctification through grace in union with the Holy Catholic Church and in full assent to all that she teaches. Phenomenological devotion is itself neither spiritual guidance nor doctrinal teaching. It is an intellectual methodology for making sense of how our lived, contemplative experience of the heart correlates to the world of objective reason. Its goal is our sanctification through the obedience faith in the Holy Catholic Church.

What does phenomenological devotion to St. Joan and St. Thérèse look like?

Phenomenological devotion to St. Joan and St. Thérèse can be described more accessibly as clarity of mind, agility of thought, and pureness of heart. Each is discussed in order below.

The Jehannian-Thérésian Model – clarity of mind, agility of thought, and pureness of heart

The goal of Royaume France is to help us unite our hearts, minds, and souls with the two celestial patronesses chosen for us by Our Lord Jesus Christ and His Mother, the Most Holy and Immaculate Virgin Mary. These two proximate figures are St. Joan of Arc and St. Thérèse of Lisieux. More specifically we refer to their combined French Catholic spirituality, the Combine Hearts of Joan and Thérèse, as the means Divine Providence has chosen for us that we might become fully who we are destined to be in the mystical, beautiful panorama of the “landscape of souls,” to use St. Thérèse’s metaphor. Rephrased, the goal is the salvation of our souls by being intuitively “present” to Joan and Thérèse *as they are to each other* in clarity of mind, agility of thought, and pureness of heart as they lead us through the Immaculate Heart of Mary to the Sacred heart of Jesus in His Holy Catholic Church.

As clarity, agility, and purity are manifestations of glory revealed in the body of the resurrected Christ which we are promised as heirs with Him, our project invites our saintly sisters to form these same attributes in us through their intercessory care. We draw closer to them through a phenomenological understanding and transcend to know them ever more fully here on earth *as they know each*

other in Heaven through clarity of intuition and agility of correlative insight whereby we contemplate an ever-expanding panorama of unified ideals. We call the modeling of these "categorical" intuitions "following the science of the Saints," or in our metaphorical language, "Walking the Trail of the Dogmatic Creed with St. Joan and St. Thérèse." Thus, this work is about bringing the Father's Kingdom "on earth as it is in Heaven" in union with our saintly sisters, Joan and Thérèse. Through grace we ascend the Dionysian staircase by these Heavenly attributes of clarity, agility, and pureness so as to unite ourselves with Jesus, Mary, and the saints in one panorama of unity and wholeness.

How do we make this phenomenology of Joan and Thérèse a reality? How do we "walk the Trail of the Dogmatic Creed" with them to the center of the Immaculate Heart of Mary? We share life-stories "about" them so as to share transcendence "with" them. Sharing transcendence with them is a way of being in communion with them. Through this communion, they lead us in contemplation of the self-evident truths held within our own life-story. These self-evident truths unite into meaningful, higher level categorical intuitions. Through a "Holy Realism" we construct our new world view. With that, our liturgical, spiritual, and religious lives become

the material by which our intuitions build a bridge to Heaven. They become the very means by which we come to realize our place in the Kingdom of Heaven with Joan and Thérèse, as much as possible here, and to be fulfilled entirely only in heaven.

Yet, more than being simply “our” place, it is where we fit in community with others, in the communion of saints; it is our place in the panorama of the Kingdom. And this is what we all are looking for in our liturgical, spiritual, and religious lives - to come to understand who we are in the Kingdom.

Thérèse influences us through the ascent of the soul in mystical prayer while Joan influences us through the ascent of understanding the nature of the Kingdom. Together they lead us to a deep realization of who we are in the mind of God and where we fit in this Kingdom.

Being “present”

Clarity of Mind – The Trail of the Dogmatic Creed

We know that we are “present” to St. Joan and St. Thérèse and are “guided” by them to the center of the Immaculate Heart of Mary through clarity of mind, agility of thought, and pureness of heart. We have defined each of these attributes in the introduction. “Presence,” through the sharing of stories about and with them, is defined more deeply as “being present to them” in our mutual sharing of stories, which is “to be with them” in a transcendent communion of spirit. This “presence” as communion of spirit is not defined by physical, earthly proximity.

Two people can be present to each other while living far apart in the world. A mother is more present to her child who is a thousand miles away than to the clerk before whom she stands at the checkout counter. Clarity of mind makes mother present to child even while far apart in time and space. Agility of thought instantly moves mother close to her child even while physically apart. In this same way, clarity of mind makes us “present” to St. Joan and St. Thérèse while agility of thought “moves” us with them to the heart of the Blessed Virgin. In other words, clarity of mind and agility of

thought lead to “being-with” them and, by an empathic sharing of their hearts and minds, “moving-to” the heart of Mary in a manner that transcends time and space. We are in communion with them despite the different states of our existence.

Walking the Trail of the Dogmatic Creed with St. Joan and St. Thérèse is a metaphor for this clarity and agility which transcends earthly existence. By sharing their stories which reveal the self-evident truths in our own life-story, we are with them in clarity of mind. By then constructing the mental models of the Kingdom out of the axioms inherent in these truths, we move with Joan and Thérèse in agility of thought. In this way we are uniting ourselves with them in the Immaculate Heart of Mary and with Jesus through her even though separated by time and space.

Agility of Thought - The “Divine Glance”

Only God can bequeath these gifts of clarity of mind, agility of thought, and purity of heart to us and in the manner He chooses. These gifts of grace manifest themselves imperfectly in us in this life but will be brought to fruition in the fullness of glory as co-heirs with Christ in the next, should we persevere to the end. The Holy Spirit through the Immaculate Heart of Mary

touches us with an intuitive certainty, an event Edith Stein calls an “intuitive touch,” or, a “divine glance.” This glance instills in us the primary data from which we draw clarity of mind, begin our journey, and receive key insights on our way.

In our devotion to St. Joan of Arc and St. Thérèse, an example could be an immediate, enthusiastic, immutable devotion to Joan of Arc communicated through the poetry of St. Thérèse. Or, it could be a moment when we pause from our reading to exclaim, “Joan’s work is not finished!” This intuitive touch, or divine glance is an act of grace drawing us into the mystery of True Devotion to Mary and the Sacred Heart of Jesus through the specific devotion of the Combined Hearts of Joan and Thérèse.

The “divine glance” is founded on a life of sanctifying grace through the sacraments of the Church whereby this primary data is transformed through purity of heart to the clarity of mind needed to be present to Joan and Thérèse, allowing us to “follow” them transcendently in agility of thought to the heart of Mary.

Pureness of Heart – Jehannian-Thérésian Realism

This presence to our saintly sisters brings us into something bigger than ourselves. We become who we are supposed to be in the grand scheme of the panorama of

the Heavenly Kingdom. This is the purpose. Through our abiding presence and communion with Joan and Thérèse (clarity of mind), they are moving us (agility of thought) in purity of heart to the Kingdom of God. Through our saintly sisters we furthermore are given the soft light of insight (divine glance) as to this Kingdom to which we are called. It is the mystical Kingdom of the Blessed Virgin Mary's Catholic and Royal France, the true and full form of which is in the center of her Immaculate Heart.

Through clarity of mind, we understand that the French Royal Combined Hearts of St. Joan and St. Thérèse could lead us nowhere else but to this mystical Kingdom. Our devotion is both personal and subjective in our own spirituality while at the same time being objectively communal and societal in helping to build up the Kingdom of God. We understand that the more perfectly we become who Jesus intends us to be in the Kingdom, as St. Thérèse instructs us, the more perfect we become. Joan and Thérèse are leading us to the place Jesus intends for us that we might become who He intends us to be.

This requires the holy realism, as Edith Stein describes it, of the saintly Combined Hearts, which manifests as the science of Royaume France whereby we construct our "bridge of reason." We are drawn upward through a Dionysian hierarchy of truth to the eternal and

immutable Kingdom. Thus, Walking the Trail of the Dogmatic Creed with Joan and Thérèse as described above, they guide us through the dark night of faith in the soft light of holy Jehannian-Thérésian realism bringing us to the fullness of our being in the communion of saints. This is our goal.

The Jehannian-Thérésian Spirituality

I still have the image in my mind of the high plains outside of my childhood home of Guymon. I'm talking about Guymon of long ago, the one that has almost faded into the mist of my aging memory. The land and the sky both were as big and wide as the whole earth, at least it seemed. Occasionally, big dark clouds would form way out in the distance, and you could see the shadow beneath them made up of the rain falling over some distant acreage. The occasional flash of lightning would result in a low rumble maybe five seconds later. The clouds were ominous but not threatening, as they were miles away.

In my life-story, the land and these experiences infused into me the spiritual model I would come to actualize over the course of my life. What I received from the land was a sense of divine order. My response was a form of "empathy" with that land.

Later this empathy was catalyzed through St. Thérèse of Lisieux' descriptive metaphor of spirituality as a panoramic landscape. Through her I was introduced to Joan of Arc who, I discovered, had the exact relationship with her land that I did with mine, only hers was at a much more profound level. This led to an immediate sense of kinship and to an "empathic devotion" to Joan of

Arc, whom I trusted could develop and fully actualize Thérèse's panorama in my soul. I could trust no other at her level in the created order. Only she could lead me, and this by command of the Divine Will.

This empathic devotion with Joan led to an understanding through her eyes of Catholic and Royal France as a representation and incarnation of this divine order. Joan's Catholic and Royal France became for me the event horizon between Heaven and earth in this divine order.

That is the story of how I became introduced to the Jehannian-Thérésian model and came to understand my own story as reflected in the stories of Joan and Thérèse. The nature of this devotion came about through a sharing of ideas with the French heroines, Joan and Thérèse, and an understanding of how their self-evident truths revealed the truths of my own life.

The Jehannian-Thérésian Philosophical Model

Many years of research and writing have led me to conclude the following as a definition of philosophy. The sequence of discovery was spirituality through theology to philosophy. This definition of philosophy is the result of my journey; it is that which I am left to conclude. Metaphor and analogy are the necessary literary tools. The hashes demarcate axioms from which whole theorems have been developed in my writings explaining the deeper meaning of that particular order of words.

The definition of philosophy:

The proper arrangement of words (syntax)/ resulting in a science of thought/ that opens the heavens/, allowing the waters of grace to fall on earth/, refreshing the flowered meadows/, guiding us along pathways softly lit in the night/, and filling the clear blue tributaries in the landscape of souls.

The analogy to music:

The proper order of words resulting in true philosophy as defined are to the philosopher what notes on paper are to a composer. The visible manifestation of properly ordered words, like properly ordered notes on paper, brings transcendent life to the person.

The purpose of philosophy:

When pursued in the manner defined, true philosophy becomes the natural disposition for participating in, and for the reception of, the supernatural divine order yielding the Kingdom of God on earth as it is in Heaven; the Kingdom for which we were taught to pray, and which we are instructed to seek first.

The relationship of philosophy to theology:

In the eyes of Edith Stein, there necessarily is a complementary relationship between philosophical and theological reasoning. Both seek the same truth; therefore, both are dependent on and enrich each other.

Edith Stein is our philosophical mentor

The development of our life-story as we journey with St. Joan and St. Thérèse reveals the self-evident truths of our lives in light of their own. These truths become axioms upon which we derive further insights. These axiomatic insights need philosophical underpinnings in order to create an enduring framework. Edith Stein, whom we know as St. Teresa Benedicta of the Cross, is our invaluable and essential mentor in this effort. The reader will be challenged by the development of these underpinnings as the stories unfold and as the journey continues through the Jehannian-Thérésian Model of Royaume France,

"While it is the task of theology to establish the facts of revelation as such and to elaborate their specific meaning and interrelation, it is the task of philosophy to harmonize those propositions at which it has arrived by using its own devices together with the truths of faith and theology. Only thus can reality be made intelligible in its ultimate reasons and causes." ~ Edith Stein, *Finite and Eternal Being*

Royaume France is the story of my own illumination stemming from this communion with St. Joan and St. Thérèse. The step-by-step mentorship of Edith Stein

revealed it. The reader will encounter this challenging process as he or she moves through the content.

The development of Royaume France was in accord with the following:

"For Thomas, the first axiom of philosophy—if we wish to use the word—is that God himself is the first Truth, the principle and criterion of all truth. From God proceeds any truth we can get hold of. The task of first philosophy follows from this fact: it must take God as its object. It must set forth the idea of God and the mode of his being and knowing.

Then it must establish the relationship to God of whatever else that exists, in its essence and existence, and the relationship to the divine knowledge of the knowledge of other knowing beings. We must bring to bear on these questions everything we can know about them, taking what we should not only from natural knowledge but also from revelation."

~ Edith Stein, *Knowledge and Faith* (The Collected Works of Edith Stein, vol. 8, Kindle locations 818 and 821)

The Jehannian-Thérésian Pearl of Great Price

I have written extensively on the subject of empathic devotion to St. Joan of Arc. Our Lord and Our Lady have transformed my life through this uniquely powerful relationship. The Holy Spirit has willed to provide the sanctifying grace I need in hierarchical fashion, through the Immaculate Heart of Mary and then through St. Joan. I have been fascinated for over a decade as to the process and mode of this grace. It feels as though I am called to think it through for whatever mysterious purpose that thinking out, that modeling of the grace, serves the Kingdom of God.

The key aid has been Edith Stein, known as St. Teresa Benedicta of the Cross. Stein was a pre-conversion phenomenologist who, post-conversion, reconciled phenomenology with the scholasticism of the Church. The result has been a treasury of knowledge for my cause. Edith Stein integrated modern philosophical thought with the ancient tradition of the Church. She is modern without being a modernist, a spiritual talent sorely needed in contemporary society.

Her description of the need to engage a mentor, even across time and space, by studying their thinking from “grounds to conclusions” overwhelmed me as being most

appropriate for understanding my own devotion to Joan, my mentor. It was my first reflection on empathy from Edith Stein's perspective and the beginning of my articulation of "empathic devotion." I began to realize that it was empathy, in the Steinian sense, that I felt with Joan of Arc. I wanted to go where she goes, to follow in her footsteps to the pearl of great price. This empathy, this tracing of footsteps, when understood through the harmonization of the revealed truths discovered in this communion, also can be called a reduction. We are interested in understanding Joan's mind, heart, and soul by reducing her life's story to its core essence. In this way, we truly can follow her to that pearl of great price from "grounds to conclusions."

Royaume France as a life philosophy

The development of the model

The life philosophy model I have been developing for the past twelve years and which is presented through this site is, as stated in my writings, bimodal. That was the beginning form. It is an exercise in hermeneutical theology, looking at how we understand God's revelation in our lives through the medium of time and language (Re: Kit Apostolacus on Edith Stein at academia.edu). Over these many years, I have focused on two particular phenomena, a sudden "divine glance" whereby I received an intuition about Thérèse of Lisieux and a sudden "divine glance" whereby I received an intuition about Joan of Arc. This bimodal experience became the definition of my life, and anyone who knows anything about Thérèse of Lisieux also knows that she and Joan together represent a spiritual speciation of a more encompassing genus of French Spirituality. Thus, by simple syllogism, my life became defined by French spirituality.

My efforts in recent years have been around modeling the experience, the idea being that the instantiation of Joan and Thérèse in my life is an objective supernatural reality given to me through my own natural affective consciousness, the step-by-step development

being what we call spirituality. The challenge to objectively model subjective phenomena began. The grace to accomplish this came through the philosophy of Edith Stein. As I integrated Stein into my work, it became clear that she was the only philosopher who could close the system and give me relief in my search.

Through Edith Stein I came to define the bimodal "divine glances" to be what her mentor Edmund Husserl called "primordial dator" which is the "principle of all principles." The area under the curves represents the speciation of the model through intuition of essential essence (Husserl) with the model developed in a "step-by-step" fashion (Stein).

The capstone for me, though, has been the one principle I added on my own that gave the model its final presentation and life - syntax. I added syntax after experiencing the most serendipitous (seemingly) encounter with the culture and music of Brittany, France. That experience brought to light the principle of syntax which demonstrated how the model was "ordered" so as to be a complete instantiation of my "primordial dator" experiences in 1984 and 2008. Syntax represents the spirit that orders it to a certain rhythm and mathematical beauty.

That rhythm, mathematical beauty, and divine order
is La France Mystique.

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

Syntax

French language, culture, and history

Syntax is the spirit that binds this model together as La France Mystique. It is the life-blood. The process of surrendering to immutable truth and the various forms comprising truth, is to seek the proper understanding of words, along with their appropriate order. The 'effective' placement of a word creates an 'affective' ideation of objective form in our minds. Through language and subjective experience, truth masters us, rather than us mastering truth (Stein). Syntax is the order that opens for us 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. This is the substantive nature of the Royaume France model and is the secret behind objectivity manifested through subjective experience.

French language, culture, and history obviously play an important role in both the epistemology and ontology of the underlying model. They are, in fact, the very syntax that orders the rest of the thought processes. Mere lifeless ideology turns into personalized and humanized ideation in the French context through the combined

hearts of Jeanne d'Arc and Thérèse of Lisieux. The Jehannian and Thérésian French elements provide the spirit whereby it all comes alive, and, as the living spirit, it must therefore be called the syntax.

French language and culture play an even more specific role in the life of the model. They draw us closer to La France Mystique as we study French, engage in French culture, reflect on their meaning, model their essence, and empathically experience their own syntax as manifested through others.

It is not as important to understand 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.

The process

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 with Jesus Christ as we live through the natural consequences of our world "as accepted."
4. Personalization of our Catholic ideals - 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 step-by-step manner.
- Philosophical Science - using Edith Stein's Science of the Cross as a guide.
- Royaume France Model.

Phénoménologie et La Réduction Française Philosophique de Ste. Jehanne d'Arc

Edith Stein's philosophy, along with that of her mentor Edmund Husserl, is of paramount importance if we are to protect our minds from the current phase of modernity. Reading Stein and Husserl has shown me why it is that I seem "to get" their philosophy. The reason is not because of university degrees and professional research but because of something more substantive; my life has been a lived expression of their philosophy. I lived what they posited. I know experientially what they were trying to say.

The reason Stein and Husserl's phenomenology is so important is their understanding of how we are trapped in a reactionary cycle as pertains to the world around us. Phenomenology refers to this as "captivation-in-an-acceptedness." We understand the world around us to be as it is because we accept that it is the way it is. We are captivated by this acceptance. In phenomenology, and particularly in the phenomenological reduction (made up of both the epoché and the reduction proper), the mind is freed to transcend the "accepted-ness" in which we live to see things as they truly are, in other words, to see the true essence of a phenomenon. We come to see the world "as-accepted" as just that, accepted.

In phenomenology, transcendence from this captivation is not a flighty escape from reality, a dreamy desire for a mystical, utopian reality; it is the actual understanding of reality. In order to do that one must escape one's "captivation-in-an-acceptedness." This is no mere intellectual exercise. It is an all-embracing, paradigmatic shift of heart, mind, body, and soul, one that resembles a religious conversion. Some might consider this to be what is known as metanoia; however, my own theory is that phenomenological reduction is a step further, beyond the metanoia. In my mind, metanoia and reduction are two substantively different phenomena. The former is necessary in my model but not sufficient for the reduction. One can experience metanoia while never escaping the "captivation-in-an-acceptedness" of the world around them. The reduction opens doors beyond metanoia to attain transcendent insights.

My specific work in this field has been a twelve year phenomenological reduction through the philosophical lens of Edith Stein, an epoché and reduction proper, in my understanding of the French heroine Joan of Arc. I refer to it as "La réduction française philosophique de Ste. Jehanne d'Arc" What began as an inspirational endeavor perceived in the light of "emergent" properties (e.g., inspiration alone), over time, has come to reveal itself in

its true light as a reduction (an understanding of the true essence comprising the heart of Joan of Arc). The emergent approach led only so far, and to more questions, those that could be resolved only through the contrasting reduction.

The outcome

Loving Jesus in the center of the Immaculate Heart of Mary through "la France mystique" and the combined hearts of St. Joan and St. Thérèse.

The Royaume France philosophical method

Walking the Trail of the Dogmatic Creed

In the introduction to my first book, *Journey to Christendom - The Freedom Dance*, I described what was coming in the rest:

"It is like this analogy: when you travel together with another person, you both travel the same road, objectively speaking, even though you may each describe the trip differently from your own subjective experience. You may describe different scenes or highlight different events, but it is the same road."

This was the seed of philosophical thought that later would blossom. From the very beginning, I was grasping for a way to communicate objective truth, such as the Dogmas and Doctrines of the Holy Catholic Church, through a subjective experiential lens. The mystery of objectivity as experienced subjectively mystified me for over a decade.

However, help eventually arrived through the writings and legacy of Edith Stein, known by her religious name as St. Teresa Benedicta of the Cross. She was a noted phenomenologist whose mentor, Edmund Husserl, was the father of modern day phenomenology. After Stein's conversion to the Church, she essentially Catholicized

Phenomenology in the same way Thomas Aquinas "baptized" Aristotle. Edith Stein reconciled her phenomenological background with medieval scholasticism. This proved to be critically important to me in my quest for clarity about what I was experiencing as I developed Royaume France.

Just as one must read Aristotle in order to better understand Thomas' Summa, one must read Edmund Husserl in order to better understand Stein's writings. Husserl liked to "begin from below" in the subjective and spent his life building the bridge from below to the objective Platonic forms (we might call them 'Augustinian Platonic Forms.') on high. His conclusion was that the bridge between the subjective experience of the individual and the world of objective truth was - logic. That one word was the missing piece of the puzzle in my own dilemma. We subjectively "describe different scenes or highlight different events" while objectively traveling "the same road" as demonstrated by philosophical logic imbued with grace (only through grace can our intellect be efficacious).

This was the key, finally uncovered. What Royaume France did for me subjectively can be objectively systematized by accepting new premises given to us through grace by our saintly sister Joan of Arc, and then

with the assistance of grace drawing logical conclusions from them. New premises honestly pursued to their logical ends require a phenomenological "bracketing" of presuppositions in order to consider these premises as they truly are and not as we have formerly judged them. That was Royaume France, and I knew it.

I call the Royaume France methodology "Walking the Trail of the Dogmatic Creed " in the spirit of Edith Stein's synthesis of phenomenology and scholasticism. The method is to "walk" with Joan and to follow in her footsteps experientially and intuitively that she might present us with new premises from which to draw those logical conclusions. "Walking the Trail of the Dogmatic Creed" was precisely the method St. Joan used with me. Through this logical progression, Joan "draws us upward" from our subjective experience to objective heavenly realities.

Philosophical and spiritual model supporting the vision

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 mystical 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, and grounded in how one's philosophical orientation facilitates, or mitigates, our journey of faith.

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 necessarily involves our supernatural relationship with Jesus and Mary, along with 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.

The Articles of St. Joan of Arc's Intercession

This journal records the signal graces St. Joan of Arc obtains for us by the will of divine providence when we are devoted and consecrated to her.

Our Lord and Our Lady desire great spiritual works from us through the intercession, guidance, patronage, and sisterly care of St. Joan. Understood in this way, we so called will not enter Heaven without her.

Article 1 – Defense against Modernism and Enlightenment about Truth

“The intellectual leadership of the university of Paris was overwhelmingly in favor of conciliar reform.”

St. Joan, through her intercession, shields us from the onslaught of modernism and the ruling Hegelian spirit.

She directs us along the path of unchanging Catholic truth. She obtains for us the grace to understand and the wisdom to see with our spiritual eyes the eternal form of God's kingdom, using the eternal form of Catholic and Royal France as an analogous type.

An example would be her defense of Charles VII against the collegial spirit of the university of Paris. The threat to France was not just political. It was spiritual and religious. It was spiritual in that France is the Eldest

Daughter Of the Church, and it was religious in that she protected France from succumbing to the spirit of democracy in the church as proposed through the elevation of the general council over the Pope.

Article 2 – Theological Virtue of Hope

“However great the doubts about her, Joan had already restored an amazing degree of hope to the French cause.”

St. Joan obtains for us the theological virtue of Hope. Joan lifted the spirit of France before she ever worked her miraculous deeds on the battlefield. Just upon hearing of her presence, the people reflected on God and divine providence. Their hearts and minds were raised to God through Joan.

Article 3 – Mission

“Since her arrival on territory obedient to the dauphin, she had no task more important than laying claim to what she called her ‘mission.’”

St. Joan obtains for us a sense of mission. This mission is one divinely ordained and is our path to eternal life. When we say that God has ordained that we cannot enter Heaven without Joan, we are speaking of her as the divinely ordained bearer of Our Lord and Our Lady’s

plan for us. It is through her that we will receive the graces necessary to be sanctified. This is, of course, all in accord with the divine order and the order of grace with Mary as our Mother, Queen, and Mediatrix all grace.

Article 4 – Annihilation Of Self

“Unperturbed by the laughter and the jeering she provoked, Joan said that his Lord wished the dauphin to become king...”

St. Joan obtains for us the graces necessary to be purified through annihilation of self. She aids and strengthens us as we endure contradiction, lack of belief, scorn, and ridicule, all of which are necessary to imitate Our Lord and to be worthy of eternal life with him.

Our Lord will prescribe precisely the suffering of self denial that is required to sanctify us. Though our nature revolts, Joan is a friend, sister, and patroness to help us endure all for love of Christ.

An example of this is her perseverance at Vaucouleurs as she was rejected, jeered, and mocked time and again. Her perseverance eventually won the day and many loyal supporters. It no doubt pleased God to see her willingness to reject the world’s honor for her heavenly mission.

Article 5 – True Devotion to the Blessed Virgin Mary

“I saw her under the vault of this church kneeling before the statue of the blessed Virgin, with her face sometimes downcast and sometimes gazing upright.”

St. Joan obtains for us a great and true devotion to Our Lady. Our Holy Mother was at the core of Joan’s spirituality as exhibited in her youth as well as on her mission. We are prepared for this Kingdom of Catholic and Royal France through the Immaculate Heart of Mary. Joan ensures that Marian devotion remains uncompromisingly at the center of our own spirituality. True France is in the center of the Immaculate Heart of Mary; therefore, we cannot obtain it without journeying to the center of that heart ourselves.

Article 6 – “A love for her that was, I believe, divine.”

“Her words put me on fire, inspiring in me a love for her that was, I believe, divine.” ~ John de Metz, companion with Joan of Arc on her journey to Chinon

St. Joan inspires in us a burning love for her that is of divine origin. This is a signal grace from God and our invitation by him to receive abundant graces through the Immaculate Heart of Mary and St. Joan. Our love is reflected in a great zeal for Joan and for sharing her life

with others. We recognize her as our patroness and celestial sister.

Article 7 – “He will have no help, if not through me.”

“He will have no help, if not through me.” ~ Joan’s prophecy to those who asked why she wanted to see the dauphin

We have a clear conviction that it is the divine will that we not enter the kingdom of God without Joan. We know in our hearts and minds that Joan of Arc is Our Lord’s chose guide for our lives and that true devotion to Our Lady will be fulfilled only through our devotion to Joan, which is Mary’s desire for us and the way she will present us as acceptable to Jesus her son.

Article 8 – Joan’s double mandate

“... she answered that hers was a double mandate from the King of Heaven. She had first to raise the siege of Orléans, then to lead Charles to Reims to receive his crown and his anointing.”

We have an uncompromising conviction that Joan has received a double mandate from the King of Heaven, first to raise the siege of darkness in our lives and then to lead us to the kingdom of God for our crown and our anointing.

Article 9 – Let your yes be yes and your no be no

“She went straight to the dauphin and calmly delivered the message for which she had crossed half the country. ‘I say to you, on behalf of the Lord, that you are the true heir of France...’”

St. Joan obtains for us the grace to speak fearlessly the truth clearly and calmly without compromise. We are confident of our message and fearful of the Lord should we not speak true of it.

Article 10 – Joan reveals to us our royal lineage

“What did Joan tell Charles? It is not known exactly...”

St. Joan obtains for us the great grace of the knowledge of our heavenly fiefdom to which she leads us, “so that you can receive your coronation and consécration if you wish it.”

Article 11 – The blood of France

“When I came up to them, Joan immediately asked who I was, and the King answered that I was the Duke of Alençon. Then Joan said, ‘You are very welcome; the more the blood of France is gathered together, the better it shall be.’” ~ The Duke of Alençon’s account of his first meeting with Joan

St. Joan is designated by our Lord Jesus Christ and our blessed mother Mary to seek and unite the spiritual blood of France, those who are united to True France through the Immaculate Heart of Mary.

Article 12 – The Donation

“And then Joan made several requests of the King, among others that he give his kingdom to the King of Heaven, and that after that donation the King of Heaven would do to him as he has done to his predecessors and would bring it back to its original condition...” ~ The Duke of Alençon

Devotion to St. Joan is our manner of bringing the kingdom of the blessed Virgin Mary’s Catholic and Royal France on earth as it is in Heaven. Our devotion in cooperation with Joan and her mission from the King of Heaven will restore France as the Eldest Daughter Of The Church. Through her intercession and our works of virtue and piety, France will again be saved.

Article 13 – “She responded in great style”

“‘She responded in great style,’ said Seguin. Joan’s language always provoked admiration: ‘This girl spoke terribly well,’ Albert d’Ourches from the region of Vaucouleurs had said of her, adding, ‘I would really like to have had so fine a daughter.’”

St. Joan obtains the grace for and demands of us a well ordered and well spoken life, one pleasing to God and edifying to our fellow man. The Truth, Beauty, and Goodness of our mission and faith must reflect in our actions.

Article 14 – Purity

“Like the members of Joan’s escort from Vaucouleurs to Chinon , all were struck by her purity.”

St. Joan obtains for us the great grace of purity which is essential for us to remain in a state of sanctifying grace.

Article 15 – Efficacy

“In God’s name, the soldiers will give battle and God will give the victory.”

St. Joan obtains for us the great grace of efficacy in our cooperation with grace. Through our actions, inspired by St. Joan, we cooperate efficaciously with God’s grace. We give the battle, and God gives the victory.

Article 16 – Spiritual preparation

“All the eyewitnesses report that Joan took great care in the spiritual preparation of the army.”

St. Joan prepares us spiritually for the work Our Lord and Our Lady have ordained for us. She prepares us for,

and guides us on, our journey of faith. Joan obtains for us both antecedent and congruous grace that we might be prepared (antecedent) to act (congruous) with efficaciousness.

Article 17 – A heart of goodwill

“All of a sudden, and as though at that very moment, the wind – which had been contrary and which had absolutely prevented the ships in which were the food supplies for the city of Orléans from coming upriver – changed and became favorable. From that moment I had good hope in her, more than ever before.” ~ Dunois, the Bastard of Orléans

St. Joan brings about in us a heart of goodwill which is essential for following her in the fulfillment of Our Lord’s will through the Immaculate Heart of Mary.

Article 18 – Miraculous affective spiritual rebirth

“These reports attest to the extraordinary emotional impact that the breaking of the siege of Orléans produced.”

Joan affects in us a seemingly eternal fount of affective spiritual rejuvenation. Her impact on us is not fleeting. It is persistent and relentless, no matter our disposition.

Article 19 – Submission or Battle

“This letter evokes the grandeur of Joan’s Christian, martial, and chivalric mentality at the same time that it mask the increasing irrelevance of these qualities to her world and moment. The letter reveals that Joan expected the fate of her king and kingdom to be determined by submission or by battle.

She was not of her king’s counsel. She was ignorant of the swarming diplomatic activity then underway among French, English, and Burgundian diplomats.”

Joan instills in us a spirit of non-compromise. We remain zealous for the truth with no semblance of falsehood. She protects us from errors spread throughout the church resulting from diplomatic negotiations with the modern culture and the spirit of man. We expect the Kingdom of God to be brought down “on earth as it is in Heaven” through submission or battle.

Article 20 – Joan will never abandon us

“I promise and certify that I shall never abandon you as long as I shall live.”

~ St. Joan of Arc to the city of Reims

(All quotes from Joan of Arc, Her Story by Régine Pernoud)

Royaume France - St. Philomena's kingdom.

Royaume France is a model. 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. Teresa Benedicta of the Cross who is known in the world of philosophy as 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 subjective understanding of the journey while still moving objectively on the same path.

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 objectively true flowing through the foundation of our life, throughout its very substrate, 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. Royaume France 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 tribe, the particular species of a more general genus. We have a Heavenly Queen in hierarchical order below the universal Queenship of the Blessed Virgin Mary.

Through categorical intuition, that family, that tribe and species, and that Queen came forth from the substrate of objective truth running through my 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 Royaume France is of a Kingdom bequeathed to St. Philomena, truly the favored daughter of Jesus and Mary. It is to St. Philomena that we, on our behalf as mere and miserable sinners, bequeath all that we have through Royaume France.

We suffer with her by her agreeableness, charity, and God's grace. We are privileged to suffer in union with her and through her with Our Lady and Our Lord.

- Her arrows are the bitter words, the silence, and the scorn I receive.

- Her anchor is the hopelessness of my situation I often feel in human terms.

- Her scourge is in each temptation I encounter.

Our aim is to reject the world for Christ as St. Philomena did. We are her slaves as our way of fulfilling our slavery to Mary. Christ is giving St. Philomena many kingdoms. It is our great grace to be task with building her this kingdom by the divine will and through the immaculate heart of Mary.

St. Philomena and Edith Stein

When we speak of the glory of a saint, we are speaking objectively, not only in the person of the saint themselves but in the glory bestowed on them by God. According to Edith Stein's mentor Edmund Husserl, the father of modern-day Phenomenology, objectivity is tied to logic and this applies not only to objects in themselves but also to the meaning associated with that object. What it logically means for a saint to be glorified through an act of God is just as objective as is the saint in their person. We might understand that glory and interpret its meaning from a subjective standpoint, but it remains objectively the same nevertheless. When that glory is manifested "on earth as it is in Heaven," that manifestation is an instantiation of the objective ideal. Manifestations may occur under many forms and be interpreted through various subjective perceptions; yet, the ideal remains the same.

What does this all mean with regard to Royaume France?

In my writings I have consistently and purposefully allowed a twenty-five-year gap in my story. I have omitted the details of the darkest period in my life, a quarter century in duration, for the reason that telling these serve no purpose whatsoever. However, the logical

meaning of this life struggle is important. It's objective "in itself" substance is very worthy of instantiating in the written word.

The gates of Hell did not prevail during this phase of my life. Exactly what events transpired are of no importance. However, that Hell did not prevail is. During these two and one-half decades, by the grace and power of our Lord Jesus Christ, St. Philomena won my soul for her Kingdom, one that I have, in turn, instantiated in the subjective structure of Royaume France. This is why St. Philomena is so central to Royaume France and is its Queen. For twenty-five years, I time and again nearly perished in the storms raging against me. For twenty-five years, St. Philomena stood by the power of God as my shield.

The objective purpose behind all this was the glory of God over the forces of darkness through the power he bestowed on St. Philomena. My victory was a manifestation, and instantiation, of her objective glory. The instantiation of the Kingdom of Royaume France, given to her in our prayer of Consecration to St. Philomena, is that which was required of me by Our Lady in return. The public and systematic development of the model had to happen in order to bring the Kingdom "on earth as it is in Heaven."

What was required in this endeavor, itself enduring well over a decade, was the logical connection between the ideal object of St. Philomena's glory and my own subjective experience of this glory experienced through immense, almost fatal, pain and suffering. A bridge of reason had to be crossed from this transitory world to the world of ideal objectivity in order to understand it and fulfill its objective instantiation in the world. Finding that bridge became the *raison d'être* of my life. I finally did find it through the eloquent and masterful mind of Edith Stein.

Edith Stein reconciled her Phenomenology acquired under Husserl with the Medieval Scholasticism of Thomas Aquinas. In doing so, Edith Stein, known by her religious name of St. Teresa Benedicta of the Cross, built the bridge that would lead me to my destination.

Royaume France is the result of that journey. Its substance is the combined hearts of Joan and Thérèse, "the Kingdom Blessed of St. Joan and St. Thérèse." Its purpose is to be a gift to St. Philomena as the faithful daughter of Our Lord and Our Holy Mother. Through the hearts of St. Joan and St. Thérèse, this Kingdom glorifies our Lord Jesus Christ and His most Holy and Immaculate Mother, the Virgin Mary on Philomena's behalf. Uniting our hearts to the combined hearts of Joan and Thérèse

through clarity of mind, agility of thought, and pureness of heart is our way of manifesting this Kingdom and honoring St. Philomena.

Prières

Prayer to St. Mary Magdalene

Foundress of the royal line of the House of New Bethany

St. Mary Magdalene,

Dear patroness, sister, and foundress of the House of New Bethany, please obtain for me the great grace of union of heart, mind, and soul with you that I might obtain that same union with the Immaculate Heart of Mary and through her with the Sacred Heart of Jesus.

Please obtain for me my own contemplative Sainte-Baume in the center of the Immaculate Heart of Mary. Please obtain for me all the graces God would will for me 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 a 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 my sister, my protector and the channel of grace for my own royal inheritance through the Immaculate Heart of Mary.

We asked this through Jesus Christ, our Lord and Redeemer.

Amen

Prayer of consecration to St. Philomena

I am eternally grateful to our most august Queen the Virgin Mary who has drawn me over the course of my life through the loving care of St. Thérèse and St. Joan, along the Trail of the Dogmatic Creed of the Roman Catholic Church, toward a Kingdom I was told to seek in the center of Mary's Immaculate Heart. Here is where St. Philomena, powerful before God and "beloved above all others" (Fr. Paul, 1954, p. 91), sits reigning as my sovereign and the protector of the treasury of graces that God, our Holy Father in Heaven with His Son our Lord and Savior Jesus Christ and the Holy Spirit, has granted to me, a most unworthy man, through the Immaculate Heart of Mary and the saintly, sisterly care of St. Joan and St. Thérèse. As St. Joan and St. Thérèse established me on this Trail leading to the center of the Immaculate Heart of Mary, I, for the first time in my life, have something of great value to give. It is to St. Philomena that I irrevocably give it.

I ask her constant intercession to God and Our Lady for the graces of Faith, Hope, and Love; Humility and Purity; Confidence; Poverty and Simplicity; Patience and Fortitude; Final Perseverance; the Seven Gifts of the Holy Spirit; Martyrdom; and all the graces I need to be a saint.

Litany to St. Thérèse of Lisieux

Lord, have mercy on us!

Jesus Christ, have mercy on us!

Lord, have mercy on us!

Jesus Christ, hear us!

Jesus Christ, graciously hear us!

Our Heavenly Father, Who is God, have mercy on us!

Jesus Christ, Savior of the world, Who is God, have mercy on us!

Holy Spirit, Who is God, have mercy on us!

Holy Trinity, Who is God, have mercy on us!

Holy Mary, virgin mother of God, pray for us.

Saint Thérèse, angel of France, pray for us

Saint Thérèse, light of Normandy, pray for us

Saint Thérèse, child of innocence, pray for us

Saint Thérèse, daughter of Mary most holy, pray for us

Saint Thérèse, cherished princess of hearts, pray for us

Saint Thérèse, heavenly royalty from birth, pray for us

Saint Thérèse, bearing beauty in family life, pray for us

Saint Thérèse, suffering loss as a child, pray for us

Saint Thérèse, valiant pilgrim for the Church, pray for us

Saint Thérèse, kissing the soil of martyrs, pray for us

Saint Thérèse, healed by the Virgin Mary, pray for us

Saint Thérèse, called to the hidden life, pray for us

Saint Thérèse, obedient to the Church, pray for us

Saint Thérèse, heroically patient in waiting, pray for us
Saint Thérèse, planted by Mary on Mount Carmel, pray
for us
Saint Thérèse, spouse of Jesus, pray for us
Saint Thérèse, guardian of souls, pray for us
Saint Thérèse, loving us in the heart of the Church, pray
for us
Saint Thérèse, model of Christian virtue, pray for us
Saint Thérèse, strength of missionaries, pray for us
Saint Thérèse, sister to priests, pray for us
Saint Thérèse, filled with wisdom, pray for us
Saint Thérèse, guided by the hand of Jesus, pray for us
Saint Thérèse, showing us your Little Way, pray for us
Saint Thérèse, offering an oblation to Love, pray for us
Saint Thérèse, crucified in the dark night, pray for us
Saint Thérèse, suffering illness nobly, pray for us
Saint Thérèse, offering your sufferings for sinners, pray
for us
Saint Thérèse, desiring martyrdom for Christ, pray for us
Saint Thérèse, unyielding in faith, pray for us
Saint Thérèse, humble and pure, pray for us
Saint Thérèse, loving God to your last breath, pray for us
Saint Thérèse, called to heaven so young, pray for us
Saint Thérèse, crowned gloriously in heaven, pray for us

Saint Thérèse, doing good on earth after death, pray for us

Saint Thérèse, heavenly sister in Christ, pray for us

Saint Thérèse, mystical companion, pray for us

Saint Thérèse, guiding us to freedom, pray for us

Saint Thérèse, our faithful protector, pray for us

Saint Thérèse, favored in the Kingdom, pray for us

Saint Thérèse, showering us with roses, pray for us

Saint Thérèse, most beautiful flower of heaven, pray for us

Saint Thérèse, most precious jewel of grace, pray for us

Saint Thérèse, patroness of France, pray for us

Let us pray.

Lord God, who blessed our earth with the spiritual beauty of Saint Thérèse, grant that we may always seek and obtain her most precious intercession, friendship, and patronage in order to secure victory for the Immaculate Heart of Mary, the Church, and our own souls. Grant that Saint Thérèse will aid us at all times and especially with the Holy Virgin at our hour of death and that we may obtain the precious gift of final perseverance.

We asked this through Jesus Christ, our Lord, Amen.

Litany to St. Joan of Arc

Lord, have mercy on us!

Jesus Christ, have mercy on us!

Lord, have mercy on us!

Jesus Christ, hear us!

Jesus Christ, graciously hear us!

Our Heavenly Father, Who is God, have mercy on us!

Jesus Christ, Savior of the world, Who is God, have mercy on us!

Holy Spirit, Who is God, have mercy on us!

Holy Trinity, Who is God, have mercy on us!

Holy Mary, virgin mother of God, pray for us.

Saint Joan, angel of Domrémy, pray for us

Saint Joan, daughter of God, pray for us

Saint Joan, devoted daughter of Mary, pray for us

Saint Joan, simple in heart, pray for us

Saint Joan, faithful in duty, pray for us

Saint Joan, faithful to God, pray for us

Saint Joan, faithful to the Church, pray for us

Saint Joan, faithful to country, pray for us

Saint Joan, who had the will to believe, pray for us

Saint Joan, ever hopeful in spirit, pray for us

Saint Joan, most loving to neighbor, pray for us

Saint Joan, comforter of the sick, pray for us

Saint Joan, hospitable to strangers, pray for us

Saint Joan, humble and pure, pray for us

Saint Joan, faithful to the sacraments, pray for us

Saint Joan, devout in prayer, pray for us

Saint Joan, who willingly obeyed God, pray for us

Saint Joan, beloved sister of the saints, pray for us
Saint Joan, chosen by Our Lord, pray for us
Saint Joan, courageous through danger, pray for us
Saint Joan, confident before Kings, pray for us
Saint Joan, patient before esteemed assemblies, pray for us
us
Saint Joan, prophetic in response, pray for us
Saint Joan, leader of armies, pray for us
Saint Joan, brilliant in battle, pray for us
Saint Joan, merciful to your enemies, pray for us
Saint Joan, vanguard of kings, pray for us
Saint Joan, at the right hand of kings, pray for us
Saint Joan, mediator for the Kingdom of France, pray for us
us
Saint Joan, charitable in favors, pray for us
Saint Joan, wise in counsel, pray for us
Saint Joan, loyal in times of monotony, pray for us
Saint Joan, betrayed but unbroken, pray for us
Saint Joan, mistreated but kind, pray for us
Saint Joan, sold to your enemies, pray for us
Saint Joan, alone but persevering, pray for us
Saint Joan, prodigy of knowledge, pray for us
Saint Joan, confounder of the learned, pray for us
Saint Joan, true to your Voices, pray for us
Saint Joan, unjustly tried, pray for us
Saint Joan, unjustly convicted, pray for us
Saint Joan, unjustly burned to death, pray for us
Saint Joan, forgiving your executioners, pray for us
Saint Joan, reflection of Christ's passion, pray for us

Saint Joan, crying out the name of Jesus, pray for us
Saint Joan, Dove rising from the flames, pray for us
Saint Joan, Dove flying freely toward France, pray for us
Saint Joan, drawn back to God, pray for us
Saint Joan, crowned gloriously in heaven, pray for us
Saint Joan, patroness of France, pray for us
Saint Joan, model of Christian virtue, pray for us
Saint Joan, our most noble sister in Christ, pray for us
Saint Joan, our most honorable protector, pray for us
Saint Joan, beautiful jewel of grace, pray for us
Let us pray.

Lord God, who blessed our earth with the greatness of Saint Joan of Arc, grant that we may always seek and obtain her most precious intercession, friendship, and patronage in order to secure victory for the Immaculate Heart of Mary, the Church, and our own souls. Grant that Saint Joan will aid us at all times and especially with the Holy Virgin at our hour of death and that we may obtain the precious gift of final perseverance.

We asked this through Jesus Christ, our Lord, Amen.

Consecration prayer to St. Joan and St. Thérèse

"Dearest Saints Joan of Arc and Thérèse of Lisieux, we come to honor you as our spiritual sisters in the glory bestowed upon you by Our Lord Jesus Christ through the heart of His most holy Mother, Mary. We, without merit and only by the grace of Almighty God, share your spiritual blood through the fire of the most Holy Spirit, that Holy Fire that arced through time and space to light our souls in Christ, to our unspeakable joy, in kinship with you. God is good! Let us praise Him together, sisters!

However, in our equally unspeakable sadness for our sinfulness and unworthiness to share in such a magnificent honor; that is, that we should have the sublime honor of belonging to your royal household, we cry out for your patronage, your protection, your prayers, and your friendship. We humbly ask that by the power of Our Lord and Savior, Jesus Christ, and through the Immaculate Heart of Mary, you walk with us and be our constant guides as we struggle on our journey to our shared homeland, the glorious Kingdom of God.

Dearest Saints Joan and Thérèse, may our hearts and souls be united with yours in Christ through the heart of our common mother, the Virgin Mary. May we all, with our earthly families, friends, and companions, come to

join you and all the saints in the fullness of the true heavenly family that is our heritage through the infinite merits of Jesus, He before Whom we fall to the ground, in both holy fear and holy love, to adore.

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

Saints Joan and Thérèse, our sisters in Christ, we ask with true sincerity and fraternal love in our hearts that you would bring us to rest in the depths of the Immaculate Heart of Mary, our Mother, the Mother of the Church, and the Mother of God. Through your powerful assistance, may we come to the fullness of True Devotion to Mary as prescribed by our 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, we ask for the courage to fight bravely, even to our death, for the Holy

Roman Catholic Church, the true Church of Jesus Christ, that is His Body and His Bride. May we, through the grace obtained by your constant heavenly intercession and in union with that of Mary most holy, seek joyfully to carry our crosses, joyfully to suffer in union with Jesus Christ, all that we must in order to fulfill the heavenly Father's will. May we offer our sufferings to bring victory and joy to the Immaculate Heart of Mary, our most noble Queen. May our lives, with your help, and that we might find true freedom, be consecrated in slavery to our most glorious Queen. May we obtain, through your intercession, the grace to love our Queen with all of our 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 our free will, and in order to devoutly submit ourselves to the Perfect Devotion to the Blessed Virgin given to us by Saint Louis, we likewise offer ourselves in consecration to you, Saints Joan of Arc and Thérèse of Lisieux, as our specific and particular expression of that same consecration we rightfully give to Holy Mary for the glory of her Son, Jesus Christ.

Saints Joan of Arc and Thérèse of Lisieux, we therefore set ourselves 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 us! God is good!"

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.