

YOUMUN 2022 PRESENTS

# THE TRIAL OF JOAN OF ARC

Study Guide

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# Letter from the Dais

With the greatest pleasure, we welcome you to the Trial of Joan Arc committee in this edition of YOUMUN! We could not be more thrilled to serve as your chairs, and are delighted to be sharing this exciting experience with all of you. We would like to profusely thank you for your interest in this conference and, in particular, this committee! We hope that, as members of the Dais, we will be able to help facilitate all delegates' participation, perpetuate debate and corroborate the information needed to write and debate on resolutions. We eagerly invite and welcome you to immerse yourself into a trial concerning Joan of Arc, a national heroine in France in the 1400s, who led the French army into a victory against the British. We cannot wait to see you dive into this subject area and immerse yourself in this journey as you use your innovative ideas and conclusions as you navigate and attempt to convince the other delegates of your delegations stance most effectively.

We hope that this experience will impact your MUN career and inspire and motivate you to continue your journey as a delegate and as an individual driven by diplomacy. Your first step as a member of this committee begins here, as you start to immerse yourself within this document and begin to gain knowledge on this interesting trial. We encourage you to use this study guide as a resource for your research, as it contains important information pertaining to the aforementioned topic including background information, bloc positions, a timeline of pertinent events and more, which can be used to guide your research inquiries.

We excitedly await your impassionate and heated arguments and debates, insightful comments, and watching as you grow from this opportunity to learn of such an important historical event. We hope you find this experience amusing and enriching as you dive deep into this committee's topic. We can't wait to see what you have to offer and watch as you grow as individuals throughout this incredible experience! If you have any doubts or concerns along the way, please do not hesitate to contact us. See you soon, delegates!

Yours sincerely,

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# Committee Description

Joan of Arc was a peasant girl born in France in 1412 who soon became a French national heroine. However, she was captured by Burgundians and sold to the English, resulting in a trial where she was condemned to be burnt. This will be our topic of discussion: will Joan be burned on the stake or allowed to live?

Joan was later posthumously investigated on appeal in the 1450s by Inquisitor-General Jean Bréhal at the request of Joan's surviving family. The appeal was authorized by Pope Callixtus III. The purpose of the retrial was to investigate whether the trial of condemnation and its verdict had been handled justly and according to ecclesiastical law. On 7 July 1456, the original trial was judged to be invalid due to improper procedures, deceit and fraud and the charges against Joan were nullified. Centuries after the fact, in 1920, Joan was canonized by the Roman Catholic Church.

With this, the English rid themselves of a powerful symbol that inspired the French army; additionally discrediting Charles, who partially owed his coronation to her. Unfortunately, to avoid association to an accused witch and heretic, Charles made little effort to negotiate her release. Given the more than 70 charges that were drawn upon her, such as crossdressing, heresy and witchcraft, her trial has remained persistently relevant throughout time. Brought back again and again as a symbol, not only of France, but of women. Joan of Arc forces us to question the role of institutions in religion and the corruption that comes with absolute power.

# Trial Procedure Guidelines

As this committee is a trial committee, and not a regular UN council, the procedure will be slightly different than what delegates may be accustomed to. Delegates must strive to find a verdict that is rightful according to the party's attitude towards the subject discussed. As delegates will represent real people in this debate, it is essential for all to read the "bloc positions" section thoroughly, and contact the dais prior to the conference in case of any questions or concerns. The determination of whether Joan of Arc is innocent or not will be concluded through evidence presentation and interrogations, which will be substituting resolutions and POIs.

## Historical Sensitivity

It is important to remember that this trial will be held in the year 1431. This means that no historical events occurring after this set date will be acceptable in this committee, and hence any argument based on evidence not set prior to this date will be disvalued and ignored.

## Judges in the Trial

During this committee, the dais will be serving as the judges, and will be the ones to give the final decision on Joan of Arc's sentence. Therefore, the dais, similarly to regular UN committees, will serve as the mediators during the debate, and will be the only ones with the power to yield and floor to delegates at any time. The dais will also be responsible for organizing the speakers list and overseeing voting procedures, and will declare the final verdict decided by the Jury.

## **Role of the Jury**

During this committee, there will be the Jury represented by delegates. As a group, they will be responsible for deciding on the validity of the evidence and whether or not it should be admitted as evidence to make the case. As the jury may have different approaches on the subject, this should be discussed as a group and should also be accompanied by a justification, approximately 150-200 words long, elaborating on why the evidence was admitted or rejected. In case of a disagreement over some evidence between the jury, a member of the dais may be called in to give the final verdict. However, it is recommended that the jury comes to such conclusions on their own.

When the time for unmoderated caucus is exhausted, a member of the jury will be asked to present the justification as to why a piece of evidence submitted by a delegate was admitted or rejected. However, during the first moderated caucus, the jury will not yet have any evidence to evaluate.

On the last day of the conference, the jury will be responsible for deciding on the final verdict on the trial, based on the strength of the evidence on either side. The jury shall deliver a speech justifying this decision, and this must be of approximately 400 words.

## **Moderated Caucuses**

A speakers list will be set up at the start of each committee session, during which each speaker will present their stance on the topic for a set amount of time. After the time given for speeches is exhausted, then the house will move to the interrogatory, where a few interregaters will be chosen, and each have up to 4 minutes to pose as many questions as they wish to the speaker. Once the first interrogator's questions have been answered, then the house will entertain the second's questions, and so on until the speaker can then yield the floor back to the chairs.

Moreover, delegates can interrupt this interrogatory session at all times, in case they find any question or response inappropriate, and raise an objection. They will then need to briefly explain their objection to the chairs, which may then give the delegate the power to refrain from a point made or a question. However, it is important to consider such objections will only be recognized and have this power if considered valid by the chairs.

## **Unmoderated Caucuses**

Unlike a regular committee, in which delegates would use unmoderated caucuses to write resolutions, in this committee they will be used for creating evidence to prove Joan of Arc's innocence or guilt. Examples of how evidence could be found is in a secret diary, a testimony from an intruder, or even a recording from a private conversation- there were no recorders in the 1940s, but this will be disconsidered for the purpose of the trial. Delegates must produce evidence in groups of 1-3 people and submit it to the dais before it is presented to the house.

It is important for delegates to consider that, after presenting their evidence to the dais and it being approved, they will most likely be questioned on its validity and the means through which you obtained it. Therefore, it is highly recommended for delegates to think about possible arguments for this prior to the presentation of the evidence to make their case more efficiently and make the evidence appear stronger in the jurys eyes. Once again, if you have any questions at all regarding how this presentation of evidence will work, please feel free to contact any member of the dais for more clarification.

When the time for unmoderated caucus is exhausted, the house will then move onto evidence presentation, and each delegate or group of delegates will, if they created any, present their evidence to the house. After this, one of the presenters will be interrogated, and the committee will follow the same procedure as in the moderates caucus. The house will also entertain one speaker against the evidence. After they have both been entertained, all delegates

will proceed to vote in favor or against the inclusion of that evidence into the file of the trial in the case of Joan of Arc.

On the last day of the conference, the jury will decide the final verdict on whether Joan of Arc is guilty or not based on the amount and strength of evidence which has been tabled either for or against the defendant.

## **Personal Pronouns**

Given that you will be playing real people in this trial, personal pronouns such as "you" and "I" are permitted. However, since the chairs will be representing judges, it will be expected that all accusers and defenders refer to them as "Your excellency".

## **Position Papers**

As this committee differs greatly from typical model UN committees, delegates will not be asked to produce a position paper on the standard form. The report should not focus far too much on the characters personal life, but should instead mainly consist of details that add value to the trial. It should be written in first person and be centered around the delegates character position. The report should consist of 3 paragraphs, explained briefly below.

The first should be a brief overview of your characters personality and personal background in relation to Joan of Arc. You should also include your intentions for this trial and state the relationship between your character and participating in this trial.

In the second paragraph, delegates must outline the situation more carefully and also state your characters past actions that may be relevant to the trial. Delegates must also evaluate their characters position more thoroughly, always making sure to maintain the characters personality and stance all throughout. If you represent a member of the jury, this paragraph should be used to elaborate on your thoughts towards the trial and your standpoint.

Lastly, in the third paragraph, delegates must elaborate on what they aim to achieve in this trial and their motives behind this. It is recommended to use citations and factual information to strengthen this paragraph. In the case of you being a member of the jury, it is also recommended for you to use laws and possible sentences.

There may sometimes be gaps in the information that delegates may feel they need to complete this report accurately. Please attempt to remain true to the character's stance as much as possible, as although some fabricated information will be tolerated in limited cases, anything found to be too out of line by the dais will look on your position paper unfavorably.

# The Trial of Joan of Arc



*An illustration of Joan of Arc*

# Background Information

## Joan of Arc

Joan of Arc (faithfully referred to as St. Joan of Arc [a.o. 1920] ) was born in Domremy, France, to a family of peasant farmers in 1412. Her birth took place in the course of the **Hundred Years' War** (1337 - 1453) between France and England. At 13 years old, Joan began seeing supernatural messages from the lord himself, urging her to guide the French to victory and bestow the French crown to King Charles VI's son, the future Charles VII. Joan's visions dictated the

course of her actions following the 1420 **Treaty of Troyes**. She was encouraged to contact various commanders, travel substantial distances, profess her visions, and finally, accompany the French army to Orléans.

Joan obtained numerous victories while on the battlefield. Her most recognized accomplishment was successfully lifting the **Siege of Orléans** in 1429, as well as fulfilling her divine visions of crowning Charles at Rheims. Moreover, she led the French military in a total of 13 battles, 9 of which procured victories.

## **The Hundred Years' War**

The **Hundred Years' War** (1337-1453), a battle between France and England over the rightful succession to the French crown, lasted from 1337 until 1453. In 1066, William the Conqueror led the Norman conquest of England, ruling from 1066 to 1087 and established the French monarchy. Later English rulers retained estates and interests in France, and would make gestures affirming their rights on a regular basis, regardless of the French king's policies or desires. As a result, the French monarchy sought to limit England's influence in their country, while the English sought to expand their own.

Charles IV of France (r. 1322-1328) died in 1328 without a male successor. Isabella of France, Charles' sister, attempted to claim the French throne for her son, Edward III of England (r. 1327-1377), but she was denied since she was a woman, and women were not permitted to make such claims. The kingdom was passed down to Charles' cousin, Philip VI (r. 1328-1350), and the rivalry between these two rulers – Edward and Philip – sparked the war in 1337.

The war was not one prolonged continuous battle, but rather a string of military engagements, most of which were fought on French soil, with hostilities followed by truces and then re-engagement. For clarity of study, modern historians have separated the war's history into three phases. Joan of Arc is only present in the last phase, known as the Lancastrian War (1415-1453), named after the reigning house of England in that period.

## **The Lancastrian War**

The Lancastrian war was premised on Henry V of England's (r. 1413 - 1422) spectacular victory at Agincourt against a 'numerically superior' (Mark, 2019) French force. English triumphs significantly outnumbered French victories throughout the entirety of the Hundred Years' War, which was expected to be continued in the last stage of the war. Under the conditions of the **Treaty of Troyes** (1420), Henry V's recent marriage to Catherine of Valois, the daughter of the then-reigning French monarch, Charles VI (r. 1380-1422), resulted in him being able to claim the French throne. Charles VI, on the other hand, had a male successor, the dauphin Charles, who upheld his right to the throne and was able to unite support for it.

As Charles' supporters attempted to force the English out of France and establish his power by proclaiming him king at Rheims - a city then held by the English's Burgundian allies, English successes continued. Only in and around Chinon did the dauphin Charles have any strength. His diminishing troops were crushed each time they took the field. In this time, Joan of Arc emerges and turns the fortunes of Charles and France around.

## **Joan's Journey**

### **I. Meeting the Dauphin**

Joan's recurring visions dictated her to meet with the captain of the garrison of Valcoulers - Robert de Baudricourt (c. 1400-1454). In 1428, Joan did as she was told, and arrived to de Baudricourt's office, and pleaded with him to take her to meet the dauphin. De Baudricourt ridiculed her away at least twice before she persuaded him that her quest was a truly serious one.

Joan returned to the captain's office in early 1429, according to one account of events, and was able to inform him of a French loss tied to the Siege of Orleans before anyone else could have heard about it, proving her divine powers. As per the other story, Joan humiliated him by addressing him publicly in a harangue about his lack of belief and refusal to accept God had sent her to free France. Whichever the case may be, Joan was taken to Chinon by Robert de Baudricourt and a few of his men to meet the dauphin.

By being informed of Joan of Arc's visit prior, Charles VII attempted to trick and assess her in order to validate whether she was truly sent by God. She passed each of his tricks and tests, and was declared an "orthodox Christian in good standing" (Mark, 2019). Joan was welcomed in the

city as a hero, fulfilling a prophecy and presenting herself as the answer to the dauphin's problems at Orléans.

## **II. The Battle of Orléans**

The Siege of Orléans had been underway for over 5 months, as the French had found no way to lift it. As soon as she arrived in Orléans, Joan embraced her role as heroine immediately, greeting the people of Orléans directly and visiting them on a daily basis to support, empower, and provide food and supplies. The men in charge of the city's defense attempted to keep her out of the war councils on a regular basis, but she would not be discouraged, and if she couldn't partake, she could at least look in. Joan repeatedly urged for direct action against important locations in the English position and was ignored, but she persisted in suggesting courses of action and going around inspiring and elevating the spirits of the people. She gathered the soldiers and directed them in a successful attack on the English stronghold of St. Loup, and the next day, supported by a citizen militia mobilized in response to her enthusiasm, she got involved in another combat that ended the siege. In these battles, Joan was injured in the chest, yet she persisted and maintained her banner, motivating everybody else to fight on. Nine days after her arrival, the siege of Orleans was lifted.

## **III. Other Involvement**

Joan immediately set about planning a campaign to allow Charles VII to be crowned in Rheims, but she was faced with hostility and persistent objections. The Burgundian allies of the English occupied Rheims, which was deep in English-held territory, and Joan's plan of marching in, protected by God's favor and power, and seizing the land sounded naive and unachievable to the leaders of the French armies. Women's advice on men's business was essentially ignored because the prevailing wisdom of the day made it apparent that women had specific chores that God had given them and that men had other, far more significant obligations. Joan was not only a woman, but an adolescent with no military training or official leadership training.

Nonetheless, her triumph at Orléans drew volunteers from all over the nation to join the Loire Campaign of 1429, and she was able to persuade command to agree to her suggestion. This drive culminated in French wins from Jargeau to Meung, Beaugency, and finally the June triumph at Patay, all of which were inspired by Joan, despite the fact that she was not in command at each of them. On its way to Rheims, the Loire Campaign steadily cleansed the territory. The French were so victorious that the **Burgundians of Rheims** resigned the city and unlocked its gates without contest, and Charles VII was crowned King of France in the Rheims cathedral in July 1429, with Joan of Arc right next to him. Additionally, records from the time show that the French were in great spirits everywhere, as it appeared that the tables had finally turned and that there was, at long last, a chance that France would win the interminable war that had been raging for nearly a century. However, when Joan was seized by the Burgundians in 1430 and sold to her English adversaries, the French hopes were shattered.

#### **IV. The Capture**

Joan was dispatched to Compiègne by King Charles VII in the spring of 1430 to face the Burgundian attack. While she was fighting, she was flung off her horse and left outside the town's gates. The Burgundians proceeded to kidnap her and held her hostage for many months while negotiating with the English, who viewed her as a vital political prize. Joan was traded for 10,000 francs by the Burgundians.

Charles VII distanced himself from the situation, and did not involve himself in advocating for Joan's release. She was tried in court as a heretic, and charged with precisely 70 counts, involving religious heresy, practice of witchcraft, and dressing like a man. The trial, which initially was held in public, consisted of nearly a dozen tribunal interrogations, and swiftly went private when the accusers could not find a way to break her claim of innocence.

Joan of Arc was held in a military prison rather than a church prison, which should have been the procedure considering the case was religious and handled by church officials. The verdict of the case found Joan of Arc was guilty on the count of heresy by the tribunal on May 29, 1431. She was brought to the market in Rouen in the early hours of the following day, and burned at the stake in front of a gathering of 10,000 people. She died at 19 years old.

## **V. The Trial of Condemnation**

The trial was held in Rouen Castle, the French seat of Bedford's government. Bishop of Beauvais, Pierre Cauchon, was in charge of selecting her judges, and he made the decision to choose the most loyal English adherents. Jeanne was interrogated **despite the lack of a formal charge**. This course was harshly criticized by a well-known lawyer named Lohier, who lays out the procedure and principles that should govern a hearing of such.

The court which Jeanne was brought to trial at Rouen was not an official court of ecclesiastical jurisdiction, nor a court of the Holy Office or Inquisition. The trial proceeded through the following structure:

introduction, 1-6 public examinations, 1-9 private examinations, deliberations, presentation of the seventy articles, reading of the seventy articles, interrogation on the twelve articles, exhortations, deliberations, final session, sentence & recantation, second process, relapse, adjudication, death sentence, and subsequent examinations.

# Current Situation

## **Joan's Life:**

Joan, believing she was under divine guidance, involved herself in the 100-years war against England. In that siege of 1429, she helped destroy a large percentage of the remaining English forces at the Battle of Patay, reversing the course of the Hundred Years' War. The Dauphin – Charles VII of France – was crowned a few months later at Reims. However, a series of military setbacks eventually led to her capture. First, there was a reversal before the gates of Paris in September of that same year. Then, she was captured in the spring of 1430 in the siege of Compiègne by the Burgundian faction led by Philip III, Duke of Burgundy, who was allied with the English. The Burgundians delivered her to the English in exchange for 10,000 livres. In December of that same year, she was transferred to Rouen, the military headquarters and administrative capital in France of King Henry VI of England, and placed on trial for heresy before a Church court headed by Bishop Pierre Cauchon, a supporter of the English.

This trial was extensively documented, starting on February 21st up until May 30th when, after relapsing into heresy, she was finally burned at the stake. She was a notorious figure, using her remarkable physical and mental courage, she wore masculine clothing to disguise herself and claims to have been guided by the voices of St Margaret of Antioch, St. Michael and St. Catherine of Alexandria. She was an impressively important figure who soon became a symbol of resilience and strength for the French population.

### **100 Years' War:**

The war actually lasted 116 years, though not continuously. It had started with many English victories, but found a stalemate in 1348 with the introduction of the Black Death. One of the notable aspects of this war is the rise of the Proto-Protestant movement of **Lollardy**. They believed in an opposition to pilgrimages and saint worship, and a demand for English translation of the Scriptures. Generally they denied many church doctrines, ultimately bringing the church's power and relationship with spirituality into question. Connections can be drawn between this belief and Joan of Arc's story. Is it more important to follow the doctrines of the Church or to follow the beliefs of your heart? Or perhaps the voices of angelic figures singing in your ears.

# Bloc Positions

## **Joan of Arc**

Joan felt that she was wrongfully convicted as they had little to no evidence against her. She would swear an oath to much of anything but would not reveal her visions of God. What we know of these indicated that she supported Charles's claim to the throne, which she fought for along with his army.

## **Bishop Pierre Cauchon**

The Bishop supported the English claim vehemently. After having gone to the University of Paris, he became a priest. By 1404, Cauchon sought a post near Rheims, and thus went on to align himself with nobility. Namely John the Fearless of Burgundy. Cauchon took part in the royal marriage negotiations surrounding the Treaty of Troyes. Then, after climbing up the ranks, becoming known as a negotiator, he rose to Henry VI of England's personal counselor (1423).

## **Charles VII of France**

Charles had hopes of becoming King and thus had much help from Joan in reaching his goal. Despite his father, Charles VI, disinheriting him in 1420 and recognizing Henry V of England as the legitimate successor. When Joan appeared at Chinon, Charles wanted to test her claim to be able to recognise him despite never having seen him, and so he disguised himself as one of his courtiers. Joan identified Charles immediately. She bowed low to him and embraced his knees, declaring "God give you a happy life, sweet King!" Having pushed through much of France Joan argued that the French should press their advantage attempting to retake Paris, but Charles wavered, even as his favorite at court, Georges de La Trémoille, warned him that Joan was becoming too powerful. In 1430, Charles ordered Joan to confront a Burgundian assault on

Compiègne. She was thrown from her horse and was left outside the town's gates when the Burgundians took her captive. In attempting to distance himself from an accused heretic and witch, the French king made no attempt to negotiate Joan's release. 20 years later a new trial ordered by Charles VII cleared her name.

### **Jean le Maître**

Jean le Maître played the reluctant part of the Vice-Inquisitor in this trial. He was said to have been threatened to arrive but was overall uninvolved in the trial proceedings. His presence was necessary by canon law.

### **Pope Callixtus III**

He was responsible for posthumously vindicating Joan of Arc at the behest of her mother and brothers. Therefore guaranteeing that the trial procedures were unjust and the trial in itself was in opposition to ecclesiastical law.

### **Jean Brehal**

Jean Brehal was another who saw the trial as unfair and served as inquisitor-general in the effort of her rehabilitation. Callixtus gave his full support to Bréhal and appointed three agents that would assist him during the procedures: Jean Juvénal des Ursins, archbishop of Reims, Guillaume Chartier, bishop of Paris and Richard Olivier de Longueil, bishop of Coutances.

## **Henry VII of England**

Henry was vehemently opposed to Joan of Arc as she marked a turning point in the hundred year war towards Charles's side. He believed that he was the rightful heir to the French throne through the previous King's endorsement and Charles's disownment.

## **Duke of Burgundy, Philip the Good**

On one side of the war, the Burgundians supported King Henry VII as the rightful King of France. They were called as such because in 1420, Philip allied himself with Henry V of England under the Treaty of Troyes. In 1423, the marriage of Philip's sister Anne to John, Duke of Bedford, regent for Henry VI of England, strengthened the English alliance. Philip accused Charles, the Dauphin of France and his brother-in-law, of planning the murder of Philip's father. He was the one to ransom Joan to the English.

## **Duke of Alençon, John II**

He was a comrade in arms with Joan of Arc, married to Marie of Armagnac, of the house of the most prominent supporters of King Charles. At the age of 15 he was captured and possessed by the English, later becoming the official commander of the French army. He was devastated at the loss of Joan.

## **Jean de Metz**

His acquaintance with Joan began when she arrived at the fortified city of Vaucouleurs in 1428. Their meeting included an exchange in which he asked her who her Lord was, to which she replied "God". De Metz provided her with men's clothing in order to further her desire to meet the King of France. It was the devotion of de Metz and his fellow soldier Bertrand de Poulengy that persuaded de Baudricourt to her cause.

De Metz effectively became "the leader of the little troop", Joan's escort to Chinon, where she met King Charles VII; after this point, Jean aided Joan's efforts by furnishing her a horse and necessary clothing. An aide to the King provided de Metz with some 425 livres for the expenses of "the Maid" and himself, including armor. Though there were suspicions of these men travelling with an unmarried woman, de Metz declared at her trial that though he, Poulengy, and "la Pucelle" (Joan) slept side-by-side when they camped for the night, her garments were "closely shut", and he never felt any sexual desire for her, "by reason of the virtue I divined in her."

## **Bertrand de Poulengy**

De Poulengy and de Metz disguised Joan as a male soldier and took her to Chinon, where the king was residing. De Poulengy possibly accompanied Joan throughout her brief military career. He is known to have participated in the retrial of Joan in 1456, where he detailed his experiences with her. During the retrial, de Poulengy claimed to be about 63 years old. It is unclear when he died.

## Timeline of Pertinent Events

DATE	EVENT
<b>1337</b>	The 'Hundred Years War' between the rulers of France and the rulers of England begins.
<b>1412</b>	Joan is born and baptized in Domremy-la-Pucelle.
<b>1418</b>	Burgundian troops take the capital of Normandy, whilst English forces take control of other parts of France.
<b>1425</b>	Joan begins to hear the voices of St Margaret of Antioch, St. Michael and St. Catherine of Alexandria
<b>1428</b>	Joan, prompted by the voices she claims to be hearing, travels to Vaucouleurs and asks to join the Dauphin but is turned away. In 1429, she tried again, and was then accepted.
<b>Feb 1429</b>	Joan leaves Vancouleur and heads to Chinon, where the Dauphin is staying, in men's clothing to disguise her femininity. Once there, she attempts to help the French fight the Burgundians and the English, and Charles orders her interrogation for the next three weeks by the Churchmen.
<b>1429</b>	During the rest of the year, Joan leads various battles, examples being the at Les Tourelles and others against the English too. In July of this year, the Dauphin reaches Reims, and he is crowned the King of France.
<b>Dec 1429</b>	Joan, her brothers and her parents are raised to nobility status by



	Charles.
<b>1430</b>	At Compiègne, Joan is trapped and captured by Burgundian troops. They then sell Joan to the English, and she is brought to Rouen.
<b>Jan 9th, 1431</b>	Joan's trial begins.
<b>Jan 13th, 1431</b>	An examination as to Joan's virginity was conducted some time before January 13, overseen by the Duchess of Bedford (wife of John, Duke of Bedford, regent in France of King Henry II of France, VI of England). The Duchess announced that Joan was a virgin. Meanwhile, representatives of the judge were sent to Joan's home to inquire into Joan's life, habits, and virtue, with several witnesses interviewed.
<b>Feb 20th, 1431</b>	<p>A letter (dated 20 February), Pierre Cauchon cited the grant of jurisdiction within the city of Rouen by the chapter of the cathedral of Rouen to conduct the trial against Joan. Without such a grant, he would have been unable to conduct the hearings as he was not in his native diocese. He also alluded to the expected absence of the Vice-Inquisitor for Rouen, Jean Le Maitre, whose presence was required by canon law in order to validate the proceedings. One witness in the rehabilitation trial, held over 20 years later, stated that Le Maitre had to be threatened to ensure his attendance at the trial. The inquisitor at the rehabilitation trial later declared these points to be violations of the Church's rules.</p> <p>In response to the summons of Bishop Cauchon on this same date, priest and bailiff Jean Massieu reported that Joan had agreed to appear in court, but she requested that ecclesiastics of the French side be summoned equal in number to those of the English party (as required by the Church's rules), and she asked that she should</p>



	<p>be allowed to hear Mass. In response, promoter (prosecutor) Jean d'Estivet forbade Joan to attend the divine offices, citing "especially the impropriety of the garments to which she clung" according to the Trial transcript. Her soldier's clothing increasingly became an issue as the trial progressed and the tribunal failed to find other grounds for a conviction.</p>
<b>Feb 21st, 1431</b>	<p>After being brought before the court, the proceedings were explained to Joan and she was required to take an oath concerning her testimony.</p> <p><i>Joan: "Concerning my father and my mother, and what I have done since I took the road to France, I will gladly swear to tell the truth. But concerning my revelations from God, these I have never told or revealed to anyone, save only to Charles, my King. And I will not reveal them to save my head."</i></p> <p>Finally, reminding her of her previous escape attempts, Joan was admonished against escaping, being told that if she were to do so, she would automatically be convicted of heresy. She rejected this, saying that she had given no oath regarding this matter to anyone and adding, "It is true that I wished and still wish to escape, as is lawful for any captive or prisoner".</p>

<b>Feb 22nd, 1431</b>	<p>At this session Jean Lemaitre the Vice-Inquisitor was finally present, after having tried to avoid attendance. He was not present at any of the following sessions until March 13, and he subsequently spent virtually no time on the case throughout the course of the trial.</p> <p>After some further sparring over the oath, Joan was questioned about her youth and activities in Domrémy. Then the questioning took a more serious turn as the issue of her visions was taken up. She stated that at the age of twelve or thirteen, she "had a voice from God to help and guide me" and that she "often heard the voice" when she came to France. She related details of her journey from Domrémy, to Chinon.</p>
<b>Feb 24th, 1431</b>	<p>Several questions of a theological nature followed, including this one:</p> <p><i>Question: Do you know whether or not you are in God's grace?</i></p> <p><i>Joan: If I am not, may God put me there; and if I am, may God so keep me. I should be the saddest creature in the world if I knew I were not in His grace."</i></p> <p>The question was a deliberate attempt to entrap her, since the Church's doctrine held that no one could be certain of being in God's grace; and yet answering 'no' could also be used against her because the judge could claim she had admitted to being in a state of sin.</p> <p>Joan's response, neatly avoiding the theological trap, left the court "stupefied".</p> <p>The session ended with Joan being asked whether she would wear women's clothing if such were supplied to her. She replied: "Give me [a dress] and I will take it and go; otherwise, I am content with this [her male clothes], since it pleases God that I wear it."</p>

# Definition of Key Terms

- ❖ **Ecclesiastic:** Something which relates to the Church or its clergy.
- ❖ **Lollardy:** A movement led by the 14th-century English religious reformer John Wyclif, advocating that the Church should help people to live a life of evangelical poverty and imitate Christ.
- ❖ **Dauphin:** The crown prince or the eldest son of the King of France.
- ❖ **Doctrine:** A belief or set of beliefs held and taught by a Church, political party, or other group.
- ❖ **Transubstantiation:** Especially in reference to the Roman Catholic Church, it is the conversion of the substance into the body and blood of Christ at consecration.

## Resources for Further Research

### **Trial Transcripts:**

- ❖ [Medieval Sourcebook: The Trial of Joan of Arc](#) Fordham University
- ❖ [Trial Transcript: Reading of 70 Articles of Accusations and Joan's Answers to Each \(March 27-28, 1431\)](#)
- ❖ [Joan's Nullification Trial: Links to Documents](#)

### **Useful Biographies:**

- ❖ [Joan of Arc - Christian History](#)
- ❖ [Biography of Charles VII King of France - Britannica](#)

### **Basic Timeline:**

- [Joan of Arc - Her Life History](#)

## Guiding Questions

- ❖ What historical events was your character involved in in the early 1430s?

- ❖ How do you expect your character, based on their actions regarding Joan of Arc, to have acted in this trial if this were taking place in 1431?
- ❖ In what ways does your character benefit from what could be decided at this trial?
- ❖ What are the reasons for your character's interest/disinterest in Joan of Arc being declared innocent?
- ❖ Which other delegates do you expect to be allied with during this trial? Why?
- ❖ What type of evidence would be most credible and efficient to persuade the jury to rule in your party's favor?
- ❖ What will your character's tone and attitude be throughout the debate? How will the way in which they act be in line with what they wish to achieve in this trial or their role in society at the time?
- ❖ What language was used at the time of the trial which your character could make use of to more properly imitate your character?
- ❖ Ultimately, how far will your character, based on the level of interest that your character has in the jury voting in their favor, go to ensure that the final verdict is in line with their stance?

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