



5 June 2026
IN HONOR OF ST. JOAN OF ARC
“Joan is captured” (Part 7)

After Charles VII was crowned in Reims, the king began negotiating with the Burgundians. On the day of the coronation itself, Joan wrote to Philip the Good, Duke of Burgundy, on behalf of Charles VII. She pleaded with him in the name of God: “May the King of France and you conclude a good and lasting peace that will endure for a long time. Forgive one another completely with sincere hearts as faithful Christians.”

She was serious about achieving true peace, even as she simultaneously warned the duke against taking up arms against the king. She sought Christian reconciliation and hoped to help unite the French, for after the devastating French defeat at the Battle of Agincourt (1415), the Burgundians had allied themselves with the English. An Anglo-Burgundian alliance was formed.

In her letter to the Duke of Burgundy, Jeanne’s God-given authority was evident once again. She wanted to make a good and lasting peace, founded on their shared faith. However, she was also aware of the strength of the French army, which had gained the upper hand in the war through her intervention. This would have been the negotiating position needed to continue the work God had begun through her. The victory over the English and the subsequent coronation of Charles VII were signs that everyone could have read to draw the right conclusions.

But things turned out differently.

There were negotiations with the Burgundian envoys, but Jeanne was deliberately excluded from them.

This is where the decisive break occurred. The previously evident guidance of God over Joan and the king, in harmony with the clergy, was no longer continued. If one wishes to speak of betrayal, it objectively took place here and was further cemented in subsequent decisions. First and foremost, it is a betrayal of God’s intervention itself, which took pity on France’s fate with Joan of Arc. After the coronation, the spiritual order of God’s intervention—to which one had previously submitted and through which God’s will could thus be actively realized—was no longer observed. Following the coronation, God’s messenger was excluded. She had previously conveyed

instructions from the angel and the saints. One could see: if the instructions had been followed they brought the great turning point in favor of the French. Perhaps they believed that conventional diplomacy should pave the way forward from then on and failed to recognize the authority and power that the Virgin had received from God over the fate of France at this time.

Her mission was not yet complete with the king's coronation. Many cities, including Paris, were still under Anglo-Burgundian control. It was necessary to take advantage of the opportunity granted by God. Yet this was impossible at that time without the Virgin's active involvement in all subsequent steps. Her deliberate exclusion meant that the path they had begun could no longer be continued in that manner. All subsequent events stemmed from this point.

After the coronation, the king and his advisors pressed for a peaceful settlement with Philip the Good. However, the royal party did not properly assess the Burgundian, as they would realize much later. He was more interested in maintaining and expanding his own power than in finding a solution that was good and peaceful for all. Furthermore, he did not abandon his alliance with the English, which furthered his ambitions.

Later, the English king elevated him to a high position, even making him second-in-command of France.

Without Jeanne's counsel—and thus her supernatural aid—Charles VII allowed himself to be taken in by promises from the Burgundian side that were not sincere. One of these false promises was for example the peaceful surrender of Paris.

The opportunity slipped away, and the royal army was paralyzed. Due to the king's previous victories and likely also his coronation, many cities were willing to submit voluntarily. However, the king's contradictory and indecisive policies failed to capitalize on this situation. Although some cities subsequently submitted to the king—and Jeanne's presence among the troops was helpful in this regard—the ultimate goal of capturing Paris for the king was not achieved.

Attacking Paris was the logical course of action desired by the victorious royal army. It was under Anglo-Burgundian rule, and defeating them and handing the city over to the king would have further solidified his claim to the entire country. Even in the capital, people expected an attack by the royal forces. However, the king's hesitation meant that the city was better fortified.

On September 8, 1429, the royal troops launched an attack. Joan, as always, was right at the front, encouraging the soldiers. However, the resistance was fierce, and the battle continued until evening. Joan was wounded. As always, she wanted to keep fighting and said that Paris would still be taken. However, against her will, Sire Gaucour and others took her with them to the encampment of the rest of the royal army. She was very upset about this. She then hoped to continue the attack the next day. However, she did not receive the king's permission. Paris was subsequently counted as a defeat for her, and her enemies were certain that the "spell of this maiden" had been broken. Soon after, the king even disbanded the victorious army, and so Cagny wrote: "With that, her will and the will of the royal army were broken."

There is no need to mention any further battles, large or small, whether successful or unsuccessful. Jeanne herself knew through her voices that she would be taken captive. The time of her great earthly victories, through which she served her country, was over. She was now called to fulfill her mission in a different way.

On May 23, 1430, Jeanne d'Arc was captured near Compiègne by John of Luxembourg and fell into the hands of her enemies.