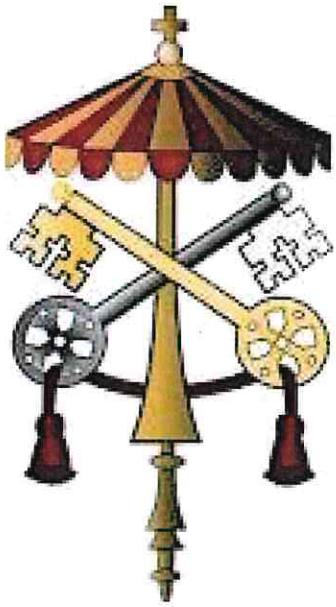


DURING THE TIME OF THE ELECTION OF A NEW POPE

The umbrella with crossed keys is the emblem of the Papacy while the Chair of Peter is vacant.

DURING THE TIME OF THE ELECTION OF A NEW POPE

IN PREPARATION FOR THE CONCLAVE

Before the Conclave begins, prayers should be offered frequently for the guidance of the Holy Spirit. The following "Litany to the Holy Spirit" may also be used by individuals and groups.

Lord, have mercy on us.	Lord, have mercy.
Christ, have mercy on us.	Christ, have mercy
Lord, have mercy on us.	Christ, have mercy.
Father all powerful,	have mercy on us.
Jesus, Eternal Son of the Father, Redeemer of the world,	save us.
Spirit of the Father and the Son, boundless life of both,	sanctify us.
Holy Trinity,	hear us.
Holy Spirit, who proceeds from the Father and the Son,	enter our hearts.
Holy Spirit, equal to the Father and the Son,	enter our hearts.
Promise of God the Father,	have mercy on us.
Ray of heavenly light,	have mercy on us.
Author of all good,	have mercy on us.
Source of heavenly water,	have mercy on us.
Consuming fire,	have mercy on us.
Ardent charity,	have mercy on us.
Spirit of love and truth,	have mercy on us.
Spirit of wisdom and understanding,	have mercy on us.
Spirit of counsel and fortitude,	have mercy on us.
Spirit of knowledge and piety,	have mercy on us.
Spirit of the fear of the Lord,	have mercy on us.
Spirit of grace and prayer,	have mercy on us.
Spirit of peace and meekness,	have mercy on us.
Spirit of modesty and innocence,	have mercy on us.
Holy Spirit, the Comforter,	have mercy on us.
Holy Spirit, the Sanctifier,	have mercy on us.
Holy Spirit, who governs the Church,	have mercy on us.
Gift of God, the Most High,	have mercy on us.
Spirit who fills the universe,	have mercy on us.
Spirit of the adoption of the children of God,	have mercy on us.
Holy Spirit, come and renew the face of the earth.	Hear our prayer…
Holy Spirit, inflame us with the flame of your love.	
Holy Spirit, open to us the treasures of your graces.	
Holy Spirit, teach us to pray well.	
Holy Spirit, guide your Church now and always.	
Holy Spirit, send us your gift of wisdom,	
Holy Spirit, enlighten the deliberations of those who will elect the next Pope.	
Lamb of God, who takes away the sins of the world,	send us your Holy Spirit.
Lamb of God, who takes away the sins of the world,	pour down the gifts of the Holy Spirit.
Lamb of God, who takes away the sins of the world,	grant us your peace.

MASS: AFTER THE CONCLAVE HAS BEGUN

After the Conclave has begun, a special Mass should be offered for the election of the Pope, according to the guidelines of the Liturgical Calendar. Your Bishop will offer Mass at the cathedral; likewise a Mass should be offered in each parish. Again, the Bishop gives permission for a special Mass text to be used on a Lenten weekday. See *The Roman Missal*: "Masses and Prayers for Various Occasions: 4 – For the Election of a Pope."

Entrance Antiphon *1 Samuel 2:35*

I will raise up for myself a faithful priest,
who shall do according to my heart and mind;
I will establish a lasting house for him
and he shall walk before me all his days.

Collect

O God, eternal shepherd
who govern your flock with unfailing care,
grant in your boundless fatherly love
a pastor for your Church
who will please you by his holiness
and to us show watchful care.
Through our Lord Jesus Christ, your Son,
who lives and reigns with you in the unity of the Holy Spirit,
God, for ever and ever.

Prayer over the Offerings

May your abundant kindness favor us, O Lord,
That through the sacred offerings we reverently bring to you,
we may come to rejoice that a pastor pleasing to your majesty
presides over your holy Church.
Through Christ our Lord.

Communion Antiphon *John 15:16*

I chose you and appointed you to go and bear fruit, says the Lord, fruit that will last.

Prayer after Communion

As we have been renewed, O Lord,
with the supreme Sacrament of salvation,
the Body and Blood of your Only Begotten Son,
may the wondrous love of your majesty
gladden us with the gift of a shepherd
who will instruct your people by his virtues
and imbue the minds of the faithful with the truth of the Gospel.
Through Christ our Lord.

The Readings
The proper readings may be found in Volume IV of the Lectionary for Mass, nos. 833 - 837.

The Homily
The homily could offer the opportunity to reflect on the Petrine ministry and its role within the Church. It also affords the homilist an opportunity to instruct the faithful in the relationship between the local and the universal Church.

Universal Prayer (Sample intercessions)

- For the College of Cardinals, that the Holy Spirit may guide their deliberations when they gather in the Conclave to select the new Pontiff, we pray.

- That the Holy Spirit will guide the new Pope who will be chosen by the College of Cardinals, we pray.

- That all members of the Body of Christ will find hope in the workings of the Holy Spirit as He guides the Church through this transition of leadership, we pray.

- That the message of Jesus' love for the poor and help for those suffering from injustice will continue to guide the Church, we pray.

Eucharistic Prayer
Preface options (see Votive Mass of the Holy Spirit)

- Preface I of the Holy Spirit – The sending of the Sprit by the Lord upon the Church
- With Eucharistic Prayer I, II, or III
- Eucharistic Prayer for Masses for Various Needs and Occasions – I or II with its proper preface

Until the new Pope is named, the intercession for the Pope is omitted.

The Liturgy of the Hours
Morning Prayer and Evening Prayer may also be celebrated. On days when there is no obligatory memorial, feasts or solemnity, the closing prayer may be taken from the Mass for the Election of a Pope or Bishop.

Personal Prayer
The faithful should be exhorted to offer their private prayers, works and almsgiving for the successful election of a new Supreme Pontiff. The simple custom of frequently praying the *Our Father, Hail Mary* and *Glory be* is encouraged.

The election of the new Pope should be remembered in the recitation of the Rosary.

PROCEDURES FOR THE CONCLAVE

adapted from information found in the Apostolic Constitution
Universi Dominici Gregis (Of the Lord's Whole Flock)
by Saint Pope John Paul II
February 22, 1996, the feast of the Chair of St. Peter
AND
The *Motu Proprio* of Benedict XVI on June 11, 2007

At this writing, we understand that Pope Francis did not make changes to the Conclave Rules.

Popes Pius X, Pius XI, Pius XII, John XXIII, and Paul VI, each responding to a particular historical moment and fulfilling their right and duty as Supreme Pontiff, had issued norms to regulate the orderly election of their successor. Pope John Paul II, while respecting these previous documents and confirming most of their rules, issued his own apostolic constitution on the matter – *Universi Dominici Gregis* – in 1996.

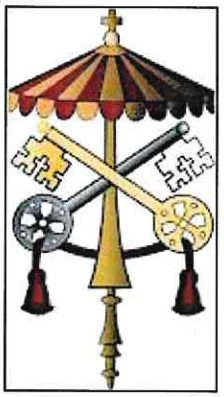
Why did John Paul II write this document? He did so in response to the revision of the Code of Canon Law, his own reform of the Roman Curia in *Pastor Bonus*, an awareness of technological advances, and the mandate in Canon 335 to continually update specific laws regulating vacancies in the Holy See.

"While it is indeed a doctrine of the faith that the power of the supreme pontiff derives directly from Christ, whose earthly vicar he is, it is also certain that this supreme power in the Church is granted to him by means of lawful election accepted by him, together with episcopal consecration. A most serious duty is thus incumbent upon the body responsible for this election. Consequently, the norms which regulate its activity need to be precise and clear" (UDG, Intro).

In addition, Pope Benedict XVI issued a *motu proprio* on June 11, 2007. This document rescinded Blessed John Paul II's order to have a simple majority after thirty-four votes. It reestablished the requirement of a two-thirds majority no matter the number of ballots cast (cf. UDG 75).

What follows is a summary of *Universi Dominici Gregis*.

Rita A. Thiron, M.A.



The umbrella with crossed keys is the emblem of the Papacy while the Chair of Peter is vacant

PART I: THE VACANCY OF THE PAPACY

✠ What happens upon the vacancy of the papacy?

The current Cardinal Camerlengo ("chamberlain") is Cardinal Kevin Farrell (formerly of the Diocese of Dallas). The Cardinal Camerlengo must officially ascertain the papal vacancy in the presence of the master of papal liturgical celebrations and of the cleric prelates of the Apostolic See. Also present will be the Secretary and Chancellor of the same; the latter will draw up the official death certificate.

He then performs a series of duties:

1) He will place seals on the pope's study and bedroom. When the other personnel who reside in the papal apartment have vacated it, the entire apartment is sealed. Before or during the Conclave, no part of the private apartment of the Pope is to be lived in.
2) He notifies the cardinal vicar for Rome of the vacancy who in turn announces it to the people of Rome
3) He notifies the cardinal archpriest of the Saint Peter's Basilica.
4) He takes possession, either in person or through a delegate, of the Apostolic Palace in the Vatican, as well as the palaces of the Lateran and Castel Gandolfo.
5) With the consent of the College of Cardinals, he shall serve as temporary administrator of the Apostolic See.

✠ While the See is vacant, what is the role of the Dean of the Sacred College of Cardinals?

The current Dean of the Sacred College of Cardinals in Cardinal Giovanni Battista Re. The Dean shall inform all Cardinals. He will convoke them for the General Congregation and convoke all those who have a right to participate in the conclave (those cardinals under eighty years of age.) The Dean also informs heads of state and diplomats.

✠ What is the role of the Sacred College of Cardinals?

During the vacancy of the Apostolic See, the government of the Church is entrusted to the Sacred College of Cardinals. They dispatch ordinary business matters which cannot be postponed and they prepare everything for the election of the new Pope. While the See is vacant, laws issued by the previous pontiff cannot be corrected, modified, or dispensed. Such matters are to be reserved for the future pope.

✠ Preparations for the Election: The General Congregation and the Particular Congregation

While the See is vacant and until the entry into the conclave, there are two kinds of Congregations of the Cardinals – a General Congregation and a Particular Congregation.

The General Congregation must be attended by all cardinals who are not legitimately prevented from doing so as soon as they are informed of the vacancy of the Apostolic See. Cardinals who "have completed their eightieth year" may opt not to take part.

The Particular Congregation is made up of the Cardinal Camerlengo and three cardinals, one from each order, chosen by lot from among those who have authority to elect the Pope. These "assistants" are changed every three days during the conclave, elected by lot. Ordinary items are dealt with by the

Particular Congregation so that the General Congregation might concentrate on the election of the new Pope.

The General Congregations are held at the Apostolic Vatican palace (or if circumstances demand it, in another place). The Dean of the Sacred College presides or in his absence, the Subdean. If one or both of them is over eighty, the senior cardinal will preside.

These General Congregations are held daily. Votes are never cast by word of mouth, but in a way that preserves privacy.

During the first General Congregation, all of the cardinals will be given a copy of *Universi Dominici Gregis* and parts will be read aloud. They may raise questions about the meaning and implementation of the norms. All the cardinals present will take an oath to observe the prescriptions therein and to preserve secrecy. Each cardinal will place his hand on the Book of Gospels and swear so, individually.

> We, the cardinals of the Holy Roman Church, of the Order of Bishops, of Priests, and of Deacons, promise, pledge and swear as a body and individually, to observe exactly and faithfully all the norms contained in the apostolic constitution *Universi Diminici Gregis* of the Supreme Pontiff of John Paul II, and to maintain rigorous secrecy with regard to all the matters in any way related to the election of the Roman Pontiff or those which, by their very nature, during the vacancy of the Apostolic See, call for the same secrecy.
>
> *Then each cardinal adds:*
>
> And I Cardinal N., so promise, pledge and swear.
> So help me God and the Holy Gospels which I now touch with my hand.

✠ The Immediate Duties of the General Congregation

Among the first order of business for the General Congregation is to
1) see to it that appropriate commissions prepare the rooms at *Domus Sanctae Marthae* and prepare the Sistine Chapel
2) entrust two ecclesiastics known for their sound doctrine, wisdom, and moral authority the task of presenting two well-prepared meditations on the problems facing the Church at the time and the need for careful discernment in electing the new Pontiff; they shall fix the day and time these meditations will be given
3) review and approve the expenses for the conclave
4) read the documents left by the previous Pontiff for the College of Cardinals if any exist
5) arrange for the breaking of the fisherman's ring and the lead seal with which apostolic letters are dispatched
6) assign, by lot, rooms for the electors
7) set the date and hour of the beginning of the voting process.

✠ What curial offices continue to function during the vacancy of the Apostolic See?

All the cardinals in charge of the departments in the Vatican Curia, relinquish their office at the moment of the papal vacancy, even the Cardinal Secretary of State. The Cardinal Camerlengo and the Cardinal Vicar General of the Diocese of Rome continue to function, submitting to the College of Cardinals. Likewise, the cardinal archpriest of the Vatican Basilica and the vicar general for the Vatican City

continue to serve. The Supreme Tribunal of the Apostolic Signature and the Tribunal of the Roman Rota deal with cases in accord with their proper laws, continue to hear cases and rule on them. The Almoner of His Holiness continues to carry out works of charity.

During the period of the vacancy, the Dicasteries of the Roman Curia have limited faculties.

If the office of Camerlengo or of major penitentiary is vacant at the time of the pope's death, the College of Cardinals will elect -- by secret ballot and with a simple majority -- someone to fill these offices.

PART II: THE ELECTION OF THE ROMAN PONTIFF

✠ Who elects the pope?

The college of electors of the supreme pontiff is composed solely of the cardinals of the Holy Roman Church. The universality of the Church is expressed in the very composition of the College of Cardinals, whose members come from every continent.

The maximum number of electors will be 120. Those cardinals who celebrate their 80th birthday before the day when the Apostolic See becomes vacant do not take part in the election, but they may participate in the preparatory meetings of the conclave, supporting the work of the electors with prayer.

✠ When will the election take place?

"All the cardinal electors, convoked by the cardinal dean or by another cardinal in his name, are required in virtue of holy obedience to obey the announcement of the convocation and to proceed to the place designated ...unless they are prohibited by sickness or other grave impediment which must be recognized by the College of Cardinals" (38).

Normally, after the death of the Pontiff, the cardinal electors must wait fifteen days for those who are absent. But once twenty days has elapsed, they should proceed with the conclave (39).

If a cardinal arrives while the conclave is in progress, they shall be allowed to take part in the election "at the stage which it has reached" (UDG 40). If a cardinal must leave and return while the conclave is in progress, for some grave reason, he may do so.

✠ Where will the election take place?

Everything will take place within the Vatican City State. The living quarters of the cardinal electors will be the guesthouse, *Domus Sanctae Marthae.*

"In view of the sacredness of the act of election and thus the need for it to be carried out in an appropriate setting where... liturgical actions can be combined with juridical formalities and where... the electors can more easily dispose themselves to accept the interior movements of the Holy Spirit, I decree that the election will continue to take place in the Sistine Chapel, where everything is conducive to the presence of God, in whose sight each person will one day be judged" (UDG, Intro).

✠ Who is allowed in the buildings where the electors will function?

Some personnel are required to assist with the election and with liturgical celebrations. Some cardinals may require a nurse or other medical personnel and living arrangements will be made for them.

The following individuals may be properly lodged in suitable areas within Vatican City and must receive prior approval from the Cardinal Camerlengo and his three cardinal assistants:

a) The secretary of the College of Cardinals who acts as secretary of the electoral assembly
b) The master of papal liturgical celebrations with two masters of ceremony and two religious attached to the papal sacristy
c) An ecclesiastic chosen by the cardinal dean in order to assist him in his duties
d) A number of priests from the regular clergy to hear confessions in various languages
e) A suitable number of people for preparing and serving meals and for housekeeping

These people, too, shall take an oath of secrecy:

> "I promise and swear that unless I should receive a special faculty given expressly by the newly elected pontiff or by his successors, I will observe absolute and perpetual secrecy with all who are not a part of the college of cardinal electors concerning all matters directly or indirectly related to the ballots cast and their scrutiny for the election of the supreme pontiff.
>
> "I likewise promise and swear to refrain from using any audio or video equipment capable of recording anything which takes place during the period of the election within Vatican City, and in particular anything which in any way, directly or indirectly, is related to the process of the election itself. I declare that I take this oath fully aware that an infraction thereof will make me subject to spiritual and canonical penalties… so help me God and these Holy Gospels which I touch with my hand" (48).

Other than those rare exceptions, the buildings are closed to unauthorized persons.

✠ How will secrecy be maintained?

"During this period, the entire territory of Vatican City and the ordinary activity of the offices located therein shall be regulated in a way which permits the election of the Supreme Pontiff to be carried out with due privacy and freedom. In particular, provision shall be made to ensure that no one approaches the cardinal electors while they are being transported from the Domus Sanctae Marthae to the Apostolic Palace in the Vatican" (43).

Indeed, cardinals are forbidden to communicate (by telephone, writing, or other means of communication) with persons outside the area where the election is taking place, except in cases of urgent necessity. The Particular Congregation will determine the urgency of any communication.

Anyone not mentioned above who should happen to meet one of the cardinal electors is forbidden to engage in conversation with them.

✠ Did Saint John Paul II create any major change to the election process?

Yes. In the past, there were actually three ways to elect the pope. First, the electors would pray to the Holy Spirit, a name would be announced, and all would support that name by acclamation (*quasi ex inspiratione*). Second, the cardinals would elect a small committee of cardinals to vote on their behalf (*per comprimissum*). Or, third, the electors could cast individual votes, repeating as necessary until one person was elected.

"In light of the present-day needs of the Church and the usages of modern society," Saint John Paul II revised the voting process. He eliminated election by acclamation, "judging that it was no longer an apt means of interpreting the thought of an electoral college so great in number and so diverse in origin" (ibid). He also eliminated the second type of election, "not only because of the difficulty of the procedure...but also because of its very nature it tends to lessen the responsibility of the individual electors" (ibid). Therefore, the only form of election will be individual ballots, a form described in detail in UDG. "This form offers the greatest degree of clarity, straightforwardness, simplicity, openness and, above all, an effective and fruitful participation on the part of the cardinals who ... are called to make up the assembly which elects the successor of Peter" (ibid).

✠ What is a conclave?

The very name "conclave" refers to a clearly defined place, having the character of a sacred retreat where, after the invocation of the Holy Spirit, the cardinal electors remain night and day.

✠ Entry into the Conclave

At some point after the papal vacancy begins, and no sooner than fifteen to twenty days after the pope's death, the electors assemble in the morning at St. Peter's Basilica. They participate in the votive Mass *Pro Eligendo Papa* ("For the Election of a Pope").

In the afternoon, they assemble in the Pauline Chapel of the Apostolic Palace. Attired in choir dress, they will invoke the assistance of the Holy Spirit with the chant *Veni Creator* and will solemnly process to the Sistine Chapel of the Apostolic Palace where the election will be held (50).

The vote will take place exclusively in the Sistine Chapel. Therefore, "it will remain an absolutely enclosed area until the conclusion of the election so that total secrecy may be ensured with regard to everything said or done there in anyway pertaining directly or indirectly to the election of the Supreme Pontiff. ... careful and stringent checks must be made with the help of trustworthy individuals of proven technical ability to ensure that no audiovisual equipment has been secretly installed in these areas for recording and transmission to the outside" (51).

After they witness the cardinals taking their oath (see below), those not taking part in the conclave must leave the Sistine Chapel. The exceptions will be the master of papal liturgical celebrations and the ecclesiastic who will preach the second meditation (cf. UDG 13).

✠ The Oath of the Cardinal Electors

The Cardinal Dean or the cardinal who has precedence by order and seniority will read aloud the following formula:

"We, the cardinal electors present in this election of the Supreme Pontiff promise, pledge, and swear as individuals and as a group, to observe faithfully and scrupulously the prescriptions contained in the Apostolic Constitution of the Supreme Pontiff John Paul II, *Universi Dominici Gregis*, published on February 22, 1996. We likewise promise, pledge, and swear that whichever of us by divine disposition is elected Roman Pontiff will commit himself faithfully to carrying out the *munus Petrinum* [duty of Peter] of pastor of the universal church and will not fail to affirm and defend strenuously the spiritual and temporal rights and liberty of the Holy See. In a particular way, we promise and swear to observe with the greatest fidelity and with all persons, clerical or lay, secrecy regarding everything that in any way relates to the election of the Roman pontiff and regarding what occurs in the place of the election, directly or indirectly related to the results of the voting; we promise and swear not to break this secret in any way, either during or after the election of the new pontiff unless explicit authorization is granted by the same pontiff; and never to lend support or favor to any interference, opposition or any form of intervention, whereby secular authorities might wish to intervene in the election of the Roman Pontiff" (53).

According to their order of precedence, each individual cardinal will make the following oath: "And I, N. Cardinal N., do so promise, pledge and swear." Placing his hand on the Book of the Gospels, he will add, "So help me God and these Holy Gospels which I touch with my hand" (ibid.).

Finally, after the meditation has been preached, the master of papal ceremonies and the preacher, leave the Chapel. Prayers are recited. The Cardinal Dean asks if the cardinal electors have any questions or require any clarification.

✠ Strict Observance of Secrecy During the Voting Process

The cardinal camerlengo and three cardinal assistants must be especially vigilant in maintaining secrecy. For the whole duration of the election, cardinal electors are required "to refrain from written correspondence and from all conversations, including those by telephone or radio, with any person not admitted to" the Apostolic Palace or the Sancta Marthae (56). Such conversations shall be permitted only for the most grave or urgent reasons.

The cardinal electors may not receive or send message of any kind outside Vatican City and no one in Vatican City can deliver such messages. It is specifically prohibited for the cardinal electors to receive newspapers or periodicals, to listen to radio, or to watch television.

Anyone who violates this secrecy -whether by words, writing, or signs - may incur the penalty of excommunication *latae sententiae*. This secrecy is to be maintained after the election as well, unless the new pope gives explicit permission.

Saint John Paul II was particularly stringent when he forbad the use of any instruments for recording or reproducing of sound, visual images, or the written word (61).

✠ Election Procedures

Two-thirds of the votes are required to be elected (80 of 120 if all potential electors are present). If the number does not divide evenly into thirds, a valid election will require two-thirds plus one (UDG 62).

The voting begins immediately after the cardinal dean has ascertained that there are no additional questions. Only one ballot will be taken on the afternoon of the first day. If additional days are needed,

two ballots be will be held in the morning and two in the afternoon on the following day(s). The voting process is carried out in three phases:

I. Prescrutiny

A. The preparation and distribution of 2 or 3 ballots to each elector

B. Nine names are randomly drawn to collect votes from the infirmed cardinals. The first three will serve as "scrutineers;" the next three as the "infirmarii" (those who will collect the votes the sick); and the last three will serve as "revisers."

C. If any of the nine names drawn are among the infirmed, other names will be drawn.

D. The ballot paper must be rectangular in shape and bear in the upper half the words *eligo in summum Pontificem* [I choose as supreme pontiff]; on the lower half there is space for writing a name. Thus the ballot is made in such a way as it can be folded in two.

E. The cardinal will write one name and print it legibly and in a handwriting that cannot be identified as his. He will fold the ballot twice.

F. During the balloting, the cardinal electors are to be alone in the Sistine Chapel. Therefore, immediately after distributing the ballots, the secretary of the College of Cardinals, the master of papal liturgical celebrations, and the masters of ceremonies must leave the chapel. After they have left the junior cardinal deacon will close the door, opening and closing it each time as necessary, such as when the cardinals go to collect the votes from the infirmed and when they return to the chapel.

II. The Scrutiny Proper

A. Each cardinal, in order of precedence, folds, his ballot, holds it up so that it may be seen, and carries it to the altar. Scrutineers watch as the ballot is placed in a receptacle on the altar. The cardinal says, "I call as my witness Christ the Lord who will be my judge, that my vote is given to the one who before God I think should be elected." He then places the ballot on a plate, which he drops into the receptacle. Having done this he bows to the altar and returns to his place. If anyone is too infirmed to walk to the altar, the lector pronounces the oath, hands the folded ballot to a scrutineer, carries it to the altar in full view, places it on the plate, and drops it in.

If there are electors who are confined to their rooms, the three scrutineers pick up a hinge-top box with an opening in the top for ballots. They open it publicly, certifying that it is empty. They close it, lock it, and place the key upon the altar. Then, three cardinals, chosen earlier to go to the sick, carry the box and a tray with a sufficient number of empty ballots. In his room, each infirmed cardinal, writes a name, takes the oath, and puts the folded ballot in the opening of the box.

The three cardinals return to the Sistine Chapel, where the scrutineers count the ballots, ascertaining that the number corresponds to the number or infirmed cardinals. Then the ballots are added to the receptacle.

B. The receptacle is shaken several times in order to mix the ballots. The scrutineer picks each ballot out in full view and places them in another empty receptacle prepared for this purpose. If the number of votes does not correspond to the total number of electors, the ballots are burned and another vote is taken at once. If the number does correspond, the opening of the ballots takes place.

C. The three scrutineers sit at a table in front of the altar. The first unfolds the ballot, notes the name of the person on it, and passes it to the second who notes the name, and passes it to the third, who reads it in a loud clear voice, so that all electors present may record it on a sheet of paper at their place.

While each ballot is opened, the scrutineers also record the votes for each name. As he reads each one, the last scrutineer pierces the ballot with a needle and thread through the word *eligo*. After all the names have been read, the ends of the thread are tied in a knot and the bundle of ballots is placed in a receptacle at the end of the table.

III. The Post-Scrutiny

A. The scrutineers add up all the votes each individual has received and if no one has the requisite two-thirds, the pope has not been elected. If "someone has received two thirds of the votes, the canonically valid election of the pope has taken place" (70).

B. The revisers check both the ballots and the notes made by the scrutineers.

C. Immediately after the checking has taken place and before the cardinal electors leave the Sistine Chapel, all the ballots are burned by the scrutineers with the help of the secretary of the conclave and masters of ceremonies who have been summoned back into the room. If a second ballot must be taken immediately, the first bundle is burned with the second. All notes made by the scrutineers and by each cardinal present are also burned (71).

D. An official document will be drawn up by the cardinal camerlengo and approved by the scrutineers; this document will record the vote of each session. It will be given to the new supreme pontiff, sealed in an envelope, and kept in a designated archive. No one may open it unless the supreme pontiff gives explicit permission.

E. In subsequent balloting, cardinals need not repeat the long, initial oath nor choose new scrutineers, infirmarrii, and revisers. Each morning, the sacred prayers and rites are observed as laid down in *Ordo Rituum Conclavis*.

F. If after three days, no one is elected, voting is suspended for one day to allow for prayer and informal discussion. The senior cardinal in the order of deacons will give a brief exhortation. Voting is resumed on the fifth day. If after seven ballots, no one is elected, there is another pause for prayer, discussion and a brief exhortation form the senior cardinal in the order of priests. Voting is then resumed and, if no one is elected, may continue for seven ballots.

G. If an election still has not occurred, the cardinal camerlengo may invite the cardinal electors to express an opinion about the manner of proceeding. The election will proceed in the manner determined by an absolute majority of the electors. "Nevertheless, there can be no waiving of the requirement that a valid election takes place only by the absolute majority of the votes or else by voting on the two names which in the ballot immediately preceding have received the greatest number of votes; also in this second case only an absolute majority is required" (75). Pope Benedict rescinded this in June 2007, affirming that every vote must be decided by a two-third majority.

H. Should an election take place in any way other than the way prescribed, "the election ...is null and void ..." and "consequently, it confers no right on the one elected. All that precedes the election and in the carrying out of the election must be observed "even if it means that a vacancy in the Apostolic See should occur" [cf. Canon 333.2] (77).

✠ Matters to be Observed or Avoided

In the election of a Roman pontiff, Pope John Paul II expressly forbad anyone to engage in simony, to make plans or promises in private conversations, or to accept any interference from civil authority. "I likewise forbid the cardinals before the election to enter into any stipulations committing themselves of a common accord to a certain course of action should one of them be elected to the pontificate" (82). "Having before their eyes solely the glory of God and the good of the Church, and having prayed for divine assistance, they shall give their vote to the person, even outside the College of Cardinals, who in their mind is most suited to govern the universal Church in a fruitful and beneficial way" (83).

The Pope asked for the prayers of the entire Church during the vacancy of the Apostolic See – "thus the election of the new pope will not be something unconnected with the People of God and concerning the college of electors alone, but will be in a certain sense the act of the whole Church" (84). The Pope specifically recommended this prayer to the "venerable cardinals who by reason of age no longer enjoy the right to take part in the election ..." (85).

PART III: THE NEW POPE

✠ Watching for the Famous White Smoke

While the conclave is in session, the entire Church will be praying for the electors and for the prospective pope. When the ballots are burned, oil is added to the fire so that the smoke that escapes from the chimney is dark. On the final, successful ballot, nothing is added to the fire so that the smoke is white. The crowds gathered in St. Peter's Square will cheer and the billions watching on televisions around the world will know that a new pope has been elected.

When the vote is decisive, the junior cardinal deacon summons the secretary of the College of Cardinals and the master of papal liturgical celebrations into the Sistine Chapel.

✠ Consent by the New Pope

The Cardinal Dean (or the one who is first in order of seniority or precedence) then asks the consent of the one who has been elected – "Do you accept your canonical election as Supreme Pontiff?" As soon as he gives that consent, he is asked, "By what name do you wished to be called?"

The papal master of ceremonies, acting as notary, and summoning two masters of ceremonies as witnesses, draws up a document concerning his acceptance and new name.

If he has already received episcopal ordination, he is immediately Bishop of Rome and head of the college of bishops. If he is not, he shall be immediately ordained bishop by the dean of the College of Cardinals using the usual Rite of Ordination of a Bishop.

The electors come forward to make an act of homage and obedience. An act of thanksgiving is made to God.

✠ Announcement to the World

The senior cardinal deacon announces to the waiting people that the election has taken place and that the Church has a new pope ["*Habemus papam*"]. He proclaims the name of the new pontiff. The new pope immediately imparts the apostolic blessing, *urbi et orbi* (to the city and world) from the balcony of the Vatican basilica.

✠ End of the Conclave and Immediate Duties

The conclave is officially ended as soon as the new supreme pontiff assents to his election, unless he decides otherwise. The new pope is approached about any urgent matters (91). After the solemn ceremony of the inauguration and within an appropriate time, the new pope takes possession of the archbasilica of the Lateran according to the prescribed ritual (92).

FOR FURTHER READING

Litterae Apostolicae (June 11, 2007)	Pope Benedict XVI
Pastor Bonus (1988)	Pope John Paul II
Quae Divinitus (March 25, 1935)	Pope Benedict XV
Ordo Rituum Conclavis	prayers for the conclave
Ordo Exsequiarum Romani Pontificis	funeral rites for the pope
Romano Pontifici Eligendo (October 1, 1975)	Apostolic Constitution of Paul VI
Regimini Ecclesiae Universae (August 15, 1967)	Apostolic Constitution of Paul VI
Ingravescentem Aetatem (November 21, 1970)	motu proprio of Paul VI
Summi Pontificis Electio (September 5, 1962)	motu proprio of John XXIII
Vacantis Apostolicae Sedis (December 8, 1945)	apostolic constitution of Pius XII

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UPON THE ELECTION OF A NEW POPE

IN THE DIOCESE

Upon the election of the new Pope, both the diocesan Bishop and Priests in every parish should offer a special Mass for the newly-elected Pope in accord with the liturgical calendar. The Bishop should offer a Mass at the Cathedral.

Yellow and white bunting may be hung on the exterior doors of all parish churches.

If it is the day of the election of the Pope, then the "Mass for the Pope" [especially on the anniversary of election] is appropriate. This Mass cannot be used on the Sundays of Advent, Lent and Easter, solemnities, Ash Wednesday, and the weekdays of Holy Week. The Mass text is found in the section, "Masses and Prayers for Various Needs and Occasions, no. 2" in *The Roman Missal.*

Readings
Common of Pastors, Lectionary for Mass nos. 719-724.

General Intercessions

Some of the following petitions might be used.

- For our new Holy Father, N. , that he may be strengthened as he embarks on his ministry of preaching the Good News and leading God's Church, we pray.
- That our recently-elected Holy Father, N. , working together with the bishops of the Church, may build up the Body of Christ, we pray.
- That our newly-elected Holy Father N., may be a champion of the poor, a reconciler of nations and a force for peace and unity in our world, we pray to the Lord.

Private Prayer

Again, the faithful should be exhorted to pray for the newly- elected Holy Father in their private prayers. The recitation of the rosary or a simple *Our Father, Hail Mary* and *Glory Be* for the intentions of the Pope is to be encouraged

VOCABULARY

CROZIER – also known as the pastoral staff, is traditionally made in three segments: the crook, the pediment, and the bottom shaft, which is traditionally pointed. The crozier is the senior ecclesiastical insignia that symbolizes the pastoral authority of bishops. Its history can be traced to the Twelve Apostles, who would have carried large staffs, typical of the travelers of that time.

From the time of Pope Celestine I to the time of Pope Paul VI, the crosier was required to have the ornamental crook. By the eleventh century, the universal jurisdiction of the pope was unquestioned, so the pope did not make use of a crosier, as individual bishops did. It was not until the pontificate of Paul VI that the pastoral staff was returned for use by a pope. Pope John Paul II used a staff designed with a hammered-style crucifix with corpus. Pope Francis used various designs, but most were designed with a crucifix and corpus.

MITER– (or mitre) is an early-tenth century addition to Church vesture. It was thought to be derived from the headgear of the ancient Levitical priesthood, but it is now fairly certain that its origins can be traced to ancient Greece and the cap worn by athletes. Its *infulae* or the ribbons of the mitre, actually predate the cap itself. These ribbons were worn around the forehead tied in the rear with a knot, and dangled down the back.

The shape of the present mitre developed around the twelfth century. The miter comprises two flat forms, two *infulae* (or flaps), and the lining. There are three types of miters – the precious miter (heavily ornamented and used only on special occasions); the golden or orphreyed miter with gold cloth and cords and red lining (typically used at ordinations and during Advent and Lent); and the simple miter usually made of white silk damask or linen (it is worn at funeral Masses and in the presence of the Pope. The pope is buried in an opreyed or simplex miter.

PALLIUM – The pallium predates Christ and was used as a simple garment of warmth in ancient Greece. It was worn as an ecclesiastical garment in the East. By the fourth century, it was adopted by the bishops of Rome. By the fifth century, it was gift of the pontiff to the highest clergymen, reserved for metropolitans and certain bishops of distinction. It is usually presented on the feast of Ss. Peter and Paul (June 29). It is circular strip of fabric (usually wool or linen) worn over sacred vestments. It usually has three pins on it, traditionally thought to symbolize Jesus' three days in the tomb.

PECTORAL CROSS – is a small cross (no more than six inches in length) made of precious metal and worn at the breast by the pope and all cardinals, bishops, and abbots. Its name derives from the Latin word pectus (breast) since it is suspended by a metal chain or silk cord. Each bishop should possess a pectoral cross with a relic of the true Cross. These are handed down from a deceased bishop to his successor. There are usually two types – an ordinary pectoral cross (for daily use) and another, more ornate, known as the pontifical pectoral cross. The latter is always suspended from a cord. At liturgy, is worn over the alb, but under a chasuble.

RING – The Pope makes use of only one ring, the Fisherman's ring. It has an image of St. Peter casting his net into the sea. It is always gold and is engraved with the pope's pontifical name above or near the image of St. Peter. It is not worn daily by the pope, but kept in his apartment and used to seal papal decrees. A more simplified version is worn daily.

At the end of each pontificate, the Cardinal Camerlengo of the Church always destroys the Fisherman's Ring in the presence of the members of the Sacred College. The Fisherman's seal, a larger version used on large bulla, is also destroyed.

ZUCHETTO – The proper term for a cleric's skullcap. It was formerly known in the Old Latin as *pilleolus* and in more recent centuries as a *callotte*. The term zuchetto is derived from an Italian word for "gourd." Its design is not derived from a Jewish yarmulke, but was originally introduced to protect the crown of the head bared by tonsure. It is made up of eight equal triangles and is usually lined with chamois of one piece (in order to retain its shape).

Despite popular misconceptions, its use is not restricted to the hierarchy. It is an option for all clerics. During the Renaissance, color became associated with various ranks of clergy. In 1464, Pope Pius II granted cardinals the red zuchetto. In the next century, the pope adopted the zuchetto and since then the color white has always been reserved for pontiffs. Cardinals make use of only one kind of zuchetto – red silk. Patriarchs, archbishops and bishops make use of an amaranth-red zuchetto.

The zuchetto is required of the hierarchy and must be worn under the mitre. During Mass, the zuchetto is removed from the Sanctus to after Communion. It is also removed in the presence of the exposed Blessed Sacrament, in procession with the Blessed Sacrament, and during the veneration of or blessing with the cross.

Every bishop and cardinal wears the zuchetto in the presence of the Holy Father, removing it when he enters the room and replacing it when salutations are complete or when he exits, whichever he determines. When a cardinal or prelate reads aloud a homily or address from the Pope, he lifts the zuchetto from his head at the beginning in acknowledgment of the pontiff and whenever the pope is named within the speech. ■