VATICAN CITY by Andreas M. Wüst 1. Introduction 1.1 Historical Overview Covering a area of just 44 hectares and with less than 1,000 citizens, the Vatican City is not only the smallest sovereign state in Europe, but in the world. The enclave, which lies primarily within Italy’s capital Rome, eventually became sovereign by the Lateran Treaties arranged between the state of Italy and The Holy See in 1929. The Vatican City’s head of state is the head of the Roman Catholic Church and Bishop of Rome, the Pope. Referring to the Vatican usually means The Holy See and not the Vatican City, and the micro-state is unthinkable without the Roman Catholic Church and its head. Yet, the pope is the only person in the Vatican City who is elected, even if not by the small citizenry, but by an even smaller number of eligible cardinals. Becoming head of the Roman Catholic Church automatically makes him a life-long monarch of the Vatican City bearing supreme legislative, executive and judiciary power. Among other officials, the pope appoints the cardinal secretary of state who acts on his behalf and who can be considered the prime minister of the Vatican City. There is a long history of areas ruled by the Bishop of Rome in his secular role. The Roman Emperor Constantine I legalized Christianity in the early fourth century, enabling the Church to own land. While the Donation of Constantine, granting the popes power over the city of Rome and over the whole Occident, is a forgery of the eighth century, it helped the Roman Church defend its interests and establish the rule over territories in the midst of Italy (Latium) in the Middle Ages. In 754, the papacy and the evolving Carolingian dynasty began to co-operate: the Donation of Pippin (756), a codification by Charlemagne (781), and later the Diploma Ottonianum (962) by the German King Otto I confirmed the pope as sovereign ruler of territories that became the heartland of what was called the Papal States in early modern times. Vatican City2036 The geographical extension of the Papal States grew significantly in the late Middle Ages and especially during the Renaissance. In the late 18th century, most parts of central Italy had been controlled by the Roman Catholic Church. Yet, the French Revolution had a direct effect on The Papal States, since Pius VI called the beheaded French king Louis XVI a martyr. French troops occupied The Papal States, pope Pius VI fled, but was captured and died in exile (1799). The Papal States were only restored in 1800 and, after another French occupation (1808), again in 1814. However, the restoration of the Papal States along with reactionary papal policies to 1846, did not last. From 1848 on, the nation-building process in Italy gradually brought an end to the Papal States. In 1870, papal influence was reduced to the Vatican by Italy’s new government, and in 1871, Rome became Italy’s capital. For about fifty years, the Vatican hoped for restoration, but entered negotiations with Italy in 1929 which resulted in the Lateran Treaties of 1929 creating a sovereign micro-state, the Vatican City. Even though it is The Holy See and not the Vatican City that holds diplomatic relations with other countries and organizations, a recognized national territory has been and undoubtedly remains helpful to be recognized as a sovereign entity. Without a territory (1870–1929), The Holy See was only recognized as a sovereign entity by some countries. While nation-building, democratization, and secularization reduced the international power of the Vatican to insignificance, several popes of the 20th century have contributed to establish The Holy See as a respected super-national moral authority, especially in foreign relations. Benedict XV repeatedly criticized World War I, and made several attempts to end the war. And John Paul II not only fought an end of communist suppression in Europe (and in his home country Poland), but also encouraged the Roman Catholic Church to be a protector of the poor and suppressed around the world. While the moral authority of the Vatican in foreign relations and with regard to humanitarian issues is widely accepted, the positions of The Holy See on a myriad of social issues are not. It is the continuing exclusion of women from almost all offices in the Roman Catholic Church and the infallibility of the elective monarch which make the Vatican a highly ambiguous institution in the democratic age. Vatican City2037 1.2 Evolution of Electoral Provisions Since many popes have sat and revised electoral provisions, only the most important ones are documented here. In Roman times, the Bishop of Rome was chosen by the local clergy and by the citizens of Rome. In 769, deacons and priests of the Roman Catholic Church were chosen as the exclusive electors of the pontiff by Stephen V. And in 1059, the electorate was limited to cardinal bishops, initially to the ones in Rome’s immediate neighborhood. In 1586, an upper limit of 70 for the number of cardinals was introduced by Sixtus V. This limit was raised to 75 by Pope John XXIII only four hundred years later (1958), and to 144 by his successor, Paul VI (1973). This increase reflects the geographical spread of appointed cardinals outside Europe in the 20th century. It was Paul VI who also started to differentiate between cardinals with voting rights (cardinal electors) and cardinals without voting rights (cardinal electors of the College of Cardinals aged 80 and over) on the day a conclave for the election of a new pope starts. The ineligible cardinals were not only excluded from the election, but also from the conclave. In 1975, Paul VI introduced a limit of 120 cardinal electors, while also stating no cardinal elector shall be deprived of his voting rights. John Paul II approved these changes, but carefully revised some details. The qualified majority of at least two thirds of the votes was first introduced by Alexander III in 1179 (Third Lateran Council). In 120 days of mourning for the dead pope or its election, he would be consecrated right after the election in the conclave. Electoral blocs. In 1562, a fourth way to get elected was introduced by Pius IV, the ‘acclamation’: each voter could openly change his choice after a ballot. These rules became more formalized by Gregory XV in 1621 and 1622 requiring secret votes and, if conducted, also secret accessi. Even since, secret balloting has been the rule. In 1945, Pius XII raised the required majority to two thirds plus one vote. In 1996, John Paul II not only reestablished secret balloting and the two-thirds majority rule of 1179, but he also introduced a revolutionary element by giving the cardinals the option of lowering the two-thirds majority after at least 33 unsuccessful ballots, including the opportunity of arranging a run-off between the two cardinals who had received the most votes. Since the constitution of Ubi periculum, by Pope Gregory X (1274), the election started on the evening of the tenth day after a pope passed away. This waiting period made it easier for cardinals to travel to a Vatican City2038 papal election in time. According to the Roman tradition, there are nine days of mourning for the dead pope (novemdale sacrum) during which he is also buried. In 1904, Pius X affirmed a minimal waiting period of ten days between a pope’s death and the beginning of a conclave. In 1922, Pius XI extended this period to a minimum of 15 and a maximum of 18 days, and John Paul II extended the maximum to 20 days. According to Ubi periculum (1274), papal candidates had to be carried out at a place where the electors are isolated until a new pope is elected (conclave, meaning room or chamber). Originally, the conclave was invented to accelerate the electoral process, since it took almost three years for Gregory X to finally be elected (1274). Also, it certainly helped to keep some if not all proceedings of an election secret. Most cardinals have been held in Rome. Of the elections documented, only the first one (1799/1800) took place in Venice as Rome was occupied by the French. The following four elections (1823, 1829, 1831, and 1846) were held at the Quirinal Palace in Rome, and since 1878, all papal elections have taken place in the Sistine Chapel in the Vatican. John Paul II has finally codified this location. 1.3 Current Electoral Provisions Sources: Universi Dominici Gregis (UDG) of Pope John Paul II; published 22 February 1996. Suffrage: Ordinary citizens of the Vatican City have no voting rights. Suffrage is limited to cardinals of the Roman Catholic Church who have not reached the age of 80 on the day of death (or resignation) of a pope. Voting among eligible cardinals is equal, direct, secret (per scrutinium), and compulsory. Elected national institutions: The pope. Nomination of candidates: There is no official nomination. In principle, all single, catholic men are eligible. De facto, since 1378 all popes elected have been cardinals. If a pope-elect was not a bishop before the election, he would be consecrated right after the election in the conclave. Electoral system: Qualified majority system. A majority of two thirds of all electors attending the conclave is required. Up to four ballots are Vatican City2039 held each day, two in the morning and two in the afternoon. UDG requires non-voting days after four days of the conclave, and again after seven,
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Participation of citizens in the elections shall guarantee them the protection and consideration of their interests. In 2012, a single voting day was established, in anticipation of which in 2016 the Presidential Library prepared a thematic collection, "The Electoral System in Russia: History and Modernity." The collection includes more than 200 units and provides a comprehensive view of the history of formation of electoral law in our country, and also covers its current status. The documents of this section represent the modern system of realization of democratic principles on the basis of the electoral system of the Russian Federation. The third block contains a collection of educational and methodological products - video lectures, textbooks for schools and educational-methodical complexes. Electoral system in The UKElectoral system in The USA There are six types of elections in the United Kingdom: United Kingdom general elections, elections to devolved parliaments and assemblies, elections to the European Parliament, local elections, mayoral elections and Police and Crime Commissionerelections. Elections are held on Election Day, which is conventionally a Thursday. General elections did not have fixed dates, with a necessity for them to be called within five years of the opening of parliament following the last election, before the passing of the Fixed-term Parliaments Act 2011. Other elections Parallel Systems: An electoral system in which each voter gets two votes: one for a candidate in a local constituency and another for party. A fraction of seats are elected using plurality and the remainder from list proportional systems. The list seats are allocated proportionality with the national party vote, but the legislature itself need not reflect the party vote across the nation. Electoral Systems Reform is Possible. The structure of elections and a nation's choice of electoral system can have profound implications for the effectiveness of democratic governance. It is no surprise, then, that reformers in many nations continuously strive to improve the way their governments are elected.