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THE OFFICE AND AUTHORITY OF THE DIOCESAN BISHOP

Diocesan bishops, by reason of episcopal consecration, are appointed pastors of the Church. In exercising the function of a pastor, they should take into account the ancient principle of seeing, judging and acting [Sitarz 2015, 94]. The diocesan bishop who succeed to the place of the apostles is to govern a portion of People of God entrusted to his care. He is especially called to defend a deposit of faith, be absolutely faithful to the teaching of Jesus Christ, and sanctify and guide his People.¹ Bishop is servant of Christ and steward of the mysteries of God.² In this context, it is appropriate to raise the following research questions: what are the competences of diocesan bishop and how are they implemented? These issues, spelled out in the form of questions determine the purpose of this study. The 1983 Code of Canon Law,³ in this regard, shows us the multiplicity and complexity of the problem of the competence of a diocesan bishop. These competences can reflect type of creative, coordination and supervision power.

To explore the competence of the diocesan bishop in exercising judicial power it is necessary to examine the following concepts: 1) the office of a diocesan bishop, 2) the nature and function of the diocesan bishop's authority, and 3) the competences and their types.

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¹ Congregatio pro Episcopis, *Direttorio Apostolorum Successores per il ministero pastorale dei vescovi* (22.02.2004), Libreria Editrice Vaticana, Città del Vaticano 2004 [henceforth cited as: AS], *Introduction*.

² Sacrosanctum Concilium Oecumenicum Vaticanum II, *Constitutio dogmatica de Ecclesia Lumen gentium* (21.11.1964), AAS 57 (1965), p. 5-75 [henceforth cited as: LG], no. 20.

³ *Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus* (25.01.1983), AAS 75 (1983), pars II, p. 1-317 [henceforth cited as: CIC/83].

1. The concept of diocesan bishop

The term ‘ecclesiastical office’ (*officium ecclesiasticum*) means rights and obligations, which is constituted in a stable manner to pursue mission of the Church to be exercised for function of teaching, sanctifying, and governing [Wilemska 2013, 1414; Sitarz 2004b, 186]. It is associated in Christian tradition with service and ministry. The translation of Latin word *officium* in the ecclesiastical documents means not only office, but also a function (LG 67), duty (e.g. LG 26), responsibility (e.g. LG 28), activity (e.g. LG 35), position⁴ or task.⁵ The legislator in CIC/83 defined the concept of office slightly differently. In accordance with can. 145 § 1, an ecclesiastical office is any function constituted in a stable manner by divine or ecclesiastical ordinance to be exercised for a spiritual purpose. Both definitions assume that the office must be stable designed for spiritual good.⁶ T. Pawluk considers that it is about objective stability, which is independent of the succession of a person who exercises an office. “Subjective stability is not required for the essence of the office because the office can be entrusted to a particular person for a prescribed time” [Pawluk 2002, 275].

Mentioned above definitions include teaching, sanctifying and pastoral functions. The legislator distinguishes offices by divine or ecclesiastical constituting. From divine ordinance the following offices are in the Church: the Roman Pontiff (can. 330-333), the college of bishops (can. 330, and can. 336-337) and – as such – bishop office (can. 375 § 1; 381 § 1; 391). All others offices originate from ecclesiastical law. They are constituted to accomplish some spiritual good. With the ecclesiastical office is associated specific competences.

In accordance with legal definition, a diocesan bishop is the one when some diocese is entrusted to him, others are called titular (can. 376). Those

⁴ Idem, Decretum de pastorali episcoporum munere in *Ecclesia Christus Dominus* (28.10.1965), AAS 58 (1966), p. 673-96, no. 9.

⁵ Idem, Decretum de oecumenismo *Unitatis redintegratio* (21.11.1964), AAS 57 (1965), p. 90-112.

⁶ Idem, Decretum de presbyterorum ministerio et vita *Presbyterorum ordinis* (7.12.1965), AAS 58 (1966), p. 991-1024.

are equivalent in law to a diocesan bishop who preside offer the other communities of the faithful unless it is otherwise apparent from the nature of the matter or from a prescript of law. They are as follows: 1) territorial prelature 2) territorial abbacy, 3) an apostolic vicariate, 4) an apostolic prefecture, and 5) an apostolic administration erected in a stable manner (see. can. 381 § 2 and can. 368). In accordance with legislation past-Codex those equivalent to diocesan bishop are as well [Krukowski 2005, 242], military bishop,⁷ apostolic administrator of Personal Apostolic Administration of Saint John Mary Vianney⁸ as well as Ordinary of the Personal Ordinarate for Anglicans Entering into Full Communion with the Catholic Church.⁹

As Christ appointed the Twelve, as bishops are appointed to be successors of the Apostles, (see Luke 6, 12),¹⁰ so that Christ's teaching would be preached for all ages, until the end of the world (see. Matt 28, 20; LG 24). The diocesan bishop is a vicar and ambassador of Christ in the particular Church which he governs (see LG 27). He should fulfill his office by his "counsel, exhortations, example, and even by their authority and sacred power [...] remembering that he who is greater should become as the lesser and he who is the chief become as the servant" (LG 27). This office should be fulfilled as a true service. It was called very expressively in Sacred Scripture a *diakonia* or ministry (see Act of Apostles 1,17.25; 21,19; Ezekiel 11,13; 1Timothy 1,12; LG 24). In the Directory for the Pastoral Ministry of Bishops *Ecclesiae Imago* the Congregation for Bishops states that the bishop's office and activities are purely spiritual and ecclesial in nature, and they clearly show him as a true servant of the Gospel and servant of the servants of God, following the example of High

⁷ Ioannes Paulus PP. II, Constitutio apostolica qua nova canonica ordinatio pro spirituali militum curae datur *Spirituali militum curae* (21.06.1986), AAS 78 (1986), p. 481-86.

⁸ Congregatio pro Episcopis, *Decretum de Administratione Apostolica Personali «Sancti Ioannis Mariae Vianney» condenda* (18.01.2002), AAS 94 (2002), p. 305-308.

⁹ Benedictus PP. XVI, Constitutio apostolica *Anglicanorum Coetibus* qua Personales Ordinariatus pro Anglicanis cunduntur qui plenam communionem cum Catholica Ecclesia ineunt (4.11.2009), AAS 101 (2009), p. 985-90.

¹⁰ *Pismo Święte Starego i Nowego Testamentu w przekładzie z języków oryginalnych*, Pallottinum, Poznań 2008.

Priest.¹¹ A diocesan bishop has all ordinary, proper, and immediate power which is required for the exercise of his pastoral function except for cases which the law or a decree of the Supreme Pontiff reserves to the supreme authority or to another ecclesiastical authority (can. 381 § 1).

A diocesan bishop in the diocese entrusted to him begins to exercise his function in the particular church when three legal requirements are met: 1) episcopal consecration, 2) canonical mission, and 3) canonical possession of the diocese [Górecki 2004, 78-80]. He becomes a member of the College of Bishops when he receives the sacrament of the high priesthood and in virtue of sacramental consecration and hierarchical communion with the head and members of the body (LG 22). By virtue of his episcopal ordination, the bishop becomes a sacrament of Christ himself, present and active among his people. (AS 12). Unless he is prevented by a legitimate impediment, a whoever has been promoted to the episcopacy must receive episcopal consecration within three months from the receipt of the apostolic letter (can. 379). According to Council teaching the canonical mission of bishops can come about by legitimate customs that have not been revoked by the supreme and universal authority of the Church, or by laws made or recognized be that the authority, or directly through the successor of Peter himself (LG 24). The canonical mission is like a mission to go and make disciples of all nations (Mt. 28,18; Mk 16,15-16; Dz 26,17-18).

One promoted as bishop cannot assume the exercise of the office entrusted to him before he has taken canonical possession of the diocese (can. 382 § 1). It should be met within four months of receipt of the apostolic letter if he has not already been consecrated a bishop; if he has already been consecrated, within two months from receipt of this letter (can. 382 § 2; can. 418 § 1). A bishop takes canonical possession of a diocese when he personally or through a proxy has shown the apostolic letter in the same diocese to the college of consultors in the presence of the chancellor of the curia, who records the event. Whereas in newly erected dioceses, he takes canonical possession when he has seen to the communication of the same letter to the clergy and people present in the

¹¹ Congregatio pro Episcopis, *Directorium Ecclesiae Imago* de pastoralis ministerio Episcoporum (22.02.1973), Typis Polyglottis Vaticanis, Città del Vaticano 1973.

cathedral church, with the senior presbyter among those present recording the event (can. 382 § 3).

2. Authority of the diocesan bishop

Authority is „a vertical relationship in a community in which one subject recognize its superior position in relation to subordinated subject of social life” [Wilemska 2013, 759]. M. Sitarz determines authority as a moral authorization to exercise managerial functions in a specific social system [Sitarz 2004b, 196]. He distinguishes two types of ecclesiastical authority: the power of orders (*potestas ordinis*) and the power of governance (*potestas regendi seu iurisdictionis*). The task of the power of orders flowing from the reception of orders is to sanctify people and celebrate worship. On the other hand, the power of governance is bound principally by the power of orders [ibid., 196-97]. J. Krukowski describes the power as an element necessary to maintain order in social relations, as it is directed to the common good [Krukowski 2011, 48]. M. Żurowski takes the view that the power is a typical phenomenon for interpersonal relations. The relationships of subordination are the foundation of authority [Żurowski 1984; 7-8; Idem 1979, 63]. E. Labandeira, defining the power of governance, states that it is: “public authority of divine origin whereby the social structure of the Church is regulated as well as the position and activity of its members in order for the supernatural purpose” [Labandeira 1994, 71].

In order to understand better what power is in the Catholic church and what is the role of it, one must clarify the following concepts: “sacred power” (*sacra potestas*) and three functions (*munera*) of teaching, sanctifying, and governing. All of them should be directed to the good of the Christian faithful as the salvation of souls and spiritual good is the supreme law in the Church (see can. 1752). The concept “sacred power” was used many times in the documents of the Second Vatican Council (LG 10, 18, 27; PO 2, 12) and it pertained the power of God entrusted to the Church. Only God has full power and only He can dictate man. In societies whose structures are based on natural law, superiors – appointed according to the law – receive the required power to achieve it. At the time of founding the Church, Christ endowed Peter and the Apostles with power

(see Mt 28,18) [Żurowski 1984, 7-8]. Christ willed the bishops to be shepherds in His Church even to the consummation of the world (LG 18). They are sent forth as fathers and shepherds to govern in hierarchical communion with the Successor of Peter and with the other members of the episcopal College in order to perpetuate the work of Christ, the eternal Shepherd (EI 13) [Łydka 1985, 62-63]. Mentioned above “sacred power” includes the power of governance as well (*munus regendi*, see LG 21). Therefore, it exists in the Church by divine institution. Those, who have received sacred orders are qualified to it (i.e. bishops, priests and deacons). The power of governance is also called the power of jurisdiction. Also lay members of the Christian faithful can cooperate in the exercise of this power (can. 129) [Sobański 2003b, 213-14].¹²

2.1. The nature of diocesan bishop’s authority

The legislator states that through episcopal consecration itself, bishops receive with the function of sanctifying also the functions of teaching and governing (can. 375 § 2), which is a consequence of the sacramental character of the episcopate. For this reason, who has been promoted to the episcopacy must receive episcopal consecration before he takes possession of his office (can. 379). Bishop, who governs the particular churches entrusted to him, in the name of Christ personally exercises all ordinary, proper, and immediate power, which is required for the exercise of his pastoral function (LG 27; can. 381). Therefore, his power *ipso iure* is bound to the office of the diocesan bishop [Górecki 2004, 80] and it should be exercised only in hierarchical communion with the head and the members of the college (LG 21). The ordinary power of governance is exercised in virtue of office of diocesan bishop which was entrusted to him. It is not delegated one by subject of higher power. He has it habitually in a stable manner. The proper power is characterized by the fact that it is not a substitute one it is always exercised in own name. The diocesan bishops are not vicars of the pope. The immediate power means that the diocesan bishop can exercise it without the necessary intermediaries, but he has right to appoint co-workers [Krukowski 2005, 240-41; Ramos 1997, 150-51; Lempa 2013, 86-91; Żurowski 1984, 24-25]. Bishop’s authority however is

¹² For an extensive consideration of this aspect see Wierzbicki 2016, 217-81.

limited. He must always respect divine law, hierarchical community and the rights of the Christian faithful [Krukowski 2005, 241]. Therefore, it is for the diocesan bishop to exercise his power according to the norm of law (can. 391 § 1). It is a kind of proclamation of the principle of legality in relation to the functioning of episcopal power. The diocesan bishop in exercising of his power cannot act arbitrarily, but he is obliged to observe the all ecclesiastical laws [ibid., 251]. T. Pawluk noted that relatively few matters are excluded from the competence of diocesan bishops [Pawluk 2002, 167]. Therefore, the diocesan bishop is responsible for governing in the diocese entrusted to him (cf. AS 161).

Legislator in can. 391 provides guidelines for the authority of the diocese. This provision in question relates to the authority required to implement *munus regendi*. According to E. Górecki, the norm of this canon must be understood in the context of can. 381, i.e. which expands the range of *munus pastorale* in functions of teaching, sanctifying, and governing [Górecki 2004, 81]. On the other hand, J. Krukowski believes that the legislator spells out the principles of the structure and functioning of the power of governance, i.e. the jurisdiction of the diocesan bishop in the particular Church [Krukowski 2005, 251]. L. Geros does not share that point of view. He claims that the concept of episcopal power is not completely identical to the concept that the Second Vatican Council has reached. Mainly it is because its synodal element is partially diminished. In CIC/83, the corporate concept of the presbytery dominates, which is completely alien to the concept of synodality.¹³

¹³ This author explains: „the wording: *necessary helpers and advisers* expressed by Vatican Council II means on the one hand, that the episcopal ministry is not only personal but essentially synodal. For this reason the diocesan bishop needs a presbytery to exercise of his pastoral function in the particular Church. On the other hand, this qualification means that the ministry of priests, without this close bond with their bishop, would be defective. The emphasis of the Council Fathers on the fact that the priests together with their bishop form one presbytery in a diocese means that this institution is neither a universal parallel college to the College of Bishops, nor a simple corporation brought before the bishop nor an ordinary corporation brought before a bishop, such as the cathedral chapter, because he himself belongs to the presbytery and is his head” [Gerosa 1999, 342-43].

2.2. The functions of diocesan bishop's power

The legislator distinguishes the power of governance as legislative, executive, and judicial (can. 135 § 1).¹⁴ The constitution of the Church is characterized by a unity of power (see can. 331; 333 § 1; 336; 381 § 1; 391 § 1; 1419 § 1; 1442). According to R. Sobański it is only about the different functions of one ecclesiastical power [Sobański 2003b, 221]. On the other hand, J.I. Arrieta claims that this distinction has an interpretative function and it is obvious that it is a purely hermeneutic procedure that absolutely does not imply the separation of powers, as it is in the legal systems of any states [Arrieta 2011, 157]. The diocesan bishop is a subject of full but not supreme power (see can. 381).¹⁵

The guidance regarding the specific function of power is provided in can. 391 § 2. The bishop exercises legislative power himself. His power cannot be delegated to anyone.¹⁶ The diocesan bishop exercises legislative power (*legislativa*) in a solemn manner in diocesan synod, in ordinary manner by issuing general decrees (see can. 29 and can. 466). In accordance with this provision the bishop has executive power i.e. administrative (*executiva seu administrativa*) exercises either personally or through vicars general or episcopal according to the norm of law. These are auxiliary authority provided with ordinary power mentioned in can. 475 (vicar general) and can. 476 (episcopal vicar). The legislator in CIC/83 gives the general rule that a vicar general must be appointed in each diocese (can. 475 § 2). The vicar general has the executive power over the whole diocese which belongs to the diocesan bishop by law. By virtue of office he has the power to place all administrative acts except those, however, which the bishop has reserved to himself or which require a special mandate of the bishop by law (can. 479 § 1). The episcopal vicar is an optional office. His scope of competence may be territorial – for a given territory, or

¹⁴ General norms are provided in AS 67-69.

¹⁵ There are two subjects of the supreme authority in the Church: the Roman Pontiff and the college of bishops (see can. 330).

¹⁶ M. Wijlens expressed contrary opinion. According to him a coadjutor bishop and an auxiliary bishop can have legislative power when they have special faculties mentioned in can. 403 § 2-3; see Wijlens 1996, 71 (footnote 11); quoted by Lewandowski 2015, 115.

material – for a type of affairs or the faithful of a specific rite or group for which he was appointed [Arrieta 2011, 413]. The executive power of the diocesan bishop is not limited to place all administrative acts, but also includes undertaking organizational initiatives and coordinating the cooperation of all church authorities subordinate to him [Lewandowski 2015, 116].

The diocesan bishop judicial power (*iudicialis*) exercises either personally or through the judicial vicar and judges according to the norm of law (can. 391 § 2). In accordance with can. 1419 § 1, the judge of first instance is the diocesan bishop. Each diocesan bishop is bound to appoint a judicial vicar, or officialis, with ordinary power to judge, unless the small size of the diocese or the small number of cases suggests otherwise (can. 1420 § 1). The judicial vicar constitutes one tribunal with the diocesan bishop, but cannot judge cases which the bishop reserves to himself (can. 1420 § 2).

The power of a diocesan bishop ceases for the following reasons: the death of a diocesan bishop, resignation accepted by the Roman Pontiff, transfer, or privation made known to the bishop (can. 416)¹⁷. A diocesan bishop who has completed the seventy-fifth year should present his resignation from office to the Supreme Pontiff (can. 401 § 1). However, the diocesan bishop who has become less able to fulfill his office because of ill health or some other grave cause is earnestly requested to present his resignation from office (can. 401 § 2).

3. The concept and types of competences

3.1. The concept of competence

The term “competence” has more than one meaning. The Latin term *competentia* means agreement, competence, legitimation, proportion, expertise, suitability, power of attorney [Sondel 2009, 182; Plezia 2007, 626; Sławski 1952-1982, 396; Jogan 1958, 129]. Competence also means the scope of powers of attorney and rights, the activities of some authority or other legal body, the scope of someone’s knowledge, skills or res-

¹⁷ More on this in: Sitarz 2005, 72-294; Idem 2010, 182-91.

possibility [Doroszewski 1961, 879]. According to M. Matczak, competence “is the legal situation of the entity designated by the competence rule as the one who, by carrying out a specific series of psychophysical or conventional activities, performs a conventional act. Through these activities, it establishes, changes or repeals a norm (rule), updates someone else’s obligation or implements a procedural element in the procedures for establishing, changing or repealing norms (rules) or the procedure for updating someone else’s obligation” [Matczak 2004, 184].

L. Adamowicz recognizes the following competences in canon law: 1) the faculty by law of the relevant authorities of the Church e.g. the Roman Pontiff, the college of bishops, the college of cardinals, the diocesan bishop and the eparchial bishop, to lay down certain normative, administrative or judicial acts; 2) the competence of tribunals i.e. scope of matters subject to competent authority [Adamowicz 2002, 480-81]. M. Żurowski, writing about exceeding the competence, stated that it was nothing more than exceeding the limits of one’s power [Żurowski 1984, 105]. W. Gromski believes that competence is the faculty to carry out actions with the effects of new legal obligations of the subjects subject to the given competence [Gromski 2006, 313]. J. Krukowski, emphasizing the ambiguous definition of the term ‘competence’, states that it is “the expression that authority «has competence» it can be understood that this authority «has the right» or «has the power» or «has the legal possibility to act». It can also be understood that the authority «has binding-over powers» or «has an entitled obligation». There are also cases of identifying the authority with its overall rights and obligations, or legal capacity” [Krukowski 2011, 65-66]. He also adds that the concept of competence in the science of canon law is understood above all as a specific scope of power which belongs to the competent church authority and power itself is the ability to take a magisterial action [ibid., 66; Krukowski 1985, 62]. Following K. Ziemiński, a competence is “the possibility of such a law that effects of activity by explicitly designated entity... which follows an obligation to act a certain way (legal activity or omission) by another entity [Ziemiński 2005, 346]. The literature distinguishes different ways of approaching the concept of competence, 1) ability to act; 2) faculty, and 3) rights [Szyrski 2015, 9].

According to M. Sitarz the competence is the faculty given to a given entity in order to lay down rights or obligations for other entities. He points

out that competences are determined by competence norms, which in canon law derive from divine law and ecclesiastical law [Sitarz 2008, 103]. The competence norm may take two forms: general, e.g. it is for the diocesan bishop to govern the particular church entrusted to him with legislative, executive, and judicial power according to the norm of law (can. 391 § 1) or specific e.g. the bishop exercises legislative power himself. He exercises executive power either personally or through vicars general or episcopal vicars according to the norm of law. He exercises judicial power either personally or through the judicial vicar and judges according to the norm of law (can. 391 § 2) [ibid.]. Mentioned above author takes the view that two norms determine the term of competence: 1) a norm that indicates the subject, object and manner of performing a conventional activity, e.g. “in a diocese, the bishop is to appoint diocesan judges, who are to be clerics” (can. 1421 § 1); 2) a norm that imposes an obligation on another subject to respond in a specific manner to an action e.g. “In any trial, a single judge can employ two assessors who consult with him; they are to be clerics or lay persons of upright life” (can. 1424) [ibid., 103-104]. In addition, J. Krukowski distinguishes the following types of competence criteria: 1) territorial criterion – means an area in which the authority can make decisions; 2) personal criterion – means a specific category of the Christian faithful; 3) material criterion, called substantive – means the scope of matters on which the authority can make decisions (see can. 479) [ibid.; Krukowski 2011, 67-68]. A. Ravà defines four types of competence criteria: object criterion (*oggettivo*), subject criterion (*soggettivo*), territorial (*territoriale*) as well as functional (*funzionale*) [Ravà 1961, 109-10]. It should be noted that usually these criteria do not appear separately, but are combined. The scope of competence is most often formulated in relation to the type of matters for which the authority is entitled or obliged to act [Sitarz 2007, 301].

3.2. Types of competences

The legislator gives to the diocesan bishop a number of different competences. These include, among other things: magisterial, consultative, representative, creative, mediation, coordination, supervisory and liturgical power [Idem 2004a, 529-31; Romanko 2016, 148].

4. Conclusion

Based on this analysis, the following conclusions can be drawn:

1) The concept of an ecclesiastical office is to be understood as any function constituted in a stable manner by divine or ecclesiastical ordinance to be exercised for a spiritual purpose.

2) A diocesan bishop is the one when some diocese is entrusted to him.

3) Those are equivalent in law to a diocesan bishop who preside offer the particular churches unless it is otherwise apparent from the nature of the matter or from a prescript of law. They are as follows: territorial prelature, territorial abbacy, an apostolic vicariate, an apostolic prefecture, an apostolic administration erected in a stable manner, military bishop, apostolic administrator of Personal Apostolic Administration of Saint John Mary Vianney as well as Ordinary of the Personal Ordinariate for Anglicans Entering into Full Communion with the Catholic Church.

4) A diocesan bishop begins to exercise his function with all consequences when three legal requirements are met: a) episcopal consecration, b) canonical mission, and c) canonical possession of the diocese.

5) The concept of authority means moral authorization to exercise managerial functions in a specific social system.

6) There are two types of ecclesiastical authority: the power of orders (*potestas ordinis*) and the power of governance (*potestas regendi seu iurisdictionis*). The latter is inseparable from the power of orders.

7) A bishop in the name of Christ personally exercises all ordinary, proper, and immediate power except for cases which the law or a decree of the Supreme Pontiff reserves to the supreme authority or to another ecclesiastical authority.

8) The authority of the diocesan bishop is not unlimited.

9) The power of governance is distinguished as legislative, executive, and judicial.

10) The legislative power cannot be delegated to anyone. The executive power can be exercised through vicars general or episcopal. The

judicial power can be exercised either personally or through the judicial vicar and judges according to the norm of law.

11) The power of a diocesan bishop ceases for the following reasons: the death of a diocesan bishop, resignation accepted by the Roman Pontiff, transfer, or privation made known to the bishop.

12) The concept of competence it is the faculty given to a given entity in order to lay down rights or obligations for other entities. The competence norm may take two forms: general or specific.

13) There are three types of competence criteria: territorial, personal and material.

14) A diocesan bishop has a number of different competences. These include, among other things: magisterial, consultative, representative, creative, mediation, coordination, supervisory and liturgical power.

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The Office and Authority of the Diocesan Bishop

Summary

Diocesan bishop is constituted as a shepherd of the particular Church. As a successor of Apostles, he has to watch over, devolve deposit of faith, totally truly teaching of Jesus Christ. He also has to sanctify and preside over his community. The aim of the article is to answer a question: what competences has the diocesan bishop in performing his authority and in which way this competences are accomplishing? At the beginning the Author analyzed the concept of the institution of diocesan bishop. Then he analyzed the concept of nature and function of the authority of diocesan bishop. The last stage was to analyze the concept of the competence and to show different kinds of competence.

Key words: institution, authority, competence, diocesan bishop, character of authority, function of authority

Urząd i władza biskupa diecezjalnego

Streszczenie

Biskup diecezjalny jest ustanowiony pasterzem Kościoła partykularnego. Jako następca Apostołów wezwany jest do strzeżenia, przekazywania depozytu wiary, całkowitej wierności nauczaniu Jezusa Chrystusa oraz uświęcania i prowadzenia powierzonego sobie Ludu Bożego. Celem artykułu jest odpowiedź na pytanie: jakie kompetencje przysługują biskupowi diecezjalnemu w wykonywaniu swojej władzy i w jaki sposób są one realizowane? Na początku analizie poddano pojęcie urzędu biskupa diecezjalnego. Następnie scharakteryzowano pojęcie natury i funkcji władzy biskupa diecezjalnego. Kolejnym elementem artykułu była analiza pojęcia kompetencji oraz przedstawienie jej rodzajów.

Słowa kluczowe: urząd, władza, kompetencja, biskup diecezjalny, natura władzy, funkcja władzy

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