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URZĄD ADMINISTRATORA DIECEZJI KOSZALIŃSKO-KOŁOBRZESKIEJ W OKRESIE WAKATU 3.03.–9.07.2007 ROKU¹

THE OFFICE OF THE ADMINISTRATOR OF THE DIOCESE OF KOSZALIN-KOŁOBRZEG DURING THE VACANCY PERIOD FROM MARCH 3 TO JULY 9, 2007.

Streszczenie

Na czele diecezji, decyzją papieża, stoi biskup diecezjalny wyposażony w potrójną władzę: ustawodawczą, wykonawczą i sądowniczą. *Kodeks Prawa Kanonicznego* przewiduje możliwość zaistnienia wakatu na stolicy biskupiej. Taka sytuacja może być podyktowana kilkoma okolicznościami przewidzianymi przez prawo. Wówczas kolegium konsultorów wybiera administratora diecezji, celem prowadzenia Kościoła lokalnego, do momentu przejścia diecezji przez nowego biskupa diecezjalnego. Trzykrotnie taki urząd piastował biskup Tadeusz Werno. Będąc tymczasowym zarządcą Kościoła partykularnego, przejął na siebie w tym okresie wszelkie obowiązki biskupa diecezjalnego. Był zobowiązany wypełniać je poprzez realizację swej władzy w zakresie nauczania, uświęcania i rządzenia. Wszelkie płynące stąd zadania podejmował on w łączności z biskupem Rzymu. Poprzez swoje rządy stanowił niejako gwarancję zachowania ciągłości władzy i sukcesji apostolskiej w kierowaniu diecezją. Tymczasowość jego rządów nie przeszkadzała jednocześnie w realizowaniu posługi kierowania wiernymi zgodnie z misją zbawczą Kościoła.

Słowa kluczowe: administrator diecezji, rządca diecezji, władza zwyczajna i własna, władza tymczasowa, bp Tadeusz Werno

Abstract

¹ This article is, in a way, a continuation of the publication: Kazimierz Dullak, Łukasz Pniewski, *Urząd administratora diecezji koszalińsko-kołobrzeskiej* (Koszalin: Wydawnictwo Feniks, 2006).

At the head of the diocese, by decision of the Pope, is the diocesan bishop equipped with the threefold power: legislative, executive and judicial. *The Code of Canon Law* provides for the possibility of a vacancy on the Episcopal capital. Such a situation can be dictated by several circumstances provided by law. In that case, the college of consultors elects a diocesan administrator to run the local Church until a new diocesan bishop takes over the diocese. Bishop Tadeusz Werno has held such an office three times. Being the temporary administrator of the particular Church, he assumed all the duties of the diocesan bishop during this period. He was obliged to fulfill them by exercising his authority to teach, sanctify and govern. All the tasks flowing from this he undertook in conjunction with the Bishop of Rome. Through his rule, he was, as it were, a guarantee of the continuity of authority and apostolic succession in the leadership of the diocese. At the same time, the temporal nature of his rule did not prevent him from carrying out his ministry of governing the faithful in accordance with the salvific mission of the Church.

Keywords: diocesan administrator, diocesan government, ordinary and proprietary authority, temporary authority, Bishop Tadeusz Werno

Introduction

During a vacancy in a particular Church, the bishop or presbyter responsible for its administration can be elected as the administrator of a diocese by either the college of consultors or the metropolitan. Appropriate criteria that should be met by a candidate for this ministry were established by the highest ecclesiastical legislator. The administrator performs the duties of the administrator temporarily entrusted to him until the canonical assumption of the diocese by the new shepherd. For the time being, the law confers upon him the same duties and powers as the diocesan bishop, with the exception of those matters which by their nature or *ex lege* are excluded from this authority. Once a valid selection is accepted, the admin does not need anyone's approval. He is only obliged to notify the Holy See of the takeover of power and, in accordance with the principle of *sede vacante nihil innovetur*, not to undertake activities exceeding ordinary management that could harm the vacant diocese or the position of the new diocesan bishop.

The leadership of the People of God separated in a diocese should be characterized by continuity, and its guarantor is each diocesan bishop. However, for various reasons, a particular Church can be deprived of its shepherd and ruler. In canon law, this situation is called *sedes vacantes*. The aforementioned vacancies of the episcopal see take place after one of the four criteria is independently fulfilled: 1) as a result of the death of the diocesan bishop, 2) his resignation from the office accepted by the Bishop of Rome, 3) transfer to another episcopal see and 4) deprivation of his office from above, as a result of the penalty. An analogous situation, although for slightly different reasons, occurs in the case of *sedes*

impedita, when there is an obstacle to the operation of the diocese due to the inability to exercise the pastoral ministry by the diocesan bishop.

However, despite the vacancy of the episcopal see, pastoral care of the faithful must be ensured. Therefore, in such a situation, the church legislator provides for the appointment of a temporary administrator of the diocese, called an administrator in the 1983 *Code of Canon Law*. It is a remedy and a guarantor of the unity and continuity of power in the Church, bearing in mind its good. This office is related to the provisional administration in such a way as to meet the most essential needs of the dioceses, and at the same time not neglect their spiritual development. Therefore, he exercises in the community of believers entrusted to him a triple power: to teach, to sanctify and to govern.

Throughout the history of the Koszalin-Kołobrzeg diocese, which spans more than fifty years, the vacancy situation occurred on four separate occasions. For the first time on February 1, 1992, after the retirement of Bishop Ignacy Jeż. This period of vacation was the shortest, lasting eight days. The second was the result of the episcopal see being emptied due to the death of Bishop Czesław Domin on March 15, 1996. At that time, the episcopal see was vacant for five months, until August 31, 1996. The third of the analyzed periods took place from April 3, 2004, when the decree nominating Bishop Marian Gołębiewski to the see of Wrocław was announced. It lasted until August 7, 2004, until Bishop Kazimierz Nycz entered the cathedral in Koszalin. For a similar reason, there was also the last vacancy, which began on March 3, 2007, i.e. when the appointment of Bishop Kazimierz Nycz as Metropolitan Archbishop of Warsaw was announced. Apart from the first case, each time Bishop Tadeusz Werno² was appointed to the office of administrator, who, while serving as a bishop in the Diocese of Koszalin-Kołobrzeg from March 4, 1974, was also the oldest promotion.

During the first vacancy, no administrator was elected due to the short deadline. Such an obligation occurs after eight days from the vacancy of the episcopal see, meanwhile the

² Tadeusz Werno, son of Franciszek and Pelagia, born on August 4, 1931, in Kaźmierz. In 1948, he entered the Lower Seminary in Gorzów, and in 1951, he began his formation at the Higher Seminary in Gorzów. He was ordained to the priesthood on June 24, 1956. He then served as a vicar, spiritual father in the seminary, and official in the Gorzów Bishopric, as well as the rector of the NSPJ chapel in Gorzów. From May 7, 1971, he was a pastor in Świdwin. After the establishment of a new diocese based in Koszalin, he became the diocesan consultor and curial referent for vocations. On March 22, 1974, Pope Paul VI appointed Fr. T. Werno as the first auxiliary bishop of the Koszalin-Kołobrzeg diocese with the titular see of Zatarra. He received episcopal consecration on May 25, 1974, from the hands of Cardinal Stefan Wyszyński, the Primate of Poland. In the diocese, he served as the vicar general, chairman of the Pastoral Department, and was a member of the Pastoral Council, Priestly Council, and College of Consultors. From 1996, he was an honorary citizen of Świdwin, and from 2006, of Słupsk. He was awarded the Officer's Cross of the Order of Polonia Restituta. After reaching retirement age in 2006, he submitted his resignation to Pope Benedict XVI, which was accepted in 2007. Bishop T. Werno passed away on December 20, 2022, at a hospital in Kołobrzeg. He is buried in the municipal cemetery in Koszalin, in the section for priests. Tadeusz Ceynowa, „Bp Tadeusz Werno (1931–2022)”, *Koszalińsko-Kołobrzegskie Wiadomości Diecezjalne* 4 (2022): 108–110.

new nomination for the office of diocesan bishop was known from the beginning. In turn, in the last two cases, the temporary authority was held by two administrators in succession. The first was the outgoing diocesan bishop, whose power had been limited since the public announcement of the appointment decree, and the second was the formally elected administrator.

The last period of the vacancy of the Koszalin-Kołobrzeg diocese was also the last period of the administrator's function by Bishop Tadeusz Werno, because on September 22, 2007, the Pope accepted his resignation and allowed him to retire.

1. Person of the Administrator

Although the person of the bishop himself is not strictly the subject of these considerations, it must be agreed that it is impossible to write about the temporary deputy of the diocesan bishop without writing anything about the person being replaced. The office of administrator is, in a way, a manifestation of the ecclesiastical legislator's concern that the particular Church should not lack an administrator. In principle, it can be argued that most of the tasks of these two offices overlap, although of course they do not have the same competences.

The bishops, nourished by the power of the Holy Spirit, are instituted pastors in the Church. Being the successors of the apostles by God's will, as such they are at the same time teachers of science, priests of sacred worship and servants exercising the ministry of government. By their nature, all these tasks received from God's law can be performed only in hierarchical communion with the Head of the College of Bishops and its members. Moreover, the episcopal office itself has kept its own original and intact structure ever since apostolic times³.

³ „Codex Iuris Canonici, Auctoritate Joannis Pauli PP.II promulgatus” (hereinafter referred to as CIC), *Acta Apostolicae Sedis* 75, 2 (1983): 1–317 (hereinafter referred to as AAS); Polish transl., legal status as of day May 18, 2022 (Poznań: Pallottinum, 2022) (hereinafter referred to as KPK), can. 375; Second Vatican Council, "Dogmatic Constitution on the Church 'Lumen Gentium'", in: Second Vatican Council, *Konstytucje. Dekrety. Deklaracje* (Poznań: Wydawnictwo Pallottinum, 2002) (hereinafter referred to as KK), no. 20, 21, 24; Second Vatican Council, „Decree on the Pastoral Office of Bishops in the Church 'Christus Dominus'", in: Second Vatican Council, *Konstytucje. Dekrety. Deklaracje* (Poznań: Wydawnictwo Pallottinum, 2002) (hereinafter referred to as KK DB), no. 2, 11; Second Vatican Council, "Decree on the Ministry and Life of Priests 'Presbyterorum Ordinis'", in: Second Vatican Council, *Konstytucje. Dekrety. Deklaracje* (Poznań: Wydawnictwo Pallottinum, 2002) (hereinafter referred to as KK DP), no. 7; *Katechizm Kościoła Katolickiego* (Poznań: Pallottinum, 1994) (hereinafter referred to as KK KKK), no. 857, 861–862, 877; *Kompendium Katechizmu Kościoła Katolickiego* (Kielce: Jedność, 2005) (hereinafter referred to as KK KKKK), no. 12, 16, 162, 176, 179, 183; Sylwester Kasprzak, *Wybrane zagadnienia z prawa kościelnego* (Lublin–Sandomierz: Wydawnictwo Diecezjalne, 2000), 236; Wojciech Góralski, *Lud Boży. Kościelne prawo osobowe* (Częstochowa: Tygodnik Katolicki „Niedziela”, 1996), 156–157; Mirosław Sitarz, *Słownik prawa kanonicznego* (Warszawa: Instytut Wydawniczy PAX, 2004), col. 22–24; Józef Krzywda, „Zwierzchnia rola biskupa diecezjalnego w działalności

There are only a few mentions of an administrator in Scripture, which can be indirectly taken from the passage describing the event at Caesarea Philippi⁴, where Jesus, upon hearing Peter's confession, gives him the keys and with them the power to bind and loose. The commentaries to this pericope connect Peter's holding of keys not so much with the function of a doorkeeper, but rather with the function of the administrator of a house or city. Receiving the keys in this context would mean entrusting him with the power to administer that kingdom, to exercise temporary rule in the absence of Christ⁵.

In relation to the candidates themselves, both for bishops and administrators, the law imposes certain requirements. For understandable reasons, they have changed significantly since the first centuries of the Church. Already St. Paul enumerated a catalog of features that a candidate for bishop should have⁶, who was to set a good example. Nowadays, candidates are also faced with other requirements. Namely, the nominees should have the following qualities: unwavering faith, good morals, piety, pastoral zeal, wisdom, prudence and other qualities that make them suitable for the office entrusted to them. In addition, it requires of them a good reputation, at least thirty-five years of life and at least five years of priesthood and a doctorate or at least a licentiate in Sacred Scripture, theology or canon law obtained at an institute of higher education recognized by the Holy See, or true proficiency in these disciplines. However, despite meeting even all of the above requirements, the final decision as to the suitability of the candidate rests with the Holy See. With the help of the papal legate, it conducts an examination of the above-mentioned requirements through an information process⁷.

By virtue of his office, an administrator who is appointed during a vacancy should meet almost all the requirements for bishops. In addition, he may not be elected, appointed or presented to another vacant capital. The legislator assigns the above requirements to the

duszpasterskiej w Kościele partykularnym”, in: *Biskup pasterz diecezji*, ed. Piotr Majer (Kraków: Wydawnictwo Naukowe PAT, 2003), 7–8; Arnold Chrapkowski, Józef Krzywda, Józef Wroceński, Bronisław Wenaty Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, ed. Józef Krukowski (Poznań: Pallottinum, 2006), 230.

⁴ Mt 16,13–20.

⁵ *Komentarz praktyczny do Nowego Testamentu*, vol. 1, ed. Augustyn Jankowski (Poznań–Kraków: Pallottinum–Tyniec, 1999), 96–98.

⁶ Tt 1,7–9; 1 Tm 3,1–7.

⁷ KPK, can. 378; „Biskupi Polscy”, *Koszalińsko-Koło-brzeskie Wiadomości Diecezjalne* (hereinafter referred to as KKWD) 10–12 (1996): 73; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 236–237; Góralski, *Lud Boży. Kościelne prawo osobowe*, 163; Benedykt Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, in: *Biskupi, wybrane elementy kanonicznej ekspresji osoby biskupa*, ed. Aleksander Sobczak (Poznań: UAM, 2001), 70; Józef Wroceński, „Nominacje biskupów w świetle prawa kanonicznego i praktyki dyplomatycznej”, *Prawo Kanoniczne* 40 (1997): 87; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 237–238.

validity of the election of a given candidate⁸. For understandable reasons, which the legislator is also guided by when choosing a diocesan shepherd, priests elected as diocesan administrators should be distinguished by knowledge and prudence, which is required by universal law for the lawfulness of the election⁹. At the same time, they should not simultaneously perform the function of treasurer of the diocese. In this case, appropriate steps should be taken to release them from this function¹⁰.

Thus, an administrator is a clergyman, presbyter or bishop who has been entrusted (as a rule) with the temporary management of a diocese due to the vacancy of the episcopal see or certain obstacles due to which the diocesan bishop cannot exercise his rule. In practice, it is rare for a presbyter to become an administrator¹¹. Most often, an auxiliary bishop is elected to this office, who, upon receiving the consecration, had to go through the procedure described above. Upon election, he enjoys the same power and position as the diocesan bishop has in terms of executive power. He is elected by the college of consultors or the metropolitan. When assuming power in such circumstances, he has the duty to inform the Holy See without delay¹².

The power of the diocesan administrator is ordinary and proper. He is the Ordinary of the place¹³. From the moment of his establishment, the administrator of a diocese has the duties and powers of the diocesan bishop, except, of course, that which must be excluded by nature or by the law itself and which belongs exclusively to the diocesan bishop¹⁴. It also follows from the nature of things that an administrator, not being a bishop, cannot perform activities that require episcopal consecration, nor can he deal with matters that do not correspond to the temporary nature of the office of administrator or those that the legislator himself reserved in the code. Reserved matters include, among others, the erection of public

⁸ KPK, can. 425 §1.

⁹ KPK, can. 425 §2.

¹⁰ Góralski, *Lud Boży. Kościelne prawo osobowe*, 188; Mirosław Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, *Stowarzyszenie Kanonistów Polskich. Biuletyn* 14 (2001): 53; Mirosław Sitarz, *Kolegium konsultorów* (Lublin: Wydawnictwo Naukowe KUL, 1999), 123–124; Józef Wroceński, „Administrator diecezjalny jako tymczasowy rządca diecezją wakującą”, *Prawo Kanoniczne* 46, 1–2 (2003): 45; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 288–290.

¹¹ An example of this can be Rev. Dr. Hab. Kazimierz Łatak CRL, a longtime vicar general and chancellor of the Ełk Diocesan Curia, who served as the diocesan administrator after the death of Bishop Edward Samsel (January 17, 2003) until the canonical assumption of the diocese by Bishop Jerzy Mazur SVD (April 17, 2003). This situation may have arisen due to the fact that there were no auxiliary bishops in this diocese. *Schematyzm Diecezji Ełckiej 2005*, ed. Antoni Skowroński (Ełk: Kuria Biskupia, 2005), 49–50.

¹² Wroceński, „Administrator diecezjalny jako tymczasowy rządca diecezją wakującą”, 40; Edmund Przekop, „Administrator”, in: *Encyklopedia katolicka*, vol. 1, ed. Feliks Grygielewicz (Lublin: KUL, 1973), 90–91; Sitarz, *Słownik prawa kanonicznego*, col. 4–5; Sitarz, *Kolegium konsultorów*, 109–110.

¹³ KPK, can. 134 §2.

¹⁴ KPK, can. 427 §1.

associations, the convocation of a diocesan synod or the removal of a judicial vicar, etc.¹⁵ Only after one year can he undertake certain other actions, such as the appointment of parish priests, incardination or excardination¹⁶. And still other decisions he can take only with the consent of the college of consultors¹⁷. Therefore, the church law, guarding the good of the diocese and the powers of the future bishop, establishes the following principle, due to the temporary nature of the office of administrator: *sede vacante nihil innovetur*. Nothing should be changed during a vacancy, as this could harm the diocese or put the appointed bishop in a position over which he no longer has any influence. Therefore, the interim administrator, apart from the forbidden making of any decisions that are harmful or infringing on the episcopal rights, is allowed only actions that are beneficial or ultimately neutral, not causing loss¹⁸.

2. The vacancy of the episcopal see and the election of an administrator

By God's will, the exercise of power and the direction of the People of God, which is part of a particular Church, must be characterized by continuity¹⁹. Meanwhile, in the reality that surrounds us, a situation of *sede vacante* may occur, when the office of a diocesan bishop is vacant and the succession of a worthy candidate takes time²⁰.

The situation of emptying the episcopal see, i.e. its vacancy, occurs as a result of four cases: the death of the diocesan bishop, resignation from the office accepted by the pope, transfer to another see and deprivation of office after notifying the person concerned. The above-mentioned reasons for the vacancy of the episcopal see as a result of its vacancy were

¹⁵ KPK, can. 312 §1 nr 3, 426 §1, 509 §1, 1420 §5.

¹⁶ KPK, can. 525 nr 2, 272.

¹⁷ KPK, can. 485, 1018 §1 nr 2.

¹⁸ KPK, can. 428; Janusz Gręźlikowski, „Biskup Roman Andrzejewski administratorem Diecezji Włocławskiej *sede vacante* (1986–1987 i 1992)”, *Studia Włocławskie* 6 (2003): 65–66; Tadeusz Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie* (Olsztyn: Warmińskie Wydawnictwo Diecezjalne, 1986), 201–202; Edward Szafranski, *Podręcznik prawa kanonicznego*, vol. 2 (Warszawa: Akademia Teologii Katolickiej, 1985), 110–111; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 54–55; Sitarz, *Kolegium konsultorów*, 126–127; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 50–51; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 290–292.

¹⁹ Acts 1,15–22.

²⁰ Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 196; Sitarz, *Słownik prawa kanonicznego*, col. 162–164; Góralski, *Lud Boży. Kościelne prawo osobowe*, 182; Szafranski, *Podręcznik prawa kanonicznego*, vol. 2 102; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 45.

enumerated by the legislator in a taxative manner, so there is no other possibility of its creation²¹.

From the moment of vacancy of the episcopal see until the appointment of the administrator of the diocese, the power to govern the diocese passes to the auxiliary bishop. In the event that there are several of them, the eldest sakra becomes the provisional steward. If there are no auxiliary bishops in the diocese, the administration passes to the college of consultants, unless otherwise decided by the Holy See²².

The person taking over the administration of the diocese during the vacancy of the episcopal see, before appointing an administrator of the diocese, should without delay convoke the college competent to elect the same administrator. At the same time, he exercises the power guaranteed by law to the Vicar General. Therefore, it is only the executive power authorizing to perform administrative acts, and not all of them²³. The highest ecclesiastical legislator regulates that the competence to elect a diocesan administrator rests with the college of consultants. It should choose a provisional governor of the diocese within eight days of receiving the news of the vacancy of the episcopal see²⁴. If, for any reason, the election of a timeshare administrator is flawed, then the right to appoint him passes to the metropolitan. However, if a metropolitan church or both a metropolitan and suffragal church has become vacant, then this right is granted to the most senior diocesan bishop in the metropolis by promotion²⁵.

²¹ KPK, can. 416; CIC, can. 430; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 197; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 104; Góralski, *Lud Boży. Kościelne prawo osobowe*, 184; Sitarz, *Słownik prawa kanonicznego*, col. 163; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 48–49; Sitarz, *Kolegium konsultorów*, 116; Gręźlikowski, „Biskup Roman Andrzejewski administratorem Diecezji Włocławskiej *sede vacante* (1986–1987 i 1992)”, 64; Norbert Ruf, *Das recht der Katholischen Kirche* (Freiburg–Basel–Wien, 1984), 124–125; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 280.

²² Góralski, *Lud Boży. Kościelne prawo osobowe*, 186; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 199; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 106–107; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 50–51; Sitarz, *Kolegium konsultorów*, 119–120; Ruf, *Das recht der Katholischen Kirche*, 124–125; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 282.

²³ KPK, can. 422, 426, 479 §1; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 107; Góralski, *Lud Boży. Kościelne prawo osobowe*, 186–187; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 199; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 51; Sitarz, *Kolegium konsultorów*, 121–122.

²⁴ KPK, can. 421 §1.

²⁵ KPK, can. 421 §2; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 200; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 108; Góralski, *Lud Boży. Kościelne prawo osobowe*, 187; Wroceński, „Administrator diecezjalny jako tymczasowy rządca diecezją wakującą”, 49; Sitarz, *Kolegium konsultorów*, 122–123; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 285–286.

The new administrator, elected in accordance with all legal norms, should notify the Holy See of his election as soon as possible²⁶. After accepting the election, the diocesan administrator does not need anyone's approval, and by the mere election he receives authority²⁷. However, he must, within eight days of notification of his election as administrator, reply to the president of the college of consultors whether he accepts the election or not. Otherwise, such an election has no legal effect. At the same time, he is obliged to make a profession of faith before the college that elected him, in the words of a formula approved by the Holy See²⁸.

Although the new code does not refer to the wish of the Second Vatican Council, it is worth referring to the suggestion appearing in the conciliar documents that in the event of a vacancy of the episcopal see, the duty of temporary management of the diocese should be entrusted to the local auxiliary bishop or, if there are several, to one of them. The obvious merit of this wish is that an auxiliary bishop is usually the best candidate for the office. The reason for this is his good knowledge of the current needs and situation of the diocese, and also the episcopal dignity that he already holds. As long as it complies with legal requirements, no one is better able than he to secure the common good of a particular Church. At the same time, this allows us to avoid the awkward situation of the auxiliary bishop's jurisdictional subordination to the administrator-presbyter. Such dependence could exist at the moment of electing a priest as an administrator. Then a bishop with a major order would have to exercise them under the authority of an administrator without losing the powers and powers he had during the *sede plena*²⁹.

Although the current legislator, unlike the previous one, does not mention it, it seems right that the new bishop has the right to demand from the outgoing administrator a report on the management of the diocese. This right corresponds to the latter's obligation to submit a report on the state of the diocese. The earlier legal solution made it clearer³⁰.

²⁶ KPK, can. 422.

²⁷ KPK, can. 427 §2.

²⁸ KPK, can. 427 §2, 833 no 4; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 53; Sitarz, *Kolegium konsultorów*, 125; Góralski, *Lud Boży. Kościelne prawo osobowe*, 187–188; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 200; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 108–109; Gręźlikowski, „Biskup Roman Andrzejewski administratorem Diecezji Włocławskiej *sede vacante* (1986–1987 i 1992)”, 65.

²⁹ DB 26; KPK, can. 409 §2; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 201; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 109; Gręźlikowski, „Biskup Roman Andrzejewski administratorem Diecezji Włocławskiej *sede vacante* (1986–1987 i 1992)”, 65; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 52; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 45–46.

³⁰ CIC, can. 444; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 55.

Referring to the suggestions of the Council, the diocese of Koszalin-Kołobrzeg was administered by the oldest auxiliary bishop three times. For the last time, Bishop T. Werno was elected to this function during the vacancy after Bishop Kazimierz Nycz resigned from office and took over the Archdiocese of Warsaw. Previously, he took this office after the death of Bishop C. Domin and the nomination of Archbishop M. Gołębiewski. The college of consultors elected Bishop T. Werno administrator on Maundy Thursday, April 5, 2007, after the Chrism Mass³¹. He served until July 9, 2007, when Bishop Edward Dajczak, canonically taking over the diocese, became its new diocesan bishop. At that time, he fulfilled all the duties imposed on him and exercised his rights.

3. Responsibilities and Ministry of Teaching

When characterizing the duties of teaching performed by the administrator, it should be noted the fact of his apostolic succession, thanks to which he takes over the tasks of Christ who is the Teacher, Shepherd and Priest.

The uniqueness of the position of the diocesan administrator in the field of the ministry of the word is indicated by detailed code regulations, granting him the power of vicar general³². It is the executive power, but it does not entitle to execute all administrative acts³³. Despite the limitations, it predisposes him to rule the diocese during the vacancy as the first and main pastor.

As in every previous period of vacancy, Bishop T. Werno began his administration with a reminder and instruction that everything that was done by Archbishop K. Nycz remains legally valid until he takes over the new metropolis. Undertaking temporary pastoral care, he humbly asked all priests, consecrated persons and lay people to pray for this intention. Taking advantage of the Easter holidays, he wished the faithful, and pointing to the power and hope flowing from the meaning of the resurrection, he also recommended the intention of the new bishop for the orphaned diocese³⁴.

Drawing the basis from the Holy Scriptures and the teachings of the Church, the administrator is to become an authentic lecturer of the truths of faith and care for the growth

³¹ Tadeusz Werno, „Słowo do diecezjan biskupa Tedeusza Werno – administratora diecezji koszalińsko-kołobrzeszkiej”, KKWD 4–6 (2007): 12–13; Julia Markowska, „Do trzech razy sztuka”, *Gość Koszalińsko-Kołobrzeszki* (dalej GKK) 15 (2007): I.

³² KPK, can. 426.

³³ KPK, can. 426, 427.

³⁴ Werno, „Słowo do diecezjan biskupa Tedeusza Werno – administratora diecezji koszalińsko-kołobrzeszkiej”, 12–13.

of religious awareness in the temporarily administered particular Church, thus fulfilling the missionary order of Jesus³⁵.

He is to show and explain the truths of faith to the faithful through frequent personal preaching. This should be done in such a way that God's people have no doubts about the truths of faith and the need to live according to them. This obligation also includes the need to ensure compliance with the legal principles relating to the ministry of the word in homilies and catechesis, the essence of which is to be the proclamation of the Gospel³⁶. Like individual bishops, the administrators who perform their role are entitled to the privilege of infallibility in teaching the truths of faith. It is carried out only by maintaining the bonds of communication with the other members of the college and the Pope at the time of presenting the common and definitive doctrine of faith and morals³⁷. The task of the provisional head is also to defend the wholeness and unity of the faith to be believed³⁸.

The ongoing formation of the clergy coordinated by the administrator, in the absence of the diocesan bishop, fits perfectly into the implementation of these tasks. Both junior and senior vicars, meeting between 8 and 17 March 2007 in appropriate groups, broadened their education and deepened their spirituality in the company of the diocesan bishop. Similar formation meetings are planned for April 12, 2007 also for parish priests. In addition to pastoral formation, training information on obtaining EU funds was provided at this meeting, so the meeting was multifaceted³⁹.

However, the temporary steward cared not only for his clerical collaborators, carrying out previously appointed obligatory formation meetings for secular catechists in individual deaneries. Similarly, combining these two trends, the Catechetical Department, under the patronage of the administrator, offered priests and catechists the opportunity to participate in training workshops organized for them devoted to solving educational difficulties, theater and music and liturgical workshops. All of them took place in April 2007, and touching many

³⁵ Pope Paul VI, "Apostolic Exhortation "Evangelii Nuntiandi" (Kielce: Jedność, 1990), no. 67; Pope Paul VI, The encyclical "Ecclesiam Suam" (Paris, 1967), no. 67; Bernard Sesboue, *Władza w Kościele. Autorytet, prawda i wolność* (Kraków: Wydawnictwo M, 2006), 50; Krzywda, „Zwierzchnia rola biskupa diecezjalnego w działalności duszpasterskiej w Kościele partykularnym”, 8–9; Gręźlikowski, „Biskup Roman Andrzejewski administratorem Diecezji Włocławskiej *sede vacante* (1986–1987 i 1992)”, 67–68.

³⁶ KPK, can. 386 §1.

³⁷ KK, no. 25; KKK, no. 889–891; KKKK, no. 184–185; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 241; Góralski, *Lud Boży. Kościelne prawo osobowe*, 169; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77.

³⁸ KPK, can. 386 §1; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 241; Góralski, *Lud Boży. Kościelne prawo osobowe*, 170; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77 Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 246–247.

³⁹ *Biuletyn Duszpasterski* (dalej Biuletyn) 2 (2007); Biuletyn 4 (2007).

layers and catechetical problems, they corresponded to the current needs⁴⁰. Taking care of reaching all the faithful and proper understanding of the Church's teachings, priests, seminarians, nuns and catechists were encouraged to apply for a summer sign language course, which would enable them to work more easily with deaf people⁴¹.

The administrator should also act as a teacher by personally participating in the preaching. It is about developing a general plan of preaching and teaching, which is to show concern for a proper and orthodox interpretation of the Gospel, as well as creating opportunities for all the faithful to encounter the word of God. The way to implement this care is also to prepare the faithful to receive the sacraments. The interim administrator also acts as the inspirer, manager and coordinator of emerging preaching initiatives in the diocese. Through their implementation, the preaching should reach all interested listeners and, moreover, inspire faith in them. It is supposed to touch on the subject of the mystery of salvation, Christian customs and theological principles of social life, expanding the knowledge on this subject in modern man⁴².

An excellent example of fulfilling this part of his mission was the encouragement issued under the direction of Bishop T. Werno to finalize the preparations and organization, and then to conduct the Lenten retreat for children and youth. It drew attention to the relevant regulation of the minister responsible for education and reminded about the possibility of obtaining three days off for students for this purpose. An inspiration of a similar nature was also the invitation to the diocesan final of the Olympics of Catholic Theology, where students of secondary schools could deepen their knowledge and religious awareness by participating⁴³.

A kind of success in this matter was also organizing for the first time the so-called weekend for brides. This form addressed to engaged couples, intended for a long time, was implemented despite the difficulties associated with its novelty in the diocese. Responding to the need for organization repeated by many, such workshops should become a permanent practice of teaching marriage prospects. For this purpose, appropriate pastoral aids have also been issued and disseminated to serve each parish⁴⁴.

⁴⁰ Biuletyn 2 (2007); Biuletyn 4 (2007).

⁴¹ Biuletyn 6 (2007).

⁴² DB, no. 27; KKK, no. 982; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 241 Krzywda, „Zwierzchnia rola biskupa diecezjalnego w działalności duszpasterskiej w Kościele partykularnym”, 17; Góralski, *Lud Boży. Kościelne prawo osobowe*, 169; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77.

⁴³ Biuletyn 2 (2007).

⁴⁴ Biuletyn 5 (2007).

Implementing the work of his predecessor and contributing to the development of the diocese for the future successor, Bishop T. Werno also took care of the continuation of Family Study meetings, during which successive family life advisors were trained. During the vacancy, dates for exams were set for them in June, the passing of which is the basis for issuing a canonical mission by the diocesan bishop to conduct premarital teachings⁴⁵.

However, the basic form of teaching dioceses should be the homily of its shepherd. However, due to the limited number of her listeners, teaching is generally also expressed in pastoral letters addressed to dioceses on various occasions and in possible discussion meetings with the participation of invited guests. You can also use the available media in this matter, for example in radio speeches and television programs. Regardless of each other, all these forms should contribute to a deeper knowledge and understanding of the professed faith by Christians⁴⁶.

Bishop T. Werno basically did not write down or publish his homilies, but during the last vacancy he repeatedly used the opportunity to address pastoral letters to the faithful under his care. In his words read out on the occasion of the 70th anniversary of the ordination of bishop senior Ignacy Jeż, he characterized his figure not only as a Pole, but also as a European. Pointing out the merits and showing the testimony of the life of the first ruler of our diocese, he strengthened the faith and taught the faithful moral laws. By issuing invitations and encouragements, he took care of the numerous participation of the faithful in the life of the Church, Catholic conventions and congresses. He kept the dioceses informed about the next stages of the vacancy, reminding them of their responsibility for the particular Church and the need to pray for their shepherds. He addressed the faithful not only through the word read from the pulpit, but in cooperation with the Catholic and secular media, he published short press releases reaching a wider audience⁴⁷.

In addition, taking advantage of the upcoming deacon and priesthood ordinations, he personally delivered homilies, showing the importance and solemnity of these events. While explaining the theological meaning of the sacrament to the gathered people, inviting them to

⁴⁵ Biuletyn 6 (2007).

⁴⁶ KKK, no. 892; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 241; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77.

⁴⁷ Werno, „Słowo do diecezjan biskupa Tedeusza Werno – administratora diecezji koszalińsko-kołobrzeskiej”, 11–13; Tadeusz Werno, „Słowo administratora diecezji biskupa Tadeusz Werno z okazji 70-lecia święceń kapłańskich Biskupa Seniora Ignacego Jeża”, KKWD 4–6 (2007): 14–15; Tadeusz Werno, „Słowo biskupa Tadeusza Werno administratora diecezji koszalińsko-kołobrzeskiej”, KKWD 4–6 (2007): 15–16; Piotr Polechoński, „Biskup Dajczak jedzie nad morze”, *Głos Koszaliński* 137 (2007): 1; „Przyjechał ordynariusz”, *Głos Koszaliński* 138 (2007): 1.

participate in the mystery of the apostolic succession, he also addressed the candidates themselves with encouragement and teaching⁴⁸.

4. The ministry and the duty to sanctify

Referring to the triple mission of Christ, it should be emphasized that for the good of the particular Church, sanctification should take place in a continuous manner and both the proper and the temporary governor of the diocese must take care of it. This obligation is not delegated, but connected with the office⁴⁹. From the fact of shepherding flows the sacramental power to sanctify the entire diocese and its faithful. This task, by its very nature, must be carried out in communion with the Bishop of Rome. Therefore, the administrator, being responsible for the People of God entrusted to him, distributes Christ's grace through the above-mentioned ministry of the word and the celebration of the sacraments. This is manifested in a special way in the celebration of the Eucharist and work for the Church⁵⁰.

Before his ascension, Jesus entrusted the care of people to the apostles in his last instruction⁵¹. He commanded them to seek to spread the faith and seek the conversion of those who were lost. Hence it follows that the main purpose of the sanctifying activity of their successors should be conversion and spiritual protection⁵². The said sanctifying power is connected with the eternal priesthood of Christ⁵³. The priestly function should be seen as the fulfillment of the task of sanctifying, and thus leading to salvation. It can also be concluded that the ministry of sanctification performed by bishops is, in a way, a continuous continuation of the sanctification performed by God himself in the work of creation. Man strives for holiness by himself, but it is the representatives of Christ who are responsible for showing them the way and freeing them from the slavery of sin⁵⁴. They are obliged to gather the faithful in the Church by preaching the Gospel and celebrating the Eucharist. Moreover, they are to protect the good morals of faith against all evil and, together with the faithful,

⁴⁸ Dariusz Jaślarz, „Paście stado moje”. *Gość Koszalińsko-Kołobrzieski* 23 (2007): I.

⁴⁹ KPK, can. 375 §1–2; KKK, no. 863; KKKK, no. 174.

⁵⁰ KKK, no. 893; KKKK, no. 186; KPK, can. 375 §2; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 64, 76; Winfried Aymans, „Biskupia posługa rządzenia kościołem partykularnym. O władzy biskupiej, jej wykonywaniu w świetle KPK”. *Kościół i prawo* 6 (1989): 25 Krzywdą, „Zwierzchnia rola biskupa diecezjalnego w działalności duszpasterskiej w Kościele partykularnym”, 8; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 239.

⁵¹ Mt 28,16–20; Mk 16,15–18; Lk 24,44–49.

⁵² *Komentarz praktyczny do Nowego Testamentu*, vol. 1, 164–165; *Komentarz praktyczny do Nowego Testamentu*, vol. 2, ed. Augustyn Jankowski (Poznań–Kraków: Pallottinum–Tyniec, 1999), 518–519.

⁵³ This refers to the eternal priesthood in the likeness of Melchizedek; Ps 110:4; Heb 5:6.

⁵⁴ „IV modlitwa eucharystyczna” (Eucharistic Prayer IV), In: *Mszal rzymski dla diecezji polskich* (Poznań: Pallottinum, 1986), 328*–333*.

change them for the better, if necessary, so as to achieve eternal life⁵⁵. Taking all this into consideration, the church legislator establishes very specific duties of bishops, and thus also of their deputies, in this matter. They must remember to set an example of holiness through love, humility and simplicity of life. In addition, they should strive by all means available to them to increase the sanctity of the faithful entrusted to them, however, in accordance with their vocation. Ultimately, as the principal stewards of the mysteries of God, they should constantly see to it that the people of God grow in grace through the sacraments they administer. They are also to contribute to the knowledge of the Paschal Mystery and the ability to live according to it⁵⁶.

An excellent opportunity to show the value of the Eucharist was the Chrism Mass celebrated by Bishop T. Werno on Maundy Thursday, after which the college of consultors elected him administrator. Bishop Werno also showed its significance and sanctification in subsequent important moments in the life of the diocese. A significant moment in this matter was the ordination of seven deacons during the Holy Mass. in the Kołobrzeg basilica, as well as sacramental sacrifice during the Sanctity of Life Day, all kinds of pilgrimages and congresses, as well as on the occasion of parish visits, anniversaries of church consecrations and confirmations⁵⁷.

The diocesan bishop, and when he is absent, the administrator, is obliged to celebrate the Holy Mass. for the people entrusted to him. Such an obligation arises from the moment of taking over the governance of a particular Church, and it must be fulfilled every Sunday and other holy days prescribed in a given diocese. It is closely related to the function performed and if someone has neglected it, they must make amends as soon as possible. In this way, each steward, celebrating Mass on various occasions, deepens the awareness of community and particular unity among the faithful⁵⁸.

⁵⁵ DE, no. 2; KK, no. 26; Jan Paweł II, „Jezus Chrystus”, in: *Katechezy Ojca Świętego Jana Pawła II*. (Kraków–Ząbki, 1999), no. 4; Adam Kokoszka, „Kompetencje administracyjne organów władzy kościelnej w kościołach partykularnych”, *Tarnowskie Studia Teologiczne* 10 (1987): 433; Peter Neuner, „Eklezjologia – nauka o Kościele”, in: *Podręcznik teologii dogmatycznej*, vol. 7, ed. Beinert Wolfgang, (Kraków: Wydawnictwo M, 1999), 453–454.

⁵⁶ KPK, can. 387; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 242; Gręźlikowski, „Biskup Roman Andrzejewski administratorem diecezji wrocławskiej *sede vacante* (1986–1987 i 1992)”, 74; Góralski, *Lud Boży. Kościelne prawo osobowe*, 170; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77; Chrapkowski, Krzywda, Wroczeński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 248.

⁵⁷ Beata Stankiewicz, „Radość w parafii św. Jakuba”, *Gość Koszalińsko-Kołobrzegi* 25 (2007): VII.

⁵⁸ Can. 388, 429 KPK; KKK 893; KKKK 186; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 242; Wroczeński, „Administrator diecezjalny jako tymczasowy rządca diecezją wakującą”, 52; Góralski, *Lud Boży. Kościelne prawo osobowe*, 170; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 55; Sztarfrowski, *Podręcznik prawa kanonicznego*, vol. 2, 111; Pawluc, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 202.

The celebrations of the 70th anniversary of the priestly ordination of Bishop Ignacy Jeż and the celebration of his name day and birthday became an opportunity for pastoral sanctification and building the unity of the faithful. For the concelebration of the Holy Mass all priests were invited to the cathedral in Koszalin. On the other hand, filled with love for their shepherd, the faithful turned up in large numbers in the church, uniting themselves with the sacrament and pride of honoring the jubilarian with state decorations. Bishop T. Werno was also honored with the primate's *Ecclesiae Populoque Servitium Praestanti* decoration as the sanctifier of the Church temporarily subordinated to him, distinguishing himself, according to the name of the decoration, in the service of the Church and the Nation⁵⁹.

The above is connected and inextricably linked with the obligation to reside in the diocese, which the highest legislator also put forward for the administrator. It is otherwise impossible to take care of building the diocesan community if you are absent from it. In addition, it is somehow deepened by the precise obligation to frequently preside over the celebration of the Eucharist in the cathedral church or another diocesan church. Special emphasis is placed on holy days of obligation or solemnities⁶⁰.

The celebration of the Holy Mass is undoubtedly part of the trend of sanctifying the diocese through the Eucharist celebrated in the cathedral church, with the blessing of the chrism and the entire Holy Week liturgy, in which Bishop T. Werno actively participated.

The administrator of the diocese should also be credited with sanctifying the diocesans by preparing them for the ceremony of assuming office by Bishop Edward Dajczak, encouraging them to pray for the nominee and to participate in large numbers in the celebration itself. Such an event does not happen often, and for such a young diocese and the people living in it, the testimony given in this way is of great importance. The attitude of the clergy waiting for their new shepherd sometimes affects the faithful far more than homilies or teachings⁶¹.

The period of Lent was also conducive to taking care of the sanctification of individual groups of the faithful by organizing days of recollection or retreats. Such a possibility in diocesan houses of formation was offered, among others, by high school graduates. The days of preparation for Easter were also supposed to be conducive to sanctification in the

⁵⁹ Biuletyn 5 (2007); Biuletyn 6 (2007); Biuletyn 7 (2007); Karolina Pawłowska, „Zpracowany emeryt”, *Gość Koszalińsko-Kołobrzeski* 24 (2007): 1.

⁶⁰ KPK, can. 387–389, 429; Góralski, *Lud Boży. Kościelne prawo osobowe*, 170, 191; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 242; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 55; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 111; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 202; Chrapkowski, Krzywda, Wroczeński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Księga II: *Lud Boży*, 249.

⁶¹ Werno, „Słowo biskupa Tadeusza Werno administratora diecezji koszalińsko-kołobrzeskiej”, 15–16.

ecumenical dimension. The prayer connection of all Christians took place thanks to the participation of clergy of various communities in the services of the Way of the Cross⁶².

Another opportunity for this may be both a visit to the parish or the administration of the sacrament of confirmation. All this leads to a better acquaintance of the faithful with their shepherd and a closer communion with him⁶³. Bishop T. Werno gave quarterly confirmations in the cathedral church in this regard. Candidates prepared by the sacrament of penance, aware of the choices they made, thus established a closer bond with their parishes and the entire diocesan Church⁶⁴.

The tasks of the ministry of sanctification also include guarding unity with the universal Church. By this is meant the vigilance that abuses do not creep into ecclesiastical discipline. Care in this matter is particularly required for the preaching of the word of God, the celebration of sacraments and sacramentals, the worship of God and the saints, and the management of church property so as to use it for purposes related to the fulfillment of the Church's mission. Thus, it can be generally called guiding liturgical life, developing it and guarding against distortions⁶⁵. On this basis, the priests' attention was drawn to the need to include the topic of sobriety during the Lenten retreats and to encourage them to make abstinence decisions that affect the discipline of believers⁶⁶.

However, the protection itself is not everything, the shepherd is also responsible for taking care of the liturgical formation of the faithful. It can be realized by reviving liturgical ministry or catechism sermons. As a result of these activities, individual dioceses should become a community that prays and manifests Christian maturity⁶⁷. An opportunity for liturgical formation was certainly the invitation of altar boys to the annual convention. During the last vacancy, it was addressed to younger altar boys who, through organized liturgical, educational and sports activities, learned the meaning and principles of their service. According to the administrator's encouragement, priestly and deacon ordinations were also an opportunity to bring the priesthood closer to both altar boys and all the faithful. Similarly, the liturgical character should be emphasized to communion children during the traditional white

⁶² Biuletyn 2 (2007).

⁶³ Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 186; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 242.

⁶⁴ Biuletyn 6 (2007).

⁶⁵ KPK, can. 392; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 243.

⁶⁶ Biuletyn 2/07.

⁶⁷ KL, no. 22, 26, 45; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 243.

week. Through the organization of a special missionary service and the collection of money, it was possible to deepen their awareness and interest in the matters of the mission⁶⁸.

In the catechetical context, the described impulse, which emerged under the direction of Bishop T. Werno, was a reminder of the pastoral use of the time of the ending school and catechetical year. An opportunity for this could have been to give this event a proper religious and liturgical setting, with the possibility of taking advantage of the sacrament of penance and participation in the Eucharist for children, parents and educators⁶⁹.

From the administrative point of view, the shepherd of the diocese, in terms of the sanctifying power, has the right to grant permission for the bination and trination of the Holy Mass. He is also responsible for the proper preparation and administration of the sacrament of confirmation. Moreover, in the light of the regulation of marriage law, the diocesan bishop and the administrator, during a vacancy, have the ordinary power to assist at marriages in the territory entrusted to them⁷⁰.

Probably guided by the same authority, Bishop T. Werno reminded priests and emphasized the need to fulfill the obligation to take part in retreats inscribed in the calendar of permanent priestly formation. He also enforced a similar retreat obligation on all lay catechists, who are also obliged to participate in formation meetings⁷¹.

To sum up, it should be said that every bishop is an ordinary minister of the sacraments and thus performs mainly the ministry of sanctification. However, most of them are performed by priests. It should be concluded at this point that sacramental activities do not exhaust the entire religious life. It is enough to pay attention to other manifestations of Christian worship, ascetic practices, singing, meditation, adoration, prayer vigils and other services. In these areas too, every effort should be made, for they too have sanctifying qualities. In this regard, diocesan rulers should promote adoration of the Blessed Sacrament as well as devotion to the Sacred Heart of Jesus⁷².

Sanctification was certainly characteristic of all kinds of pilgrimages and religious conventions prepared and undertaken under the direction of the administrator, starting from the pilgrimage of high school graduates to Jasna Góra in April, during which the discovery of the awareness of the Christian vocation was emphasized, through building the faith of students during their academic pilgrimage to Częstochowa, to teachers and educators who

⁶⁸ Biuletyn 4 (2007); Biuletyn 5 (2007).

⁶⁹ Biuletyn 6 (2007).

⁷⁰ KPK, can. 427 §1; 883; 905 §2; 1108–1109; Wroceński, „Administrator diecezjalny jako tymczasowy rządca diecezją wakującą”, 52–53.

⁷¹ Biuletyn 5 (2007).

⁷² Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 243.

also sought comfort and sanctification from Our Lady of Czestochowa. The nationwide bicycle and walking pilgrimage was headed in the same direction. So, whatever the form, from April to July, the vacancy period was filled with pilgrimage traffic. At the same time, he was not respectful of people or place, because pilgrimages of diocesan scope were also organized. Bishop T. Werno patronized the annual Pilgrimage of Families to Our Lady of Thrice Amazing on the Chełmska Mountain and the Walking Pilgrimage of the Holy Chełmska and Polanowska Mountains. During all of them, young people, elders and married people sanctified themselves, renewing their covenant with God⁷³.

The religious life of a particular Church, however, was not exhausted by pilgrimages alone. One should pay attention to the youth meeting in Budzistowo in June or the World Youth Day organized in Sydney. The affairs of young people and their sanctification were close to the activities of Bishop T. Werno, who encouraged young people not to be afraid of a distant trip, and encouraged those staying in the country to participate in Błonia in Krakow during those days.

According to the will of the administrator, the papal holiday celebrated in each parish, i.e. the Day of Pope Benedict XVI celebrated on the feast of St. Peter and Paul⁷⁴.

The sanctification of the faithful during the last vacancy took place even in a seemingly incongruous form, through sport and fun. Christian worship was promoted through singing during the 18th Festival of Religious Songs "Cantate Deo" im. John Paul II. On the other hand, the run, in which not only professional athletes took part, but also all willing dioceses, celebrated the next anniversary of John Paul II's visit to Koszalin. Both of these events, having a religious character and overtones, contributed to the spread of the religious spirit⁷⁵.

It is worth emphasizing that in the Koszalin-Kołobrzeg diocese there are over forty church associations, in which many priests are involved, who take care of the formation and development of the faithful gathered in them. There they find individual development and fulfillment in the community aspect, building their Christian maturity. Taking care of the proper activities of these movements, harmonizing their program with the pastoral intentions of the diocese and encouraging them to look at their own vocation, Bishop T. Werno issued special words of encouragement before the VIII Diocesan Congress of Catholic Movements

⁷³ Biuletyn 2 (2007); Biuletyn 4 (2007); Biuletyn 6 (2007); Biuletyn 7 (2007); Julia Markowska, „Święte góry zdobyte w deszczu”, *Gość Koszalińsko-Kołobrzegi* 25 (2007): 1.

⁷⁴ Biuletyn 6 (2006).

⁷⁵ Biuletyn 5 (2007); Karolina Pawłowska, „W dobrych zawodach wystąpiłem”, *Gość Koszalińsko-Kołobrzegi* 24 (2007): VI.

and Associations in Koszalin. Taking part in this April meeting in person, the Bishop addressed the assembled representatives, expounding the Gospel, showing them how to follow the Savior⁷⁶.

To sum up, the ministry of sanctification goes far beyond the scope of sacramental activities. It is supposed to touch religious practices of an individual and communal nature. This refers to the development and deepening of faith, religious experiences, strengthening the spirit of God in believers. All this is to lead to the ennoblement of man and directing him towards the ultimate goal. Celebrating the Holy Mass, sacraments and sacramentals, solemn celebrations and devotions, the cult of the Mother of God and saints, and diocesan pastoral activities help in achieving this. In addition to all this, the head of the diocese should inspire, give impetus, approve and lead. Acting under canon law, the shepherd then becomes a minister of grace, a servant of God and man. The exercise of the ministry of sanctification is about glorifying God, reviving faith, and thus one's own sanctification⁷⁷.

5. Duties of government

When characterizing the third and last of the powers vested in the administrator, it should be pointed out that, like the other powers, the governing power is also ordinary and personal⁷⁸. The ecclesiastical legislator equates the duties of the administrator in the field of managing a vacant diocese to the tasks that are in the competence of a diocesan bishop. This power is given to the interim steward upon acceptance of the election, for which no approval is required by law⁷⁹. Thus, becoming the head of a diocese, along with the assumed office, the nominee acquires a certain power. It is about the real governing power called juridical, covering three planes: legislative, executive and judiciary⁸⁰.

In order to understand the genesis of the pastoral mission, one should refer to the Holy Scriptures, where the work of the Eternal Shepherd was immortalized. Starting from the

⁷⁶ Tadeusz Werno, „Słowa zachęty przed VIII Diecezjalnym Kongresem Ruchów i Stowarzyszeń Katolickich w Koszalinie”, KKWD 4–6 (2007): 11–12.

⁷⁷ Gręźlikowski, „Biskup Roman Andrzejewski administratorem diecezji wrocławskiej *sede vacante* (1986–1987 i 1992)”, 74–75.

⁷⁸ KPK, can. 381 §1, can. 426; KKK, no. 895; KKKK, no. 187.

⁷⁹ KPK, can. 427 §2.

⁸⁰ KPK, can. 135 §1; DB, no. 11; KKKK, no. 174; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 51–52; Góralski, *Lud Boży. Kościelne prawo osobowe*, 164–165, 169; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 76; Aymans, „Biskupia posługa rządzenia kościołem partykularnym. O władzy biskupiej jej wykonywaniu w świetle KPK”, 25, 32; Szafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 84; Krzywda, „Zwierzchnia rola biskupa diecezjalnego w działalności duszpasterskiej w Kościele partykularnym”, 10–11; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Księga II: *Lud Boży*, 230–232.

beginning of salvation history, it can be seen that God directed individual rulers to exercise authority among his people or parts of them⁸¹. However, the guiding principle of the biblical texts was the perception of the power of government as true service, where humility was the foundation⁸².

On this basis, it is possible to formulate some general principles which are required of bishops and their temporary deputies in carrying out the pastoral ministry. Among them, the principle of the common good should be distinguished, subordinating the good of the diocese to the good of the whole Church, as well as the principle of unity, which, however, does not exclude diversity. The point is that the shepherd should guard the order of liturgical life. The next principle is the responsible cooperation of all members of the community under the guidance of the pastor in carrying out the mission of the People of God, and finally the principle of subsidiarity and coordination, from which it follows that the bishop should not reserve for himself the tasks that can be performed by the faithful, but rather direct the implementation of common initiatives⁸³.

A specific manifestation of the implementation of the above principles is the involvement of the faithful in the life of the diocese through volunteering. An opportunity to appreciate their help, and at the same time a chance to acquire new candidates for this work, was organized in June in Skrzatusz under the patronage of the administrator of the IX Diocesan Day of Volunteers and Senior Citizens⁸⁴.

Another manifestation of the diocesan taking responsibility for the operation of the particular Church is the financial assistance they offer. To support the work of educating new clergy for the entire diocese, in May, Bishop T. Werno ordered a collection of donations for the Higher Theological Seminary in Koszalin. This time it included the community's southern deaneries⁸⁵.

The essence of the governing power is the Bishop's obligation to govern the particular Church entrusted to him. This power consists, in accordance with the law, of legislative, executive and judicial powers. The bishop alone, in a diocesan synod or outside of it, performs the legislative part, but the other two, although perhaps personally, he most often implements with the help of vicars general or episcopal as well as court vicars and appointed

⁸¹ „Wstęp do księgi sędziów”, in: *Pismo Święte Starego i Nowego Testamentu. Biblia Tysiąclecia* (Poznań: Pallottinum, 2000), 265.

⁸² Mt 20,26–28; Lk 22,26; *Komentarz praktyczny do Nowego Testamentu.*, vol. 1, 120, 396, 688.

⁸³ Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 243–244; Krzywda, „Zwierzchnia rola biskupa diecezjalnego w działalności duszpasterskiej w Kościele partykularnym”, 11–12.

⁸⁴ Biuletyn 6 (2006).

⁸⁵ Biuletyn 4 (2007).

judges, because the bishop's superior authority would be rather difficult to exercise without the presbytery⁸⁶.

During the last vacancy, the bishop remembered about traditional regional meetings and constant formation for the clergy, because the effectiveness of governance depends on good contact with the presbytery. He also arranged for similar regional conferences for catechists. On the other hand, he sent a fatherly reminder to the priests that they had a last chance to submit their overdue master's thesis based on their seminar studies. Taking care of the education of older priests in particular, he encouraged them to obtain a master's degree.

In the current of Bishop T. Werno's exercise of ordinary power, one should also read a strong opposition to attempts to force priests and catechists to make concessions regarding admission to the sacraments. He pointed out that in this matter, in addition to canonical and pastoral requirements, the rule of administering the sacraments to believers, and not to everyone willing, applies. In contentious situations, those interested should be made aware that school catechesis is available for volunteers, while sacramental life must be conducted with care for the spiritual benefits of the faithful⁸⁷. The practical exercise of the power of governance focuses on maintaining discipline among dioceses by ensuring that all provisions of church legislation are observed. The legislator entrusts the bishop with the care of ecclesiastical discipline in such a way that no abuses may creep into it⁸⁸.

In administering church property, the bishop is authorized to act on behalf of the diocese in dealing with all matters of a legal nature⁸⁹. In a way, all the apostolic activities that are an inseparable part of religious life are related to such management. The universal legislator decides that the bishop, while supporting various forms of apostolate, should watch over their appropriate character and their even distribution in the territory of the diocese. Its role is also to encourage people to engage in similar works and to support them according to their own abilities⁹⁰.

⁸⁶ KPK, can. 391; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 244; Góralski, *Lud Boży. Kościelne prawo osobowe*, 171; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77; Krzywda, „Zwierzchnia rola biskupa diecezjalnego w działalności duszpasterskiej w Kościele partykularnym”, 10, 16; Kokoszka, „Kompetencje administracyjne organów władzy kościelnej w kościołach partykularnych”, 433; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 250–252.

⁸⁷ Biuletyn 2 (2007); Biuletyn 6 (2007).

⁸⁸ KPK, can. 392; Góralski, *Lud Boży. Kościelne prawo osobowe*, 171–172; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 244; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 252–253.

⁸⁹ KPK, can. 393.

⁹⁰ KPK, can. 394; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 244; Góralski, *Lud Boży. Kościelne prawo osobowe*, 172; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 77; Kokoszka,

An opportunity for the diocesans to show their apostolic spirit was the nationwide action of the Lenten Work of Caritas, conducted with the support of the temporary governor. Guided by the purpose of the action, young and older believers were sensitized to the need to share with others. During Lent, piggy banks were distributed to the faithful, filled with personal donations in the form of Lenten alms, collected until Mercy Sunday. According to the plan, the money collected in this way was used to help the poor in individual parishes⁹¹.

The diocesan distribution of food products run by Caritas should also be defined as an apostolic work. In the issued instructions, Bishop T. Werno indicated that the received food should be conscientiously collected and distributed according to the rules set out in the contract⁹².

In the case of further analysis of this power, more differences can be observed when comparing the legal position of the diocesan bishop and the administrator than in the case of the two previous authorities, where the analogy between these offices was closer. They occur within the administrative competences of the diocesan bishop, which in principle are excluded from the power of the temporary deputy and only a few will be his share⁹³.

The diocesan bishop, like any local Ordinary, also has the competence to nominate or approve teachers of religion and to demand that they be deprived of this right for religious or moral reasons⁹⁴, to grant dispensations for irregularities in ordination⁹⁵, to issue licenses or approvals for publishing publications concerning faith and customs and prayer books⁹⁶.

The period of the vacancy coincided with the announcement of the minister responsible for national education to include the grade in religion in the student's grade point average. For this reason, the bishop reminded interested parties of the position of the Catholic Education Committee of the Polish Bishops' Conference on this matter, indicating that the student accepts all the obligations arising from attending catechesis. At the same time, the administrator also referred to the ongoing negotiations regarding the possibility of taking the

„Kompetencje administracyjne organów władzy kościelnej w kościołach partykularnych”, 433; Chrapkowski, Krzywda, Wroceński, Zubert, *Komentarz do Kodeksu Prawa Kanonicznego*, vol. 2/2 Book II: *Lud Boży*, 253.

⁹¹ Biuletyn 2 (2007).

⁹² Biuletyn 4 (2007).

⁹³ KPK, can. 87 §1, 234 §1, 267, 268, 271, 312 §1, 461, 470, 475, 477, 494 §1, 515, 522, 524, 539, 547, 553 §2, 557, 579, 1215, 1292 §2; Kokoszka, „Kompetencje administracyjne organów władzy kościelnej w kościołach partykularnych”, 434; Glinkowski, „Biskupi diecezjalni i tytularni w Kościele katolickim”, 78; Sztafrowski, *Podręcznik prawa kanonicznego*, vol. 2, 110–111.

⁹⁴ KPK, can. 805.

⁹⁵ KPK, can. 1047 §4.

⁹⁶ KPK, can. 824, 826 §3, 827; Kokoszka, „Kompetencje administracyjne organów władzy kościelnej w kościołach partykularnych”, 434.

final exam in religion, teaching classes by catechists and issues related to retreats. It encouraged independent consensus building with school principals⁹⁷.

The diocesan administrator, as the local ordinary, exercises ordinary and proper power, but due to the temporary nature of the office, this power is limited. Bearing in mind the principle of *sede vacante nihil innovetur*⁹⁸, the deputy diocesan bishop should not change anything permanently. The above norm does not allow him to take actions that could harm the diocese or prejudice the rights of the future shepherd. In particular, he may not personally or through another person remove or destroy any documents of the diocesan curia or change anything in them. A certain limitation and difficulty in the implementation of this ministry also result from the lawful termination of the powers of the vicar general and the episcopal vicar, if they are not bishops. It should also be recalled that this problem does not apply to the judicial vicar, who cannot be removed by the administrator either⁹⁹.

Due to the continuity of power exercised in the Church, Bishop T. Werno made a decision regarding its future, however, in no way limiting the position of the successor in the episcopal see. It is about organizing regular regional conferences, which at one time were presided over by a new shepherd. These conferences are scheduled for the last days of August 2007¹⁰⁰.

By analogy with the diocesan bishop, the power exercised by the provisional steward should have a paternal and pastoral character and be characterized by servitude. It should set directions, encourage to work, instruct and give good advice. In addition, this office is associated with the duty to care for the development of the community by creating legislative acts. The constant care of the administrator should also be to preserve the spiritual good and salvation of the dioceses through the proper functioning of the particular Church temporarily entrusted to him¹⁰¹. All recommendations, guidelines and advice of Bishop T. Werno as the administrator of the diocese were included in the Pastoral Bulletins published by him. During the vacancy, he also supervised the preparation of the diocesan pastoral calendar and the issuance of other legal acts.

⁹⁷ Biuletyn 7 (2007).

⁹⁸ KPK, can. 428 §1.

⁹⁹ KPK, can. 134 §2, 428, 481 §1, 1042 §5; Góralski, *Lud Boży. Kościelne prawo osobowe*, 190–191; Gręźlikowski, „Biskup Roman Andrzejewski administratorem Diecezji Włocławskiej *sede vacante* (1986–1987 i 1992)”, 78; Pawluk, *Prawo kanoniczne według Kodeksu Jana Pawła II*, vol. 2: *Lud Boży jego nauczanie i uświęcanie*, 198; Kasprzak, *Wybrane zagadnienia z prawa kościelnego*, 244; Szafronowski, *Podręcznik prawa kanonicznego*, vol. 2, 110.

¹⁰⁰ Biuletyn 7 (2007).

¹⁰¹ Gręźlikowski, „Biskup Roman Andrzejewski administratorem diecezji włocławskiej *sede vacante* (1986–1987 i 1992)”, 78.

Taking care of the proper functioning of the Church entrusted to him, Bishop T. Werno also issued orders in mundane matters of everyday life. He spoke out and strongly condemned the practice of spring grass burning, popular among farmers, which is associated with the risk of fires. In the word of admonition, he did not limit himself to disapproval, but tried to explain the error and danger of this custom. In turn, responding to the appeal of the Pomeranian and Zachodniopomorskie voivodes, he issued an order regarding the exchange of old identity cards, which was read out for two Sundays, reaching all dioceses. In it, he instructed not to delay such an exchange in the well-understood social interest and to make it as soon as possible. At the same time, he paid attention to remember to help the sick, the elderly and the lonely¹⁰².

Among the special powers of the administrator, which are of greater importance for the diocese, there is the possibility of giving a general delegation to a priest or deacon to bless marriages within his territory. He may also delegate a lay person to perform the function of a qualified witness in a similar way¹⁰³. The same applies to the right to issue a judgment on the alleged death of a spouse¹⁰⁴, to grant the so-called *nihil obstat* and permission to assist at a marriage by a notorious apostate after submitting the appropriate guarantees¹⁰⁵. He also has the power of attorney to dispense from matrimonial impediments not reserved to the Holy See, and in case of danger of death, also from observance of the canonical form and from all impediments of ecclesiastical origin, with the exception of the impediment arising from the ordination of the priesthood¹⁰⁶.

There is also a view in the doctrine that grants the governor the power to erect a parish, but only after a year from the vacancy of the episcopal see. Furthermore, he is free to appoint parochial vicars for just reasons. His powers also include determining the value and alienation of diocesan goods, but with the consent of the economic council and the college of consultors¹⁰⁷. He also has certain powers in the field of criminal law, which may include exoneration from statutory penalties (*ferendae sententiae*), from statutory penalties (*latae*

¹⁰² „Zarządzenie z dnia 28.06.2007 r.” (Order of June 28, 2007), Biuletyn 4 (2007).

¹⁰³ KPK, can. 1111 §1.

¹⁰⁴ KPK, can. 1707 §2.

¹⁰⁵ KPK, can. 1071.

¹⁰⁶ KPK, can. 1078 §1, 1079 §1; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 53.

¹⁰⁷ KPK, can. 1292 §1.

sententiae) not reserved to the Holy See, and from penalties imposed by law. law itself, established by an order not issued by the Holy See¹⁰⁸.

In the customary time, Bishop T. Werno made the necessary personnel changes regarding the changes of vicars and parish priests. He also assigned the first parishes to ordained neo-presbyters during this period. The parish administrator appointed by him awaited the approval of the parish priest's decree by the new diocesan bishop. The bishop made all these few changes at the end of June, as was customary. At that time, there was one dismissal from the function of parish priest in Czaplinek and one from work in the diocese. Only one appointment of a parish administrator was made, and the president of the Parish Board of Catholic Action was appointed¹⁰⁹.

The church legislator equipped the administrator with the right to grant indulgences in the diocese. He also has the power to give the apostolic blessing with a plenary indulgence according to the prescribed formula three times a year on solemn feasts determined by him after the celebration of the liturgy. To avoid misunderstandings, the legislator also includes *expressis verbis* among his duties, residing in the diocese, as well as celebrating the Holy Mass for the people¹¹⁰.

The last entitlement, which cannot be forgotten and it is difficult to argue about its validity, is the right to remuneration and holidays. The current legislator has not provided for other privileges¹¹¹. The holiday season is also related to the reminders issued by Bishop T. Werno about the need to take spiritual care of visitors, addressed to parish priests in holiday resorts. He pointed out in particular the need to prepare appropriate pastoral proposals addressed to young people. He proposed organizing shrines in scout camps, and encouraged people to share their knowledge about the environment and history of the region in which they were staying¹¹².

The last manifestation of the governing power exercised by Bishop T. Werno during the last vacancy was the issuance of a communiqué on the rites of the canonical takeover of the diocese on July 9, 2007 by the appointed new bishop. At the same time, he issued an

¹⁰⁸ KPK, can. 1355, 1356; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 54; Sitarz, *Kolegium konsultorów*, 93, 97, 126–127; Sitarz, „Zarządzania Kościołem partykularnym w sytuacjach nadzwyczajnych”, 54–55; Szafronowski, *Podręcznik prawa kanonicznego*, vol. 2, 111.

¹⁰⁹ „Zwolnienia i nominacje”, KKWD 4–6 (2007): 17.

¹¹⁰ KPK, can. 427 §1, 429; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 54–55; Góralski, *Lud Boży. Kościelne prawo osobowe*, 191.

¹¹¹ KPK, kan. 441; CIC, can. 370 §2, 439; Wroceński, „Administrator diecezjalny jako tymczasowy rządcą diecezją wakującą”, 55.

¹¹² Biuletyn 7 (2007).

invitation to experience these events together, addressed both to the faithful subordinate to him and to holidaymakers resting in the Diocese of Koszalin-Kołobrzeg¹¹³.

Conclusion

The administrator of the diocese, being the interim administrator of the particular Church, takes over all the duties of the diocesan bishop during this period. He is bound to fulfill them by exercising his authority to teach, sanctify and govern. He undertakes all tasks arising from this in conjunction with the Bishop of Rome, although he is elected by the local college of consultors. Through his rule, he is a guarantee of continuity of power and apostolic succession in managing the diocese. At the same time, the temporary nature of his rule does not prevent him from carrying out the ministry of guiding the faithful in accordance with the salvific mission of the Church. Therefore, taking up the tasks resulting from the exercise of this office by the administrator should not only result from the good will of the elected person, but also from a sense of duty to properly fulfill these duties.

In the history of the Koszalin-Kołobrzeg diocese, there were four periods of vacancies for three different reasons. This study considers in detail the period of the last vacancy during which Bishop T. Werno was elected administrator. Although it should be remembered that, by law, this function was also performed by Archbishop K. Nycz from the moment of announcing his appointment as archbishop.

The administrator, having duties resulting from the similarity of authority to the competencies of a diocesan bishop, takes over his mission to the appropriate extent and is obliged to perform, among others: the ministry of preaching the Good News. He should become an authentic teacher of the truths of faith and care for the growth of religious awareness in the particular Church he manages. Bishop T. Werno showed and explained to the faithful the truths of faith through frequent personal preaching. He watched over the observance of legal principles relating to the ministry of the word in homilies and catechesis, the essence of which was the proclamation of the Gospel. His teaching was also expressed in pastoral letters addressed to dioceses on various occasions. He made every effort to support many initiatives. He remained open, willingly speaking on matters important to the diocese. However, not all of his sermons have been collected in the archives.

¹¹³ Biuletyn 7 (2007); Werno, „Słowo biskupa Tadeusza Werno administratora diecezji koszalińsko-kołobrzeszkiej”, 15–16.

The threefold mission of Christ for his successors also results in the analogous duties of the sanctifying power, which were carried out by the temporary administrator through care for the spiritual formation of dioceses, both lay and clergy. He performed this ministry not only through sacramental activities. He inspired, gave impulses and personally led individual initiatives, giving the faithful an example of striving for holiness. Often, meeting especially with young people, he aroused in their hearts the need for religious life. While celebrating the Eucharist in the cathedral church, he sanctified the local community, showing the beauty of the pontifical liturgy.

Governing a particular Church in practice focused on maintaining discipline among dioceses. Watching over the implementation of the provisions of the law, the governor of the diocese is obliged to ensure the proper nature of the undertaken works and their appropriate spatial arrangement. The administrator of the Koszalin-Kołobrzeg diocese also displayed a paternal and pastoral disposition in this area, being distinguished by servitude when setting directions for action. By creating appropriate legislative acts, he gave good advice and encouraged individual initiatives. The activity of Bishop T. Werno was multifaceted, which contributed to the revival and development of life in the diocese.

Despite the efforts, it seems that by analyzing in more detail some archival documents of the episcopal curia, it would be possible to describe the practical side of issues not regulated by the code, creating a certain customary norm used in similar cases in the future. It would be useful to compile such case studies comprehensively to facilitate future practice. Especially taking into account the fact that Bishop T. Werno, having performed the function of administrator three times, already had extensive experience in this field, while each successor will have to follow his intuition and work for it himself. Hence the request for the possibility of writing down a catalog of administrative guidelines regulating the position and tasks of the administrator of the Koszalin-Kołobrzeg diocese and including it in the statutes of the diocese.

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