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The Legal Status of the Apostolic Nuncio in Poland

Status prawny Nuncjusza Apostolskiego w Polsce

ABSTRACT

The apostolic nuncio is the diplomatic representative of the Holy See. He carries out his mission simultaneously vis-à-vis the state and the particular Churches on the territory of that state. The legal status of the Apostolic Nuncio in Poland derives from the provisions of canon law, international law, as well as customary law, i.e. in particular the Vienna Convention on Diplomatic Relations, the Code of Canon Law and the Concordat between the Holy See and the Republic of Poland. Therefore, the aim of this paper is to answer the following question: To what extent do the provisions of canon law, state law and international law apply to the Apostolic Nuncio in Poland with reference to specific issues, such as the appointment and dismissal of the apostolic nuncio, his competences, as well as his performance of the function of the dean of the diplomatic corps?

Keywords: apostolic nuncio; Vienna Convention on Diplomatic Relations; Concordat between the Holy See and the Republic of Poland; diplomacy of the Holy See

INTRODUCTION

The Holy See, although not bound by any territory, is an undisputed subject of public international law. The scope of its legal subjectivity under public law includes not only the possibility to conclude international agreements (*ius contrahendi*)[1] or to

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[1] The Holy See may conclude both bilateral agreements with other states concerning ecclesiastical content (concordats), the subject matter of which is the relationship between the Catholic Church

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participate in international organisations,[2] but also to establish diplomatic relations with other subjects of international law (*ius legationis*).[3] Therefore, the right of legation vested in the Bishop of Rome derives from the legal subjectivity of the Holy See in international relations. This power encompasses active legation (sending its diplomatic representatives to other subjects of international law) and passive legation (receiving the diplomatic representatives of other subjects of international law).[4]

The apostolic nuncio – who is the diplomatic representative of the Holy See,[5] and sometimes of the Vatican City State[6] – belongs to the category of papal legates with dual accreditation.[7] This means that he carries out his mission simultaneously vis-à-vis the particular state, i.e. in external relations (*ad extra*), and the particular Churches on the territory of that state, i.e. in intra-Church relations (*ad intra*).[8] His authority does

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and the state concerned, and bilateral or multilateral agreements with other subjects of international law concerning non-ecclesiastical content.

[2] Both as a member (e.g. membership in the Organisation for the Prohibition of Chemical Weapons) and as an observer (e.g. the United Nations).

[3] Currently, the Holy See maintains diplomatic relations with 184 states as well as with the European Union and the Sovereign Order of Malta. See Holy See Press Office, *Informative Note on the Diplomatic Relations of the Holy See*, 9.1.2025, https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2025/01/09/250109a.html (access: 22.1.2025). See also J.R. Morss, *The International Legal Status of the Vatican/Holy See Complex*, "European Journal of International Law" 2015, vol. 26(4), pp. 927–946.

[4] See M. Cantori, *Diplomazia della Santa Sede. Compendio*, Roma 2019; M. de Leonardis (ed.), *Fede e diplomazia. Le relazioni internazionali della Santa Sede nell'età contemporanea*, Milano 2014.

[5] In public international law, the concept of the Holy See is derived from canon law, according to which the Holy See is understood not only as the Bishop of Rome but also as the Roman Curia. See Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus (25.1.1983), "Acta Apostolicae Sedis" 1983, vol. 75(2), pp. 1–317 (hereinafter: CIC/83), Canon 361. For more details, see M. Sitarz, *Stolica Apostolska*, [in:] *Wielka encyklopedia prawa*, vol. 2: *Prawo kanoniczne*, ed. G. Leszczyński, Warszawa 2014, pp. 225–226.

[6] The Vatican City State possesses all the essential elements of any State, i.e. population, power, territory and – as its main objective – the common good. Its system of government is defined by the Fundamental Law of 13 May 2023. See Francesco, *Legge fondamentale dello Stato della Città del Vaticano*, https://www.vatican.va/content/francesco/it/motu_proprio/documents/20230513-legge-fond-scv.html (access: 10.2.2025).

[7] For more details on the category of papal legates, see M. Sitarz, *Rodzaje i kompetencje legatów papieskich*, [in:] *Fides – Veritas – Iustitia. Księga pamiątkowa dedykowana Księdzu Biskupowi Antoniemu Stankiewiczowi*, eds. P. Stanisz, L. Adamowicz, M. Greszata-Telusiewicz, Lublin 2013, pp. 45–59.

[8] The ecclesiastical legislator specified: "If (…) this ministry of a religious and ecclesiastical nature is also accompanied by the function of maintaining diplomatic relations with states of civil government, the legates are given the title of nuncio, pronuncio or internuncio, depending on whether they belong to the group of ambassadors with or without the right to act as dean in the diplomatic corps, or alternatively they are included in the group of extraordinary legates or officials with full powers of attorney". See Paulus PP. VI, Litterae apostolicae motu proprio datae de muneribus Legatorum Romani Pontificis *Sollicitudo omnium Ecclesiarum* (24.6.1969), "Acta Apostolicae Sedis" 1969, vol. 61, pp. 473–484, no. I, 1.

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not cease even in the *sede vacante* situation when the office of the Bishop of Rome is vacant.[9] Consequently, when defining the legal status of the Apostolic Nuncio in Poland, we should take into account both canon law – as the proper law of the Catholic Church represented in diplomatic relations by the Holy See – and international law.[10] Therefore, the aim of this article is to answer the following question: To what extent do the provisions of canon law and international law apply to the Apostolic Nuncio in Poland? The aforementioned analysis is carried out with reference to specific issues, such as the appointment and dismissal of the apostolic nuncio, his competences, as well as his performance of the function of the dean of the diplomatic corps. In addition, the analysis presented here refers to the replies to interpellations in the Polish Parliament concerning this matter. However, before the applicable legal regulations are characterised, the genesis of diplomatic relations between Poland and the Holy See should be presented in a synthetic manner.

THE ORIGINS OF THE DIPLOMATIC RELATIONS BETWEEN POLAND AND THE HOLY SEE

The history of diplomatic relations between the Polish State and the Holy See dates back to the beginnings of Christianity. From the year 1000 onwards, papal legates who came to Poland were primarily tasked with introducing papal reforms, delimiting the boundaries of new dioceses, presiding over synods or ensuring that faith and morals, as well as church doctrine and discipline, were faithfully preserved.[11]

The first permanent nuncio in Poland was Bishop Luigi Lippomano, accredited to the court of King Zygmunt August in 1555. At the end of the First Republic, the last nuncio, Laurentius Litta, left Poland in 1797. After Poland regained its independence, the apostolic nuncio became Achille Ratti (1919–1921) – later Pope Pius XI, followed by Archbishop Lorenzo Lauri (1921–1927) and Archbishop Francesco Marmaggi (1928–1936). In 1936, Archbishop Filippo Cortesi was nominated as nuncio in Poland, but after the outbreak of World War II, he did not return to his post, yet still retained the title of Apostolic Nuncio in Poland until his death in 1947. During World War II, diplomatic relations between the Holy See and Poland were suspended, although they continued for some time with the Polish government-in-exile established in London. In 1943, the Holy See appointed William

[9] Ioannes Paulus PP. II, Constitutio apostolica de Sede Apostolica vacante deque Romani Pontificis electione *Universi Dominici Gregis* (22.2.1996), "Acta Apostolicae Sedis" 1996, vol. 88, pp. 305–343, no. 21.

[10] See also J. Kowalczyk, *Działalność dyplomatyczna Stolicy Apostolskiej w świecie i w Polsce*, "Studia Warmińskie" 2004–2005, vol. 41–42, pp. 17–30.

[11] See Serwis RP, *Stolica Apostolska*, https://www.gov.pl/web/watykan/relacje-dwustronne (access: 22.1.2025).

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Godfrey as its representative to the Polish government-in-exile, while Kazimierz Papée served as ambassador until 1974. During the communist dictatorship, Pope Pius XI entrusted extraordinary powers of delegation to Cardinal August Hlond, Primate of Poland, and Cardinal Adam Sapieha, followed by Primate Cardinal Stefan Wyszyński.[12]

In 1974, diplomatic relations were provisionally established between the Holy See and the authorities of the People's Republic of Poland by setting up two working groups to negotiate the normalisation of the situation of the Catholic Church in Poland in the form of an international agreement. However, it was not until 1989 – after the so-called system transformation was set in motion – that the obstacles of ideological and political nature had disappeared. Archbishop Józef Kowalczyk became the first apostolic nuncio in the Third Polish Republic (1989–2010), followed by Archbishop Celestino Migliore (2010–2016) and Archbishop Salvatore Penacchio (2016–2023). Currently,[13] the 74th Apostolic Nuncio in Poland is Archbishop Antonio Guido Filipazzi.[14]

THE APPOINTMENT AND DISMISSAL OF THE APOSTOLIC NUNCIO

In the Concordat between the Holy See and the Republic of Poland,[15] the Parties stipulated: "In order to maintain and strengthen the ties between the Contracting Parties and in order to fulfil the mission entrusted to them, an Apostolic Nuncio shall reside, as at present, in the capital of Poland, and an Ambassador Extraordinary and Plenipotentiary to the Holy See shall reside in Rome" (Article 2).[16] Thus, the international agreement, now in force, confirmed that the permanent representative of the Holy See in Poland is the apostolic nuncio who resides in

[12] *Ibidem*. See also Nuncjatura Apostolska w Polsce, *Historia Nuncjatury Apostolskiej w Polsce*, https://nuncjatura.pl/nuncjatura-apostolska-w-polsce/historia-nuncjatury-apostolskiej-w-polsce (access: 22.1.2025).

[13] Legal status as of January 2025.

[14] See Nuncjatura Apostolska w Polsce, *Katalog nuncjuszy apostolskich w Polsce*, https://nuncjatura.pl/nuncjatura-apostolska-w-polsce/katalog-nuncjuszy-apostolskich-w-polsce (access: 22.1.2025); Nuncjatura Apostolska w Polsce, *Nuncjusz Apostolski w Polsce*, https://nuncjatura.pl/nuncjusz-apostolski-w-polsce (access: 22.1.2025).

[15] Concordat between the Holy See and the Republic of Poland of 28 July 1993 (Journal of Laws 1998, no. 51, item 318), hereinafter: the Concordat.

[16] For a detailed commentary on Article 2 of the Concordat, see J. Krukowski, *Stosunki dyplomatyczne między Stolicą Apostolską a Polską*, [in:] *Konkordaty polskie. Historia i teraźniejszość*, ed. J. Krukowski, Lublin 2019, pp. 207–212. Since 2022, the Ambassador Extraordinary and Plenipotentiary of the Republic of Poland to the Holy See and Sovereign Order of Malta has been Adam Kwiatkowski. See Serwis RP, *Ambasador Adam Kwiatkowski*, https://www.gov.pl/web/watykan/ambasador (access: 22.1.2025).

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Warsaw.[17] However, the question must be raised: Whose competence is to appoint and dismiss the Apostolic Nuncio in Poland?

Ecclesiastical legislation states that "The Roman Pontiff has the innate and independent right to appoint, send, transfer, and recall his own legates either to particular Churches in various nations or regions or to states and public authorities. The norms of international law are to be observed in what pertains to the mission and recall of legates appointed to states" (Canon 362 CIC/83). Therefore, in intra-ecclesial (*ad intra*) relations, the Bishop of Rome appoints, sends, transfers and recalls papal legates in accordance with the provisions of canon law, i.e. first and foremost Canons 362-367 CIC/83, the motu proprio *Sollicitudo omnium Ecclesiarum* concerning the functions of legates of the Bishop of Rome and no. 52 of the Apostolic Constitution *Praedicate Evangelium* on the Roman Curia and its service to the Church in the world.[18] On the other hand, with regard to the sending and dismissal of papal legates in external (*ad extra*) relations, i.e. in relations to states, the rules of international law are additionally applied, in particular the Vienna Convention on Diplomatic Relations,[19] as well as customary international law.[20]

The above-mentioned legal regulations were confirmed in the reply to the parliamentary interpellation on the status of the Apostolic Nuncio in Poland.[21] Indeed, in the parliamentary interpellation it was reasoned that although "the mode of selection of a candidate for apostolic nuncio is an internal matter of a sovereign subject of international law",[22] in view of the fact that both the Holy See and the

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[17] It should be emphasised that the concordat – as a ratified international agreement – is a source of law in both ecclesiastical and state legal order. In the hierarchy of sources of Polish law, the Concordat is universally binding law – based on Articles 87 and 91 of the Constitution of the Republic of Poland of 2 April 1997 (Journal of Laws 1997, no. 78, item 483, as amended) it has precedence over an act. In the ecclesiastical order, on the other hand, the Concordat is a source of particular Polish law.

[18] Franciscus PP., Constitutio apostolicae *Praedicate Evangelium* de Curia Romana eiusque servitio pro Ecclesia in mundo (19.3.2022), "Acta Apostolicae Sedis" 2022, vol. 114, pp. 375–455 (hereinafter: PE). The Section for Diplomatic Personnel of the Holy See deals with matters concerning people in the diplomatic service of the Holy See, in particular their living and working conditions and their permanent formation (PE 52).

[19] Journal of Laws 1965, no. 37, item 232.

[20] J. Krukowski, *Legaci papiescy*, [in:] *Leksykon prawa kanonicznego*, ed. M. Sitarz, Lublin 2019, col. 1554.

[21] Sejm of the Republic of Poland, 6th term, Parliamentary interpellation no. 24382 to the Polish Prime Minister concerning the status of the Apostolic Nuncio in Poland, 19.9.2011, https://orka2.sejm.gov.pl/IZ6.nsf/main/2ECAAE37 (access: 22.1.202).

[22] Sejm of the Republic of Poland, 6th term, Reply of the Secretary of State at the Ministry of Foreign Affairs – authorised by the Prime Minister – to Parliamentary interpellation no. 24382 on the status of the Apostolic Nuncio in Poland, 7.10.2011, https://orka2.sejm.gov.pl/IZ6.nsf/main/5AE05206 (access: 22.1.2025). Future diplomats of the Holy See are educated at the Pontifical Ecclesiastical Academy, which, under the chirograph *Il ministero petrino* of Pope Francis of 25 March 2025, has been reformed and transformed into an Institute of Higher Academic Studies in Diplomatic Science. See Francis, *Chi-*

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Republic of Poland are parties to the Vienna Convention, "the requirement for the Holy See to obtain agreement",[23] i.e. to obtain the preliminary consent of the host entity to accept a particular person as head of the diplomatic mission,[24] still applies in reference to its appointment of the apostolic nuncio.

THE COMPETENCES OF THE APOSTOLIC NUNCIO

In order to indicate the competences of the Apostolic Nuncio in Poland, it should be noted that these are determined by the difference between the diplomacy of the Holy See and the diplomacy of the State, not only in terms of the person of the diplomat himself, but also in terms of the nature of the authority he represents, the interests he has to defend, the objective he pursues and the means at his disposal. "The papal diplomat is concerned with spiritual matters, which include questions concerning the Church, human rights, moral problems and universal values. He has the essential task of contributing to the extension and realisation of the Gospel message, while safeguarding the interests not only of the Church but also of the State to which he is accredited. In fact, in his concern for the development of human and religious values, he serves all the citizens of the country concerned. In this way, Church diplomacy uses moral rather than material means".[25]

The Apostolic Nuncio in Poland is the diplomatic representative of the Holy See in Poland and the papal legate to the Catholic Church in Poland.[26] In connection with the apostolic nuncio's double mission (*ad intra* and *ad extra*), among his competences we can distinguish tasks in intra-ecclesiastical relations and tasks towards the state.

rograph of the Holy Father reforming the Pontifical Ecclesiastical Academy, 25.3.2025, https://www.vatican.va/content/francesco/en/letters/2025/documents/20250325-chirografo-pont-acc-ecclesiatica.html (access: 22.4.2025). See also Vatican News, *Komunikat Stolicy Apostolskiej w sprawie Reformy Papieskiej Akademii Kościelnej*, https://www.vaticannews.va/pl/watykan/news/2025-04/komunikat-stolicy-apostolskiej-w-sprawie-reformy-papieskiej-akade.html (access: 22.4.2025).

[23] Sejm of the Republic of Poland, 6th term, Reply…

[24] See Article 4 of the Vienna Convention: "1. The sending State must make certain that the agreement of the receiving State has been given for the person it proposes to accredit as head of the mission to that State. 2. The receiving State is not obliged to give reasons to the sending State for a refusal of agreement".

[25] These words were uttered by Cardinal Angelo Sodano, then Secretary of State, during his visit to Poland in 1998. Cited after Nuncjatura Apostolska w Polsce, *Rola i zadania Nuncjusza Apostolskiego*, https://nuncjatura.pl/nuncjatura-apostolska-w-polsce/rola-i-zadania-nuncjusza-apostolskiego (access: 23.1.2025).

[26] Sejm of the Republic of Poland, 6th term, Parliamentary interpellation no. 24382…

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1. Competences vis-à-vis the particular Churches

According to Canon 364 CIC/83, the main task of the apostolic nuncio is "daily to make stronger and more effective the bonds of unity which exist between the Apostolic See and particular Churches".[27] The apostolic nuncio carries out this task in particular by: 1) sending messages to the Holy See on the conditions of the particular Churches;[28] 2) assisting the bishops by action and counsel, without, however, interfering with their exercise of legitimate authority;[29] 3) fostering close relations with the bishops' conference by providing it with comprehensive assistance;[30] 4) sending or proposing to the Holy See the names of candidates for the episcopate, as well as instructing the informational process with regard to the nomination of bishops;[31] 5) promoting peace, progress and harmonious cooperation between peoples; 6) maintaining, together with the bishops, appropriate contacts between the Catholic Church and other Churches or ecclesial communities or non-Christian religions; 7) protecting before the state authorities, in common action with the bishops, things related to the mission of the Church and the Holy See; 8) exercising the powers of attorney and fulfilling other mandates entrusted by the Holy See.[32]

[27] For more details, see C.D. Balvo, *Legates of the Roman Pontiff*, [in:] *New Commentary on the Code of Canon Law*, eds. J.P. Beal, J.A. Coriden, T.J. Green, New York–Mahwah 2000, pp. 493–495.

[28] For instance, through the Apostolic Nunciature, the President of the Polish Bishops' Conference sends to the Holy See reports and documents of plenary meetings and the council of diocesan bishops. See Statutes of the Polish Bishops' Conference (25.8.2009), "Akta Konferencji Episkopatu Polski" 2009, vol. 15(1), pp. 14–19, Article 28. In addition, the institutions of the Roman Curia should consult the apostolic nuncio and inform him of decisions taken on matters concerning the particular Churches in relation to which the legate carries out his mission. See PE 37.

[29] "In view of the particular character of the function of a legate: 1º the seat of a pontifical legation is exempt from the power of governance of the local ordinary unless it is a question of celebrating marriages; 2º after he has notified in advance the local ordinaries insofar as possible, a pontifical legate is permitted to perform liturgical celebrations in all churches of his legation, even in pontifical" (Canon 366 CIC/83).

[30] Under binding law, the apostolic nuncio is not a member of the Polish Bishops' Conference (see Canon 450 § 2 CIC/83). On the other hand, according to Article 8 of the Statutes of the Polish Bishops' Conference, the apostolic nuncio takes part in the plenary meeting at the invitation of the President of the Conference.

[31] See Canon 377 § 3 CIC/83; Article 7 of the Concordat.

[32] See Congregazione per l'Evangelizzazione dei Popoli, Index Facultatum Legatis Pontificiis in territoriis missionum tributarum, "Ius Ecclesiae" 2000, vol. 12(1), pp. 286–288.

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2. Competences vis-à-vis the state

The apostolic nuncio represents the Bishop of Rome (the Holy See) vis-à-vis the authorities of the Republic of Poland.[33] The specific tasks of the apostolic nuncio vis-à-vis the state – which he performs in accordance with the provisions of international law and in agreement with the Polish Bishops' Conference – include: 1) maintaining correct relations between the Holy See and Poland; 2) conducting negotiations concerning the relations between the Polish State and the Church, above all in the scope of the Concordat or other types of agreements (Canon 365 CIC/83);[34] 3) intervening in defence of human rights, in particular the right to religious freedom in both individual and communal aspects.[35]

It should be added that in the above matters, the apostolic nuncio cooperates with the Second Section of the Secretariat of State of the Holy See, i.e. the Section for Relations with States and International Organisations,[36] whose task is primarily to supervise the Holy See's diplomatic relations with States and other subjects of international law and to deal with common matters to promote the welfare of the Church and the secular community (PE 49).

APOSTOLIC NUNCIO AS DEAN OF THE DIPLOMATIC CORPS

The apostolic nuncio is the head of a diplomatic mission accredited to the head of state (Article 14 (1) (a) of the Vienna Convention). According to the established practice in Poland – as well as in other countries with Catholic traditions – the apostolic nuncio occupies the first place among the heads of diplomatic missions accredited in Poland. The existing practice remains in line with international law. Indeed, on the basis of Article 16 (1) of the Vienna Convention, heads of diplomatic mission enjoy priority within their class in the order of the dates and times at which they take up their functions, although this does not prevent "the application of a practice which is or could be adopted by the host state with regard to the priority of the representative of the Holy See" (Article 16 (3) of the Vienna Convention).

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[33] See Nuncjatura Apostolska w Polsce, *Rola…*; J. Wroceński, *Pozycja legatów papieskich w prawie kanonicznym i międzynarodowym*, "Prawo Kanoniczne" 2018, vol. 61(3), pp. 57–62.

[34] See also J. Krukowski, *Legaci Biskupa Rzymskiego*, [in:] *Komentarz do Kodeksu Prawa Kanonicznego*, vol. II/1: *Księga II. Lud Boży. Część I. Wierni chrześcijanie. Część II. Ustrój hierarchiczny Kościoła*, ed. J. Krukowski, Poznań 2005, pp. 213–214.

[35] Idem, *Zadania nuncjusza apostolskiego w Polsce*, "Kościół i Prawo" 1993, vol. 11, p. 101.

[36] The Second Section of the Secretariat of State of the Holy See is quite often likened to a secular Ministry of Foreign Affairs. See H. Jagodziński, *Miejsce papieskiej dyplomacji w strukturze Kurii Rzymskiej*, "Dyplomacja i Bezpieczeństwo" 2014, vol. 1–2, p. 206.

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As a consequence of the priority given to the apostolic nuncio, he holds the position of dean of the diplomatic corps.[37] The position of the Apostolic Nuncio in Poland as dean of the diplomatic corps derives from a tradition dating back to the First Polish Republic, when the Vatican was the first to establish a permanent diplomatic mission in Poland.[38] The dean of the diplomatic corps does not acquire any additional rights or clearly defined duties by virtue of his function. He is the coordinator of activities and the expression of the will of the majority of the heads of diplomatic missions in their relations with the authorities of the Republic of Poland.[39] On the other hand, holding the position of dean of the diplomatic corps entails tasks of a mainly protocol and courtesy nature, in accordance with the *primus inter pares* principle.[40]

CONCLUSIONS

The following conclusions should be drawn from the analysis of the sources of canon law and international law on the legal status of the Apostolic Nuncio in Poland.

The Apostolic Nuncio in Poland is both a diplomatic representative of the Holy See in Poland and a papal legate vis-à-vis the Catholic Church on the territory of the Republic of Poland. Consequently, he carries out his mission simultaneously on an *intra-ecclesial* level (*ad intra*) and in relation to the state concerned (*ad extra*).

Due to the dual accreditation of the apostolic nuncio, his legal status derives from the provisions of canon law, international law, as well as customary law, i.e. in particular the Vienna Convention on Diplomatic Relations (1961), the motu proprio *Sollicitudo omnium Ecclesiarum* (1969), the Code of Canon Law (1983), the Concordat between the Holy See and the Republic of Poland (1993).

The appointment and dismissal of the apostolic nuncio, although an internal matter of the sovereign subject of international law (the Holy See), is subject to the applicable rules of international law.

The apostolic nuncio is the head of a diplomatic mission accredited to the head of state with the function of dean of the diplomatic corps and ranks first among the heads of diplomatic missions accredited in Poland.

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[37] Sejm of the Republic of Poland, 6th term, Reply… See also E. Wilemska, *Nuncjusz*, [in:] *Leksykon…*, col. 1880–1883.

[38] Sejm of the Republic of Poland, 7th term, Reply of the Undersecretary of State in the Ministry of Foreign Affairs – authorised by the Minister of Foreign Affairs – to Parliamentary interpellation no. 26508 on the status of the Apostolic Nuncio in Poland, 20.6.2014, https://www.sejm.gov.pl/Sejm7.nsf/InterpelacjaTresc.xsp?key=1034488F (access: 23.1.2025).

[39] Sejm of the Republic of Poland, 6th term, Reply…

[40] Sejm of the Republic of Poland, 7th term, Reply…

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ABSTRAKT

Nuncjusz apostolski jest przedstawicielem dyplomatycznym Stolicy Apostolskiej. Wykonuje swoją misję jednocześnie wobec państwa i wobec Kościołów partykularnych na terytorium tego państwa. Status prawny Nuncjusza Apostolskiego w Polsce wynika z przepisów prawa kanonicznego, prawa międzynarodowego, a także prawa zwyczajowego, tj. w szczególności Konwencji wiedeńskiej o stosunkach dyplomatycznych, Kodeksu Prawa Kanonicznego oraz Konkordatu między Stolicą Apostolską a Rzecząpospolitą Polską. W związku z tym celem niniejszego opracowania jest odpowiedź na pytanie: W jakim zakresie przepisy prawa kanonicznego, prawa państwowego i prawa międzynarodowego mają zastosowanie do Nuncjusza Apostolskiego w Polsce w odniesieniu do szczegółowych kwestii, takich jak mianowanie i odwoływanie nuncjusza apostolskiego, jego kompetencje, a także wykonywanie przez niego funkcji dziekana korpusu dyplomatycznego?

Słowa kluczowe: nuncjusz apostolski; Konwencja wiedeńska o stosunkach dyplomatycznych; Konkordat między Stolicą Apostolską a Rzecząpospolitą Polską; dyplomacja Stolicy Apostolskiej

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