

## AUTHOR'S NOTE ON THE SCIENTIFIC CONTRIBUTIONS OF ASSOC. PROF. D.SC. KIRIL PLAMEN KARTALOFF

The scientific contributions in the papers submitted for the competition can be divided into several groups as follows:

### I. CONTRIBUTIONS TO THE MONOGRAPH:

1. **Карталов К., *Звукът на мълчанието. Пий XII и еврейският въпрос в светлината на Ватиканските архиви*, „Изток-Запад“, София, 2025, 560 стр. ISBN 978-619-01-1606-6**  
[Kartaloff K., *The sound of silence. Pius XII and the Jewish Question in the Light of the Vatican Archives*, “Iztok-Zapad”, Sofia 2025, 560 pg., ISBN 978-619-01-1606-6]

The monograph examines the major themes of papal diplomacy, explaining the Holy See's position on the Jewish question during World War II: Introduces the person and work of Pope Pius XII; traces the Catholic Church's attitude toward anti-Semitism in the nineteenth and twentieth centuries; reveals the Holy See's attitude toward totalitarian regimes in the 1930s and 1940s; examines and compares papal diplomacy in the first half of the twentieth century; and describes the Holy See's behavior toward the extermination of the Jews in 1942-1943; traces the information about the “capture” of the Pope; attempts to interpret the so-called silence of Pius XII.

The contributions can be outlined as follows:

1. Two Pius XII's stand out. One is the one on the portable throne either absorbed in prayer or passing through the great Vatican halls, blessing and consoling. The other is the one sitting at the table, studying and working out his plans of action. On the one hand is the “father” with his concrete activity of charity and consolation towards the “flock”, and on the other is the pinnacle of Christianity, the leader of the Catholic Church. These are the roles that the Pope played during the war. The first acts concretely through his commitment to suffering, while the second points out the foundations of a new international order through encyclicals, speeches and radio messages. The interest in Pacelli's doctrinal teaching is intended to emphasize the greatness of the pontiff and his profound influence in the world. For the most part, this accompanying journalism aimed to support the Pope's thinking on its social aspects, exalting its edifying value.
2. The reasons for the Holy See's concordat policy must be sought in the papal obsession with communism, a real “nightmare” for the Holy See for decades, which is so deeply rooted that it compromises a correct assessment of events. With the outbreak of the war, the Holy See and Pius XII find themselves trapped in a position that has matured over the

previous three centuries and which is now definitively compromised. The respect for constituted authority, regardless of any moral judgment against it, the paralyzing anti-Bolshevism, the lack of any freedom of action caused by previous arrangements with neo-pagan regimes, have compromised the efficacy of the teaching of the Holy See, confined to narrow spaces from which it can utter only abstract words devoid of any prophetic significance. For this reason, at least in concrete terms, papal diplomacy has constricted its actions solely around the preservation of Rome. The Pope fails in his spiritual and ecumenical mission not so much because of personal shortcomings as because he is the “product” of a Church that has abandoned its spiritual mission for the mere exercise of politics. His pontificate represents the epilogue of a process of eclipse of the papal institution, to the point that the efficacy of papal leadership in the moral sphere has been abrogated.

3. The Jewish question during the Second World War can only be understood if the deep roots of anti-Semitism in Christian Europe are taken into account.
4. The anti-Semitism of nineteenth-century Catholic movements certainly arose and developed as a political tool in the struggle against anticlericalism. It is for this reason that, in order to assess what will happen to the Church and Christians in the years of Nazi anti-Semitism and the Holocaust, one must remember the more recent weight of the political anti-Semitism of the irreconcilable Catholic movement in addition to the centuries-old weight of “ancient hatred.”
5. Many, even in Germany, believe that the persecution of the Jews was the first act of a war pointed directly against Christianity. The very reality of totalitarianism, of the difficult conditions created in Germany, as in the Soviet Union or Mexico, for the expression of religious faith, led slowly but gradually, in the 1930s, to a growing sense of shared threat among different faiths brought them together in the struggle against the “neo-paganism” that seemed to be spreading.
6. For the majority of Catholics, Jews are still not the progenitors of their faith, but the enemies of their religion. On the eve of the Second World War, ordinary believers had no sense of kinship with Judaism, no consciousness of belonging to a common tradition. In short, in Europe in the years of the rise of Nazism, Catholicism found itself divided into two major parts, in which ideological and political anti-Semitism itself gradually became more and more an object of discussion, tension and division. It became one of the factors of differentiation and division between the Catholic Right and Left. All this does not diminish the fact that for a large number of Catholics in the late 1930s the most widespread attitude seemed to be that in favor of a moderate anti-Semitism, which was considered balanced and far from extreme. Even in Catholic anti-fascist and anti-Nazi circles the view that there was a Jewish question and that the state had a right to deal with it was widely shared. And all this explains the weakness of the Holy See's response, both that of German Catholicism and of international Catholic opinion in the face of Nazi anti-Semitism.

7. A number of scholars have criticized the Holy See's reaction to Italy's race laws: the Catholic world's anti-Jewish past is a brake on possible effective responses.
8. Pius XII is convinced that something in the traditional view of the relationship between Christianity and the Jewish people must be profoundly reconsidered, although upon reflection he will realize that he does not possess the doctrinal tools to shape such a radical change on his own that he can formulate a definitive condemnation of anti-Semitism.
9. The gradual transition, mainly effected by Pius XI, from the category of "state-worship" to the category of "neo-paganism" and finally, in 1938, to the category of "totalitarianism" marks the path of the gradual assimilation of the anti-Christian nature of National Socialism, to which fascism seems to be approaching ideologically. The adoption of the concept of 'totalitarianism' as a unifying category to designate fascism, Nazism and communism within the same condemnation will make it possible to overcome the principle of the 'lesser evil' as a discriminatory element in dealing with the regimes of Mussolini, Hitler and Stalin.
10. In 1939, Pius XII essentially resumed the line of impartiality followed between 1914 and 1918 by Benedict XV, but made it "more rigorous and more abstract".
11. Perhaps the most striking difference between Benedict XV and Pius XII is that the latter did not take any public peace initiative once the conflict had begun, although he made it clear that he was always open to peace-making. The reserved attitude towards the Jews and, more generally, towards the extra-war atrocities committed by Nazism and its allies, stemmed not only from the difficulty of taking account of the situation, not only from the need to preserve the Church as a place of refuge, but also and above all from the need not to compromise the delicate balance which an internal weakening of Germany would have shifted in favour of the Soviet Union with devastating consequences for the Catholic Churches in Eastern and Central Europe.
12. World War II differed from the Great War for several reasons: the Holocaust, the communist religious persecutions perpetrated by the Soviet Union, the presence of the Resistance, which waged a war different from that of the regular armies, and the participation of the entire civilian population in the conflict. Considering these aspects, one can better understand the considerations of Tisserand, who considered an intervention different from that of the "perfect impartiality" practiced by Benedict XV necessary.

Some of elements of these contributions are also contained in the publications from the list of the attached scientific works with No. 2, 4, 12, 16, which in a revised form were incorporated into the monograph or at least were used in its writing.

## II. CONTRIBUTIONS IN THE FIELD OF PAPAL DIPLOMACY

Seven of the publications from the list of the attached scientific works with No. 3, 5, 9, 10, 11, 13, 14 refer to this area. Their contributions are as follows:

Publications No. 3: **Kartaloff K.**, *Peace in the reflections of Mons. Angelo Roncalli before Pacem in Terris*, in Kartaloff K. (ed.), *The Quest for Peace. Celebrating Pacem in terris and its legacy, Sixty years later*, Studium, Roma 2024, pp. 21-29. ISBN 9788838253614, outlines and argues how Pope John XXIII's encyclical *Pacem in Terris* is deeply rooted in Angelo Roncalli's biography and personal experiences, highlighting his constant search for peace and his commitment to establishing positive relations with non-Catholics. The article highlights how the pontiff developed a vision of peace based on truth, justice and mercy, overcoming previous perceptions and promoting a universal solidarity that includes all people "of good will." It also highlights the transition from a vision of "living in fear" to authentic human fraternity, which is crucial to addressing global challenges from the Cold War to economic inequality.

Publications No. 5: **Kartaloff, K.**, *Diplomatie pontificale*, in *Dictionnaire d'histoire de l'église*, sous la direction de B. Ardura, Éditions du Cerf, Paris 2022, pp. 332-338. ISBN 978-2204152280, proposes a new approach to the study of papal diplomacy. It examines how legal and geopolitical issues of peace and terrorism, war and nuclear disarmament, the protection of religious freedom and the improvement of universal relations between states, the reform of international organizations, and the promotion of human rights strongly characterize the *modus agendi* of two millennia of papal diplomacy.

Publications No. 9: **Kartaloff K.**, *La visita apostolica di Giovanni Paolo II in Bulgaria (23-26 maggio 2002)*, in Mikrut J. (a cura di), "Sangue del vostro sangue, ossa delle vostre ossa". Il Pontificato di Giovanni Paolo II (1978-2005) e le Chiese in Europa centro-orientale. Nel centenario della nascita di Karol Wojtyła, Gabrielli Editori, Verona 2020, pp. 119-140. ISBN 9788860994448, is focused on the pontificate of John Paul II (1978-2005) and the Churches in Central and Eastern Europe, paying special attention to his apostolic visit to Bulgaria in May 2002. The historical-political context and ecclesiastical relations are analysed, justifying the Pope's role in dialogue and the promotion of religious freedom in post-Soviet Europe.

Publications No. 10: **Kartaloff K.**, *Diplomazia pontificia*, in *Lessico di storia della Chiesa*, a cura di B. Ardura, Lateran University Press, Roma 2020, pp. 252-256. ISBN 978-8846512628, explains the concept of "papal diplomacy", illustrates its historical evolution and the role of the Holy See in international relations. Various aspects are examined: from its

ancient origins to its modern formalization, highlighting the Church's continuous adaptation to political and social dynamics in order to preserve its influence and mission in the world.

Publications No. 11: **Kartaloff K., *La Santa Sede e i Balcani (1991-1999)*, “Nuova Storia Contemporanea”, Vol. 3 (2019), pp. 233-246. ISSN 1126-098X**, traces the role and actions of the Holy See during the complex and violent crises in the Balkan region, particularly in the former Yugoslavia, from 1991 to 1999. The role of John Paul II in the peace process is substantiated.

Publications No. 13: **Kartaloff K., *Pacem in terris: il sogno di San Giovanni XXIII*, in Kartaloff K., (a cura di), *Visita Apostolica di Sua Santità Francesco in Bulgaria e Macedonia del Nord (5-7 maggio 2019)*, Nunziatura Apostolica in Bulgaria e Macedonia del Nord, Sofia 2019, pp. 132-151. ISBN 9789542950400**, analyses the historical context of Pope John XXIII's creation of the encyclical *Pacem in Terris*, highlighting his diplomatic and pastoral experience that shaped his vision of peace, including his opposition to the use of war and his desire for dialogue. Illustrates the composition and purpose of the encyclical, highlighting its revolutionary openness to "all people of good will" and its central themes such as human rights and disarmament. Finally, the text documents the global response to *Pacem in Terris* and the enduring legacy of the encyclical, which continues to inspire efforts for peace in the modern world, as evidenced by Pope Francis' visit to Bulgaria in May 2019.

Publications No. 14: **Kartaloff K., *Papal Diplomacy, in Accessibility and Transparency in Diplomacy. The Right of Access to Information in Confidence-Building and Democratic process*, Academic Publisher “Za bukвите - O pismeneh”, Sofia 2024, pp. 154-157. ISBN 978-619-185-670-1**, explores reasons and purposes for the Holy See's presence in the international community, as well as the relationship between the Holy See's diplomatic activity and the delicate issues of peace and war.

### **III. CONTRIBUTIONS OF OTHER PUBLICATIONS IN THE ATTACHED LIST**

Publications No. 7, 8, 9, 16 refer to other thematic areas. Their contributions can be described as follows:

Publications No. 6: **Kartaloff K., *La Chiesa cattolica e la guerra*, in Berrettini M., Borsani D., Pastori G., Castagnino Berlinghieri U. (a cura di), *Storia e politica internazionale. Studi in onore a Massimo de Leonardis*, Le Lettere, Firenze 2022, pp. 189-236. ISBN 9788893662888**, presents the first description in Bulgaria of the relationship between the Catholic Church and war, describing the doctrine of “just war” over the centuries and its evolution, especially in the twentieth century, and includes theological and papal

perspectives on armed conflict and the search for peace.

Publications No. 7: **Kartaloff K., *Un bulgaro a Costantinopoli. Il Patriarca Giuseppe II e il dialogo con Roma***, in **Burigana R., Piatti P. (a cura di), *Un Concilio di oggi. Memoria, recezione e presente del Concilio di Firenze (1439-2019)***, **Libreria Editrice Vaticana, Città del Vaticano 2022. ISBN 9788826607597**, examines in detail the role of Patriarch Joseph II and his dialogue with Rome in an effort to reconcile the Eastern and Western Churches, an endeavor made urgent by the advance of the Ottoman Empire. It examines the diplomatic efforts and difficulties encountered in bridging the divisions, analysing the figure of the Patriarch and the complex political and religious situation at the time.

Publications No. 8: **Kartaloff K., «*Europa: una sinfonia di nazioni*».** ***Alcuni temi fondamentali dell'insegnamento di San Giovanni Paolo II***, in **Kartaloff K. (a cura di), *Identità europea e radici cristiane***, **Libreria Editrice Vaticana, Città del Vaticano 2021, pp. 95-103. ISBN 9788826602585**, explores the deep connection between European identity and Christianity through the teachings of John Paul II regarding Europe and its Christian roots, emphasizing concepts such as the “two lungs” (East and West) of Europe and the importance of evangelization for its cultural formation. Specific historical aspects of the Catholic Church in Eastern Europe are examined. The overall aim is to show how Christianity was and remains a fundamental and indispensable element for European civilization and unity.

Publications No. 15: **Kartaloff K., *Dialogue between Religions: A Path to Inner and Outer Peace***, in ***Togetherness of Religions and Communities in Bulgaria: Dimensions of Publicity and Diplomacy with Universal Applicability***, **Bulgarian Diplomatic Institute, Sofia, 2024, pp. 44-49. ISBN 978-619-7200-37-9**, focuses on interfaith diplomacy and its impact on society. It examines the importance of interreligious dialogue as a means of bridging divides and promoting mutual understanding, highlighting the crucial role of diplomatic and religious institutions in this process.

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