



ACTA MISSIOLOGICA

Volume 16 | Number 1 | MAY 2022 | ISSN 1337-7515 (Print) | ISSN 2453-7160 (On-line) |
www.actamissiologicala.com

*Academic journal of St. John Paul II. Institute of Missiology and Tropical Health
at St. Elizabeth University of Health and Social Sciences, Bratislava – Slovakia*

THEMATIC FOCUS OF THIS ISSUE:

SELECTED DISCUSSED TOPICS IN THE SPECIFICATIONS: PALLIATIVE CARE, ISLAMIC STUDIES, CHRISTIAN RELIGION, THE IMPACT OF THE COVID-19 PANDEMIC ON THE CURRENT PERIOD, AND THE REFUGEE CRISIS IN UKRAINE. THE HEART IN A HEARTLESS WORLD. STRUGGLES FOR WHAT IS CENTRAL TO HUMAN LIFE.

ATTITUDES TOWARDS DEATH AMONG GERIATRIC CARE WORKERS
IN THE CONTEXT OF THE COVID-19 PANDEMIC

Ivana Olecká, Naděžda Špatenková

ON CURRENT LEGISLATIVE ACTIVITIES CONCERNING LONG-TERM,
FOLLOW-UP AND PALLIATIVE HEALTH CARE IN SLOVAKIA

Róbert Dobrovodský, Andrea Škripeková

THE IMPACT OF THE COVID-19 PANDEMIC ON PALLIATIVE CARE
IN INPATIENT HOSPICES IN SLOVAKIA

Patricia Dobříková, Diana Horniaková, Pam Firth

AN INTERDISCIPLINARY APPROACH TO THE CHALLENGES OF PATIENT
CARE IN THE POST-COVID-19 ERA

Karel Sládek

TRANSHUMANISM, SUFFERING, DEATH AND THE SEARCH FOR MEANING

Vladimír Thurzo

CYBERCRIME AND THE ROLE OF THE INDIVIDUAL IN THE CRIMES
OF THIS ENVIRONMENT

Saeed Mardani, Mahmoud Bavi, Seyed Bassem Mavalizadeh

CRITERIA OF FAIR TRIAL WITH A CASE LAW OF THE EUROPEAN COURT
OF HUMAN RIGHTS

*Asadollah Nasser Karimvand, Seyed Yazdollah Taheri Nasab, Mohsen
Shekarchi Zadeh*

PURSuing SHALOM IN THE CITY: A THEOLOGICAL REFLECTION
ON THE BEAUTIFUL AND THE GOOD IN URBAN SETTINGS

Pavol Bargár

PERCEPTION OF THE PERSONALITY OF JESUS CHRIST AND ITS
INFLUENCE ON THE EUROPEAN MAN OF THE 21ST CENTURY.
COMPARATIVE STUDIES BETWEEN THE POPULATION OF THE CZECH
REPUBLIC AND SLOVAKIA

*Patrik Maturkanic, Ivana Tomanova Cergetova, Peter Majda, Vladimír Thurzo,
Peter Kondrla*

ACTA MISSIOLOGICA

Peer-reviewed academic journal

Our mission is to create an international platform for experts engaged in the field of Christian mission and missiology, charity, social and humanitarian development work at the theoretical, research and application levels. The journal has been creating room within this international platform for further specificities covering the aforementioned fields that will produce new relevant findings and interconnections in order to promote the journal more to the widest possible professional community and stimulate a greater interest within it. One such field is international public law with its unique scientific and relevant, direct and close link to international missionary work, and several other relevant aspects from other fields on which the journal focuses. The journal publishes a wide spectrum of articles relevant for education with special focus on assisting professions in the aforementioned areas. This area includes all educational, health, social, legal (especially international humanitarian law, international human rights law, diplomatic law and international treaty law), international organization and spiritual topics connected to the missionary context. As of Autumn 2020, the journal will be focusing on specialised unique scientific and expert research at the international level, covering all the topics the journal has focused on thus far while also introducing new ones. One such aspect of scientific and expert research that the journal is going to focus on is the support for the family structure and its value in today's society, as well as the promotion of human dignity and value in various essential aspects of life with a view to opening up effective dialogue on various relevant and interesting ideas about non-radicalised Islam, thus also benefiting the Christian environment.

Published twice a year

ISSN: 2453-7160 (online)

ISSN: 1337-7515 (print)

The journal is indexed in the Web of Science database

This issue was published in Bratislava on 25 May 2022

Published by: St. John Paul II. Institute of Missiology and Tropical Health in Bratislava, Slovakia at St. Elizabeth University of Health and Social Science in Bratislava, Slovakia, (Polianky, Pod Brehmi 4/A, 841 01 Bratislava, Slovakia)

Company registration number: 31-821 979

Editorial Office

Katedra misiologie, Polianky, Pod Brehmi 4/A, 841 01 Bratislava, Slovakia

Correspondence address

Katedra misiologie, VŠZP sv. Alžbety, P.O.Box 104, 810 00 Bratislava, Slovakia

phone no.: +421 903 723 899

E-mail: amredakcia@gmail.com

Journal web site

www.actamissiologicala.com

Guarantors of Volume 16, Number 1, MAY 2022 issue

Guarantors of issue

for specifications: palliative care, Islamic studies, Christian Religion, the impact of the COVID-19 pandemic on the current period, and the Refugee crisis in Ukraine:

PhD., Prof. José Carlos Bermejo - Universidad Ramón Llull de Barcelona; Universidade Católica de Portugal (Lisboa); Universitat Catòlica de València San Vicente Màrtir; Centro de Humanización de la Salud (CEHS) Tres Cantos, Madrid (Spain)

Doc. ThLic. Krzysztof Trębski, Ph.D. Inst. Centro Spiritualità Nicola D'Onofrio, Buccianico (IT); Faculty of Theology, Trnava University in Trnava (SK)

prof. MUDr. Vladimír Krčmery, DrSc. Royal College of Physicians Edinburgh Scotland, GB; The School of Medicine of Comenius University and the Slovak Tropical Institute (SK)

prof. Andrea Shahum MD, PhD., University of North Carolina at Chapel Hill School, Department of Medicine (US)

Doc. ThDr. Peter Caban, PhD. Karl-Franzes Universität (Graz, AT)

Prof. ThLic. Miloš Lichner, D.Th. Faculty of Theology, Trnava University in Trnava (SK); Collegium Bobolanum (PL)

Jonathan Burroughs, Mary Immaculate College, University of Limerick, Ireland, (IE)

Guarantors of Volume 16, Number 1, MAY 2022 issue reviewers

prof. Cecilia Costa, PhD. Faculty of Education Sciences (DSF), University of Roma Tre (IT); Higher Institute of Religious Sciences „Ecclesia Mater“, Pontifical Lateran University, Vatican City (VA)

Doc. Jan Lužný, PhD. Palacký University Olomouc (CZ)

Doc. Jan Masan, MD, PhD, University of Thessaly (GR)

Editor in chief

prof. PhDr. Ing. Ladislav Bučko, PhD.

Executive editor and contact person

Mgr. Mariana Hamarová

E-mail: amredakcia@gmail.com; hamarova.mariana@gmail.com

Editorial board

Prof. PhDr. Ing. Ladislav Bučko, PhD., St. Elizabeth University, (Bratislava, SK); St. Maximilian Kolbe Institut House of Hope, (Phnom Penh, KH), Dr. h. c. Prof. MUDr. Vladimír Krčmery, DrSc. Institute of Microbiology, Faculty of Medicine Comenius University in Bratislava (Bratislava, SK); Public Health MSc programme SAAARM, (Kuala Lumpur, MY), Prof. Dr. Roberto Cauda, Ph.D. Institute of Infectious Diseases Catholic University of the Sacred Heart, (Rome, IT), Dr. Johnson Nzau Mavole, Ph.D., Catholic university of Eastern Africa, (Nairobi, KE), Prof. Dr. Selvaraj Subramanian, Ph.D. president of SAAARM, (Kuala Lumpur, MY), Prof. zw. dr hab. Paweł S. Czarnecki, Ph.D., Warsaw Management University, (Warsaw, PL), Mgr. Pavol Bargár, M.St., Th.D., Charles University, (Prague, CZ), Doc. Peter Caban, Karl-Franzes Universität, (Graz, AT), Prof. MUDr. Jaroslav Slaný, CSc., Trnava University, (Trnava, SK), Dr. Michael Costello, MA, MBA, J.D., University of Scranton school of education, (Scranton, Pennsylvania, US), Doc. PaedDr. PhDr. ThDr. Pavol Tománek, PhD., St. Elizabeth University, (Bratislava, SK), Doc. Prof. RNDr. Pavel Nováček, CSc., Palacký University Olomouc, (Olomouc, CZ), Prof. Dr. Ivan Dacko, Ukrainian Catholic University, (Lviv, UA), Doc. PhDr. Ondrej Botek, PhD., Trnava University, (Trnava, SK), PhDr. Monika Nová, PhD., Charles University, (Prague, CZ), Prof. Todd M. Johnson, Gordon-Conwell Theological Seminary, (South Hamilton, MA, US), Prof. PhDr. Mária Šmidová PhD., Trnava University, (Trnava, SK), Doc. PhDr. Ludmila Muchová, PhD., University of South Bohemia in Ceske Budejovice, (CZ), Doc. ThDr. David Tonzar, Th.D., Hus Institute for Theological Studies, (Prague, CZ), Prof. PhDr. Mgr. Patricia Dobříková, PhD. et PhD., Trnava University, (Trnava, SK), Prof. Malcolm Payne, Manchester Metropolitan University; Kingston University (London, UK), Mgr. Mariana Hamarová, St. Elizabeth University, (Bratislava, SK),

Graphical editors

Peter Vančo, Peter Bendl, Retouch Slovakia

Graphical layout – cover: Peter Bendl, Retouch Slovakia

Graphical adjustments and pre-printing:

© graphic designers: Peter Vančo

Graphical layout – cover:

© graphic designers: Peter Bendl, Retouch Slovakia

Linguistic editing and proofreading

Mgr. Mariana Hamarová, John Michael Zawistowski

TABLE OF CONTENTS

EDITORIAL

ATTITUDES TOWARDS DEATH AMONG GERIATRIC CARE WORKERS IN THE CONTEXT OF THE COVID-19 PANDEMIC

Ivana Olecká, Naděžda Špatenková 7

ON CURRENT LEGISLATIVE ACTIVITIES CONCERNING LONG-TERM, FOLLOW-UP AND PALLIATIVE HEALTH CARE IN SLOVAKIA

Róbert Dobrovodský, Andrea Škripeková 18

THE IMPACT OF THE COVID-19 PANDEMIC ON PALLIATIVE CARE IN INPATIENT HOSPICES IN SLOVAKIA

Patricia Dobříková, Diana Horniaková, Pam Firth 29

AN INTERDISCIPLINARY APPROACH TO THE CHALLENGES OF PATIENT CARE IN THE POST-COVID-19 ERA

Karel Sládek 41

TRANSHUMANISM, SUFFERING, DEATH AND THE SEARCH FOR MEANING

Vladimír Thurzo 52

SUBJECTIVE PERCEPTION OF QUALITY OF LIFE, NEUROTICISM AND LIFE MEANINGFULNESS IN CANCER SURVIVORS IN CONTEXT OF PSYCHOLOGICAL COUNSELING

Mária Dědová, Vanesa Jakabová, Patricia Dobříková, Gabriel Baník 66

FAMILY RELATIONSHIPS A FACTOR INFLUENCING THE BURDEN OF THE CAREGIVER ON A CANCER PATIENT

Václav Tomiczek, Jaroslav Slaný 78

CYBERCRIME AND THE ROLE OF THE INDIVIDUAL IN THE CRIMES OF THIS ENVIRONMENT

Saeed Mardani, Mahmoud Bavi, Seyed Bassem Mavalizadeh 84

CRITERIA OF FAIR TRIAL WITH A CASE LAW OF THE EUROPEAN COURT OF HUMAN RIGHTS

Asadollah Nasser Karimvand, Seyed Yazdollah Taheri Nasab, Mohsen Shekarchi Zadeh 92

PERCEPTION OF THE PERSONALITY OF JESUS CHRIST AND ITS INFLUENCE ON THE STROEUROPEAN MAN OF THE 21ST CENTURY. COMPARATIVE STUDIES BETWEEN THE POPULATION OF THE CZECH REPUBLIC AND SLOVAKIA

Patrik Maturkanic, Ivana Tomanova Cergetova, Peter Majda, Vladimír Thurzo, Peter Kondrila 107

THE IMPORTANCE OF SOCIAL AND SPIRITUAL BRIDGING IN RELATION TO POST-COVID SOCIETY POLARIZATION IN SLOVAKIA

Viliam Judak, Amantius Akimjak, Jan Zimny, Viktoriya B. Kurilenko, Miroslav Tvrdon 126

WE DO NOT WALK ALONE ON THE PATH TO GOD'S KINGDOM: THE SYNODAL PROCESS AS A CHALLENGE TO DEEPEN THE ECUMENICAL FELLOWSHIP

Robert Svatoň 138

COMPASSION AND SOLIDARITY WITH THE POOR IN TANAKH AND RABBINIC JUDAISM

Roman Kralik, Marie Roubalova, Lubomir Hlad, Viliam Judak, Amantius Akimjak 154

BASIC ASPECTS OF SLEEP FROM THE PERSPECTIVE OF TANAKH AND RABBINIC JUDAISM

Marie Roubalova, Roman Kralik, Patrik Maturkanic, Lubomir Hlad, Anton Datelinka 169

LITURGICAL MUSIC AND ITS MISSION: LITURGICAL PARTICIPATION AND MUSIC

Vlastimil Dufka 185

PRE-CHALCEDONIAN CHRISTOLOGY OF BISHOP AMBROSE OF MILAN IN THE CONTEXT OF HISTORICAL THEOLOGICAL DISCOURSES

Miloš Lichner, Józef Kulisz 194

CHRISTIAN FAMILIES AS PROTAGONISTS OF THE NEW EVANGELIZATION

Ladislav Csontos 204

SPIRITUAL ACCOMPANIMENT DEMAND SURVEY

Martin Dojčár, Monika Zaviš, Kristína Pinčková 215

THEOLOGICAL ASPECTS OF FLORENSKY'S CHRISTIAN PHILOSOPHY IN THE SILVER AGE CULTURE

Peter Rusnák 227

PURSuing SHALOM IN THE CITY: A THEOLOGICAL REFLECTION ON THE BEAUTIFUL AND THE GOOD IN URBAN SETTINGS

Pavol Bargár 235

LIVING IN THE DEEP HEART. EXPERIENCE OF INTERIORITY IN THE WORK OF VIKTOR E. FRANKL AND NICOLAE STEINHARDT

Pavel Pola 250

BENEDICT'S CONCEPT OF "HEARTFELT CONCERN" IN HIS DEUS CARITAS EST SEEN IN THE LIGHT OF FRANCIS' LAUDATO SI AND THE NEEDS OF CHRISTIAN PROFESSIONAL SOCIAL PRACTICE

Ondrej Fischer 264

CREATED IN GOD'S IMAGE: A SEARCH FOR A HUMANE SOCIETY

Jiří Dosoudil 277

A STUDY OF THE VALIDITY OF MARX'S DREAM OF SPIRITUAL SECULARISM

Gilija Žukauskienė 287

AN EXAMPLE OF THE LIVING ECUMENICAL RELATIONS OF THE ROMANIAN ORTHODOX COMMUNITY AT THE CHURCH OF ST. MICHAEL THE ARCHANGEL

Daniela Brúhová 301

CHRISTIAN REFUGEES IN THE CZECH VILLAGE: HIDDEN FEATURES OF REFUGEE MEDIA REPRESENTATION

František Burda 314

IMPACT OF A CORONAVIRUS PANDEMIC ON THE RISK OF ALCOHOL ABUSE

Lucia Ludvigh Cintulová, Zuzana Budayová, Jerzy Rottermund 330

THE SATURATION OF SPIRITUAL NEEDS IN MARGINALISED ROMA COMMUNITIES DURING THE COVID-19 PANDEMIC

Peter Vansač, Tomáš Sivák 344

10 YEARS OF USHIRIKIANO CENTRE IN MALINDI, KENYA

Jarmila Holková, James Kazungu Katana 370

SPECIFICATIONS OF WELLNESS MODEL COUNSELLING IN THE FIELD OF PROFESSIONAL COUNSELLOR PREPARATION

Mária Šmidová 385

THE NEEDS OF REFUGEES FROM UKRAINE (SHORT COMMUNICATION)

Krzysztof Trebski, Peter Caban, José Carlos Bermejo, Libuša Radková, Lucia Ludvigh Cintulová, Mária Šmidová 390

THE FIRST WEEK ON THE UKRAINIAN BORDER IN THE ARMED CONFLICT-SPECTRUM OF MISSION, AND ASSISTANCE (LETTER TO THE EDITOR-NOTE)

V Krcmery, Julius Lydia Dominique Brichta, Alena Koscalova, Maria Jackulikova, Maria Popovicova, Ladislav Bucko, Michael Olah, Libusa Radkova, Monika Palockova, Daniela Hannel 393

THE HEART IN THE HEARTLESS WORLD. STRUGGLES FOR WHAT IS CENTRAL TO HUMAN LIFE

Mireia Ryšková, Libor Ovečka 396

EDITORIAL**Dear Colleagues and Readers of Acta Missiologica,**

An empathic way of being with another person means to enter the other's private sentient world and to settle in it. It involves being sensitive, moment by moment, to the change in perceived meanings that take place in the other person, without any fear, confusion, or whatever he/she is and what he/she experiences. It also means living temporarily in that person's life and moving around it gently without any judgments. This requires sensitivity at both human and professional level. To achieve this, it is necessary to realize how important it is to be an authentic and congruent human being in the first place. Moment after moment. To tune into meanings or changes that take place in another person. Anything can happen, but that person's integrity must be kept under all circumstances. With the objective view of a professional and the skills that the assistants and the accompanying clergyman have, this person can achieve the desired change or just meet himself/herself. A deeper awareness of these aspects leads to a reflection on the need for sensitive accompaniment. During this period especially among people who come to us as refugees from Ukraine. They have a lot of traumatic experiences, sadness, and loss of self-determination. Some of them had higher socioeconomic status in their home country, but fleeing meant a loss of home, community, family, and status. They escaped for their safety, with no choice and often no time to prepare. This loss of self-determination continues in the host countries. They left the property or were forced to sell it to pay for coming to our countries. As a result, they are also forced to face many other problems, including physical and mental health. Among them, women, children, and the elderly are particularly vulnerable, for example due to gender-based violence, lack of job or education opportunities and lack of adequate health care. When accompanied, they need to experience that they are perceived as valuable by the majority society. They also need to experience that someone is also working to have the necessary support and access to fully meet their basic living and economic needs, even when coping with the transition to host countries.

The articles in the latest issue of Acta Missiologica also support the building of peace, dialogue in the world and the values of every human being, the protection of their precious life to the point of natural death. Each article in its own unique and valuable way.

Guarantors of issue

for specifications: palliative care, Islamic studies, Christian Religion, the impact of the COVID-19 pandemic on the current period, and the Refugee crisis in Ukraine.

PhD., Prof. José Carlos Bermejo - Universidad Ramón Llull de Barcelona; Universidad Católica de Portugal (Lisboa); Universi dad Católica de Valencia San Vicente Mártir; Centro de Humanización de la Salud (CEHS) Tres Cantos, Madrid (Spain)

Doc. ThLic. Krzysztof Trębski, Ph.D. Inst. Centro Spiritualità Nicola D'Onofrio, Bucchianico (IT) ; Faculty of Theology, Trnava University in Trnava (SK)

prof. MUDr. Vladimír Krcmery, DrSc. Royal College of Physicians Edinburgh Scotland, GB; The School of Medicine of Comenius University and the Slovak Tropical Institute (SK)

prof. Andrea Shahum MD, PhD., University of North Carolina at Chapel Hill School, Department of Medicine (US)

Doc. ThDr. Peter Caban, PhD. Karl-Franzes Universität (Graz, AT)

Prof. ThLic. Miloš Lichner, D.Th. Faculty of Theology, Trnava University in Trnava (SK); Collegium Bobolanum (PL)

Jonathan Burroughs, Mary Immaculate College, University of Limerick, Ireland, (IE)

ATTITUDES TOWARDS DEATH AMONG GERIATRIC CARE WORKERS IN THE CONTEXT OF THE COVID-19 PANDEMIC *



Ivana Olecká¹, Naděžda Špatenková² ✉

¹ Palacký University Olomouc, Sts Cyril and Methodius Faculty of Theology, Department of Christian Social Work (CZ)

² Silesian University in Opava, Faculty of Public Policies, The Institute of Pedagogical and Psychological Sciences (CZ)

Submitted: 14 November 2021

Accepted for publication: 2 April 2022

First published: 29 May © Acta Missiologica | Volume 16 | Number 1 | 2022

Abstract

Background: Older or geriatric patients were among the people most at risk from COVID-19. Their mortality rate increased alarmingly during the pandemic, and this undoubtedly presented an emotionally challenging situation for their caregivers.

Methods: The aim of our research was to analyse the professional's current attitudes towards death among the professional caregivers of older people in the health and social care settings and to identify specific aspects of their coping strategies in the context of the COVID-19 pandemic. The standardized Death Attitude Profile-Revised (DAP-R) questionnaire was used to collect data. The research respondents consisted of direct care workers in social service institutions, nursing homes, and non-medical health care workers in facilities providing health care primarily to geriatric patients (n=180). **Results and conclusion:** A statistically significant difference was found between the attitudes of health and social workers. Social workers declare more reconciliation and less fear of death. They avoid death less, perceive it less as an escape and are more neutral than health workers. This result was influenced by the factor of faith.

Keywords: Death – Attitude to death – Geriatric care – COVID-19 pandemic – Coping.

Introduction

Attitudes can be defined as a tendency to react in a fixed way to objects, people, or situations, or to oneself², virtually as a predisposition to act, perceive, think and feel in a certain way towards an object (object, person or situation)³. Attitudes always have an evaluative aspect, so we can also define an attitude, as an individual's tendency to evaluate an object, whatever it may be. Although evaluative tendencies cannot be directly observed, they do interfere with the process between attitude objects and various reactions. In our case, this object is death. Atti-

* Foundation/Acknowledgements:

This study was supported by IGA_CMTF_2021_007 Values context of social functioning I.

✉ Contact on author/ Correspondence author: PhDr. Mgr. Naděžda Špatenková, Ph.D., MBA
e-mail: n.spatenkova@gmail.com

✉ Contact on author/ Correspondence author: PhDr. Mgr. Ivana Olecká, Ph.D.
e-mail: ivana.olecka@upol.cz

² Hartl a Hartlová, *Velký psychologický slovník*.

³ Nakonečný, *Sociální psychologie*.

Bialik Hayyim, Nahman and Yehoshua Hana Ravnitzky (ed.). *The Book of Legends/Sefer Ha-Aggadah. Legends from the Talmud and Midrash*. Schocken Books, 1992.

Černoušek, Michal. *Sen a snění*. Praha: Horizont, 1988.

Ganzfried, Šlomo (ed.). *Kicur šulchan aruch. I., II*. Těšín: Agadah, 2012.

Gaster, Theodor H. and Abraham Arzi. "Dreams," in Fred Skolnik and Michael Berenbaum, *Encyclopaedia Judaica*. VI., 8-10. (Jerusalem: Keter Publishing House LTD).

Holubová, Markéta. *Ha-Ro'e. Židovský snář*. L. Marek: Chomutov, 2013.

Munk, Elie. *Svět modliteb*. Praha: Garamond, 2019.

Nosek, Bedřich. *Pirkej avot. Výroky otců. Traktát Babylónského talmudu s paralelním českým překladem a komentářem*. Praha: Sefer, 1994.

Preuss, Julius (ed.). *Biblical and Talmudic Medicine*. Northvale: Jason Aronson, 1993.

Sládek, Pavel. "Filosofové, mystici a Spánek a sen v rabínském judaismu," in Jiří Starý and Josef Hrdlička, *Svět archaických kultur III. Spánek a sny*, 105. (Praha: Herrmann & synové).

Ta-shma, Moses Israel. "Day and Night," in Fred Skolnik and Michael Berenbaum, *Encyclopaedia Judaica*. V., 487. (Jerusalem: Keter Publishing House LTD).

Web sources

Greg, Marcus. *What is Mussar? A history and overview of this virtues-based approach to Jewish ethics and character development*. Retrieved from: <https://www.myjewishlearning.com/article/the-musar-movement/>

Šulchan Aruch <http://www.Torah.org/advanced/shulchan-aruch/>

Šulchan Aruch Harav. *The Alter Rebbe's Shulchan Aruch - Code of Jewish Law*. Retrieved from: http://www.chabad.org/library/article_cdo/aid/3127874/jewish/Shulchan-Aruch-Harav.htm

Talmud Jerušalmi. <http://www.mechon-mamre.org/b/r/r0.htm>

LITURGICAL MUSIC AND ITS MISSION: LITURGICAL PARTICIPATION AND MUSIC



Vlastimil Dufka ✉

Department of pastoral theology, liturgy and canon law, Theological faculty of Trnava University

Submitted: 19 March 2022

Accepted for publication: 21 May 2022

First published: 29 May © Acta Missiologica | Volume 16 | Number 1 | 2022

Abstract

Background: The aim of this study is to develop the basic role and „mission“ of liturgical music. The liturgical celebration is above all the celebration of the paschal mystery of Jesus' death, resurrection and ascension. Since liturgical music forms an integral part of liturgical celebration, its mission is to deepen the participation of believers in the paschal mystery through those forms inherent in liturgical music.

This study is divided into three parts: (1) In the first part we clarify the relationship between the subject of liturgical celebration, active participation in liturgical celebration, and music. Very important steps forward in this area were taken at the Second Vatican Council. (2) The second significant shift after the Second Vatican Council is the understanding of the value of liturgical music, which derives from the connection with the liturgical celebration (not from the connection with the Gregorian chant). (3) Finally, the article 30 of the Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, points out that „the spirit of the liturgical action“ is related to active participation: „To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs ... „

Conclusion: In the third part of the study, we briefly approach these musical forms as tools for the active participation of people in the liturgical celebration of the paschal mystery. Active listening of God's word, of the language of liturgy and of all the gathered Church is therefore the most important condition for our own active participation.

Keywords: Liturgy – Music – Participation – Mission – Forms [of music].

Introduction

Music is an integral part of a person's daily life. It reflects the cultural peculiarities of a nation, and also of individual people. One listens to music at concerts, at work and even when shopping. Music is heard at all important celebrations of various groups of people as well as individuals. Its role can be different: when listening to classical music at concerts, one admires the beauty of music, reflects and opens up to the horizons of another world... Music thus shapes a person's emotional life. Music is often a means of entertainment or relaxation.

What mission and role does music play in the liturgy? Its role is certainly not just a means of filling time; it is not intended to entertain people. Its mission and meaning are based on the liturgy of which it is a part. But what is the liturgy? Foremost, liturgy is the work of God, only secondarily is it people's work: "Liturgy is the work of God drawing us to union with the divine Self

✉ Contact on author: Mgr. Vlastimil Dufka SJ, SL.D - e-mail: vlastimil.dufka@truni.sk, vlastodufka@gmail.com

through the person of Christ in the power of the Spirit. Liturgy is the action of God transforming us more perfectly into being the Body of Christ.”² There is only one theme of worship, one event at the heart of every liturgy: the paschal mystery. Liturgical music supports the *kind* of “prayer which expresses surrender as Body of Christ to the ritual enactment of the paschal mystery.”³ As the *Milwaukee Symposia for Church Composers* points out, “the core of that mystery is the life, passion, death and resurrection of Jesus Christ and the sending of the Spirit upon the church.”⁴

Understanding liturgy as ritual enactment of the paschal mystery has implication for the ministry of liturgical music. The most important mission and role of liturgical music is to help believers surrender to the paschal mystery as it unfolds within the rite. We sing “not just because we enjoy this particular hymn or this particular setting of the Mass, but because we want to enter with the assembled Church into this dying and rising mystery which marks our identity.”⁵ Liturgical music enables one to participate more deeply in the paschal mystery celebrated in the liturgy.

This study is divided into three parts. First, we point to the relationship between the subject of the liturgical celebration – the whole Church – and liturgical participation as well as music. Then, we indicate important shifts in the understanding of liturgical music after Vatican II. Finally, we specify some forms of liturgical music and their relationship to the participation of the assembly.

1. The liturgical-theological starting point: the relationship between the understanding of the subject of liturgical celebration, liturgical participation, and music.

A very important shift in the post-councilary liturgy is related to the understanding of the subject of the liturgy. Scholastic theology defines an ordained minister as the one who represents the Church and is the active subject of the liturgy. The task of the laity was to attend to praying in a devotional manner so as to participate in the celebration conducted by the ordained minister. *Ceremoniale episcoporum* from the year 1600, Chapter XXVIII called “*De organo, organista, et musicis, seu cantoribus, et norma per eos servanda in divinis*” indicates the role of sacred music; its aim is to deepen the people’s devotion and to contemplate God’s truths. However, it is evident that active participation in singing and in celebration alone was very limited.⁶

Sacrosanctum concilium considers the entire liturgical community, the whole Church – Head and members – as the subject of the liturgical celebration.⁷ We can see this indication in SC number 26. Since the liturgy is the act of the whole community, assembly singing is important in every celebration.⁸ Harmon underscores that “the most important ministers of music are the members of the assembly, for it is they who, as Body of Christ, enact the rite.”⁹ The importance

2 Kathleen Harmon, *The ministry of music. Singing the Paschal Mystery* (Collegeville, Minnesota: Liturgical Press, 2004) 1.

3 Harmon, *The ministry of music*, 8.

4 *The Milwaukee Symposia for Church Composers: A Ten-Year Report*. (Chicago: Liturgy Training Publications, 1992), §28.

5 Harmon, *The ministry of music*, 5.

6 Cf. *Ceremoniale episcoporum*. Editio Princeps (1600). Ed. Achille M. Triacca-Manlio Sodi (Città del Vaticano: Libreria Editrice Vaticana, 2000) 119-121.

7 “Liturgical services are not private functions, but are celebrations of the Church, which is the ‘sacrament of unity’, namely, the holy people united and ordered under their bishops. Therefore, liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.” (*Sacrosanctum Concilium. Constitution on the sacred liturgy* (SC) § 26. accessed 15 January 2022 https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html)

8 Cf. Michel Veuthey, *Il coro cuore dell'assemblea* (Milano: Ancora, 1998), 24.

9 Harmon, *The ministry of music*, 14.

of collective singing by the whole assembly is also emphasized in the document issued by the United States Conference of Catholic Bishops entitled *Sing to the Lord: Music in Divine Worship*. For instance, in relation to the introductory rites it states the following: “So that the people might come together as one, it is appropriate that they always sing at least one piece as a congregation in the introductory rites – Entrance song or chant, Kyrie, or Gloria – apart from the sung dialogues of the Liturgy.”¹⁰

2. From Gregorian chant to liturgical action and active participation in liturgy

Another important shift in the understanding of liturgical music is expressed in article 112 of the Constitution on liturgy: “sacred music is to be considered the more holy in proportion as it is *more closely connected with the liturgical action*.”¹¹ Edward Foley says that “liturgical music can be defined as that music which weds itself to the liturgical action, serves to reveal the full significance of the rite and, in turn, derives its full meaning from the liturgy.”¹² Foley’s explanation seems to be quite clear for us now, but at the beginning of the twentieth century the understanding of liturgical music was different (and for some groups of people it is different until now...).

The *Motu proprio* of the Pope Pius X, *Tra le sollecitudini*,¹³ published in 1903 is considered one of the most important documents related to the legislation of sacred music. Which music is “more holy” or “more liturgical” according to the *Motu proprio*? An answer is indicated in the third article of this document: “Gregorian Chant has always been regarded as the supreme model for sacred music, so that it is fully legitimate to lay down the following rule: the more closely a composition for Church approaches in its movement, inspiration and savor the Gregorian form, the more sacred and liturgical it becomes; and the more out of harmony it is with that supreme model, the less worthy it is of the temple.”¹⁴ Comparing these two articles, *Sacrosanctum concilium* 112 and the *Motu proprio* 3, we can easily recognize a very important shift in the understanding of liturgical music: Gregorian chant is the supreme model of sacred music according to the *Motu proprio* and on the other hand according to the constitution *Sacrosanctum concilium* the most essential connection is with liturgical action.

The Constitution on liturgy recognizes an important role of Gregorian chant in article 116: “The Church acknowledges Gregorian chant as specially suited to the Roman liturgy.”¹⁵ However, in the same article 116, the Constitution emphasizes that “other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.”¹⁶ And how does the Constitution understand the “spirit of the liturgical action” according to article 30? The “spirit of the liturgical action” is related to active participation: “To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.”¹⁷

10 United States Conference of Catholic Bishops, *Sing to the Lord: Music in Divine Worship* (Washington D.C.: USCCB Publishing, 2007) §140.

11 *Sacrosanctum concilium*, § 112.

12 Edward Foley, “Music, Liturgical,” in *The New Dictionary of Sacramental Worship*, edited by Peter E. Fink, Collegeville, Minnesota: The Liturgical Press, 1990, 855.

13 Pius X, *Tra le sollecitudini*. In *Acta Sanctae Sedis* 36, 1904, 329-339.

14 Pius X, *Tra le sollecitudini*, § 3. accessed 15 January 2022 <http://www.adoremus.org/MotuProprio.html>

15 SC § 116.

16 SC § 116.

17 SC § 30.

3. Forms of liturgical music and their relationship to the participation of the assembly

According to the Constitution on the liturgy, active participation in the liturgy is the main tool for comprehension of the “spirit of the liturgical action,” which is expressed, *inter alia*, through forms of liturgical music: acclamations, responses, psalmody, antiphons and songs. In this third part of the study, we specify some forms of liturgical music and their connection with the active participation of the assembly.

3.1 Acclamations

Acclamations are the most important musical form in the liturgy, because they constitute the rite and are to be sung by the assembly as a whole.¹⁸ “The acclamations *are* the liturgy; in singing them the assembly enact the rite. Acclamations are of the highest importance both because of where they occur in the liturgy and because of who sings them.”¹⁹ According to Gelineau, acclamations, proclamations and dialogues “are, or should be, intense moments of participation by the assembly, manifesting and realizing its role as the first subject of liturgical action.”²⁰ Each acclamation should be musically accessible to the assembly.

An acclamation is a collective vocal act that, in its short form, expresses confirmation of the faith or a wish, petition or an invocation. In celebration of the Eucharist, the most common acclamations are: *Amen; Alleluia; Glory to you, Lord!; Praise to You, Lord Jesus Christ; Memorial acclamations; For the Kingdom, the Power... etc.*

The shortest acclamation is *Amen*. It concludes significant moments in the Eucharistic celebration: the end of the opening prayer, the general intercessions, the Eucharistic prayer and the prayer after communion. With this acclamation people “make the prayer their own.”²¹

The response *Thanks be to God* after the first and second reading²² and the responses before and after the proclamation of the Gospel are also called acclamations,²³ as well as the response after the embolism.²⁴ Through the acclamations surrounding the Gospel, the faithful “acknowledge and confess Christ present and speaking to them.”²⁵

The principal acclamations of the Mass are those belonging to the Eucharistic prayer. The meaning of the Eucharistic prayer is “that the entire congregation of the faithful should join itself with Christ in confessing the great deeds of God and in the offering of Sacrifice.”²⁶ Acclamations,

18 Cf. Harmon, *The ministry of music*, 13.

19 Harmon, *The ministry of music*, 12.

20 Joseph Gelineau, *Ritual roots of the sung parts of the mass*. In Joseph Gelineau, *Liturgical assembly – Liturgical song* (Portland – Oregon: Pastoral Press, 2002), 117. Original title: Joseph Gelineau, *Les chants de la Mess dans leur enracinement rituel* (Paris: Les Éditions du CERF, 2001).

21 *General Instruction of the Roman Missal* (London: Catholic Truth Society and Colloquium, 2005), § 54, § 89.

22 “At the end [of the first and second reading], the lector sings or says the acclamation: *Verbum Domini* (*The word of the Lord*), and all respond: *Deo gratias* (*Thanks be to God*).” (*General Instruction of the Roman Missal*, § 128, cf. § 130.)

23 “Then he [priest] says: *Lectio sancti Evangelii* (*A reading from the holy Gospel*), making the Sign of the Cross with his thumb on the book and on his forehead, mouth, and breast, which everyone else does as well. The people say the acclamation: *Gloria tibi, Domine* (*Glory to you, Lord*).” (*General Instruction of the Roman Missal*, § 134).

24 “After the Lord’s Prayer is concluded, the priest alone, with hands extended, says the embolism *Libera nos* (*Deliver us*). At the end, the people make the acclamation, *Quia tuum est regnum* (*For the kingdom*).” (*General Instruction of the Roman Missal*, § 153).

25 *General Instruction of the Roman Missal*, § 60.

26 *General Instruction of the Roman Missal*, § 78.

by their very nature, are meant to be sung.²⁷ The most important acclamation is the *Holy, Holy*,²⁸ in which the whole congregation joins with the heavenly power.²⁹

A Hebrew word *alleluia*, which means *praise God*, is a *commonly* used acclamation in Christian worship. It is the shout *par excellence* of Easter victory. *Alleluia* is incorporated into certain verses of hymns, or as a refrain, or it is also found at the end of some antiphons, particularly those of the Easter season. *Alleluia* during the gospel procession strongly unites the liturgical assembly and supports its participation. *Alleluia* is often integrated into an actual song.

3.2 Dialogues and responses

Each important part of the Mass³⁰ opens with a *dialogue* between the presider and the assembly. “It gets the ritual action going, or starts it up again, and facilitates the free, conscious and active participation of the entire assembly.”³¹

The traditional formula of dialogue, *Dominus vobiscum – Et cum spiritu tuo* goes back to the origins of Christian worship. The *General Instruction of the Roman Missal* says that “the acclamations and the responses of the faithful to the priest’s greetings and prayers constitute that level of active participation that the gathered faithful are to contribute in every form of the Mass, so that the action of the entire community may be clearly expressed and fostered.”³²

Chanting gives the dialogues between the priest and the assembly more meaning and fullness as simple pronounced words. From a musical point of view, dialogues between the presider and the assembly are usually unaccompanied. Gelineau notes that “these exchanges awaken our consciousness of truly being the church formed in serving the Lord in the liturgy.”³³ In liturgy we can also experience other types of dialogue: several dialogues among cantor, choir, and assembly, which also significantly foster the participation of the assembly.

3.3 Litanies

Liturgical celebrations use various litany-forms which allow easy participation of believers. Their content is usually intercessory. The form includes short variable petitions or invocations followed by a short, invariable response. The petitions are usually sung by a small group, choir, or a single person and the response is made by the entire community.

There are three ordinary sung parts of the Eucharist built on the litany-form: the *Lord have mercy* (*Kyrie eleison*), the *Prayers of the Faithful* and the *Lamb of God*. None of these is a processional, but “the extended litany was a privileged form for accompanying a more solemn and festive entrance. This same form can be adapted and used in certain communion processions.”³⁴

A litanic prayer, that was probably inspired by Latin texts used in northern Italy or other regions of the West, was introduced into the Roman liturgy by Pope Gelasius (492-496). The intercessions of Gelasius³⁵ called for the response “Lord, hear and have mercy” (*Domine, ex-*

27 Cf. *Introduction to the Order of Mass: A Pastoral Resource*. Washington : USCCB, 2003, no. 117.

28 Cf. Gelineau, *Ritual roots of the sung parts of the mass*, 119.

29 Cf. *General Instruction of the Roman Missal*, § 79.

30 The opening, the Gospel, the Eucharistic Prayer, the exchange of peace and the dismissal.

31 Gelineau, *Ritual roots of the sung parts of the mass*, 120.

32 *General Instruction of the Roman Missal*, § 35.

33 Gelineau, *Ritual roots of the sung parts of the mass*, 121.

34 Gelineau, *Ritual roots of the sung parts of the mass*, 136.

35 Intercession of Gelasius is known as *Deprecatio Gelasii*.

audi et miserere”) in Milan, however, the response used was *Kyrie eleison*.³⁶ The intercessions were located after the liturgy of word, in the place of today’s restored General Intercessions. In the sixth century these intercessions were suppressed.³⁷ However, before 529 the petitions with *Kyrie eleison* appeared at the entrance rite of the Mass.³⁸ In order to shorten the Mass, Pope Gregory the Great (590-604) allowed the intention of the litany to be omitted on certain days with only the response being sung. This abbreviated form of litany finally became the rule.³⁹ Subsequently, “by the eighth century the petitions had disappeared and only the acclamatory response remained in the ninefold format of *Kyrie* three times, *Christe* three times, and again *Kyrie* three times – the format which eventually became fixed as the first element of the sung ordinary of the Mass.”⁴⁰ This number then gave rise to the Trinitarian interpretation, which is evidently not primitive. Tropes were added to these litanic acclamations in the Middle Ages.⁴¹ Even though the Council of Trent had eliminated all tropes, some of them were restored by the Second Vatican Council and re-introduced as a part of the third formula of penitential rite. The effectiveness of *Kyrie* litany is very limited because of its brevity.

The introduction of the *Lamb of God* is attributed to Pope Sergius I in the seventh century. However, most other liturgies, in Spain, Gaul, and Milan, already had special chants for the rites of sharing the bread.⁴² The invocation uses John the Baptist’s words to point out the Messiah: “Behold the Lamb of God who takes away the sins of the world.”⁴³ Its supplication is the most common: “Have mercy on us.” The *General Instruction of the Roman Missal* indicates that “the supplication *Agnus Dei*, is, as a rule, sung by the choir or cantor with the congregation responding; or it is, at least, recited aloud. This invocation accompanies the fraction and, for this reason, may be repeated as many times as necessary until the rite has reached its conclusion, the last time ending with the words *dona nobis pacem* (*grant us peace*).”⁴⁴

3.4 Responsorial form

The responsorial form is frequently used during the celebration of the Eucharist. This form breaks up the flow of the lyrics and, by the repetition of the refrain, it is usually accented and fosters the central theme of the text. The most common instances of this form are responsorial psalms. “The importance of this form lies in the dialogical relationship of the psalm to the readings, and of the assembly to the Word of God, a relationship which the interaction between cantor and assembly embodies and deepens.”⁴⁵ Through the singing of the antiphon, the assembly

actively participates and responds to the proclamation of God’s word. The responsorial form is also often used for processional songs.⁴⁶

3.5 Hymns

Saint Paul in his Letter to the Colossians exhorts the Christians of that community: “Let the word of Christ dwell in you richly, as in all wisdom you teach and admonish one another, singing psalms, hymns, and spiritual songs with gratitude in your hearts to God.”⁴⁷ The Church was born singing and by the fourth century the production of Christian hymns was already widespread. The introduction of the metrical hymn into the West is attributed to St. Ambrose, Bishop of Milan, who was imitating the practice of St. Ephrem of Syria.⁴⁸

At the time of the Reformation, Luther and his followers created a popular hymnody for worship. However, in the Roman liturgy – generally – it was forbidden to use songs in the vernacular, especially after the Council of Trent (1545-1563). In some dioceses, for example in the territory of today’s Czech and Slovak Republics, hymns in the vernacular language were used also in the Catholic liturgy as is well documented in the Slovak hymnal *Cantus Catholici* from 1655,⁴⁹ which contains Latin and Slovak hymns and chants.

3.6 Canons and repetitive forms of music (*ostinato*, etc.)

Undoubtedly, songs and *canons* from Taizé are already part of music used in Catholic liturgy. The main characteristic of this type of music is the repetition of one sentence and musical theme, which allows the easy participation of the assembly: “using just a few words they [songs of Taizé] express a basic reality of faith, quickly grasped by the mind. As the words are sung over many times, this reality gradually penetrates the whole being. Meditative singing thus becomes a way of listening to God. It allows everyone to take part in a time of prayer together and to remain together in attentive waiting for God, without having to fix the length of time too exactly.”⁵⁰

The songs and canons of Taizé are especially suitable for international assemblies, because they can be easily learned. In addition, the singing of solos in different languages helps to deepen the understanding of the text of a chant and increase the participation and attention of those present. Instrumental solos also bring variety and freshness to music.

The songs from Taizé also influenced the development of liturgical music in many countries around the world. Composers began to use similar forms for processional songs for the celebration of the Eucharist. This musical form is especially suitable for singing during communion, when believers approach holy communion and do not carry a songbook with strophic songs,⁵¹ as well as during other parts of celebration.⁵²

36 Cf. Robert Cabié, *The Eucharist*. In *The Church at prayer. An Introduction to the Liturgy*, ed. Aimé Georges Martimort, vol. II. (Collegeville, Minnesota: The Liturgical Press, 1986), 72.

37 There is no trace of the General Intercessions in the Leonine Sacramentary from the middle of the sixth century.

38 Cf. Cabié, *The Eucharist*, 73.

39 Cf. Lawrence J. Johnson, *The Mystery of Faith. A Study of the Structural Elements of the Order of the Mass* (Washington: Federation of Diocesan Liturgical Commissions, 2015), 20.

40 Harmon, *The ministry of music*, 60-61.

41 Text of tropes became the tags for titling groups of Mass ordinaries, for example *Missa cuntipotens genitor Deus*.

42 Cf. Gelineau, *Ritual roots of the sung parts of the mass*, 140.

43 John 1:29

44 *General Instruction of the Roman Missal*, § 83.

45 Harmon, *The ministry of music*, 13.

46 Processional songs or chants accompany the procession at the beginning of the celebration (*introit*), the procession with the gifts (*cantus ad offertorium*) and the communion procession (*communio*). More about processional chants: Vlastimil Dufka, *Historicko-liturgické aspekty procesiových spevov Eucharistie* (Historical-liturgical aspects of the processional chants of the Eucharist). *Teologický časopis*, roč. XVII, 1 (2019) 21-39.

47 Colossians 3:16.

48 More about hymns of St. Ambrose: Vlastimil Dufka, *Canto e fede. Il canto come strumento per promuovere l'ortodossia della fede* (México, D. F.: Buena Prensa, 2013).

49 Cfr. Vlastimil Dufka, *Il canto sacro del XVII secolo e il Cantus Catholici* (1655) (Warszawa: Wydawnictwo Naukowe Collegium Bobolanum, 2019).

50 *Prayer for Each Day* (London/Chicago: Cassell/GIA Publications, 1998) 8.

51 Cf. Bub Hurd, *Dining in the kingdom. Songs for Communion and Gathering* (Portland: OCP, 2009).

52 Cfr. Vlastimil Dufka, *Nech nás žehná Pán* (*May the Lord bless us*), accessed 15 January 2022 https://liturgia-hudba.sk/wp-content/uploads/2018/08/Nech-n%C3%A1s-%C5%behn%C3%A1-P%C3%A1n_VD.pdf

Conclusion

The aim of this study was to develop the basic role and „mission“ of liturgical music. The liturgical celebration is above all the celebration of the paschal mystery of Jesus' death, resurrection and ascension. Since liturgical music is an integral part of liturgical celebration, its mission is to deepen the participation of believers in the paschal mystery through those forms inherent in liturgical music. The starting point for understanding liturgical music was an understanding of the relationship between the subject of liturgical celebration, active participation in liturgical celebration, and music. It is clear that a very important step forward in this area was taken at the Second Vatican Council. The subject of the celebration is the whole Church, the Head with its members. The whole assembly should therefore actively participate in the liturgy, not just the choir or the soloists. The second significant shift after the Second Vatican Council is the understanding of the value of liturgical music, which is derived from the intensity of the link to the liturgical celebration (not from the link to the Gregorian chant). Finally, Article 30 of the Constitution on the Sacred Liturgy, *Sacrosanctum concilium*, points out that „the spirit of the liturgical action“ is related to active participation: „To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs ... „⁵³ In the third part of the study, we briefly approached these musical forms. Article 30 ends with a simple mention of silence: „And at the proper times all should observe a reverent silence.“⁵⁴

In the context of liturgical silence, in conclusion, we would like to refer to one paragraph from the second document of *Universa Laus* entitled *Music in Christian Liturgies*. This document understands the participation in liturgy as our response to God who creates through the Word and if we want to express our response, first, we have to listen. For this reason, the document says that „listening is the primary form of participation. To participate consciously, with devotion, and actively in the liturgical action therefore goes beyond the simple execution of the prescribed rites. It is in listening that we are led to respond through prayer, song and actions, in such a way as to take part together in the mystery of Christ.“⁵⁵ *Active listening* of God's word, of the language of liturgy and of all the gathered Church is therefore the most important condition for our own active participation.

AUTHOR CONTRIBUTIONS

The author hereby declares to be the sole author of this work and has approved its publication.

CONFLICT OF INTEREST

The author declares that the research involved in the article and the publication of the article were carried out without having any business, financial or other relations and/or circumstances that could be considered as a potential conflict of interest. At the same time, all the authors declare that there is no conflict of interest related to this article or its review.

53 SC § 30.

54 SC § 30.

55 *Universa Laus, Document II: Music in Christian liturgies*, 1.5. accessed 15 January 2022 <https://universalaus.org/wordpress/wp-content/uploads/2010/01/2-document-ul-uk.pdf>

References

- Cabié, Robert. *The Eucharist*. In *The Church at prayer. An Introduction to the Liturgy*, edited by Aimé Georges Martimort, vol. II., Collegeville, Minnesota: The Liturgical Press, 1986.
- Caeremoniale episcoporum*. Editio Princeps (1600). Ed. Achille M. Triacca-Manlio Sodi, Città del Vaticano: Libreria Editrice Vaticana, 2000.
- Dufka, Vlastimil. *Historicko-liturgické aspekty procesiových spevov Eucharistie* (Historical-liturgical aspects of the processional chants of the Eucharist). *Teologický časopis*, roč. XVII, 1 (2019) 21-39.
- Dufka, Vlastimil. *Canto e fede. Il canto come strumento per promuovere l'ortodossia della fede*. México, D. F.: Buena Prensa, 2013.
- Dufka, Vlastimil. *Il canto sacro del XVII secolo e il Cantus Catholici (1655)*. Warszawa: Wydawnictwo Naukowe Collegium Bobolanum, 2019.
- Dufka, Vlastimil. *Nech nás žehná Pán (May the Lord bless us)*, accessed 15 January 2022 https://liturgia-hudba.sk/wp-content/uploads/2018/08/Nech-n%C3%A1s-%C5%beehn%C3%A1-P%C3%A1n_VD.pdf
- Foley, Edward. "Music, Liturgical." In *The New Dictionary of Sacramental Worship*, edited by Peter E. Fink, Collegeville, Minnesota: The Liturgical Press, 1990, 854-870.
- Gelineau, Joseph. *Ritual roots of the sung parts of the mass*. In Joseph Gelineau, *Liturgical assembly – Liturgical song*. Portland – Oregon: Pastoral Press, 2002, 79-178.
- General Instruction of the Roman Missal*. London: Catholic Truth Society and Colloquium, 2005.
- Harmon, Kathleen. *The ministry of music. Singing the Paschal Mystery*. Collegeville, Minnesota: Liturgical Press, 2004.
- Hurd, Bub. *Dining in the kingdom. Songs for Communion and Gathering*. Portland: OCP, 2009.
- Johnson, Lawrence J. *The Mystery of Faith. A Study of the Structural Elements of the Order of the Mass* Washington: Federation of Diocesan Liturgical Commissions, 2011⁵.
- Pius X, *Tra le sollecitudini*. In *Acta Sanctae Sedis* 36, 1904, 329-339.
- Prayer for Each Day*. London/Chicago: Cassell/GIA Publications, 1998.
- Sacrosanctum Concilium. Constitution on the sacred liturgy* (SC) § 26. accessed 15 January 2022 https://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19631204_sacrosanctum-concilium_en.html
- The Milwaukee Symposia for Church Composers: A Ten-Year Report*. Chicago: Liturgy Training Publications, 1992.
- United States Conference of Catholic Bishops, *Sing to the Lord : Music in Divine Worship*. Washington D.C.: USCCB Publishing, 2007.
- Universa Laus, Document II: Music in Christian liturgies*, 1.5. accessed 15 January 2022 <https://universalaus.org/wordpress/wp-content/uploads/2010/01/2-document-ul-uk.pdf>
- Veuthey, Michel. *Il coro cuore dell'assemblea*. Milano: Ancora, 1998.

THE LIST OF THE PEER-REVIEWERS ARTICLES OF NO. 1 VOL. 16, MAY 2022 ISSUE

Ratana Somrongthong, Chulalongkorn University, College of Public Health Sciences Bangkok (TH)
 Ayesha Gul SBKW University Quetta, Pakistan (PK)
 György Herdics, Warsaw Management University, (PL)
 Alexander Wolf Shupyk National Medical Academy of Postgraduate Education, Kiev (UA)
 Gunther Dorfmeister Vienna General Hospital (AT)
 Rajoo Magesvari, MSc. SARMM, University Kuala Lumpur (MY)
 Michel Ackermann Berliner Institut für Familientherapie Berlin (DE)
 Leon Szot Pontifical University of John Paul II in Cracow (PL)
 Piotr Nowakowski Warsaw Management University (PL)
 Muhammad Nadeemullah University of Karachi (PK)
 Barbara Silharova, HAI Associates and St. Elizabeth Tropical Program St. John Paul Hospital, Buikwe (UG)
 Sana Ullah University of Malakand Chakdara Khyber Pakhtunkhwa (PK)
 Gabriela Lezcano University of California, San Francisco, (US)
 Jadwiga Daszykowska Katolicki Uniwersytet Lubelski Jana Pawła II. (PL)
 Małgorzata Jagodzińska Państwowa Wyższa Szkoła Zawodowa w Płocku (PL)
 Harald Stefan, Vienna General Hospital, Vienna (AT)
 Zofia Szarota Pedagogical University of Cracow (PL)
 Lucy Krcmery University College London (UK)
 Marian Bartkovjak SEU Tropical Health Program, St. John Paul II School of Missiology, Slovak Tropical Inst Maternity Ward, Beira, Mozambique (MZ)
 Tadeusz Bak Uniwersytet Kardynała Stefana Wyszyńskiego w Warszawie (PL)
 Ivan Szabo St. Elisabeth Tropical Programme, St. Lesley College, Eldoret (KE)
 Eva Zacharova UNHCR Camp Velika Kladusa Bosna and Herzegovina (BA)
 Thomas Finegan, Mary Immaculate College, University of Limerick, Ireland, (IE)
 Alexandra Topolska, Antimalnutirion Programme Dayadeeb UNHCR Camp Beirut Lebanon (LB)
 Vitalis Okoth Catholic university of Eastern Africa, Nairobi (KE)
 Frank Bosman, Tilburg University Netherlands, (NL)
 Claus Muss I-GAP, Rresearch centre, Vienna (AT)
 Wojciech Surmiak, University of Silesia in Katowice, (PL)
 Michael Howlett PhD, ThD, Waterford Institute of Technology, Ireland, (IE)
 Michaela Mulera Catholic university of Eastern Africa Nairobi (KE)
 Lenka Pandya Pannuir Jesuit School, Manwi Karnataka (IN)
 Harold Baillie University of Scranton (US)
 Harm Goris, Tilburg University, The Netherlands, (NL)
 Hristo Kyuchukov, University of Silesia in Katowice (PL)
 Nicodemus Mwanzia Kimuli Catholic university of Eastern Africa Nairobi (KE)
 Ivan Szabo St. Elisabeth Tropical Programme, St. Lesley College, Eldoret (KE)

Muhammad Israr, Shaheed Benazir Bhuto University Sheringal (PK)
 Grazyna Debska Krakowska Akademia im Andrzeja Frycza Modrzewskiego (PL)
 Victor Namulanda Wanjala Catholic university of Eastern Africa, Nairobi, (KE)
 Małgorzata Jagodzińska Państwowa Wyższa Szkoła Zawodowa w Płocku (PL)
 Sana Ullah University of Malakand Chakdara Khyber Pakhtunkhwa (PK)
 Michael Howlett PhD, ThD, Waterford Institute of Technology, Ireland, (IE)
 Claudiu T. Arieșan, University of the West, Timișoara, (RO)
 Thomas Finegan, Mary Immaculate College, University of Limerick, Ireland, (IE)
 Harm Goris, Tilburg University, The Netherlands, (NL)
 Gerhard Kruij, Faculty of Catholic Theology, Johannes Gutenberg-Universität Mainz, (DE)
 Piotr Aszyk Pontifical Theological Faculty in Warsaw, (PL)
 Frank Bosman, Tilburg University Netherlands, (NL)
 Jan Dacok Pontifical Gregorian University, (Rome, IT)
 Tony Kenneth, University of Innsbruck, (AT)
 Jonathan Burroughs, Mary Immaculate College, University of Limerick, Ireland, (IE)
 Gerhard Kruij, Faculty of Catholic Theology, Johannes Gutenberg-Universität Mainz, (DE)
 Dries Bosschaert, Faculty of Theology and Religious Studies, KU Leuven, (BE)
 Gusztáv Kovács, Episcopal Theological College of Pécs, (HU)
 Zbigniew Kubacki, Pontifi cal Faculty of Theology Warsaw, (PL)
 John Berry, Faculty of Theology, University of Malta, (MT)
 Tibor Görföl Theological College of Pécs, Department of Applied Theology, Pécs, (HU)
 Peter Gombita, Oasis of Freedom Homeless Program Bernatfalva and Hidasnemethy, (HU)
 Martin Kolibab BI Jerzy Popielusko Clinic, STEP in Projects and SERUC Migrant and Refugee Project Irbil Autonous region of Kurdistan (IQ)
 Kinga Przybyszewska Państwowa Wyższa Szkoła Zawodowa w Płocku, (PL)
 Katarina Mulama, Catholic university of Eastern Africa, Nairobi, (KE)
 Vlastimil Kozon, Vienna General Hospital - Medical University Campus, Vienna (AT)
 Thomas Simonek UNHCR Camp Moria Lesbos, Greece (GR)
 Peter Marks UNHCR camp Lesbos SEU Migrant Health Program, Greece (GR)
 Aleksandar Cubranic, Clinical Hospital Centre Rijeka (HR)
 Muhammad Israr, Shaheed Benazir Bhuto University Sheringal (PK)
 Zofia Szarota Pedagogical University of Cracow (PL)
 Miriam Schifferdecker, Martin Luther College, SEU, Petrovac, Serbia (RS)
 Victor Namulanda Wanjala Catholic university of Eastern Africa, Nairobi, (KE)
 Małgorzata Jagodzińska Państwowa Wyższa Szkoła Zawodowa w Płocku (PL)
 Marek Šusta, Charles university of Prague (CZ)
 Veronica Pazitna Ha Buasono Project St. Cecilia The Kingdom of Lesotho (LS)
 Arab Naz, University of Malakand Chakdara Khyber Pakhtunkhwa (PK)

The academic journal Acta Missiologica is published biannually in electronic form in the English language. Its guidelines for publication ethics as well cooperation with editors, authors, and reviewers follow the principles of transparency, independence, correctness, and professionalism. It complies with the Publishing Ethics Resource Kit (PERK) rules and is obliged to follow all Committee on Publication Ethics (COPE) principles. A two-stage peer-review process is only open to those manuscripts that are of adequate quality and comply with the mission and requirements of Acta Missiologica. Submission and publication of your article in this journal is free of charge. The journal follows a not-for-profit policy; it pursues no income from advertisements or subscription fees. For more information on the publishing ethics of the academic journal Acta Missiologica in accordance with relevant principles, including: obligations of the publisher, editors, authors and reviewers, information on the submission of contributions, information on the review procedure, guidelines for authors, copyright, licensing agreement, processes and possible solutions in the event of conflicts of interest, plagiarism and processes based on the principles of transparency, correctness and ethics in the event of appeal or complaint, please visit the journal's website:

www.actamissiologica.com

Issues of the academic periodical only contain condensed publishing ethics information related to for authors, assessment of articles and the review process.

Guidelines for authors

The Acta Missiologica journal publishes a wide spectrum of articles relevant for education focusing on helping professions in the area of Christian mission and missiology, charity, social, humanitarian and development work.

Journal structure:

1. Editorial
2. Expert articles (including studies, research and analyses with an application dimension)
3. Interesting and topical activities/projects in the area of mission, social, charity, humanitarian and development work.
4. Reviews of new, interesting books and professional publications on relevant topics.

Criteria for articles

The editorial staff accept articles relevant to the journal's profile which must comply with the following criteria related to content and format.

Content

From the perspective of content, the article must include systematic work with relevant sources, the application dimension in

which the author explains the relevance of their research within the context of missiology, mission work, theology, charity, social, humanitarian and development work. If an article contains methodological research, it is necessary to include an explanation of the research methodology and its aim, and to present research findings. All these aspects are reviewed by the journal's editorial board. If all criteria are met, the text goes through the review process.

Format

The text of the article must be written in accordance with valid linguistic standards in Word format, Times New Roman font, size 12 with single spacing. Title page: The title page must include a clear and concise title of the article written in English, the name of the author and the abstract in English.

Abstract

Abstracts in the English language should not exceed 1490 characters. They also have to meet the following preconditions. For empirical research: background, methods, results and conclusions with implications for practice or possibilities of further theoretical or empirical research in the relevant area. For theoretical articles or theoretical research: background and conclusions with implications for practice or possibilities of further theoretical or empirical research in the relevant area.

Keywords

A maximum of 5 keywords written in English. A maximum of three-word phrases are admissible.

Text of the article

A maximum length of 50000 characters. The structure must contain an introduction, subtitles (relevant for the profiled topic of the article) and a conclusion with recommendations for practice.

Reference style

The reference style for all types of sources, such as books, magazine articles, etc. is formatted in accordance with the Chicago Manual of Style (CMOS), 17th Edition, style guide. The "Notes and Bibliographic entries (in alphabetical order)" style used in the humanities field. Please read more detailed up-to-date information provided on the journal's website on how to include a list of citations in your contribution in accordance with the journal's citation standards based on this style.

Source of funding for research

The authors are obliged to indicate the source of funding for their research. Information about funding through APVV, VEGA, and KEPA projects in Slovakia or similar grant projects in the Czech Republic must be indicated in the respective footnote next to

the article's title. If the research funding is provided by another institution or individual, the authors are obliged to provide more detailed information about the institution or individual in this section.

Author's information

The authors and co-authors are asked to provide their names, academic degrees and titles, affiliation to universities or research institutions, and their contact details, including their current e-mail address. (In the case that an article has more than one author (co-authors), we would like to ask the authors to provide the contact information of the main author first of all.)

You are invited to send your articles to the following e-mail address:

amredakcia@gmail.com

Publication assessment and the review process criteria

All articles submitted to the academic periodical Acta Missiologica are subject to standard procedures and activities carried out during the submission process, review procedure and preparation for publication and they have to be treated independently from the author. The editorial board reserves the right to make stylistic changes to the text. Manuscripts are assessed anonymously by the editorial board and, subsequently, in the review procedure by at least two independent erudite experts – included in a non-published list of external reviewers of Acta Missiologica's editorial board, as well as experts not included in the list. Articles are assessed at two levels. The first level is professional adequacy corresponding to the journal's specialization. This assessment is carried out by the editorial staff. Provided that the professional criteria are met, the text is sent for the review process. The second level of assessment is carried out through the review process. Contributions are assessed in the review process if all professional criteria related to content and format mentioned in the authors' instructions are met. The review process completion may take up to one year. Articles are assessed from the perspective of their content and format. If necessary, the author might be asked to complete or re-write their article. Based on review assessments, the article is either accepted or refused. In debatable cases, the issue's guarantor is responsible for the relevant area. The editorial staff invite erudite experts to take part in the review process. Details on the review process and the list of external reviewers are published on the journal's website www.actamissiologica.com

Acceptance or refusal of the article

The author will be informed of the review process' result in writing by the editorial staff no later than 7 months after receipt of the article.

Publishing ethics

The editorial staff accept articles in their original version which have never been published in any other publication or in any other place. By sending their contribution, the author agrees that the article will be used in electronic databases where Acta Missiologica is indexed. The author also agrees to publish their article in the electronic form of the periodical available on the journal's web site. Use of any part of the text published in the academic journal Acta Missiologica in another publication (in printed or electronic form) must be subject to the approval of Acta Missiologica. If it is established that the author has previously published their article, the author loses the right to publish in this academic periodical. This also applies for cases when plagiarism or data falsification is found. The assessment of the articles focuses exclusively on their intellectual value and professionalism. In the review process, articles are assessed objectively and impartially regardless of the attitudes and opinion of reviewers in relation to the article. The assessment of articles is carried out without any open or hidden discrimination tendencies related to the author. The editorial staff of the journal has also agreed to uphold the anonymity of all of the participants of the review proceeding

SCIENTIFIC BOARD OF ACADEMIC JOURNAL ACTA MISSIOLOGICA

prof. Vladimír Krčméry, Institute of Microbiology, Faculty of Medicine
Comenius University in Bratislava (Bratislava, SK)

prof. Ladislav Bučko, St. Elizabeth University, (Bratislava, SK);
St. Maximilian Kolbe Institut House of Hope, (Phnom Penh, KH)

prof. Wolfgang Graninger, Medizinische Universität Wien, (Vienna, AT)

prof. Werner Ustorf, University of Birmingham, (Birmingham, GB)

prof. Robert J. Schreiter, C.P.P.S, Catholic Theological Union, (Chicago, US)

prof. Caleb Kim, Institute for the Study of African Realities (ISAR),
Africa International University, (Nairobi, KE)

prof. Ivan Dacko, Ukrainian Catholic University, (Lviv, UA)

prof. Roberto Cauda, Institute of Infectious Diseases
Catholic University of the Sacred Heart, (Rome, IT)

prof. Apostolos Georgopoulos, Medizinische Universität Wien, (Vienna, AT)

prof. Todd M. Johnson, Gordon-Conwell Theological Seminary, (South Hamilton, MA, US)

mim. prof., doc. Jozef Šuvada, Warsaw Management University, (Warsaw, PL)

prof. Juraj Benca, St. Maximilian Kolbe Institut House of Hope, (Phnom Penh, KH)

prof. Pavol Dancák, Prešov University, (Prešov, SK)

doc. Peter Caban, Karl-Franzes Universität, (Graz, AT)

doc. David Tonzar, Hus Institute for Theological Studies, (Prague, CZ)

doc. Martin Uhál', Catholic University in Ružomberok, (Ružomberok, SK)

doc. Ludmila Muchová, University of South Bohemia in Ceske Budejovice, (CZ)

prof. Mária Šmidová, Trnava University, (Trnava, SK)

Dr. Francesco Pierli, Tangaza University College, (Nairobi, KE)

ThDr. Jaroslav Jaššo, St. Elizabeth University, (Bratislava, SK)

prof. Patricia Dobríková, Trnava University, (Trnava, SK)

prof. Malcolm Payne, Manchester Metropolitan University;
Kingston University (London, UK)