

INFANCY: PRIMORDIAL TRUST VERSUS PRIMORDIAL MISTRUST – RECOMMENDING PERSONALIZED MUSIC DURING THE PRENATAL AND INFANT STAGES OF DEVELOPMENT

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SUMMARY. This paper explores the underlying conflict between primordial trust and primordial mistrust, focusing on the role of early attachment in the development of mental health. It combines psychological, developmental and theological perspectives to show how the relationship between infant and caregiver influences later emotional and social functioning. Harlow’s monkey experiments and Bowlby’s attachment theory support the importance of secure attachment. The paper also discusses the role of music and religious rituals, especially baptism, in reinforcing emotional security. Analyzing the effects of prenatal and infant musical stimulation, it concludes that musical experiences and touch can jointly contribute to the development of primordial trust, which can form the basis of psychological resilience in later stages.

Keywords: infant development, primordial trust, attachment theory, music therapy, early childhood, maternal attachment, baptismal rites, emotional security

1. Finding balance in the underlying conflict

The following story is described by Seymour Boorstein, psychoanalyst and clinical assistant professor:² “A thirty-year-old engineer presented for treatment for severe depression, manifested in a suicide attempt shortly before therapy. His background included the fact that his mother, who herself suffered from depression and regularly tried to alleviate it by drug and alcohol abuse,

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² Boorstein, Seymour, professor at the Department of Psychiatry at the University of California School of Medicine. He is a member of the American Psychiatric Association and the American Academy of Psychoanalysis.



had rejected him from birth. Our work initially focused on the need to detach from his spiraling thoughts. During a regressive period within his treatment, he was able to connect with his anger at the lack of care received and his current need to compensate for it. The exploration of feelings of transference about his mother triggered his anger at not being loved, and he felt that his mother at the time may have wished he had never been born. While he was undergoing therapy, he began to engage in transcendental meditation.”³ Transpersonal therapy helped to uncover the underlying causes of his fears and suicide attempts due to the lack of care he received in his infancy.

This story also shows how important it is for the newborn and the infant to have the mother meet their needs in a „reliable manner”.⁴ Since we didn't include this above, the therapist's aim is to balance this basic conflict, as the infant has not learned and experienced the trust that later fuelled his impulses. The bond and attachment between infant and mother is more than just satisfying nutritional needs, as has been shown in various monkey experiments.⁵ Harlow, an American researcher and experimental psychologist, famously experimented by isolating baby monkeys from their mothers and confining them in a room where they placed two “surrogate mothers”⁶ : one with its body bare (*wire mother*) and the other wrapped in various types of terry cloth (*cloth mother*). The experiment proved that the little monkeys preferred the company of the cloth monkey on which they could cling, despite the fact that the other artificial mother also provided food. Physical contact and touch were therefore more important to them than food. A similar finding on attachment was made by the English psychiatrist and psychoanalyst John Bowlby⁷, who studied infants who were separated from their mothers. He found that babies who were not able to bond early in life were not able to have lasting relationships later in life.⁸ The fact that ten per cent of one-year-old children in Hungary live in single-parent families, where the impossibility of dual attachment can create a sense of inadequacy, may be a difficulty thing to face.

³ Boorstein, Seymour: *Düh és halálfélelem [Anger and Fear of Death]*, in *Transperszonális pszichológia és pszichoterápia [Transpersonal Psychology and Psychotherapy]* (eds. Emőke Bagdy, Zsuzsanna Mirnics, Erika Nyitrai), Budapest 2011, Kulcslyuk Kiadó, p. 425.

⁴ Gábor Hézser: *Pasztorálpszichológiai szempontok az istentisztelet útkereséséhez. Elméleti és gyakorlati lehetőségek. [Pastoral psychological aspects of the search for the path to worship. Theoretical and practical perspectives.* Budapest 2007, Kálvin János Publishers, p. 67.

⁵ Harlow, Harry F. - Harlow, Margaret K.: *Effects of various mother-infant relationships on rhesus monkey behaviors.* In B. M. Foss (Ed.): *Determinants of infant behaviour IV*, London: Methuen 1969, pp. 15-36.

⁶ <https://www.youtube.com/watch?v=OrNBEhzjg8I> (accessed on February 17, 2025).

⁷ Edward John Mostyn Bowlby (1907-1990), the originator of the basic concept of attachment theory.

⁸ Bowlby, John: *Attachment and Loss: Separation, Anxiety and Anger.* Vol. 2, London 1973, Basic Books, 211-237.

Thus, experiments show that the presence of trust in later life depends on the child's experience of secure attachment in infancy, in the months after birth,⁹ and attachment in later life, because parents who have been securely attached are more likely to have children who are securely attached.¹⁰ According to Csaba Böjte, in infancy, it is the task of parents, godparents and the environment to "introduce the child to Christian life, which is truly effective when the adult conveys his or her faith by the example of the life they lead, and not just by their words".¹¹ Today, one of the main norms is perfectionism, which is also reflected in the "gritty example" attitude of parents, but at the same time, according to Peter Popper, a lot of psychological and depth psychological literature has made parents feel insecure.

From a pastoral-psychological point of view, the basic conflict with the child is not only the experience of being gifted and given, but also the dangers and hidden fears that "should not be spoken of". Will the baby cause problems in the marriage, and will I be able to cope with the responsibilities of raising it?¹² Baptismal hymns that articulate and give space to our ambivalent feelings can play an important role in creating balance and speaking out on the topic.

2. The rite of baptism as a rite of support for those experiencing a crisis in ambivalence

Therefore, the birth of a child is both a gift and a burden. In the ninth part of the Book of Zechariah, the noun MASSA' (Zech 9:1) is usually translated as a *statement*, which is found in the introduction to many books by prophets (Isa 13:1; 14:28; 15:1; 17:1; 19:1; 30:6; Nah 1:1; Mal 1:1; Zech 12:1). However, the noun can also be translated as a *burden* (Ex 23:5; 2Kir 5:17) and as a *gift* (Hos 8:10; 2Chr 17:11). The word of God is thus both a burden and a gift to the prophet.¹³ This sense of ambivalence is also evident at the birth of the child. It is interesting that this duality is also reflected in our

⁹ Mihály Bálint sees the cause of certain illnesses in the "mother-child relationship", which "did not develop healthily because the mother, in her anxious insecurity, strained this relationship." In Mihály Bálint. Budapest 1990, Animula Publishers, p. 29.

¹⁰ Ijzendoorn, Marienus H. van: *Adult attachment representations, parental responsiveness, and infant attachment: A meta-analysis on the predictive validity of the Adult Attachment Interview*. In Psychological Bulletin, vol. 117, 1995, no. 3, pp. 387-403.

¹¹ Csaba Böjte: *Út a végtelenbe. Csaba testvér gondolatai Isten ajándékairól. Böjte Csaba válaszol Karikó Éva kérdéseire. [Road to Infinity. Brother Csaba's reflections on God's gifts. Csaba Böjte in a dialogue with Éva Karikó]*. Budapest 2013, Helikon Publishers, p. 24.

¹² Gábor Hézszer: *Pasztorálszichológiai... [Pastoral Psychology...]* op. cit. pp. 102-103.

¹³ János Molnár: *Zakariás próféta könyvének magyarázata [Commentary on the Book of Zechariah]*. Cluj-Napoca 1998, The Transylvanian Reformed Church District Publication, p. 115.

theological and dogmatic doctrines: according to István Tőkés, baptism is the seal of conversion, the *beginning of* new life and the washing away of sins. Calvin, on the other hand, calls it the symbol and testimony of purification, so that baptism is not God's response to the believer's action, but God's promise, gift and testimony, to which the Christian man responds through his life, death and resurrection in Christ.¹⁴ In both places there is also a contrast: sin and its washing away, death and resurrection. The Greek βαπτίζω *baptize, initiate* with the meaning "to perform a Jewish ritual cleansing ceremony" occurs in New Testament references in Mk 7,4 or Lk 11,38.¹⁵

Miklós Földvári refers to the old liturgical source texts and fragments, to the elevation of Wednesday and Friday from the ordinary days of the week, and to the service of baptism on Easter night. At the same time, as early as the sixth century, the liturgy includes an essential feature such as the order of baptism.¹⁶ *The Didache*, written between 100 and 130 AD, is one of the oldest early Christian documents outside the New Testament and the oldest surviving ecclesiastical rite. It reveals more about how Christians saw themselves and lived their daily lives than any book in Scripture¹⁷. In the seventh paragraph of the text, the rite of baptism is described, but there is no mention of singing. The rite of baptism begins with an introduction to the two paths. Later, Hippolytus¹⁸ introduces us to the rite of baptism, when he writes that the bishop breathes on the faces of those to be baptised and marks their chests and foreheads, ears and mouth with the sign of the cross, but there is no reference to singing. The New Testament records the baptism of 'their whole household' (Acts 10,14, Acts 16,34, 1 Cor 1,16), the order of which is therefore: first to baptise, and thus to make disciples, then to teach them, and then to confirm them in the faith. István Tőkés wrote in 1954 that the question of voluntary membership of the Church was increasingly on the agenda¹⁹, the essence of which is that we do not become members of the Church by baptism of children, but by voluntary decision. Pedagogically accepted, but theologically not, since God's actions are cognitively incomprehensible, since baptism is the sign of "forgiveness of sins, of regeneration, of admission into

¹⁴ János Kálvin: *Institutio*. (Trans. János Viktor) Budapest 1995, Kossuth Nyomda, pp. 137-139.

¹⁵ Varga Zsigmond J. (ed.): *Görög-magyar szótár az Újszövetség irataihoz [Greek-Hungarian Dictionary of the New Testament Documents]*. Budapest 1996, Kálvin János Publishers, pp. 131-132.

¹⁶ Miklós István Földvári: Az ókeresztény liturgia – avagy hogyan ne írjunk liturgiátörténetet? [The liturgy of the early Christians - or how not to write a liturgical history?] In: Magyar Egyházzene, Vol. 20, 2012/2013, No. 4, p. 368.

¹⁷ Milavec, Aaron: *The Didache. Text, Translation, Analysis, and Commentary*. Collegeville - Minnesota 2003, Liturgical Press, IX.

¹⁸ St Hippolytus of Rome, c. 170-235.

¹⁹ István Tőkés: *Szemponatok a gyermek-kereszttség kérdéséhez [Points of View on the Question of Child Baptism]*. Református Szemle, Vol. 47, 1954, No. 6, p. 162.

the community of Christ and the fellowship of the church”.²⁰

The rite of baptism also found its place in the National Socialist-Fascist rite, where pagan elements of the Germanic past were combined with Roman Catholic traditions. Baptisms were marked by the presence of baptismal objects: on the altar, for example, instead of a crucifix, there is a picture of Hitler, thus initiating the infants into the Germanic nation.²¹ Thomas Mann, in his novel *The Magic Mountain*, writes that the rite of baptism and the vessels of baptism link generations: ‘the bowl and the plate were not originally related, but for a hundred years they have been used together. The bowl was beautifully shaped, noble and simple, showing that it had been shaped by the austere taste of the beginning of the last century. As for the plate, it was engraved with the names of the heads of the family in variable dots on the back... there was the name of Hans Castorp’s father, then the grandfather - who pointed - his great-grandfather, his great-great-grandfather, and then the *great-grandfather’s* name was doubled, tripled.”²²

The content and the essence of the baptismal rite and ceremony are therefore not cognitive messages or intellectual (dogmatic) doctrine, but sacramental symbols,²³ in which the gift and fear, fear and its overcoming, the individual and community,²⁴ anxiety and blessing are supported and helped by the verbal and non-verbal symbols of the “direct and personal work of the Holy Spirit”.²⁵ It can also have a symbolic effect through the singing, which expresses the congregation’s acceptance of the child and its responsibility for him or her and for his or her religious education. At the same time, it can also help to overcome fear through hymns expressing the verbal symbolism of “I am with you”, concrete examples of which will be provided later.

3. Infancy: the music of primordial trust versus primordial mistrust

According to the literature, before we learn to speak, we engage in musical activity because the right brain differentiates and develops faster²⁶.

²⁰ Zsolt Kozma: *Liturgia [Liturgy]*. Cluj-Napoca 2000, Kis Miklós Reformed Press Centre of Misztótfalú, p. 66.

²¹ Atkinson, Tracy and Baran, Joan: *Nazis: The Occult Conspiracy*. Documentary film, USA 1998.

²² Thomas Mann: *A varázshegy [The Magic Mountain]*. Volume I (trans. Klára Szöllősy), Budapest 1981, Európa Könyvkiadó, p. 32.

²³ Gábor Hézser: *Pasztorálpszichológiai... [Pastoral Psychology...]* p. 105.

²⁴ István Benkő: *A gyermekkereszttség. Bibliái tanulmány [The baptism of children. A Biblical study]*. Tahitótfalu 1923, Sylveszter Publishing, pp. 34-37.

²⁵ László Ravasz: *Kis dogmatika [A little dogmatics]*. Budapest 1996, Calvin János Publishers, p. 140.

²⁶ József Hámos: *Az emberi agy és a zene. [The human brain and music]*. In András Falus (Ed.): *Zene és egészség [Music and health]*. Budapest 2016, Kossuth Publishing House, p. 23.

Yehudi Menuhin and Ray Jackendorff hypothesise that singing preceded speech at the dawn of mankind. The babble of an infant is the precursor of speech, which has a musical melody. Research by Robin Panneton Cooper and Richard N. Aslin²⁷ has demonstrated that after birth, infants much prefer the melodic nursery rhymes or cooing of adults to crooning speech.²⁸ The experiment was carried out on two-day-old infants who were told different sentences: first using adult speech, then using „baby talk”. It was found that the infants preferred the „baby talk”. Further research on the topic was carried out by Janet Werker and Peter McLeod, who, looking at four- and eight-month-old infants, showed that they preferred „baby talk” and cooing.²⁹ Anne Fernald and Patricia Kuhl used a computer to simulate artificially generated human speech and „baby talk” language for four-month-old infants. The infants much preferred vocal material that resembled cooing.³⁰ However, not only cooing but also crying is a means of communication for infants. Some argue that infant’s experiment with vocal inflections when crying, which include screams and shrieks, with a total of eight types of crying, according to the author Claudia and David Arp.³¹

Musical skills can be developed in the same way as speaking skills. As we are surrounded by people who talk, we need to be involved in this form of communication. If we live in a microcosm (Mérei), musicality can be developed. If a child hears music and smiles, we should not conclude that this is due to the song, as the German anthropologist Irenaus Eibl-Eibesfeldt defined this to be an innate gesture in children born blind or deaf. This view is supported by the research of Paul Ekman,³² Wallace V. Friesen, and E. Richard Sorenson.³³ Shaking the head to signal “no” is also an acquired gesture in infancy as a sign of satiety and rejection of the mother’s milk.

We discussed earlier that the embryo hears before its heart starts beating, so it is very important that the mother talks to it, sings to it, i.e.

²⁷ Richard N. Aslin, psychologist. University of Rochester.

²⁸ Cooper, Robin Panneton - Aslin, Richard N.: *Preference for Infant-Directed Speech in the First Month after Birth*. In *Child Development*, Vol. 61, No. 5, 1990, pp. 1584-1595.

²⁹ Werker, Janet F., & McLeod, Peter J.: *Infant preference for both male and female infant-directed talk: A developmental study of attentional and affective responsiveness*. In *Canadian Journal of Psychology/Revue canadienne de psychologie*, vol. 43, 1989, no. 2, pp. 230-246.

³⁰ Fernald, Anne - Kuhl, Patricia: *Acoustic determinants of infant preference for maternal speech*. In: *Infant Behavior and Development*, Vol. 10, 1987. no. 3, pp. 279-293.

³¹ Arp, Claudia and David: *Answering the 8 Cries of the Spirited Child*. Louisiana 2003, Howard Publishing Co., Inc., p. 7.

³² Ekman, Paul: *Strong evidence for universals in facial expressions: A reply to Russell's mistaken critique*. In *Psychological Bulletin*, vol. 115, 1994, no. 2, pp. 268-287.

³³ Ekman, Paul - Wallace V. Friesen: *Constants across Cultures in the Face and Emotion*. In *Journal of Personality and Social Psychology*, vol. 17, 1971, no. 2, pp. 124-129.

communicates with the embryo/foetus,³⁴ as the stress hormones activated in the mother are also released into the bloodstream of the foetus. After birth, the mother's words may mean nothing to the baby, but the mother's cooing, prosody and manner of expression mean a lot. The melody, rhythm, inflections and phrasing of the sentence carry a positive message.³⁵

According to biologist Charles B. Davenport, the relationship between mother and fetus is established through intuitive, biological and behavioural channels.³⁶ The biological channel includes the mother's smoking, nourishment, relaxation and all the activities that bring qualitative and quantitative nutrition to the fetus through the bloodstream. It is interesting that metabolic products also come from the foetus to the mother, which underlines the duality of the relationship. The behavioural channel is mainly related to the mother's lifestyle: the rhythmic changes of day and night that regulate the fetal circadian rhythm, the daily biological clock.³⁷ The intuitive channel is the most difficult area for science to explore and is a form of communication related to psychological attunement. It is through this channel that music can create the connection through which the fetus responds positively to the songs played after birth.

We have previously mentioned how musical activity releases oxytocin.³⁸ Oxytocin is also produced in the mother during labour and later on, during breastfeeding, which helps her to bond with the baby. In the father, ADH (vasopressin) is linked to an antidiuretic hormone that helps him become a father.³⁹

4. Infancy: melodies that reinforce primordial trust

According to Péter Popper, the cradle reminds the newborn of the warmth of the amniotic fluid and the rocking in it. If the mother sings, holds the baby in her arms and rocks it, the soothing effect is even greater.

³⁴ Andrea Andrek: *A magzat üzenete - Kommunikáció és kapcsolat. [The message of the fetus - Communication and connection]*. <https://mipszi.hu/cikk/a-magzat-uzenete-kommunikacio-es-kapcsolat-> (Accessed on February 17, 2025).

³⁵ Intra-uterine interactions also occur between twins, as shown by the ultrasound scans of child psychotherapist Alessandra Piontelli, and are repeated between babies after birth. Piontelli, Alessandra: *From Fetus to Child*. London and New York 2002, Routledge, 22-23.

³⁶ Berkowitz, Ari quoting Davenport: *Our gens, ourselves?* In *BioScience*, Vol. 46, No. 1, 1996, p. 42.

³⁷ Serón-Ferré, Maria - Mendez, Natalia - Abarzua-Catalan, Lorena - Vilches, Nelson - Valenzuela, Francisco J. - Reynolds, Henry E. - Llanos, Aníbal J. - Rojas, Auristela - Valenzuela, Guillermo J. - Torres-Farfan, C laudia: *Circadian rhythms in the fetus*. In: *National Library of Medicine Nat. Institutes of Health*, Vol. 349, No. 1, 2012, pp. 68-75.

³⁸ Oxytocin: a Greek word meaning *rapid delivery*.

³⁹ Ferenc Pál: *A magánytól az összetartozásig [From loneliness to belonging]*. Budapest 2014, Kulcslyuk Publishers, p. 340.

However, too much noise, according to Japanese researchers, is harmful not only to the development of the newborn baby, but also to the fetus. According to a study by a developmental research institute, pregnant mothers living near Osaka airport had babies with lower birth weight and a high proportion of premature babies.⁴⁰ American psychologist Jeffrey E. Young, in his schema therapy,⁴¹ describes the attributes of infancy and childhood as: secure attachment (security, stability, care, acceptance), the need for autonomy (strengthening of competence), freedom to express emotions and needs, the need for play and spontaneity, the need to practice realistic boundaries, and self-control.⁴²

Lullabies are universal, as mothers in all societies and cultures sing lullabies, which are a universal language across cultures,⁴³ and which play an important role not only in lulling and soothing, but also in bonding.⁴⁴ This form of communication will continue until it is replaced by speech. Márai writes of the act of birth that “when the child begins to cry, the spectator slips out of the room and feels that Michelangelo was a tinker, and Newton, with all his calculations, is a dilettante”.⁴⁵ Singing can therefore be associated with movement, rocking, swaying, which provide a safe musical space for the child.

5. Infancy and prenatal age: classical and modern music recommendations

Since several studies have shown that listening to music during the prenatal period induces neural imagery and affects the developing brain over several months,⁴⁶ we recommend listening to music that is close to the rhythm of the human heartbeat and therefore ensures its synchronization. Medium tempo music of 60 to 70 beats per minute metronome marking markings

⁴⁰ Schell, Lawrence M.: *Auxological Epidemiology and the Determination of the Effects of Noise and Health*, in Susanne, C. (Ed.): *Genetic and Environmental Factors during the Growth Period*, New York and London 1984, Plenum Press, pp. 214-215.

⁴¹ Schema therapy is based on the premise that certain basic schemas exist to meet basic psychological needs and thus guide human behaviour.

⁴² Young, Jeffrey E.: *Schema-focused therapy for personality disorders*. In: Gregoris Simos (Ed.): *Cognitive Behaviour Therapy. A Guide for the Practising Clinician*. Vol. 1st, London 2002, Routledge, pp. 201-222.

⁴³ Fee, Christopher R. and Webb, Jeffrey B (Ed.): *American Myths, Legends, and Tales, An Encyclopedia of American Folklore*. Vol. I. A-F. Santa Barbara, California 2016, ABC-CLIO, LLC, p. 629.

⁴⁴ Cochrane, Fiona: *Music of the Brain*. Documentary film, USA, 2009.

⁴⁵ Sándor Márai: *Ég és föld. [Heaven and Earth]*. Budapest 2001, Helikon Publishers, p. 18.

⁴⁶ Partanen, Eino - Kujala, Teija - Tervaniemi, Mari - Huotilainen, Minna: *Prenatal Music Exposure Induces Long-Term Neural Effects*. US Nat. Library of Medicine National Institutes of Health, Published online on October 30, 2013. <https://journals.plos.org/plosone/article?id=10.1371/journal.pone.0078946> (Accessed on February 5, 2025.).

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are closest to the resting heartbeat, so the following songs are recommended for listening during pregnancy:

Artist	Title	Year of release	Metronome beat	Genre
Yolanda Adams	<i>Victory</i>	2005	61	R&B ⁴⁷ /soul ⁴⁸
Green Light	<i>All of Me</i>	2013	62	R&B/soul
Cee Lo Green	<i>“Love Gun (feat. Lauren Bennett)”</i>	2010	59	R&B/soul
Natalie Cole	<i>This Will Be (An Everlasting Love)</i>	1975	62	R&B/soul
Johnny Ace	<i>Pledging My Love</i>	1954	61	R&B/soul
Sam Cooke	<i>Get Yourself Another Fool</i>	1963	72	R&B/soul
Andrew Aleman	<i>Along the Rivers of Time</i>	2008	72	R&B/soul
Ana Olgica	<i>Atoms</i>	2017	69	Christian & Gospel
Building 429	<i>Always</i>	2008	72	Christian & Gospel
Michael W. Smith	<i>Draw Me Close</i>	2001	72	Christian & Gospel
Eddie Kirkland	<i>Lift High</i>	2015	71	Christian & Gospel
Amy Grant	<i>“I’ll Be Home for Christmas”</i>	1992	62	Christian/pop music
David Phelps	<i>Ain’t No Grave</i>	2015	72	Christian & Gospel
Andrew Strong	<i>Mustang Sally</i>	1991	58	R&B/soundtrack ⁴⁹
The Tokens	<i>“The Lion Sleeps Tonight (Wimoweh)”</i>	1961	61	R&B/pop
Britney Spears	<i>Inside Out</i>	2011	60	pop
The Flaming Lips	<i>“Yoshimi Battles the Pink Robots, Pt. 1”</i>	2002	62	Alternative ⁵⁰
Stanley Turrentine	<i>Journey Into Melody</i>	1960	59	Jazz
The Rolling Stones	<i>Blue and Lonesome</i>	2016	60	Blues
Tracy Lawrence	<i>Texas Tornado</i>	1994	61	Country
The Urban Underground Society	<i>The Whole World</i>	2006	61	Hip Hop/Rap
Paul McCartney	<i>Lonely Road</i>	2001	59	Rock
Monty Python	<i>Galaxy Song</i>	1983	61	Comedy
Brian Eno	<i>Weightless</i>	1983	69	Film music/Electronic

⁴⁷ R&B: rhythm and blues, a genre born in the USA in the 1940s. Several decades later, a modern branch combining elements of funk, soul, hip hop and pop music emerged.

⁴⁸ Soul music originated in the United States in the 1950s and has its roots in R&B and gospel.

⁴⁹ Soundtrack: film music, which originally meant the musical score of a motion picture. In its inception it included not only music but also sound effects and dialogue.

⁵⁰ Alternative music (alternative rock or alt rock) is a musical movement that emerged in the 1980s and has the characteristics of the underground movement.

Classical music

Composer/ Artist	Title	Year of creation	Metronome beat	Type
Chopin, Frédéric	<i>Nocturne in E flat major</i> ⁵¹ (Op.9, No.2)	1830-1832	61	piano music
Christmas Piano Band	O Come, O Come Emmanuel	1999	62	piano music
Tchaikovsky, Pyotr	<i>Serenade for Strings in C major</i> Op. 48: II Valse. Moderato. Tempo di Valse	1880	68	String Serenade
Dvořák, Antonín Leopold	<i>Czech Suite</i> , Op. 39, B. 93 : IV. Romanza	1879	69	Orchestral work
Debussy, Claude	<i>Préludes</i> – Book 1, L. 117 : 1. Danseuses de Delphes	1910-1913	70	piano music
Beethoven, Ludwig van	<i>“For Elise, (A minor) Woo 59”</i>	1810	70	piano music
Chopin, Frédéric	<i>24 Preludes</i> , Op. 28, No. 15 in D flat major: Sostenuto (“Raindrop Prelude”)	1838	70	piano music

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⁵¹ Noktürn or *notturno* in Italian: night music. The genre, written for piano, emerged during the Romantic period.

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