

## INTRODUCTION

Lance Christian Smith provides us with an article conceptualizing the constructs of spirituality and religion. While these are conveniently seen as separate, particularly in Western thought, the distinction between the two notions is delineated with the implications for philosophical understanding including implications for empirical research. He questions the merits of this split and offers a reconciliation of these distinctions similar to Wilber, using what is translatable and transforming leading to convergence and congruence.

Kelly Murray and Joe Ciarrocchi turn to a study of the dark side of religion where guilt and negative religiosity are seen as marks for life dissatisfaction. A research study is presented to demonstrate that a disconnection from God with spiritual struggle is connected to the experience of increased shame and guilt. These struggles led to increased congregational conflict and an increased negative affect and an overall decrease in subjective well being. Positive spiritual experiences promote religious devotion and predicted subjective well being. Spirituality, especially in struggles is related to overall well being and remains useful to pastoral psychology.

Islamic doctrine and practices are connected to processes found in Western counseling methods by Somaya Abdullah. Knowledge of the proposed framework will assist the counselor in dealing with the goals and limitations of counseling Moslem clients.

Buber's philosophical anthropology is presented as a framework for understanding the spiritual life of the infant by Frances Rofrano. Handling, holding and presenting the world to the infant through dialogical relations foster the spiritual growth of both mother and infant.

A consideration of pastoral counseling programs targeted to urban Latino populations is suggested by Liza Molina. The mental health disorder called addiction is also seen as a social and spiritual problem in Puerto Rico. The active role of the pastoral counselor in recovery programs is suggested along with its implications for Latinos in mainland United States.

Kevin Barry concludes this issue with an essay arguing for a more complete understanding of moral development leading to moral education. Rationalization and not reasoning may be the operative word in understanding the quick moral judgments of everyday life. Input from the field of “trolleyology,” evolutionary Psychology and neurobiology needs to be included for a fuller understanding of moral dilemmas.