Presentation of the *Dossier*

The *dossier* **Community and Pastoral Practices: Ancient and Current**, opened space for reflection on the role of community and pastoral practices in the realm of religions and, especially, in the realm of Christianity, in certain contexts and historical and current milestones. The result of this proposal presents, in general lines, a diversity of community and pastoral practices that are inspired by the historical journey of caring for people, in the religious field. We receive articles that offer research niches that can be inspirations for new knowledge in the field of Practical Pastoral Theology.

The first article in the *dossier*, by author Odirlei Arcangelo Lovo, **Human alterity and contingency in the Kingdom**, based on the documents of the Social Doctrine of the Catholic Church and on documents related to family life, experience and morals, reflects on human action at light of the love and grace of God and his kingdom, understanding the human being as an administrator and co-creator of God's work.

He following article, **The psychology of religion as an instrument for the integration of the human**, written by Rogério de Assis and Juliana Bernardino de Godoy, deals with psychology of religion based on Carl Gustav Jung, in his work "Psychology and Religion" (1999), as a way of understanding the religious phenomenon. The developed approach points out that the human in its immanence and transcendence needs a closer look at himself in order to understand himself individually and collectively in his complex relationship with the context.

Still within the contribution of psychology to community and pastoral practices, Blanches de Paula and Vardilei Ribeiro da Silva, in the article **Logotherapy and Theology: a self-transcendent hypothesis for pastoral counseling for people with suicidal tendencies**, deals with Pastoral Counseling as a field of action for pastors, pastors, lay people and lay people with people who suffer and are faced with the existential void within the complex context in which today's society lives. The article approaches logotherapy as a subsidy, pointing out that logotherapeutic principles can serve Pastoral Counseling, as an articulation of meaning in the face of the emergence of suicide.

Also addressing community and pastoral practices with a focus on coun-

seling, the article **Angels, demons and mental disorders: the challenges of pastoral counseling in the Pentecostal context**, written by Nilton Eliseu Herbes and Daniel da Silva Borges, analyzes some of the main empirical factors found in axiom of mental disorders. The study exposes the difficulties of Pastoral Counseling in the Pentecostal context, through a wide bibliographic and qualitative investigation available on the internet. According to the authors, in the Pentecostal context, there are great difficulties for the person to receive effective guidance when Counseling deals with mental disorders.

The article **Synodality, a path of communion in pastoral practices**, by Evaldo Apolinário, deals with the evangelizing action of the Church and the need for structuring the practice of synodality, as a way of understanding that the experience of communion and co-responsibility in the Church is a mission of all those baptized in the conduct of the evangelization of peoples. The article also shows how synodality is present in the context of the Latin American Episcopal Conferences and their new proposals for the people of God.

Finally, the article by Jung Mo Sung and Patricia Guernelli Palazzo Tsai, **Avidyā and idolatry: necessary dialogue in the face of the evil of our time**, opens the approach beyond the Christian realm, working on the dialogue between two concepts from two different religious traditions, but who share a common problem: the world in which we live in oppression, inequality and exclusion. The authors work, on the one hand, with the concept of *avidyā* from the Buddhist tradition, as worked on by the XIV Dalai Lama, and, on the other, with the concept of idolatry used by Pope Francis, thus showing how these concepts in dialogue serve to criticize the consumer culture and exclusion.

We are grateful for the productive contributions on ancient and current community practices, which certainly broaden horizons for reflection, especially on Latin American soil.

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