

The relationship between the people and their spiritualists

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What is the relationship between the people and their spiritualists? The mutual choice of Latin asserts that priests share a distinct vision of the Church, as well as their priestly priorities and responsibilities. While it is often easy to condemn or approve the decisions made by priests in the conduct of their duties, it is paramount to evaluate the strategies they employ in their relationships with and responsibilities to the Church or congregation. This paper will examine the relationship between priests and their congregation (Davies 15). This paper will also focus on the relationship of spiritualists and people. Catholic priests' mandate is to care for their congregations, as well as enhance their relationships with God and Church members.

Since ancient times, people have had unique relationships with spiritual leaders. While the context of such relationships remains the same to date, the nature of spiritual leaders has changed substantially. The basis of contemporary relationships between people and spiritualists was the notion that the latter had a distinct ability to talk to the gods, and deliver the gods' messages to the people. However, today, the common belief is that while religious leaders such as Catholic priests have a unique relationship with God, the relationship is not necessarily confined to priests as other members of the community can also have a similar relationship to God through faith and piety (Davies 127). Catholic priests are typically defined by their relationships, i. e. their relationship with God, which is primarily by Jesus Christ, as well as their relationship with other Catholics such as bishops and members of the congregation. Priests ordained by the Church are essentially responsible for their congregations as they are tasked with organizing their

congregations as they, as well as their members, find appropriate.

The relationship between priests and the Church is based on mutual beliefs in the existence of God as the most superior deity, and in the belief of a need to have a close relationship with God. Similarly, spiritualists and people in other religions such as ancient religions also spoke of the importance of maintaining a close and intimate relationship with the gods. In other modern religions such as Islam, sheikhs serve as the spiritual advisers to the congregation and also advocate the essence of maintaining an intimate relationship with Allah through righteous deeds and faith in Him (Ross 54).

The relationship between spiritualists and people is also marked by the latter's religious duties towards the people. For instance, priests are afforded various duties and responsibilities such as interpreting religious ideologies and laws to the people and administration of ceremonial rights such as baptisms, blessings, and weddings (Ross 14). Priests' relationships with people surpass the spectrum of death as priests are also tasked with praying for the deceased at funerals. In other religions, as well as traditional religions, spiritualists officiate funeral ceremonies by praying for the souls of the deceased. In addition, priests and their congregations have a distinct relationship with regard to counseling and offering advice on matters of a religious and personal nature. Spiritualists and priests are notable as having accomplished wisdom that they use to provide counsel and advice to people and the Church respectively.

Because priests share a personal and unique relationship with congregation members, they are able to assist couples and individuals to resolve their problems (Ross 37). The legal relationship between priests and congregation

members deters the former from revealing anything said to them by members. This is allowed for under the law through the penitent-priest privilege. While priests and other spiritualists are renowned as religious leaders, they sometimes exceed this scope and organize outreach programs and encourage members of the congregation to become productive citizens.

Works Cited

Davies, B. *An Introduction to the Philosophy of Religion*. Oxford: Oxford University Press, 2003. Print.

Ross, F. *Healthy Relationships between Priests and People: Diocesan and Congregational Soundings*. New Jersey: Council for the Development of Ministry, 1993. Print.