

# Response to Part II The Symbolic Dilemma– Statues and Crosses and Communion

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## Symbols

Are symbols macro or micro theoretically?

Are symbols objective or subjective? (words, objects, sign)

Are symbols a part of meta Sociology in general, as well as of its various components, substantive areas, analysis of the concept of “structure,” methods (metamethods), meta-data analysis and theories?

George Ritzer *Sociological Theory*, 3rd ed. P. 653. 1992

What is the relation of symbols to paradigms?

A paradigm is a fundamental image of the subject matter within a science. It serves to define what should be studied, what questions should be asked, and what rules should be followed in interpreting the answers obtained. The paradigm is the broadest unit of consensus within a science and serves to differentiate one scientific community (or subcommunity) from another. It subsumes, defines, and interrelates the exemplars, theories [italics added], and methods and instruments that exist within it. (Ritzer, 1975a:7)

## Vatican II – Changes

Pope John XXIII a genius

Changed the language

Altered the music

No fish on Friday

Confessional is optional

Saints days are diminished in importance

Optional times for services

Reduced the rigidity on church attendance

Deemphasis on Hell

Move emphasis on preaching

Marriage less restrictive

He made the Catholic Church an “Old Line” Protestant church in a free religious market competing for adherents.

Denominations are “big business” unregulated by the government. (Stark, *The Churching of America 1776–1990* P. 265–71, 1992)

## **Is the “Praise Approach” Essentially a Change in Symbols?**

Raising of hands in song and prayer  
Relational Theology  
Standing more  
Repetition of phrases in singing  
Instruments in place of organ (electronics)  
Skits or dramas  
Seeker preaching instead of evangelistic preaching  
Seeker services  
Casual dress  
Inductive preaching  
Multiple service options.  
The praise vocabulary – word symbols

Is the changing of symbols the strength of the praise movement?  
Why is the cultural response predominantly positive among the evangelicals?

## **Church of the Nazarene – Changes**

Relational Theology  
The “open” altar  
Removal of the pulpit  
Praise choruses  
Power singers  
Dramas  
Multiple services  
Inductive preaching  
Casual dress  
Musical instruments (band) electronics  
Role of the pastor

Has the church of the Nazarene moved from informal to formal to informal cultural, technological, and social meanings for today's rapidly changing society?

