

Contemporary Context
of the Adventist Mission

Job Description
of the GC President

Changes to the Statement
of 28 Fundamental Beliefs

SUMMER 2015 • WWW.ATODAY.ORG

Adventist *Today*



San Antonio

2015 GENERAL
CONFERENCE
SPECIAL
ISSUE

features

4 The Beautiful Importance of Pluralism

By Smuts Van Rooyen

8 That's So Meta: The Post-Postmodern Church

By Tom de Bruin

14 How Adventists Choose Their Leaders

By Reinder Bruinsma

19 Rules of Order at a General Conference Session

By Gary Patterson

21 Questions That Need to Be Asked

By Gary Patterson

24 Job Description for a President

By Gary Patterson

28 Spirit-Driven Leadership Through the Lens of Ellen G. White

By Cindy Tutsch

32 "Circumstances Alter Cases" and the Ordination of Women

By Jon Paulien

38 The Road to San Antonio—and Beyond

By Alden Thompson

42 Proposed Changes to the 28 Fundamental Beliefs

By Adventist Today staff

42 Adventists Voice Concerns About Changing Our Creation Statement

By Adventist Today staff

48 Genesis 1-11—A Different Genre

By Desmond Ford

52 Freeing the First Angel and Reopening the Doors of Adventism

By Jack Hoehn

53 How Does the Hierarchy Decide When It's OK to Ignore the Bible?

By Richard W. Coffen

56 Global Mission of the Adventist Movement

By Jack Sequeira

DEPARTMENTS

3 Editorial

What Will Happen at General Conference?

By Monte Sahlin

60 Alden Thompson

Exodus 3-4: "Oh Lord, Send Someone Else"

63 Adventist Man

Iggy's Great Idea

Adventist Today brings contemporary issues of importance to Adventist church members and is a member of The Associated Church Press. Following basic principles of ethics and canons of journalism, this publication strives for fairness, candor, and good taste. Unsolicited submissions are encouraged. Payment is competitive. Send an email to atoday@atoday.org or mail to: *Adventist Today*, PO Box 1135, Sandy, OR 97055-1135. Voice: (503) 826-8600 Website: atoday.org.

As an independent press, *Adventist Today* relies on donations to meet its operating expenses. To make a donation, go to www.atoday.org or mail to *Adventist Today*, PO Box 1135, Sandy, OR 97055-1135. Thanks for supporting *Adventist Today* with your regular tax-deductible donations.

Adventist Today (ISSN 1079-5499) is published quarterly by Adventist Today Foundation, 50800 SE Baty Rd, Sandy, OR 97055. Annual subscriptions \$29.50 (\$50/2 years) for individuals. \$40 for institutions. (Payment by check or credit card.) Add \$10 for address outside North America. Periodical postage paid at Sandy, Oregon, and at additional mailing offices. POSTMASTER: Send address changes to *Adventist Today*, P.O. Box 1135, Sandy, OR 97055-1135. Copyright © 2015 by Adventist Today Foundation, a nonprofit organization dedicated to fostering open dialogue in the Adventist community.

Adventist Today

Editor

J. David Newman

Executive Editor

Monte Sahlin

Copy Editor

Debra J. Hicks

Contributing Editors

James Walters

John McLarty

Art Director

Chris Komisar

Online Editors

Managing Editor: Jeff Boyd

Features: Debbonnaire Kovacs

Opinion: Mark Gutman

Poetry and the Arts: Debbonnaire Kovacs

Reviews: Edwin A. Schwisow

Web Coordinator: Heather Gutman

Facebook Editor: Emmy Halvorsen

Executive Director

Monte Sahlin

Executive Secretary of Development

Edwin A. Schwisow

FOUNDATION BOARD

Nate Schilt, Jim Walters, Monte Sahlin, Andrew Clark, Keith Colburn, Chris Daley, Larry Downing, John Hoehn, Edmond Jones, Mailen Kootsey, Keisha McKenzie, Chuck Mitchell, Jim Nelson, Warren Nelson, Chris Oberg, Gene Platt, E. Gary Raines, Paul Richardson, Sasha Ross, Dan Savino, J. Gordon Short, James Stirling, Eldon Stratton, Ervin Taylor, David Van Putten, John Vogt

SENIOR LIFETIME ADVISORS

(\$25,000+)

Elwin Dunn, Patricia and Douglas Ewing, Kathi and Richard Guth, John Hoehn, Judy and John Jacobson, Al Koppel, Joan Ogden, Lori and Thaine Price, Judy and Gordon Rick, J. Gordon Short, Marilyn and Ervin Taylor, Nancy and John Vogt, Priscilla and James Walters

LIFETIME ADVISORS (\$10,000+)

Jane Bainum, Susan and Hernan Barros, Kelli and Robert Black, Ginny and Todd Burley, Pat and Ron Cople, Kathryn and James Dexter, Rosemary and Marilyn Duerksen, Dan Engeberg, Sandra and Sam Geli, Patricia Hare, Mariel Lynn and Edwin Hill, Carmen and Clive Holland, Erika and Brian Johnson, Carmen and Yung Lau, David T. Person II, Patricia Phillips, R. Marina and E. Gary Raines, Judith Rausch, Stewart Shankel, James Stirling

UNDERWRITING ADVISORS

(\$2,500+ DURING THE LAST TWO YEARS)

L. Humberto Covarrubias, William Garber, Dolores & Robert Hasse, Lucille Lorenz, Betty Webster

GENERAL ADVISORS

(\$500+/YEAR PLAN)

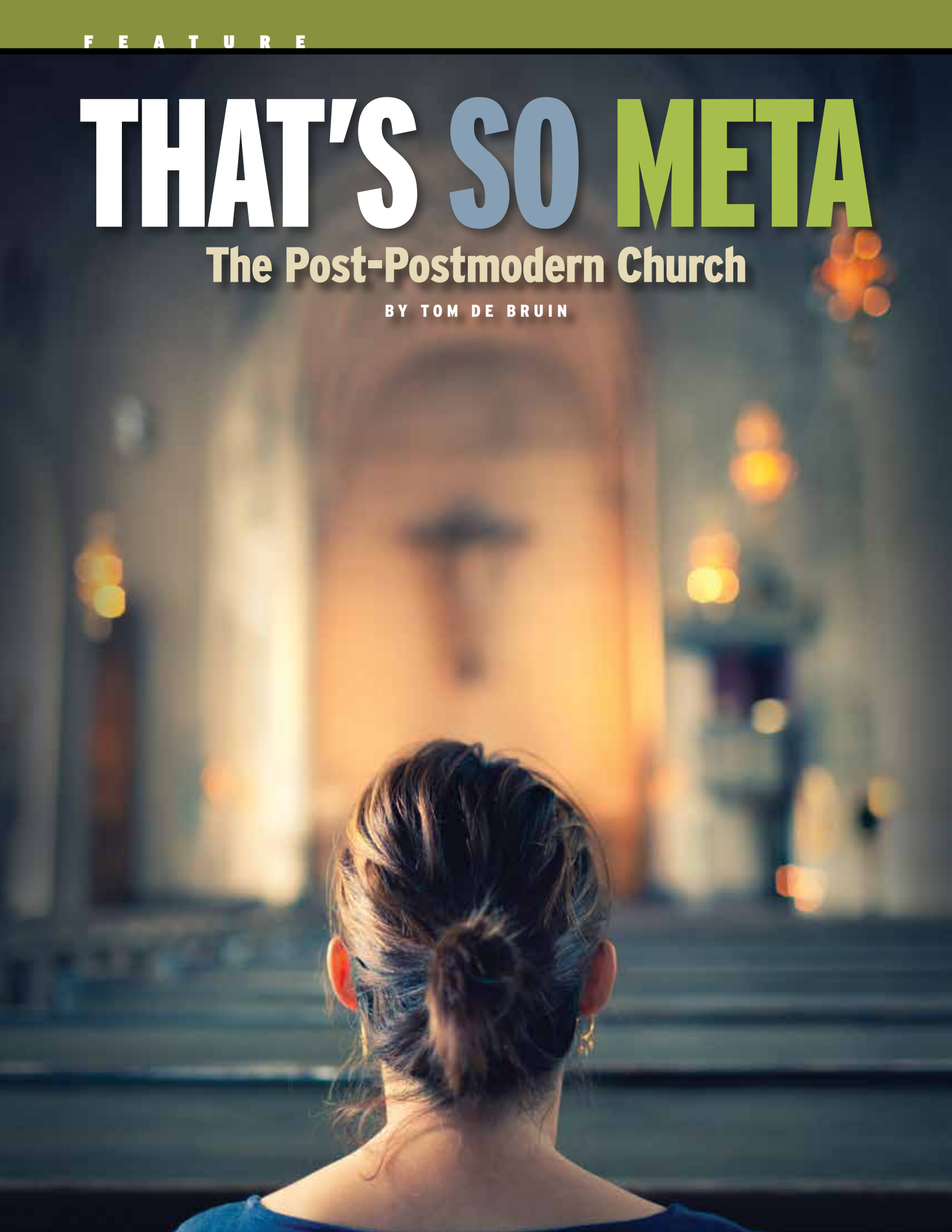
Connie Anderson, W. L. Asher, M.D., Almon J. Balkins, Diana and Ken Bauer, Charlotte & Robert Brody, Ruth Christensen and Glenn Henriksen, Beverly & Sidney Christiansen, Anders and Debra Engdahl, Ed Fry, William Garber, Karita & DeWitt Goulbourne, Wayne Greaves, Jackie and Jim Henneberg, Lyndon Marter, Vincent Melashenko, Charles and Joan Mitchell, Gwen & Don Oliver, Michael and Corinne Pestes, Claudia Peterson, Marvin Ponder, Tracey & Craig Reynolds, Paul Richardson, Ruth and Beryl Rivers, Debi and E. Arthur Robertson, Gary Russell, Gretchen & Monte Sahlin, Elmar Sakala, Beverly & David Sandquist, Dee Dee and Nate Schilt, Rebekah & Charles Scriven, Barbara and Eldon Stratton, Robert Taylor, Alden Thompson, Robin Vandermolten, Jackie and Hal Williams

F E A T U R E

THAT'S SO META

The Post-Postmodern Church

BY TOM DE BRUIN



SOMETIMES IT SEEMS TO ME THAT EVERYTHING IN THIS WORLD is defined by a “post-.”¹ I was born in South Africa to a post-war Dutch immigrant, fleeing post-industrial Europe for a post-colonial future. In the post-apartheid economic drop, we moved, post hoc, back to postmodern Holland, where I still live. The change from a racist to a post-racial society was a shock to me. My inborn fascination with language led me to pursue postgraduate studies at Newbold College in post-structuralism. There I met my postfeminist wife. She studied post-apocalyptic fiction and is now pursuing a PhD in posthumanism. Currently, I work post-pastorally as an administrator in this postlapsarian world. More specifically, I reside in post-Christian Holland. The best part about this paragraph? I didn’t make up even a single one of those words.

These days we seem eager to explain what we come after, but not where we currently are. If you were to ask me where I currently am, I would tell you I live in the Netherlands. We have one of the fastest-growing European Adventist churches, though sadly, like many European churches, our growth happens mainly through immigration. What’s behind these changes in the European church? It has something to do with yet another “post”—in this case, post-Christianity.

United States

Before I bring Europe into the equation, let’s look for a moment at the USA. Nowadays more and more people in the United States are unchurched; in fact, about half of the people living there don’t go to church regularly. Yet, despite this fact, they remain Christian. Let me explain what I mean using some statistics from a recent study by the Barna Group:

“When asked to identify their faith beliefs, 62% of unchurched adults consider themselves Christians. Most of the churchless in America—contrary to what one might believe—do not disdain Christianity nor desire to belittle it or tear it down. Many of them remain culturally tied to Christianity and are significantly interested in it. More than one-third (34%), for example, would describe themselves as “deeply spiritual.” Four in ten (41%) “strongly agree” that their religious faith is very important in their life today. More than half (51%) are actively seeking something better spiritually than they have experienced to date. One-third (33%) say they have an active relationship with God that influences their life and are most likely to describe that relationship as “important to me” (95%), “satisfying” (90%), and “growing deeper” (73%).”²

What this information boils down to is that although half of the population in America does not attend church regularly and might

not represent what Adventists would call “Christians,” Christianity still plays a very important role in their day-to-day lives.

Europe

Now let’s compare this data to the European picture, which is radically different.³

In the Netherlands, a 1999 survey put the portion of the population that goes to a religious service once a month at one in four. Since then this number has dropped to 12-16%. Now not even one person in 10 goes to church once a week, which is less than a third of the percentage of weekly attendees in the United States (26%). In fact, in the Netherlands more than half of the people would never go to church at all if it weren’t for weddings and funerals. If you were to ask a Dutch person, “Does religion occupy an important place in your life?” two out of three would say “No.” If you were to go just a little bit north to Sweden, that number would be even higher (83%).

Among the Dutch, only one in four believes that there is a God.

The worst part is that these are averages. The statistics are skewed by the large, much-more-religious generation of baby boomers. In almost all of these statistics, if you look at the generation born after 1980, you can divide the numbers by half. For my generation we can say: 7% go to church once a month, 85% never go to church at all.

While many in the United States leave the church, it seems that most remain Christian in an important way. Though they may be post-church, they are certainly not post-Christian or even anti-Christian.

Europe, on the other hand, is emphatically post-Christian. What do I mean with this term? We can broadly define a post-Christian society as follows: “A society or culture where Christianity no longer is a meaningful part of civil discourse or public policy. This is a society where, over time, diverse values, religious and secular, have marginalized distinctively Christian beliefs, symbols, and rituals.”

The times they are a-changing. We are looking at new world order, a new zeitgeist. Though it hasn’t yet hit the United States as hard as it has hit Europe, post-Christianity—along with most of the other “posts”—seems here to stay.

Beyond Modernism

To provide relevant context, we need to take a quick look at our history. Rewind your mind to the 1900s Europe. Actually, rewind even further. Back in the 18th century, we had the Enlightenment and later the Industrial Revolution. We had two centuries of great advancement and amazing new scientific discoveries. Many

scientists living in the 19th century even thought that humankind would know everything there was to know within 10 or 20 years. In general, there was a huge sense of optimism.

This society also believed in Progress, with a capital P. Mankind was moving Forward, going Somewhere. In history, we call this time period and all of its ideas the modern era. In this era, society imagined that as a result of their immense knowledge, they would eventually achieve Utopia. A heaven on Earth. This is what people really expected. They were waiting for a perfect, wonderful society, brought about by Technological and Scientific Progress. But instead of a Utopia, what did they get? Armageddon.

Seriously. Almost an entire generation died in the trenches of World War I. And then, just to make sure everyone knew

God so loved the world” was just too big, and it had been misused for too long.

But it *still* gets worse. People realized that the way power gets somebody to believe in big pictures is by building truth claims into them. The Roman Catholic Church claimed it knew the truth, and people wanted to do what was true and right. But this truth was just an excuse to get people to buy into their pardons, to get people to pay them money. And the governments did exactly the same thing. So not only were big pictures (or “metanarratives”) now out the window, but so also was anyone who said anything about truth. This distrust killed the churches. The organization proclaiming “I am the Way, the Truth” was no longer believed.

This was all part of what the French philosopher Jean-François

Although half of the population in America does not attend church regularly..., Christianity still plays a very important role in their day-to-day lives.

it was not a hiccup on the road to Progress, there was another World War from 1940-1945, this time with some genocide added to the mix. What was the result of this double Armageddon? Modernists’ dreams were dashed. Their hopes were shattered. Society expected Utopia and got Dystopia instead. This was a greater disappointment than the Great Disappointment. And people realized a number of things. First of all: Progress clearly did not exist, because it did not happen. In fact, all of those modern ideas with capital letters were lies. But worse than that, society learned that powerful people and organizations use big ideas to oppress other people: Nationalism to get you to fight, Progress to get you to work, Salvation to get you to pay. “The powers that be” paint big pictures so that they can use and abuse people. The Church did it throughout the Middle Ages, and in the 20th century society was reminded that governments do it too.

An Era of Disbelief

As a result of this demonstration of how big pictures are abused by those in power, people not only stopped believing, but they became distrustful of all big pictures. This distrust killed the gospel. “For

Lyotard called the “postmodern condition.” Society had moved past the modern, with all its hopes and dreams, to something new: the postmodern. An age of disillusionment.

Now the postmodern is notoriously impossible to define. That’s a bit of a running joke among academics. Virtually every article on the postmodern begins by saying that its very nature makes it impossible to describe definitively, and then tries anyway.⁴

So let’s give it a go.

In postmodernism there is disbelief in metanarratives. No more Utopias. Furthermore, there is a distrust of truth claims. No more ultimate Truth. Finally, everything becomes fragmented. This started with anti-nationalism, moved into the distrust of major units in society, and eventually even the individual was seen as fragmented.

That is postmodernism, in essence.

In the minds of many, it was science and the critical method that killed religion; but these are tenets of modernity. The decline of Christianity took place much later, when a postmodern generation left the church. A postmodern generation, growing up in a modern world, who automatically distrusted all truth claims and metanarrative. This postmodern generation did *not* raise their children as Christians. And I’m putting that mildly.

The Postmodern Generation

Who is in this postmodern generation? Not me. I was born in 1979, the same year Lyotard published his book *The Postmodern Condition*. He was an academic, not a prophet. He was describing the cultural trends in Canada and France back in the 1970s, not our current culture in the 21st century. Lyotard described my parents' generation, people who are now 50, 60, or even 70 years old. My dad is postmodern; I'm something else altogether.

I am not from the generation that left the church; I am part of the generation that wasn't raised Christian. I am not in the generation that stopped reading the Bible; I am in the generation that doesn't know the Bible. My parents' generation is where you'll find the anti-Christians. My generation is just ignorant.

Of course, I'm talking about Europe here.

The European postmodern generation, torn by a war on their home soil, left the churches behind. In the United States, the postmodern generation protested and demonstrated. Opposition rose against the Vietnam War, against racial segregation, against the discrimination of women. The American belief that certain "truths" are "self-evident" and that people have "unalienable rights" hung on. While the Europeans rejected truth and metanarratives completely, their American peers persisted for a while. Belief in "liberty" and "democracy" remained strong, as did belief in "the church." The effects of postmodernity were never as evident in the United States, and so, for the moment, America is less post-Christian.

For the moment.

However, America has had its own crises recently: the credit crunch, the collapsed World Trade Center, the political stalemate, climate change. In Europe the postmodern generation left the church, but in the United States it is the current generation, not the postmodern generation, that is the most likely to leave it.

Now, generally it is true that people inside the church are less postmodern than those outside. This is probably due to the modernizing tendencies of Adventism. The church loves truth claims and loves the great controversy, our metanarrative. If you go to church regularly, you are formed by church and accept these modern tenets more easily. However, it is a mistake to think that our church members are not postmodern. Adventists have postmodern ministries with postmodern sermons. We show postmodern videos and hand out postmodern postcards.

We seem to feel we are ministering to the postmodern world outside the church, as if postmodernism is some kind of Babylonian influence. But this is a fallacy. Most of the church in the West is postmodern. The church is not ministering to postmodern people. The church is postmodern people

ministering. The divide that we have created does not exist. In essence, we ask our members to remove their hats when they enter the church building—and those hats are their postmodernist identity.

So if my dad is postmodern, what am I? Times change, and the cultural landscape now is very different than it was 40 years ago. While the younger generations are clearly influenced by postmodernity (just as the older generation was influenced by modernity), these generations are moving on. You see, postmodernism died in 2000. We are living in the post-postmodern age. There are new buzzwords that replace the postmodern: metamodernism, posthumanism, neo-modernism, new materialism, to name a few.

We minister in a post-postmodern world. This is a world where postmodernity has happened, a world that has been changed by postmodernity. When we minister, we need to keep that in mind. This is a serious challenge for Adventism.

Post-Postmodernity

At the risk of making us even more exhausted by "posts," what is this post-postmodern, post-Christian culture we belong to? As with all ideas, it takes a while for us to put these things into words. Academics have postulated a number of suggestions about where we are now and where we are headed, but recently I read an article about an idea that really resonated with me: metamodernism.⁵ Note the prefix "meta," as in "metanarrative."

Postmodernity is characterized by the destruction of hope in a better world. The Utopian ideals of progress, ultimate knowledge, and peace died in the trenches of France. This led to great cynicism in our culture. Nothing could be seen as sincere or real. Growing up in a world without hope has led to this thing called metamodernism, and these metamodernist people have found a way to juggle both cynicism and hope in one worldview.⁶ Metanarratives can't be trusted, but without a metanarrative, there is no hope. Metamodernism brings back the hope in "a kind of informed naivety, a pragmatic idealism."⁷ In other words, there's hope in a good future, even though we know that it will never be.

Earlier I said we live in a "post-" world. And that is stupid. If we live in the present, every single thing in the world is "post." Many of us are now post-breakfast. And the past is still with us; the breakfast is in our stomachs. But what does that mean? Nothing, really. Saying we are post-breakfast is much less interesting than saying we are busy digesting. That's why this new trend is not called post anything, but "meta." Beyond modernism. Bigger than postmodernism. Digesting both.

A very simple definition of metamodernism is this: it “attempts in spite of its inevitable failure; it seeks forever for a truth that it never expects to find.”⁸

Dealing With Metamodernism

If we thought that postmodernity was a challenge, then I don’t know what this is. In my country, most of this generation is not in the church, but *can you imagine if they were to join?*

How does the church deal with new members who believe in something they know can’t be true? How do members react when my generation joins and prays to a God that they know is not there? When they passionately read and interpret the Word of God, loving every syllable but knowing it’s produced fiction?

I am not from the generation that left the church; I am part of the generation that wasn’t raised Christian.

When my generation is ironic and sincere *at the same time?*

Now don’t get me wrong, I am *not* saying that God is not there or that the Bible is fiction. I am saying that if we are successful in evangelization and retention, we will have members who, *no matter what*, will always think these things. Who think in contradictions and cannot think without paradoxes. And it’s a challenge. In my post-Christian country, there is a generation of metamodernists. This generation grew up knowing there is no truth and distrusting all metanarratives, yet feeling a desire for both. If, somehow, despite the generally ineffective evangelism methods of most churches, a metamodernist individual gets in touch with a church, two things happen. On the one hand, this individual feels a coercive force causing her to identify with the Christian message; on the other hand, she will remain intellectually aware of its implausibility. Believing, in spite of herself, in an informed naivety. Believing in a better world that will never truly come, a pragmatic idealism.

And is this so strange? I do wonder. Faith is, after all, “the assurance of things hoped for” (Heb. 11:1, NASB).

Paradoxes

Christianity is a religion of strange paradoxes. James teaches that we will be exalted through being humble (James 4:10). Paul says to

the Corinthians, “Whenever I am weak, then I am strong” (2 Cor. 12:10, NRSV). Jesus says that we will receive through giving (Acts 20:35). Paul tells the Romans that by being set free, we become slaves (Rom. 6:18). Jesus teaches that through dying we sustain life (John 12:24). Paul tells the Philippians that gains are losses and losses are gains (Phil. 3:7-8). And Jesus says that if you find your life you will lose it, and if you lose your life you will find it (Matt. 10:39).

Metamodernists thrive on these contradictions. Oscillating between conflicting ideas, moving back and forth between two poles—always focusing on one and ignoring the other, only to immediately swap around and focus on the other, ignoring the one. For metamodernists the metanarrative is not dead; it just

needs some reframing. I see many metamodernists in church. They are people who, despite their cynicism, hope against hope for a better future.

This hope against hope is also something perfectly American and very current. Recently the United States has been producing a lot of young adult dystopian novels and movies: *Divergent*, *The Hunger Games*, *The Maze Runner*. In these stories, the world is terrible and just watching the lives of the characters makes you uncomfortable. There’s a future, but how great does that future look to most of us? The government has collapsed, the social structure has disintegrated, the world is over.

I don’t want to spoil any of these stories for you, but trust me when I say there’s light at the end of the tunnel. It may not be much, but it is a future. These movies resonate with young adults, because the young adults are metamodern. They feel like they were born into a world where everything has collapsed, a world ruined by previous generations. But focusing on that is boring and stifling. They can easily get behind stories where heroes fight against that negativity for a better future, even if it’s only a little better.

We need to be a church that allows space for this believing disbelief. For sincere irony. For people who thrive on paradoxes. How can we be that church?

Church for the Post-Christian Age

Fortunately, the problem is not the gospel. The gospel, “God loves you,” is a great message. The meat of the message (or “vegetarian meat-replacement” of the message, I should say) is great. The problem is the modernist “sauce” that we put on the message. To continue the metaphor, the Adventist pioneers developed a wonderful, nutritious dish for the modernist age. The church grew up, big and strong. In many modernist cultures, we are still growing fast. But in the West, we are barely growing at all, and if we do grow, it’s among the modernist immigrants, not the postmodernist (or metamodern) ones.

This is a difficult realization, because through the years the Adventist sauce has slowly become Adventism itself. Our pioneers believed in searching for meaning in the Bible and in finding answers together. While we still believe this, we hardly practice it. We don’t organize evangelism campaigns where we help people search for answers. We show them, we tell them, we teach them.

The main problem is that we know people have questions, so we give them answers. People have questions, so sermons give the answer, or Bible studies give the answer. But that is the wrong way of dealing with contemporary culture. People don’t want answers—or at least, not just one answer. They want to find their own answers.

The inhabitants of this post-postmodern world are good at discovering answers. This is a generation of people who are excellent at looking up all the right answers and then developing their own answers from there. We just need to give them a chance to take that last step. They are story-savvy. They are critical readers. They can deconstruct texts left and right without even knowing that’s what they are doing.

An answer earned is always better than an answer given. This is not even new. Think of the gospels. A man comes to Jesus and asks a simple question: “Who is my neighbor?” Jesus responds with: Well, let me tell you this incredibly complicated story about a man, a Samaritan, a Levite, and a donkey. And then I’ll ask you the same question.” Jesus hardly ever gave answers. Jesus taught by asking questions. He helped people answer their own questions, and often there was more than one answer to be found.

Unlike Jesus, we generally teach by giving answers. Answers that the people around us don’t want. If we want to be effective, we need to assume that people don’t want the truth (even though we know how wonderful it is). We need to assume that they don’t want the great controversy (even though we value it so highly). They don’t want *the* answers. They just want *our* answers.

People want experiences. They want guides. They want little

pieces of the puzzle, fragments that they can add together to make their own whole. Adventism has excellent fragments: health, rest, Jesus, a loving God, a wonderful future, forgiveness. We should share these pieces of the puzzle. We need to connect, not with the health message, but with a great recipe. We need to connect, not with the Sabbath, but with the Sabbath Sofa. If you don’t know what that is, give it a Google.⁹ We need to connect, not with the cross, but by sharing the relief that forgiveness brings to a guilty conscience. We need to connect through Jesus, not theology.

We need to stop thinking that we know the answers, the path, or the life. Rather, we need to share *our* lives, *our* path, *our* answers, so that others can find *their* life, *their* path, *their* answers. So we can find answers together. And we need to keep hoping against hope for a better future. 📌

Tom de Bruin, PhD, is currently youth director for the Netherlands Union Conference. He has served the Seventh-day Adventist Church as a senior pastor, church planter, and union executive secretary. De Bruin is active academically as a contract lecturer for Newbold College in the United Kingdom and as a visiting scholar at Leiden University Centre for the Arts in Society in the Netherlands. He maintains an English and Dutch website and blog: tomdebruin.com.

¹ This article is based on a presentation given at the One project gathering in San Diego in February of 2015. The author would like to thank the One project for the space to develop these thoughts and all who were present for their helpful comments, which have improved this article.

² www.barna.org/barna-update/culture/698-10-facts-about-america-s-churchless#.VNv4QEJv1vU

³ These statistics are a combination of the results found in the following places: www.cbs.nl/nl-NL/menu/themas/vrije-tijd-cultuur/publicaties/artikelen/archief/2013/2013-3929-wm.htm; http://ec.europa.eu/public_opinion/archives/ebs/ebs_341_en.pdf; www.cbs.nl/nl-NL/menu/themas/bevolking/publicaties/bevolkingstrends/archief/2013/2013-het-belangvan-religie-voor-sociale-samenhan-pub.htm; www.cbs.nl/nl-NL/menu/themas/vrije-tijd-cultuur/cijfers/incidenteel/maatwerk/2013-religie-mw.htm; and www.cbs.nl/nl-NL/menu/themas/vrije-tijd-cultuur/cijfers/incidenteel/maatwerk/2013-religie-mw.htm.

⁴ See, for example, the *Stanford Encyclopedia of Philosophy*. It begins with the sentence, “That postmodernism is indefinable is a truism.” The first word of the second sentence is “However.” Gary Aylesworth, “Postmodernism,” *Stanford Encyclopedia of Philosophy*, Edward N. Zalta (ed.), Spring 2015.

⁵ Timotheus Vermeulen and Robin van den Akker, “Notes on Metamodernism,” *Journal of Aesthetics & Culture*, Vol. 2, Nov. 15, 2010, pp. 1-13. Online at <http://www.aestheticsandculture.net/index.php/jac/article/view/5677/6304>. These two scholars also maintain a blog on metamodernism: www.metamodernism.com.

⁶ Vermeulen and van den Akker, “Utopia, Sort of: A Case Study in Metamodernism,” *Studia Neophilologica*, Dec. 1, 2014, pp. 1-13. Online at <http://www.tandfonline.com/doi/abs/10.1080/00393274.2014.981964#.VOnJcMaJnww>.

⁷ Vermeulen and van den Akker, “Notes on Metamodernism,” p. 5.

⁸ *ibid.*

⁹ Or check out www.sabbath.org.uk.