
Reviewed by Emyr Williams, Glyndwr University, emyr.williams@gllyndwr.ac.uk

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Within societies there are certain emotional expressions that are seemingly universal. Laughter seems to be one of these emotional expressions: from Sarah’s laughter at being told she would bear a child, to the laughter of infants when faced with an unfamiliar situation.

Heddendorf’s clear and erudite display of multidisciplinary work asks us to engage critically with the place of humour in contemporary society, within the Bible, and as a worldview adopted by those living within Technopolies. Heddendorf argues that humour has been the cornerstone of human existence and faith. We are introduced to the different ways in which faith is utilized within a biblical context, before extracting how such representations are reflective of our contemporary society.

Humour, Heddendorf argues, has several functions within contemporary society. Principally he suggests that humour acts as a form of consensus, a form of commodity, as a solution, and as a representation of reality. Important within this understanding of humour is an understanding that it acts as a way of interpreting a world that is complex and full of paradox. Humour is a filter through which an interpretation can be made of both the sacred and the profane in society.

In relation to implicit religion it is clear that humour provides a way to interpret and deal with a world of inherent complexity. Taking humour (which, at its very basis, will be individually defined) can provide a committed way of interpreting difficult situations in a consistent manner that will impact on an individual (an intensive concern with extensive effects). While this book provides a theoretical basis for understanding the place of humour within the religious and spiritual world, it is now appropriate to pose such theoretical challenges as empirical questions, to fully assess the appropriateness in relation to implicit religion.