Forgiveness, according to the philosopher Vladimir Jankélévitch, died in the Nazi extermination camps. None the less, the question whether forgiveness is possible, permissible or admirable as a response to genocide and other crimes against humanity has continued to attract scholarly as well as popular attention. In his lecture, Brudholm wants to consider what is – and what is the role – of “the religious” in discourses about forgiveness after mass atrocity? In what ways – if at all – are post-atrocity discourses on forgiveness an example of the way in which the religious appears in responses to mass atrocity? Can a belief in the possibility and permissibility of forgiveness after mass atrocity only be sustained with some kind of religious underpinning? What kind of possible pitfalls and what range of possibilities should we be aware of in relation to what one might for short call “faith-based” forgiveness-advocacy after mass atrocity?