

Buckingham). As Cliteur points out, Martin Luther King would certainly have qualified as a provocateur with unwelcome views. This raises difficult questions as to when it is indeed necessary to limit dissenting voices or provocateurs in public spaces.

Journalists and politicians could find this book useful as they consider how religious freedom can be responsibly discussed in a public square that seeks to enhance diversity but not conformity. The authors offer welcome analyses of why religious freedom is necessary in pluralistic societies, with some describing religion's place in the paternity of key ideas in political philosophy. In this vein, Benson and van Heyking's respective reminders that individual freedom precedes law and that rights precede states' claims on them are particularly valuable. Practically, one key lesson that emerges is the value of identifying concrete disputes when tensions arise between human rights, rather than engaging in abstractions or trivialities; in addition, it is essential to examine the broader context when trying to resolve tensions (e.g. Newman). As such, the book provides a firm basis for reflection on the importance of legal presumption favouring diversity (Benson), and on the need to get the relationship between accommodation and convergence right so as to avoid a pile-up of victims where the legal pursuit of equality effectively undermines the place of religion (as discussed e.g. by Peter Lauwers).

Context is key. The current situation concerning freedom of religion or belief in contemporary Canada cannot be compared to that in the countries from which some of its forebears fled because of their religious identities. However, healthy pluralism requires hard work. This book serves as a reminder that, as Benson notes, concepts of equality, neutrality and inclusion are also context-dependent.

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Advancing Freedom of Religion or Belief for All

Elizabeta Kitanovic and Fr Aimilianos Bogiannou (eds.)

Globethics.net, 3, Geneva 2016, 192 pp., ISBN 9782889311361. Available at: <https://bit.ly/3o2GXfg>.

Established in 1959, the Conference of European Churches (CEC) resulted from the Cold War and the need to deal with fragmenting European politics. The CEC worked closely with churches of the former Soviet Union to provide a forum to encourage and support ministers and churches suffering discrimination or persecution by placing them in contact with other ministers from the rest of Europe. On the practical level, in the last two decades, the CEC has collaborated with several international organisations such as the United Nations, the Organization for Security

and Co-operation in Europe (OSCE), the Council of Europe, the European Union and others. Now, the CEC represents 114 Orthodox, Protestant, Anglican and Old Catholic churches from all countries of Europe.

The CEC's activities reflect its commitment to the promotion of human rights and religious freedom. An example of this commitment was the conference held from 6 to 9 September 2015 at the Theological School of Halki in Istanbul, Turkey. The various keynote addresses, as well as papers presented at the conference, demonstrate a commitment to advocacy for religious freedom across all European countries, far beyond the European Union's borders.

Advancing Freedom of Religion or Belief for All includes the contributions from the five sessions of the Conference. The keynote address by the Ecumenical Patriarch Bartholomew underscored the churches' need to adopt non-violent approaches even in the face of persecution and deprivation of the most basic human rights. A Christian approach should always express forgiveness and peace, which is the only acceptable response capable of prophetically changing the conditions in communities. The Christian call is for churches to be prophetic communities with a culture of engaging in dialogue and conflict management and the goal of reconciliation.

CEC president Christopher Hill's keynote address focused on the organization's dedication to addressing religious freedom and human rights. Hill called on conference delegates to collaborate in implementing freedom of religion or belief (FoRB) within the European Union (EU), the European Commission and the European Parliament. Conference delegates must verify if EU countries respect and implement FoRB and must then report on the status of FoRB within those countries. Additionally, Hill emphasized the need for conference delegates to encourage the same high standards and implementation of human rights concerning migrants and asylum seekers. Hill believes that European institutions must support human rights, including the fundamental human right to belief and the practice of one's religion, through such unbiased reporting. He stressed the importance of churches' engagement in the promotion of human rights and FoRB.

The basic structure of the book follows that of the conference's five sessions, each of which had a specific focus. Session I, "European Churches' Engagement: Human Rights, Democracy, and the Rule of Law," included presentations by Katrin Hatzinger, Lena Kumlin, Pasquale Ferrara and Katharina von Schnurbein. Session II focused on "European Perspectives on the Implementation of International Legal Standards of Freedom of Religion or Belief," which was addressed by Yiannis Kiistakis, Sema Kılıçer and Dr Mine Yıldırım. "European Perspectives on the Implementation of International Legal Standards of Freedom of Religion or Belief: Religious Responses" was discussed in Session III, which included the following participants: Colin Dürkop, Emre Öktem, José Luis Bazán and Altana Filos. Session IV dealt with

“Present Challenges for Religious Tolerance, Non-discrimination and Freedom of Religion or Belief,” with messages by Michael Bünker and Katerina Karkala-Zorba. Session V addressed “The Role of Religious Communities in Promoting and Protecting Freedom of Religion or Belief,” based on a paper by Anna Hyvärinen.

This collection of messages addresses the critical issues related to promoting peace and social harmony based on human dignity, forgiveness and non-violence. It reminds us of the importance of respecting human rights and religious freedom everywhere. It also helps us understand that in the case of persecution, Christian suffering will be crowned with God’s glory being revealed in us (Rom. 8:18). By going to the cross, Jesus showed us the more excellent way of love, demonstrating what is the natural outcome expected of a Christian as His follower.

Every presentation builds on these fundamental guiding thoughts, leading up to the final statement in which the conference participants declared, “For CEC a concern for human rights and freedom of religion or belief is part of our DNA. CEC stands for the promotion and protection of all human rights and freedom of religion and belief – for every human being, nation and people.”

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Sacred fury: Understanding religious violence (3rd ed.)

Charles Selengut

Lanham, MD: Rowman and Littlefield, 2017, xi + 237 pp., paperback, ISBN 9781442276840, US \$27.00.

Charles Selengut is Professor of Sociology at County College of Morris and a former Professor of Religion at Drew University. This third edition of his work adds mainly a discussion on “white supremacy groups” as well as some observations regarding Eastern religions. The introductory “Study of Religion and Violence” starts with a question that guides his research: “Why is it that religious communities whose holy scriptures call for peace are engaged in so many wars and violent conflicts all over the globe?” (1). He describes the “unique” relationship between religions and violence, offers five perspectives for studying the topic, and emphasizes his determination to avoid stereotypes. These perspectives are then applied to the book’s five main chapters: “Fighting for God: Scriptural Obligations and Holy Wars”; “Psychological Perspectives”; “Apocalyptic Violence”; “Civilizational Clashes, Culture Wars, and Religious Violence”; and “Religious Suffering, Martyrdom, and Sexual Violence.” Selengut’s conclusion seeks to develop a holistic approach to religious violence.