Editorial: Peace Ethics

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Dear esteemed reader!

We are delighted to present the latest issue of our journal on a classic topic in ethics. Regrettably, the continued relevance of this topic offers little cause for celebration. Ancient and modern times are linked by ethical reflection on war and peace, which seems to have become more prominent in church circles since Russian troops invaded Ukraine (see Regina Elsner's miscellany in this issue). For example, the recent peace memorandum of the Council of the Evangelical Church in Germany (EKD) states that it "takes up the challenge of relating the biblical-theological witness to contemporary experiences" (https://www. ekd.de/ekd_de/ ds_doc/denkschrift-welt-in-unordnung-EVA-2025.pdf). Ancient and modern peace ethics deal with how peace can be created, preserved or restored and what moral standards should apply in this context. They raise the question: What is the 'right' way to deal with violence, conflict and war? How can 'peace' be defined – is it merely the absence of violence and war, or perhaps more than that? Which forms of conflict resolution – or even the use of force – are ethically legitimate? What duties do individuals have in times like these? Is there a Christian or biblically based peace ethics that differs from other approaches to peace ethics? For example, through its connection to revelation or to God's (creative) will for peace? Which 'Christian virtues' are relevant in this context?

The articles in JEAC 7 examine the biblical foundations of these questions (see the articles by Sebastian Grätz and Moisés Mayordomo). This issue's 'Dialoge' section (Morwenna Ludlow and David Newheiser) addresses the question of the 'right language' that leads to peace or is appropriate for peace: Can words bring peace? In our section on (forgotten) 'ethical keywords,' Sara Contini reflects on the role of the virtue of *humilitas* in the concept of peace developed by the ancient thinker Origen. Three reviewers (Andreas Lehnardt, Benedikt Brunner, Ulrich Volp) engage with a range of recent publications on the subject, and Arthur Keefer's free contribution designs a new typology of moral analysis of biblical narratives based on a case study of the story of Lot and his daughters in Gen 19:30–38. Our sincere thanks for proofreading and typesetting this issue go to Eleonor Harrow, Rachel Friedrich, Viviane Herrmann and Jutta Nennstiel. We wish you an inspiring reading experience!