

1. Genesis 4:15 And yet God, who is always merciful even when he punishes, "put a mark on Cain, lest any who came upon him should kill him" (Gen 4:15). He thus gave him a distinctive sign, not to condemn him to the hatred of others, but to protect and defend him from those wishing to kill him, even out of a desire to avenge Abel's death. Not even a murderer loses his personal dignity, and God himself pledges to guarantee this. God, who preferred the correction rather than the death of a sinner, did not desire that a homicide be punished by the exaction of another act of homicide".¹³ **Ioannes Paulus PP. II** Evangelium vitae To the Bishops Priests and Deacons Men and Women religious lay Faithful and all People of Good Will on the Value and Inviolability of Human Life 1995.03.25
 - a. My words-In this particular circumstance, God does not allow for the killing of the murderer; however, there are other circumstances when God does allow for the killing of individuals that commit certain gravely sinful acts and offenses.
2. Matthew 18:5-6, "Whoever receives one such child in my name receives me; but whoever causes one of these little ones who believe in me to sin, **it would be better for him to have a great millstone fastened round his neck and to be drowned in the depth of the sea.**"
Jesus further goes on to say:
3. Matthew 18:10,14 "See that you do not despise one of these little ones; for I tell you that in heaven their angels always behold the face of my Father who is in heaven. So it is not the will of my Father who is in heaven that one of these little ones should perish."
 - a. If a millstone were to be tied around the neck of a person and then for that person to be drowned in the sea, then obviously that person is dead for Jesus says they would be drowned. Jesus clearly states that in this particular situation where someone leads a small child into grave sin or harms a small child, it would be better for them to be killed. This is clearly capital punishment.
 - b. Jesus is also saying that no one should ever despise or hate a child. Jesus is also clearly saying that no one should ever harm or murder a small child and it is in these situations where someone murders a child or leads a child into grave sin, perhaps child molestation, where Jesus allows for capital punishment and states it would be better for the perpetrator to be killed. In different circumstances and situations, God outlines when capital punishment should and should not be used and God allows for capital punishment in the protection of the most innocent, weak and helpless of humans; little children.
These verses are repeated in the other Gospels as well:
4. Mark 9:42 "So it is not the will of my Father who is in heaven that one of these little ones should perish."
5. Luke 17:2 "It would be better for him if a millstone were hung round his neck and he were cast into the sea, than that he should cause one of these little ones to sin."
6. CCC [2267](#) Assuming that the guilty party's identity and responsibility have been fully determined, the traditional teaching of the Church does not exclude recourse to the death penalty, if this is the only possible way of effectively defending human lives against the unjust aggressor.