

Luke 12:51–53

(51) Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division. (52) For from henceforth there shall be five in one house divided, three against two, and two against three. (53) The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother in law against her daughter in law, and the daughter in law against her mother in law.

St. Augustine, On the Sermon On the Mount Book 1, Ch. 20.63

Nor are we thus precluded [by Jesus' injunction that we turn the other cheek] from inflicting such punishment [requit] as avails for correction, and as compassion itself dictates; nor does it stand in the way of that course proposed, where one is prepared to endure more at the hand of him whom he wishes to set right. But no one is fit for inflicting this punishment except the man who, by the greatness of his love, has overcome that hatred wherewith those are wont to be inflamed who wish to avenge themselves. For it is not to be feared that parents would seem to hate a little son when, on committing an offence, he is beaten by them that he may not go on offending. And certainly the perfection of love is set before us by the imitation of God the Father Himself when it is said in what follows: "Love your enemies, do good to them that hate you, and pray for them which persecute you;" and yet it is said of Him by the prophet, "For whom the Lord loves He corrects; yea, He scourges every son whom He receives." The Lord also says, "The servant that knows not his Lord's will, and does things worthy of stripes, shall be beaten with few stripes; but the servant that knows his Lord's will, and does things worthy of stripes, shall be beaten with many stripes." No more, therefore, is sought for, except that he should punish to whom, in the natural order of things, the power is given; and that he should punish with the same goodwill which a father has towards his little son, whom by reason of his youth he cannot yet hate. For from this source the most suitable example is drawn, in order that it may be sufficiently manifest that sin can be punished in love rather than be left unpunished; so that one may wish him on whom he inflicts it not to be miserable by means of punishment, but to be happy by means of correction, yet be prepared, if need be, to endure with equanimity more injuries inflicted by him whom he wishes to be corrected, whether he may have the power of putting restraint upon him or not.

Robert the Monk (Chronicler of the First Crusade)

Whoever, therefore, shall determine upon this holy pilgrimage [the Crusade] and shall make his vow to God to that effect and shall offer himself to Him as a, living sacrifice, holy, acceptable unto God, shall wear the sign of the cross of the Lord on his forehead or on his breast. When, truly, having fulfilled his vow he wishes to return, let him place the cross on his back between his shoulders. Such, indeed, by the twofold action will fulfill the precept of the Lord, as He commands in the Gospel, "He that taketh not his cross and followeth after me, is not worthy of me." (Dana C. Munro, "Urban and the Crusaders", Translations and Reprints from the Original Sources of European History, Vol 1:2, (Philadelphia: University of Pennsylvania, 1895), 5-8)

Romans 13:1–4

(1) Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained by God. (2) Whosoever therefore resisteth the power, resisteth ordinance of God: and they that resist shall receive to themselves damnation. (3) For rulers are not a terror to good works, but to the evil. Wilt thou then not be afraid of the power? do that which is good, and thou shalt have praise of the same: (4) For he is the minister of God to thee for good. But if thou do that which is evil, be afraid; for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. [Note: This passage was often cited by Christian rulers during the Crusades to justify their crusading actions.]

Revelation 2:21–23

(21) And I gave [Jezebel] space to repent of her fornication; and she repented not. (22) Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. (23) And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works.

Revelation 13:10

He that leadeth into captivity shall go into captivity: he that killeth with the sword must be killed with the sword. Here is the patience and the faith of the saints.

St. Augustine, City of God Bk. XIX, Ch.7

But, say they, the wise man will wage just wars. As if he would not all the rather lament the necessity of just wars, if he remembers that he is a man; for if they were not just he would not wage them, and would therefore be delivered from all wars. For it is the wrongdoing of the opposing party which compels the wise man to wage just wars; and this wrong-doing, even though it gave rise to no war, would still be matter of grief to man because it is man's wrong-doing. Let every one, then, who thinks with pain on all these great evils, so horrible, so ruthless, acknowledge that this is misery. And if any one either endures or thinks of them without mental pain, this is a more miserable plight still, for he thinks himself happy because he has lost human feeling.

Bishop Baldaric of Bourgueil (d. 1130 CE)

I address fathers and sons and brothers and nephews. If an outsider were to strike one of your relations down would you not avenge your blood-relative? How much more ought you to avenge your God, your father, your brother, whom you see reproached, banished from his estates, crucified! (quoted in Smith-Riley, "Christian Violence and the Crusades," p.16)

Pope Urban II (1042-1099 CE)

For, as the most of you have heard, the Turks and Arabs have attacked them and have conquered the territory of Romania [the Greek empire] "... Moreover, Christ commands it. All who die by the way, whether by land or by sea, or in battle against the pagans, shall have immediate remission of sins. This I grant them through the power of God with which I am invested. O what a disgrace if such a despised and base race, which worships demons, should conquer a people which has the faith of omnipotent God and is made glorious with the name of Christ!" (Accessed at <http://www.fordham.edu/halsall/source/urban2-fulcher.html>)

Bernard of Clairvaux (1090-1153 CE)

Both swords, that is, the spiritual sword and the material sword, belong to the Church; however the latter is to be drawn for the Church and the former by the Church. The spiritual sword should be drawn by the hand of the priest; the material sword by the hand of the knight, but clearly at the bidding of the priest and at the command of the emperor... Now, take the sword which has been entrusted to you [the pope] to strike with, and for their salvation wound if not everyone, if not even many, at least whomever you can. (Five Books on Consideration (bk. 4, ch. 7, 118), quoted by James Carroll in *Constantine's Sword*, p.299-300.)

Isaiah 32:17-18

And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places.

John 4:16

And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

Thessalonians 3:12

And the Lord make you to increase and abound in love one toward another, and toward all men, even as we do toward you.

John 4:8

He that loveth not, knoweth not God; for God is love.

John 3:23

And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment.

Galatians 5:14

For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbor as thyself.

John 15:17

These things I command you, that ye love one another.

Matthew 5:39

But I say unto you, That ye resist not evil: but whosoever shall smite thee on thy right cheek, turn to him the other also.

Romans 12:18

If it be possible, as much as lieth in you, live peaceably with all men.

1 Peter 3:8-11

Finally, be ye all of one mind, having compassion one of another, love as brethren, be pitiful, be courteous: Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing. For he that will love life, and see good days, let him refrain his tongue from evil, and his lips that they speak no guile: Let him eschew evil, and do good; let him seek peace, and ensue it. For the eyes of the Lord are over the righteous, and his ears are open unto their prayers: but the face of the Lord is against them that do evil. And who is he that will harm you, if ye be followers of that which is good?