

FEBRUARY 8, 2026 FATHER PETER TURRONE

What does it mean to be just?

There's a lot of discussion, and rightly so, with regards to justice.

So, “justice” means to give to the other what is their due.

As Christians, when we speak of justice, we recognize that the word of God and the teachings of the Church have been given to us to help us understand how to practise justice according to the mind of God, as revealed to us in Scripture.

And that's really important, because there are a lot of good mean—good, well-meaning people, again, but oftentimes believe they're doing works of justice, but they go against the Ten Commandments and what God has revealed to us.

So, instead of helping people, we end up harming them and society in general.

So, in order to do justice properly, to be a just man or woman, the first thing is to give God what is his due.

And that means that I put God at the centre of my life: that I worship him, go to Mass. I pray at home. I seek his will daily, as Jesus reveals us.

He says to us, you know, “Seek the will of God.” “Those who love the will of the Father, who seek his will, belong to him.”

So, that's very important.

And then the second thing, of course, is to give to our neighbour what is their due. And yes, there's a lot of debate.

The Church has spent a lot of time trying to understand all of this and figure it out, and that is one of the strengths of the Catholic Church, one of the beautiful things about Christians.

When you go back to the beginning and you look in the first few centuries—I remember reading a book in the seminary years ago, and it was—Gustave Bardy was the author—and he talks about how, at a time when Christianity—where there were only a few Christians in Rome, and when they're there—and all of a sudden, like, the majority of the people were slaves.

They didn't have human rights, unfortunately. So, all this was going on. The Christians come, and they're treating everybody with love and respect and with dignity. That was surprising to many of them.

And because they were treated with the respect and the love of a brother or sister, so many people ended up converting to the faith.

So, when you'd go to Mass, right, and you'd be at a home, 'cause there weren't churches built at the time, so you would see the rich, the poor and everyone in between will all be together.

And of course, there were still issues at that time, but still, that was what drew many people to the faith.

Because they came to realize, “Wow. So, what they teach is what they live.”

So, what they teach is also what they live. So important.

So, we hear the Lord speak to us, and he says to his disciples—so, he says to you at home, he says to me, all of us here present—he says, “You're the salt of the earth. But if the salt loses its taste, how can its saltiness be restored?”

So, as Christians, what we know is salt is used to preserve, but it's also used to enhance and to pull out flavour.

When I first started cooking, I had the blessing of my mother, who used to be a master chef. So, I learned from my ma how to cook.

But one of the things I had trouble with was adjusting salt. And usually, everything looked really nice, but there wasn't enough salt there. So, I had to learn to add more and more.

So, something can look good, but if it doesn't pull out flavour, doesn't pull out what's good, then it's really useless.

And then, the Lord tells us, he says, “Look. You're also the light of the world.”

So, if we're bearers of God. If we're bearers of God, which we are, why would we hide the fact that we belong to Christ when he is the only means of salvation?

So, should we not present our faith? Be proud of who we are? Not arrogant, but be proud of the fact that we belong to the Lord, that we're known by him, that we're loved by him.

And therefore, should we not seek his will above all things to make him known?

So, that's the beautiful message for us in the Gospel.

Jesus says, “Look.” He's given us everything, so don't waste your vocation. He's given us your baptism, like, the divine life. Your confirmation, right? So, an infusion and anointing of the Holy Spirit.

And whatever vocation we have, right? So, if we've been—received holy orders, if you're married, if you're lay consecrated—whatever life

vocation that you're called to, we're all called to be salt and light for the world.

And it's much easier than we think.

We don't have to do great things. God, at times, calls us to do things that we never thought in our lives we would be called to do, but he always provides us the grace to do so.

But Paul tells us, right, in this beautiful letter to the Corinthians—and he's writing to a community that has received a super-abundance of supernatural charisms.

So, they're receiving all these gifts from the Holy Spirit. They're still struggling with sin. There's all sorts of things there. There's scandals in the community.

But Paul is reminding them. He's saying to learn to trust in the Lord.

So, he says, “Know that I've come to teach Jesus Christ and him crucified, and I come not with lofty speech,” right? But it's with the power of the Holy Spirit.

And as I said earlier on during the week, that we have to learn to trust and ask God for the gift of the Holy Spirit.

Supernatural charisms are not just for the past. It's not true. It's for the present and it's for the future.

And they add salt to our words, but we have to ask God for the grace to be able to do so, to trust in these words.

And by caring especially for the poor, whether it be materially or spiritually poor—we know we have family members that are struggling. People in our communities and our schools, in church, wherever we are. At work, right?

There is this need. There's this hunger, because there's so much darkness. There's so much opinion, but there is very little truth in the world.

And we don't own the truth, but we're possessed by the truth, as St. John Paul II used to say.

And therefore, we have the gift and the privilege to share it with those who have not yet encountered Jesus Christ.