We call this the 21st Sunday in Ordinary Time.
To us the word "ordinary" has a different connotation
than those who originally chose to use that word.
Ordinary — commonplace, everyday, routine and usual.

Peter's declaration today is profound: "You are the Christ . . ."

Most people missed what was right before their eyes.
What they thought they were seeing was just another very ORDINARY person.

Peter and the other disciples have begun to have their eyes opened
to an astonishing reality.

To give this some perspective:
I'm reading a book right now on the Holy Spirit, thanks to Sister Paula Cooney.
It's by an Australian theologian, Denis Edwards.
The book starts with an account of the creation of the universe
and what’s called "The Big Bang."

Edwards says "Astronomers today using radio telescopes
can observe massive clouds of gas
about 12 billion light years away from us."
Now one light-year = about 5.9 trillion miles

He says these "proto-galaxies have enough gas
to form something like 100 billion stars."
He says, "They have discovered intense star formation
in galaxies 11 billion light years from us."

Peter and the others have begun to see that the person standing in front of them
is the very one who had a hand in creating that universe.

St. Paul puts this astonishing insight in some magnificent poetry today:

O the depth of the riches and wisdom and knowledge of God!
How unsearchable are God’s judgements
and how beyond comprehension are God's ways!
‘For who has known the mind of God?

Pater has the beginning of a profound insight:
"You are the CHRIST . . . God's anointed . . . the son of the living God
A title reserved for the emperor
That claim would eventually get them in big trouble
. . . cost most of them their lives.
Last Thursday, Pope Francis gave a talk at a conference on LITURGY in Rome. In that talk he said three things that pertain to what we're doing here today on this Sunday in ORDINARY time.

1. "We . . . assert with certainty and with magisterial authority that the liturgical reform is irreversible. Those who want to go back to pre-Vatican II are failing to hear God speak.

2. "By its nature, the liturgy is “popular” rather than clerical; it is an action for the people, but also by the people. Full, conscious, active engagement.

3. "It . . . changes how we think and act; it is not simply a means of enriching our own set of ideas about God."

Like Peter and the disciples, when we come here we ought to, we must be, prepared to see things in new ways, because we have met Jesus here.

I'm reminded of something I read by Ron Rolheiser. He tells a story about the Austrian poet, Rainer Marie Rilke. At the height of his fame, Rilke was contacted by a young man from a small, European town. The young man expressed his admiration for Rilke’s poetry and said that he envied him, envied his life in a big city, and envied a life so full of insight and richness.

The young man went on to describe how his own life was uninteresting, small-town, too dull to inspire insight and poetry . . . we might say, too "ORDINARY"

Rolheiser says Rilke’s answer was not sympathetic. He told the young man:
‘If your life seems poor to you, then tell yourself that you are not poet enough to see and call forth its riches. There are no uninteresting places, no lives that aren’t full of the stuff for poetry. What makes for a rich life is not so much what is contained within each moment. since all moments contain what’s timeless. What makes for a rich life is sensitive insight and presence to that moment.” Poetry is about being sufficiently alert to what’s in the ordinary.

So here we are again around these tables word and Eucharist these tables of plenty on this 21st Sunday in Ordinary Time, which perhaps isn't so ordinary after all.
As Pope Francis insists, may we let it change how we think and act; and not simply be a means of enriching our own set of much too ordinary ideas about God."