

## *84. Command Performance*



To be invited to pull on the attire of a professional dancer, and to participate on stage at Covent Garden with the Royal Ballet Company, would be a daunting prospect. If the experience saw the troupe adjust their total production to take on your clumsy attempts to contribute to the performance that would be incredible. You would be a disturbing addition, affecting the overall balance, pace, rhythm and unity. Having the director coach, you with infinite patience, to blend into their sequence joining your idiosyncratic movements to their unified dance would be a challenging task for both of you.

Yet God does this with you. The Trinity is a continuous dance where there is self-giving and receiving. God is not self-loving by nature. God is inviting us to a divine dance where there is neither fixed stability as defined by tomes of doctrine and circumscribed by logic. Nor is His way a championing of anarchy with chaos and endless novelty.

God, The Lover, is the lead dancer; our call is to respond to the divine moves, (Jn 5:19). We surrender our desire to initiate and control, or to try to get divine assent to our own agendas. Instead there is receptivity to the Lover's creating space for us in the Trinity's dance to enter the sequences. Great symphonies have periods of rest and quiet, perpetual sound and motion is always not at the fore. Stillness and silence can have a place too. This contrasts with our working world and ministry where frenetic activity is esteemed.

In cellular reproduction the chromosomes perform an intricate dance, from which new life emerges. The analogy of dance describes phenomena in nuclear

physics as well as the turning of the star wheel in astrophysics. God has put fingerprints of dance throughout creation. We are not exempt from the dance in a physical sense and this mirrors the spiritual. It is our enemy who wants us to be independent of the Trinity, pursuing independent steps so that we move in fear rather than trust, self-promotion rather than deferential service, conceit rather than giving love and concealment in preference to truth. Today is the day to follow the lead that God gives in the divine dance and not to be lured into counterfeits.

#### References:

Then Jesus said to them, "For sure, I tell you, the Son can do nothing by Himself. He does what He sees the Father doing. Whatever the Father does, the Son does also. Jn 5:19

#### Trinity theology

A number of analogies have been suggested to convey the mutuality and interdependence implicit in the notion of *perichoresis*, such as the light of lamps which permeate one another in undifferentiated light, perfume sprayed into the air, or the three dimensionality of physical objects. However, as LaCugna points out, these analogies "do not convey the dynamic and creative energy, the eternal and perpetual movement, the mutual and reciprocal permeation of each person with and in and through and by the other persons of the Trinity"<sup>1</sup>They are also impersonal, which is why she supports the image of the 'divine dance' as an effective metaphor and,.

On the Trinitarian doctrine of *perichoresis*: the Spirit in the divine, the human and the physical G Buxton

[http://www.youtube.com/watch?v=eaf4j19\\_3Zg](http://www.youtube.com/watch?v=eaf4j19_3Zg)

mitosis dance of life

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<sup>1</sup> LaCugna, Catherine Mowry, *God For Us: The Trinity and Christian Life*, San Francisco: HarperCollins, 1991: 271