

Perichoresis: Dancing with God

Allan Edward O. Pandaan, CSsR

Abstract

In the whole plethora of human life, dance has been there to move and lead us. However, there is a growing sense that dance seems to be only for the entertainment and secular world. Rarely do we see dance as part of the liturgy of the Church. Albeit in some fiestas and community gatherings where dancing is the most awaited activity for the young and even the old, dance has been generally considered outside the official life of the Church. Is dance outside the realm of the divine? With the researcher's firsthand experience and love for dance, this paper explores the kinesthetic and theology of Dance.

Introduction

Dance has always been a part of human life. In fact, life can be described as a continuous dance wherein we make a lot of steps and encounter many partners. And if life is a dance then the world has become a stage for us as we move and experience dancing with God, the Divine Creator and mover of Life. This leads us to conclude that dance is not just something secular, a way to entertain and be entertained. It is, above all, an expression of our being, a means to relate to God, an articulation of our praise, joy and prayer. Thus, it has been an integral part of celebrations and rituals, a means of communication with the gods and among humans, and a basic source of enjoyment and beauty.¹

Richard Rohr postulates that "God is not just a dancer, God is the dance itself."² If God is the dancer and the dance, then what has happened to the graceful dance that should be performed in the Church? How, then, are we relating to the Divine Dance of the Trinity? It is high time for us to see once again the God of dance in our world. It is time for us to dance with Him.

¹ Janet W. Descutner, *World of Dance: Asian Dance*, 2nd Edition (New York, NY: Chelsea House Publishers, 2010), 7.

² Richard Rohr and Mike Morrell, *Divine Dance* (New Kensington, PA: Whitaker House, 2016), 19.