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Migration as a Theologizing Experience

The Promise of Interculturality for Transformative Mission

Author: [John Corrie](#)¹**Source:** [Mission Studies](#), Volume 31, Issue 1, pages 9 – 21**Publication Year :** 2014**DOI:** [10.1163/15733831-12341306](#)**ISSN:** 0168-9789 **E-ISSN:** 1573-3831**Document Type:** Research Article**Subjects:** [Theology and World Christianity](#)**Keywords:** [reverse mission](#); [asylum seekers](#); [exile](#); [intercultural](#); [migration](#); [vulnerability](#); [beyond Christendom](#); [mutuality](#)[« Previous Article](#) | [Table of Contents](#) | [Next Article »](#)[Abstract](#)[Full Text](#)[Media](#)[References\(24\)](#)[Cited By \(1\)](#)[Metrics](#)

AbstractThe suggestion by Hanciles that migration is a “theologizing experience” is the starting point for exploring western context, in partnership with non-western migrants, can be a mutually transforming experience. Hanciles migrant people bring a new paradigm of mission which is radically different from the way Western mission has been offered in weakness, risk, diversity, and dependency. However, theologically and experientially, migration brings creative tensions, which means that Hanciles’ analysis may need to be more nuanced. In particular the notion that “reverse mission” to the West “from below” which characterizes the new paradigm has a number of problems in re-

in a British context, in which we find that the contribution of migrants to mission, though sometimes encouraging, have mired western mission in the past are re-appearing “in reverse”. It is therefore suggested that a mutual inter-indigenous Western churches from the very beginning of the encounter may provide the promise of a more transformation. They have more in common than they realize: the irony is that the western church finds itself also in a situation of a different sense. Marginalized, alien to the secular culture, in decline, with their religious identity no longer “at home”, the experience of exile resonates with the migrant experience of exile, which is ground for a genuine partnership in mission. Mission as a theologizing experience can work for transformative mission where there is genuine interculturality, and the problems of thinking of migrant mission purely in terms of “reverse mission”.

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