

# training to be a nun

Training to Be a Nun: A Journey of Faith, Commitment, and Transformation

**Training to be a nun** is a profound and life-changing journey that goes far beyond just adopting a new lifestyle or wearing a habit. It is a spiritual commitment that involves deep reflection, rigorous formation, and a heartfelt dedication to a life of service, prayer, and community. For many women who feel called to this path, the process is both challenging and deeply rewarding, offering an opportunity to grow closer to God while contributing meaningfully to the world around them.

Understanding what training to be a nun entails requires looking at the various stages of formation, the disciplines involved, and the personal transformation that takes place along the way. Whether you are exploring this vocation for yourself or simply curious about what it means to become a nun, this article will guide you through the essentials of religious formation, community life, and spiritual development.

## The Initial Call and Discernment Process

Before any formal training begins, the journey starts with a period of discernment. This phase allows a woman to reflect deeply on whether the religious life is her true calling. Training to be a nun involves more than just saying yes—it requires an understanding of the responsibilities, sacrifices, and joys that come with this vocation.

## What Does Discernment Look Like?

Discernment is often a time of prayer, consultation with spiritual directors, and participation in retreats or vocation workshops. Women who feel drawn to religious life might spend months or even years in this phase, seeking clarity through:

- Personal prayer and meditation
- Conversations with experienced nuns and clergy
- Attending vocation fairs or introductory programs at convents
- Reading religious texts and biographies of saints

This phase helps individuals understand the core values of the community they wish to join and assess whether their personal spirituality aligns with those values.

## Stages of Training to Be a Nun

The formal process of becoming a nun typically unfolds in several distinct stages, each designed to deepen commitment and prepare the individual for lifelong religious life.

## **Postulancy: The First Step**

Postulancy is the introductory period where a candidate lives with the religious community to experience daily life firsthand. This stage usually lasts from six months to two years. During postulancy, the candidate:

- Participates in community prayers and activities
- Begins basic religious education
- Engages in apostolic work or ministry
- Reflects on her vocation with guidance from a novice mistress or spiritual director

The goal here is mutual discernment—the candidate evaluates the community, and the community assesses the candidate's suitability for religious life.

## **Novitiate: Deepening Formation**

Once postulancy is successfully completed, the candidate enters the novitiate, a more intense period of spiritual and theological education that often lasts one to two years. Training to be a nun during the novitiate includes:

- Learning about the history and charism of the religious order
- Studying scripture, theology, and canon law
- Developing a disciplined prayer life, including contemplation and meditation
- Practicing the vows of poverty, chastity, and obedience in a more profound way

This stage is crucial for internalizing the lifestyle and commitments of the order before taking temporary vows.

## **Temporary Vows and Final Profession**

After the novitiate, novices take temporary vows, which typically last three to six years. This period allows the sister to live fully according to the community's rules while still having the option to reconsider her commitment. Training to be a nun during this time involves ongoing spiritual direction, continued education, and active participation in the community's mission. The final step is the profession of perpetual vows, a lifelong commitment to the religious life.

## **Core Components of Training to Be a Nun**

Training to be a nun is multifaceted, combining spiritual, educational, and practical elements that equip women for their roles within the Church and society.

# Spiritual Formation

At the heart of training to be a nun lies spiritual formation. This includes developing a personal relationship with God through practices such as:

- Daily Mass and the Liturgy of the Hours
- Meditation and Lectio Divina (prayerful reading of scripture)
- Sacramental confession and spiritual direction
- Retreats and days of recollection to deepen prayer life

These practices nurture the interior life essential for sustaining the demands of religious commitment.

# Community Life and Service

Living in a religious community is a fundamental aspect of training to be a nun. Candidates learn to:

- Live in harmony with others, sharing resources and responsibilities
- Participate in communal prayer and decision-making
- Serve through various ministries such as teaching, healthcare, or social work
- Embrace humility, patience, and charity in daily interactions

This communal focus fosters a sense of belonging and mutual support that is vital for enduring religious life.

# Intellectual and Theological Education

Many religious orders require extensive study to prepare sisters for their ministries and deepen their understanding of faith. Training to be a nun often includes:

- Courses in theology, scripture, and Church history
- Workshops on pastoral care, counseling, and leadership
- Language studies, especially Latin or the vernacular used in liturgy
- Training in practical skills relevant to community service

This education not only enriches personal faith but also equips nuns to engage effectively with the wider world.

# Challenges and Rewards of Training to Be a Nun

The path to becoming a nun is not without its challenges. It demands sacrifice, discipline, and a willingness to embrace uncertainty. However, the rewards are equally profound.

## Common Challenges

- Adjusting to communal living and shared responsibilities
- Embracing celibacy and the vow of obedience
- Navigating moments of doubt or loneliness
- Balancing personal aspirations with community needs

These challenges require resilience and a strong support system within the religious community.

## Transformative Rewards

- A deepened sense of purpose and spiritual fulfillment
- Lifelong friendships rooted in shared faith
- Opportunities to serve marginalized communities
- Living a life aligned with one's values and beliefs

Many women who undergo this training describe it as a journey of transformation, where they discover a profound sense of peace and joy in surrendering to God's will.

## Tips for Those Considering Training to Be a Nun

If you're contemplating this path, here are some helpful suggestions to guide your discernment and preparation:

- **Spend time in prayer and reflection.** Seek clarity about your motivations and desires.
- **Connect with religious communities.** Visit convents, attend vocation retreats, and talk to nuns about their experiences.
- **Find a spiritual director.** A trusted advisor can help you navigate doubts and decisions.
- **Be patient with the process.** Training to be a nun takes time and gradual growth.
- **Stay open to God's guidance.** The journey may lead you in unexpected but beautiful directions.

Exploring training to be a nun is ultimately a path of listening—listening to God, to your heart, and to the community that may become your new family. It's a vocation that invites you to live fully in faith and service, embracing a life unlike any other.

The journey is unique for every woman who takes it, shaped by the specific charisms of the religious order and the individual's own spiritual gifts. Yet, at its core, training to be a nun is a sacred adventure of surrender, love, and transformation—a lifelong commitment to walk closely with God and to serve others with compassion and humility.

## **Frequently Asked Questions**

### **What is the typical process for training to become a nun?**

The process usually involves a period of postulancy, followed by the novitiate, temporary vows, and finally perpetual vows. During this time, candidates receive spiritual formation, education, and practical training in community life.

### **How long does it take to train to be a nun?**

Training can take several years, often between 5 to 10 years, depending on the religious order and the individual's progress through postulancy, novitiate, and temporary vows before final vows.

### **What kind of education do nuns receive during their training?**

Nuns typically receive education in theology, scripture, prayer, community living, and sometimes practical skills like teaching, nursing, or social work, depending on their order's charism.

### **Is there a minimum age requirement to start training to be a nun?**

Most religious orders require candidates to be at least 18 years old, though some accept candidates as young as 16 or 17 with special permission.

### **Do nuns receive any professional training during their formation?**

Many orders provide professional training in fields like education, healthcare, counseling, or administration to prepare nuns for their ministry and service roles.

### **Can men train to become nuns?**

No, men cannot become nuns. Men who pursue a similar religious life become monks or priests, depending on the order and vocation.

## **What spiritual practices are emphasized during training to be a nun?**

Training emphasizes prayer, meditation, the Liturgy of the Hours, community worship, sacraments, and living a life of chastity, poverty, and obedience.

## **Are there modern adaptations in training programs for nuns?**

Yes, many orders incorporate contemporary education methods, psychological counseling, and social awareness training to prepare nuns for modern challenges while maintaining traditional spiritual practices.

## **Additional Resources**

Training to Be a Nun: An In-Depth Exploration of Vocational Preparation

**Training to be a nun** is a deeply spiritual, disciplined, and transformative journey that shapes women who dedicate their lives to religious service, community living, and spiritual growth. Unlike secular education or professional training, this process intertwines theological study, personal reflection, and communal integration to prepare candidates for a lifelong commitment to their faith and vows. The pathway to becoming a nun varies across religious orders and denominations but commonly involves rigorous stages designed to nurture both the soul and the intellect.

Understanding the multifaceted nature of training to be a nun is essential for those considering this vocation or seeking insight into religious life. This article delves into the structure, expectations, and experiences associated with nun training, highlighting its spiritual, educational, and community dimensions while also shedding light on the challenges and rewards embedded in this sacred path.

## **The Structure of Nun Training: From Aspirancy to Final Vows**

Training to be a nun is typically segmented into several distinct phases, each serving a specific purpose in the discernment and formation process. These phases include postulancy, novitiate, temporary vows, and final or perpetual vows.

### **Postulancy: The Initial Period of Discernment**

The postulancy phase is the introductory period where candidates live within the religious community to experience the daily rhythms of convent life. Lasting from six months to two years, postulancy allows aspirants to acclimate to the spiritual practices, communal responsibilities, and lifestyle expectations.

During this phase, postulants engage in prayer, attend religious services, and participate in community work. They also begin foundational studies in scripture, church history, and the specific charism of their order. The goal is to discern genuine vocation and ensure mutual compatibility between the candidate and the religious community.

## **Novitiate: Deepening Spiritual Formation**

Following postulancy, candidates enter the novitiate, often regarded as the core of nun training. This period, usually lasting one to two years, intensifies spiritual formation, theological education, and personal reflection. Novices wear a distinctive habit symbolizing their new status and dedicate themselves more fully to understanding the vows of poverty, chastity, and obedience.

The novitiate includes structured prayer schedules, retreats, and studies in Catholic doctrine and canon law. Novices also receive guidance from experienced mentors or spiritual directors who support their growth and help them confront any doubts or struggles. This stage concludes with the profession of temporary vows.

## **Temporary Vows and Continued Formation**

Once novices take temporary vows, often renewed annually for three to six years, they fully integrate into community life and take on greater responsibilities. This phase blends active ministry—such as teaching, healthcare, or social work—with ongoing spiritual and theological education.

During this time, the training to be a nun emphasizes practical application of religious principles alongside continued discernment. Sisters may attend formal classes, workshops, or participate in inter-community exchanges to broaden their perspective and skills.

## **Final Vows: Lifelong Commitment**

The culmination of nun training is the profession of final or perpetual vows, marking a lifelong dedication to the religious community and its mission. This moment signifies the successful completion of years of preparation and the readiness to serve fully as a consecrated religious.

At this stage, the nun embodies the order's values and charism, often assuming leadership roles or specialized ministries within the community.

## **Core Components of Nun Training**

The training to be a nun is holistic, addressing intellectual, spiritual, communal, and practical dimensions.

## **Theological and Spiritual Education**

Formal religious education is central to training, covering theology, scripture, liturgy, and church history. Candidates learn about the foundations of their faith, the significance of religious vows, and the spiritual traditions of their order. This academic component is designed to deepen understanding and encourage mature faith.

Alongside intellectual study, spiritual formation involves cultivating a prayer life, meditation, and participation in sacraments. Training programs often integrate spiritual direction, helping candidates to develop discernment and foster intimacy with God.

## **Community Life and Interpersonal Skills**

Living in community is a defining characteristic of religious life. Training to be a nun includes learning how to navigate communal living, sharing responsibilities, resolving conflicts, and practicing virtues such as humility, patience, and charity. The communal aspect reinforces the value of service and mutual support.

Many orders emphasize the importance of obedience and submission, not only as religious vows but as practical skills for harmonious community life.

## **Practical Training and Apostolic Work**

Depending on the order's mission, candidates receive training in practical skills relevant to their apostolate. For example, nuns in teaching orders study pedagogy and classroom management, while those in healthcare orders learn nursing or caregiving techniques.

This hands-on training is integral to preparing sisters for the active ministries they will undertake, combining service with spiritual witness.

## **Variations Across Different Religious Orders**

It is important to recognize that training to be a nun is not uniform; it varies significantly based on the charism, traditions, and rules of each religious order.

## **Contemplative vs. Active Orders**

Contemplative orders, such as the Carmelites or Poor Clares, focus primarily on prayer, solitude, and monastic life. Their training emphasizes interior spiritual development, ascetic practices, and liturgical participation.

Active or apostolic orders, like the Sisters of Charity or Jesuit-affiliated communities,

combine prayer with active ministry in education, healthcare, or social justice. Training here balances spiritual formation with practical skills and community outreach.

## **Cultural and Geographic Differences**

Training programs can also differ by country and cultural context. In some regions, candidates may face resource limitations or adapt the formation process to local needs. For instance, training in developing countries may incorporate social service skills relevant to poverty alleviation, while Western convents may emphasize academic theological studies.

## **Challenges and Considerations in Nun Training**

While the path to religious life offers profound fulfillment, it is not without challenges. The rigorous demands of training to be a nun require emotional resilience, adaptability, and a strong sense of vocation.

Candidates often confront difficulties such as adjusting to communal living, coping with strict schedules, and managing the tension between personal desires and communal expectations. The psychological aspect of leaving behind secular ambitions and relationships can also be significant.

Moreover, some individuals may struggle with the celibate lifestyle or the vow of poverty, which entails relinquishing personal possessions and material comforts.

## **The Impact and Relevance of Nun Training Today**

In an era of rapid social change and secularization, training to be a nun continues to hold importance within the Catholic Church and beyond. Religious sisters contribute significantly to education, healthcare, and charitable work worldwide. Their formation equips them not only to serve their communities but also to engage thoughtfully with contemporary social issues.

Furthermore, the spiritual discipline and communal values instilled during training resonate with broader audiences seeking meaning, purpose, and connection in an increasingly fragmented world.

By examining the nuances of training to be a nun, one gains a deeper appreciation for the dedication and transformation involved in entering religious life—a commitment that transcends individual aspirations to embody a collective spiritual mission.

## Training To Be A Nun

**training to be a nun:** *Buddhist Nuns and Gendered Practice* Nirmala S. Salgado, 2013-11

Based on extensive research in Sri Lanka and interviews with Theravada and Tibetan nuns from around the world, Salgado's groundbreaking study urges a rethinking of female renunciation. How are scholarly accounts complicit in reinscribing imperialist stories about the subjectivity of Buddhist women? How do key Buddhist concepts such as dukkha, samsara, and sila ground female renunciant practice? Salgado's provocative analysis questions the secular notion of the higher ordination of nuns as a political movement for freedom against patriarchal norms. Arguing that the lives of nuns defy translation into a politics of global sisterhood equal before law, she calls for more-nuanced readings of nuns' everyday renunciant practices.

**training to be a nun: Being a Buddhist Nun** Kim Gutschow, 2009-07-01 This book is the first ethnography of Tibetan Buddhist society from the perspective of its nuns. Gutschow lived for over three years among them, collecting their stories, observing them, and studying their lives. This picture of the little known culture provides valuable insight into the relationship between women and religion in South Asia today.

**training to be a nun: The Buddhist Psychology of Awakening** Steven D. Goodman, 2020-07-21 A modern introduction to traditional Buddhist psychology This practical overview of Buddhist psychology outlines step-by-step methods for examining the source of our habitual tendencies and hangups. In order to truly free ourselves from perpetuating patterns of suffering, the Buddha offered a clear system for understanding our psychological dispositions, processes, fixations, and challenges--a system known as the Abhidharma. This tradition has been studied by Buddhists for over two millennia. Professor Steven Goodman has taught on the Abhidharma in both universities and Buddhist retreats for over twenty years, making these traditional teachings accessible for a modern readership for the first time. Goodman explains how becoming aware of our mental patterns can liberate us from cycles of emotional pain and shows how the Abhidharma can be applied to meditation practice through exercises of observation and reflection. This is the go-to manual for anyone interested in the world of Buddhist psychology.

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**training to be a nun: Medicine, Disease and the State in Ireland, 1650-1940** Greta Jones, Elizabeth Malcolm, 1999 A pioneering collection of essays aiming to open up the previously neglected area of the social history of medicine in Ireland.

**training to be a nun: Readings in Eastern Religions** Harold Coward, Ronald Neufeldt, Eva K. Neumaier-Dargyay, 2006-12-08 Annotation Originally developed for introductory courses on Eastern religious traditions, this popular anthology offers readings from primary texts of India, China, and Japan. With this second edition, the editors have expanded on existing texts and added new introductions to provide a better context for the excerpts as well as a better sense of historical developments. A section on Ch'an/Zen and excerpts from the writings of Ge Hong, representing the central concerns of Daoism, have been included. A section on modern China includes a poem written by Mao, exhibiting his Daoist sensibilities; there's also material about Falun Gong. A revised chapter on Buddhism presents the voices of modern Buddhist writers, including the Dalai Lama. Throughout the volume, women's voices have been added.

**training to be a nun: Buddhist Nuns in Taiwan and Sri Lanka** Wei-Yi Cheng, 2007-01-24

Taking a comparative approach, this fieldwork-based study explores the lives and thoughts of Buddhist nuns in present-day Taiwan and Sri Lanka. The author examines the postcolonial background and its influence on the modern situation, as well as surveying the main historical, economic, and social factors which influence the position of nuns in society. Based on original research, including interviews with nuns in both countries, the book examines their perspectives on controversial issues and in particular those concerning the status of women in Buddhism. Concerns discussed include allegedly misogynist teachings relating to women's inferior karma, that they cannot become Buddhas, and that nuns have to follow additional rules that monks do not. Bridging the gap between feminist theory and the reality of women in religion, the book makes a distinct contribution to the study of women in Buddhism by focusing on nuns from both of the main wings of Buddhism (Theravada and Mahayana) as well as furthering feminist studies of Buddhism and religion in general.

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**training to be a nun: Zen Women** Grace Schireson, 2009-10-27 This landmark presentation at last makes heard the centuries of Zen's female voices. Through exploring the teachings and history of Zen's female ancestors, from the time of the Buddha to ancient and modern female masters in China, Korea, and Japan, Grace Schireson offers us a view of a more balanced Dharma practice, one that is especially applicable to our complex lives, embedded as they are in webs of family relations and responsibilities, and the challenges of love and work. Part I of this book describes female practitioners as they are portrayed in the classic literature of Patriarchs' Zen--often as tea-ladies, bit players in the drama of male students' enlightenments; as iron maidens, tough-as-nails women always jousting with their male counterparts; or women who themselves become macho masters, teaching the same Patriarchs' Zen as the men do. Part II of this book presents a different view--a view of how women Zen masters entered Zen practice and how they embodied and taught Zen uniquely as women. This section examines many urgent and illuminating questions about our Zen grandmothers: How did it affect them to be taught by men? What did they feel as they trying to fit into this male practice environment, and how did their Zen training help them with their feelings? How did their lives and relationships differ from that of their male teachers? How did they express the Dharma in their own way for other female students? How was their teaching consistently different from that of male ancestors? And then part III explores how women's practice provides flexible and pragmatic solutions to issues arising in contemporary Western Zen centers.

**training to be a nun: The Assassin** Peng Hsiao-yen, 2019-10-23 The Assassin tells the story of a swordswoman who refrains from killing. Hou Hsiao-hsien astonishes his audience once again by upsetting almost every convention of the wuxia (martial arts) genre in the film. This collection offers eleven readings, each as original and thought-provoking as the film itself, beginning with one given by the director himself. Contributors analyze the elliptical way of storytelling, Hou's adaptation of the source text (a tale from the Tang dynasty, also included in this volume), the film's appropriation of traditional Chinese visual aesthetics, as well as the concept of xia (knight-errant) that is embedded in Confucian, Daoist, and Buddhist worldviews. There are also discussions of the much-celebrated sonic design of The Assassin: the nearly exclusive use of a diegetic film score is a statement on the director's belief in cinematic reality. Underlying all the chapters is a focus on how Hou reinvents Tang-dynasty China in contemporary culture. The meticulously recreated everyday reality of the Tang world in the film highlights the ethnic and cultural diversity of the dynasty. It was a time when Sogdian traders acted as important intermediaries between Central Asia and the Tang court, and as a result Sogdian culture permeated the society. Taking note of the vibrant hybridity of Tang culture in the film, this volume shows that the historical openness to non-Chinese elements is in fact an essential part of the Chineseness expressed in Hou's work. The Assassin is a gateway to

the remote Tang-dynasty world, but in Hou's hands the concerns of that premodern world turn out to be highly relevant to the world of the audience. "This book promises to be a useful companion to the film *The Assassin*. Contributors to this collection have convincingly and compellingly elucidated some of the film's most difficult features. The result is a rich and wide-ranging analysis of one of the most beautiful films of our time." —Sung-Sheng Yvonne Chang, The University of Texas at Austin  
"This collection of essays unfolds the many layers of *The Assassin* by speaking to its aesthetic achievements, reinvention of genre conventions, deep historical engagement, and philosophical substance. It exceeds the sum of its individual parts by building a vibrant cross-disciplinary conversation among a diverse group of accomplished scholars, who contribute original and compelling insights on the film." —Jean Ma, Stanford University

**training to be a nun: Congressional Record** United States. Congress, 1974

**training to be a nun: Sky Train** Canyon Sam, 2011-02-01 Through a lyrical narrative of her journey to Tibet in 2007, activist Canyon Sam contemplates modern history from the perspective of Tibetan women. Traveling on China's new Sky Train, she celebrates Tibetan New Year with the Lhasa family whom she'd befriended decades earlier and concludes an oral-history project with women elders. As she uncovers stories of Tibetan women's courage, resourcefulness, and spiritual strength in the face of loss and hardship since the Chinese occupation of Tibet in 1950, and observes the changes wrought by the controversial new rail line in the futuristic new Lhasa, Sam comes to embrace her own capacity for letting go, for faith, and for acceptance. Her glimpse of Tibet's past through the lens of the women - a visionary educator, a freedom fighter, a gulag survivor, and a child bride - affords her a unique perspective on the state of Tibetan culture today - in Tibet, in exile, and in the widening Tibetan diaspora. Gracefully connecting the women's poignant histories to larger cultural, political, and spiritual themes, the author comes full circle, finding wisdom and wholeness even as she acknowledges Tibet's irreversible changes.

**training to be a nun: The Oxford Handbook of Buddhist Practice** Paula Kane Robinson Arai, Kevin Trainor, 2022 Foregrounds the impact of embodiment in Buddhism, Highlights the diversity and fluidity of Buddhist identities, The most comprehensive available volume on Buddhist practice Book jacket.

**training to be a nun: Inhabiting Silence** Francesca Sbardella, 2025-10-01 Monasteries are typically characterized by physical and symbolic limitations on access as they are usually known through written texts and accounts by nuns who live in that world but do not allow others to have access. This has often resulted in research based on indirect sources. This volume is the result of observant participation in which the ethnographer is a protagonist social actor in two French monasteries of Discalced Carmelite nuns. The author experiences and narrates details of their everyday life that usually remain unseen but contribute to shaping community-building processes and, at the same time, construe the religious woman.

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**training to be a nun: Naughty nuns** Rhys Ryan Evans, 2023-04-09 Twins joined at birth, mother died during it, Father serving in the Irish rangers, They grew up with their uncle, their father left their mother a long while back, The twins had a special power, they could communicate with each other without talking, through their minds, The other kids in the foster school thought they were strange and the twins were bullied, But not for long though, They grew up and did some naughty things, Their father lost his younger brother, he blamed himself, He started to drink and make mistakes, he left the army feeling abandoned, 5 He made friends with not so friendly people, IRA recruited him, Dirty work, He ended up in prison, Went to the lord for help in the prison chapel, He converted and became the chapels father, His good work was noticed, the prisoners loved him too, Father Murphy was the connection to bring in things that were not allowed, He served his time and stayed on as the prison father, The new warden found out what was going on, He was expelled

from the chapel and the prison, Michael found himself a position in a far-off church, 6 the head padre befriended him a long time back in the prison on one of his visits, he met Michael a long way back when he paid a visit to his barracks when he was a soldier, Fate played its part, The twins became nuns or go to prison or the army, Sent to a secured convent, Their father, now father Michael Murphy landed a position thee too, A special friend of Michael was also there, Sister Sarah, She befriended the twins straight away, Her naughty nuns she used to call them, Time went on, Father Murphy's past caught up and caused some deep damage, 7 The twins had a plan, Sister Sarah took care of the problems in the convent, Bishop and his murdered by the IRA, Cardinal involved, Police want to call in the army, The monastery boys from next door up to no good with the young nuns, Financial problems need to be covered up, The twins discover money laundering on the computer, Father Murphy kidnaped, The twins know what they must do, they want their father back and they do

**training to be a nun:** *Buddhist Nuns* Mohan Wijeyaratna, 2010-12-01 The Community of Buddhist Nuns is one of the oldest women's organizations in human history. In this book Dr. Wijeyaratna explains how this community was started by the Buddha in the 5th century BCE, and how it developed gradually. To show the motivation and the way of life of these ordained women, the author uses the oldest texts of the Pali canon. Several chapters of this book discuss the position of Buddhist nuns in the field of the three famous monastic themes: poverty, chastity and obedience. This book describes in detail the structure of the organization of their Community, their day-to-day practices, and the virtues and mental discipline through which they strove to attain the sublime goal, Nibbana.

**training to be a nun: New Developments in Christianity in China** Francis K. G. Lim, 2020-05-23 The phenomenal expansion of Christianity in China in recent years has attracted much scholarly and public attention. As the country continues to deepen its linkages with the rest of the world, Chinese Christian networks are spreading both within and outside the country. These networks link and crisscross at multiple scales and localities in China while strengthening interactions with overseas Chinese Christians and global Christianity. Many Christian groups throughout the country are harnessing the tremendous potential of new media, such as the internet and mobile apps, to share religious messages, participate in rituals, access information, create online communities, and to evangelize. Chinese Christians have also begun exerting their influence outside China through activities such proselytism, charity work, and development projects. This volume presents cutting edge research by scholars working in the field of Christianity in China, providing valuable insights into how Chinese Christianity is evolving and how it is shaping the country and beyond.

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