Orthodox
Studies Institute

Converts to Orthodoxy

Matthew Namee, Fr. Nicholas Metrakos, Cassidy Irwin, Nathanael Morgan, and Paisios Hensersky

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SAINT CONSTANTINE
— COLLEGE —

Converts to Orthodoxy: Statistics and Trends from the Past Decade

Matthew Namee, Fr. Nicholas Metrakos, Cassidy Irwin, Nathanael Morgan, and Paisios Hensersky

July 2024

Abstract: This study aims to provide insights on converts to the Orthodox Christian Faith throughout the United States. By analyzing the number of conversions year by year, we hope to provide Orthodox Christian leaders with data on the numbers of converts and other demographic information, such as comparisons of male and female conversion rates, the reasons converts give for joining the Orthodox Church, and whether they were received through baptism or chrismation only.

Data Sources and Analysis: The data for this study was gathered by compiling information from Orthodox clergy in 20 parishes across 6 different jurisdictions in 15 states during the summer and early fall of 2023. Consequently, converts who joined the church in the latter part of 2023 were not included, thus resulting in only partial data for 2023. Participating clergy provided data either through interviews with the OSI research team or by filling out a spreadsheet with the requested data and sending it to the OSI team. Clergy were asked to consult their metrical records for the years 2013-2023 to ensure that all adult (18+) converts during the time period were documented. We specifically sought out parishes where clergy (usually the main priest, but in two cases other clergy) had been personally present for the entire 2013-2023 time period to ensure that they had firsthand knowledge of each convert and, to the fullest extent possible, the current status of each convert.

Findings: Our findings indicate that during the 2013-2019 time period, the change in the total number of converts was not statistically significant. There were two outlier years; a sharp dropoff in conversions in 2020 (undoubtedly due to the pandemic), and a significant increase in 2022. Regarding male and female converts, there is parity between the two until 2022, when male conversions had a significantly higher z-score (i.e. that year, the number of male converts deviated significantly from the average number of converts per year). The mode in which converts were received follows a similar pattern—no statistical difference between baptisms and chrismations until 2022, where there was a notable increase in the number of baptisms when compared to chrismations. This divergence between baptisms and chrismations continued into 2023.

*Figure 1 - Numbers of Converts from 2013 to 2023*

Additional findings from the demographic data include:

- The majority of converts (62%) since 2013 are under 40 at the time of their conversion.
- The vast majority of converts (73%) are joining the faith without minor children.
- The majority of converts (65%) come from a Protestant background prior to becoming Orthodox.
- The majority (60%) have studied the Orthodox faith and have theological reasons for converting.

Demographics of Converts

Males vs. Females: Between the years of 2013-2020, the difference between numbers of male and female converts was slight, shifting from more male converts in 2013 and 2014 to fewer in 2016 and 2017. In 2018, there was a more dramatic shift back in the direction of male converts, which persisted until 2023.[1] The year with the lowest number of converts was 2020 (33 male, 26 female), but the following year there was a rebound back to the previous levels, both for males and females. In fact, the only year that is an outlier of high male converts is 2022, which had over twice as many converts as the previous year and a z-score of 12.36. Although there is not enough data to determine if there is a difference between the rates of male and female conversions after 2020, there appears to be a more marked increase in the number of male converts compared to female converts when looking at the z-scores.

Figure 2 - Male and Female Conversion Rates Compared

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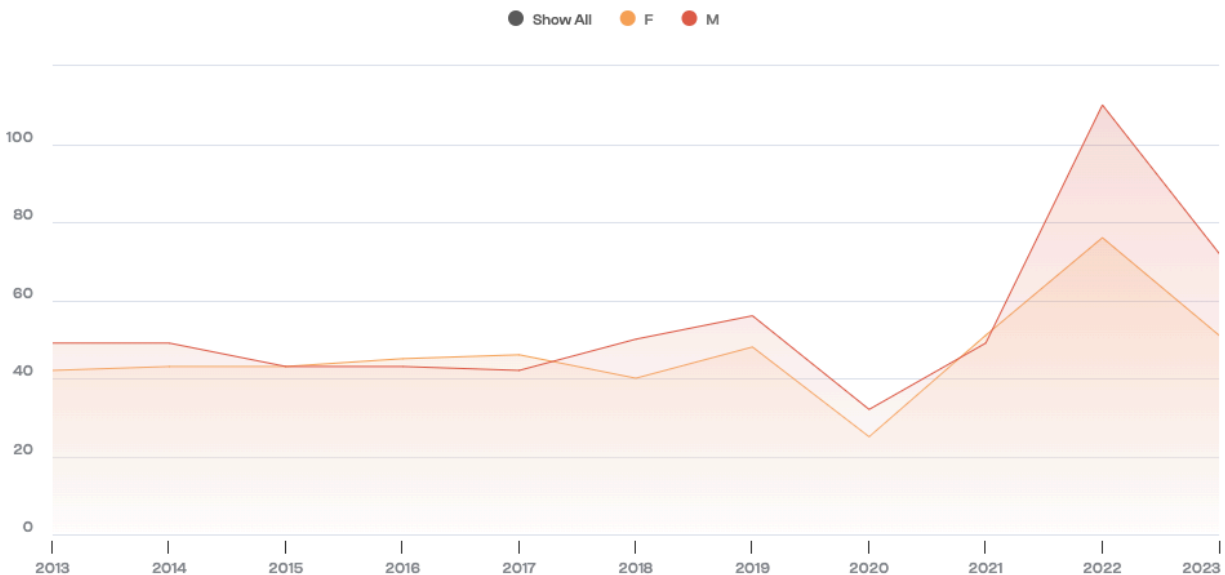
[1] In 2015, as the graph indicates, there were an equal number of male and female converts (43).

Chrismation vs. Baptism: Overall, there was no statistical difference between baptism and chrismation rates during the period of 2013-2019. As with the gender demographics, there is not sufficient data to do a statistical test to determine if there was a difference in the way people were received after the COVID-19 pandemic, but based on the data we have, it appears there is an increase in the share of baptisms relative to chrismations after 2020. The most notable year was 2022, where there were 125 receptions via baptism, and 61 receptions via chrismation. Prior to 2019, the number of baptisms was less than or equal to the number of chrismations; after 2020, it appears that there are substantially more baptisms than chrismations. There are several possible explanations for this:[2] One is that new converts since 2020 are disproportionately converting in parishes that will baptize them (whether intentionally or not). This is not something that could be measured by our survey, so our data does not shed any light on whether this has been occurring. A second possibility is that one or more of the parishes surveyed have changed their policy to baptize converts from Protestant/Catholics backgrounds. Based on our data, this seems to be the case. Out of the 20 parishes surveyed, 6 have shifted from a substantial amount of chrismations to few-to-no chrismations.

Figure 3 - Baptism and Chrismation Rates Compared

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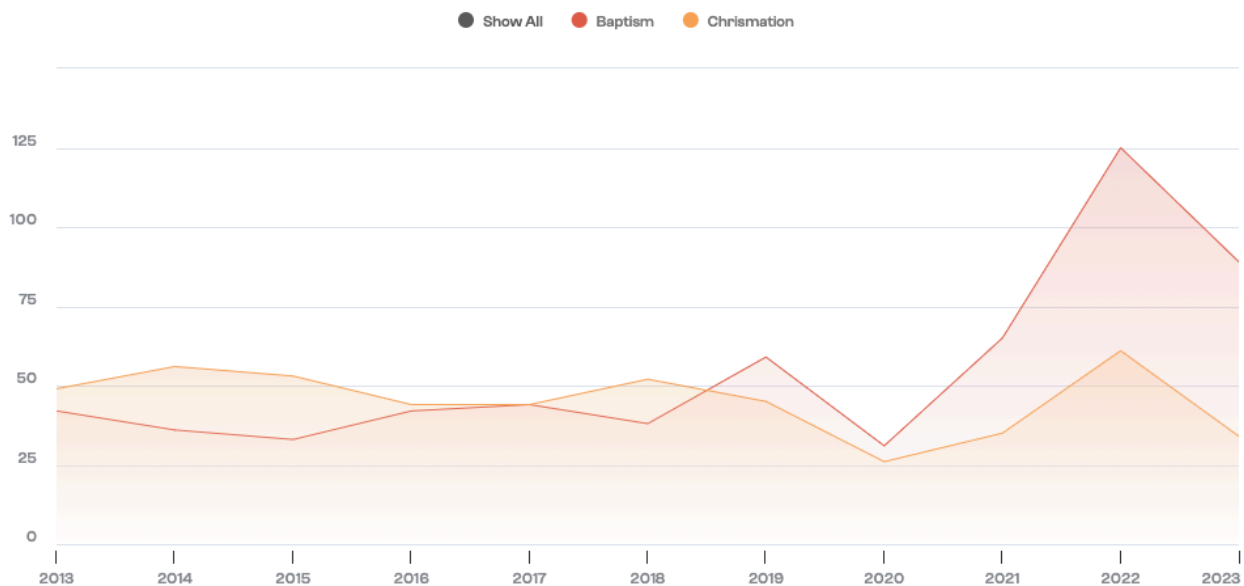
[2] These explanations are not mutually exclusive.

Age: The survey was conducted with the following age categories: 18-22, 23-29, 30-39, 40-49, 50-59, 60+. We aggregated the converts over the years surveyed (2013-2023). The plurality (33%) of the converts were in the 30-39 category, whereas the least number of converts came from the 18-22 age group. In all, 66% of the converts since 2013 were under the age of 40.

Figure 4 - 66% of Converts Since 2013 Are Below 40
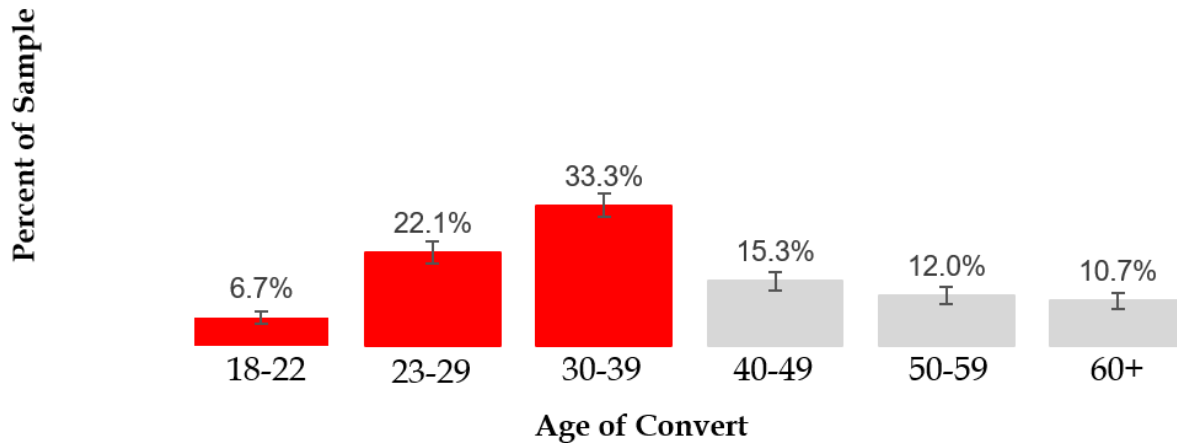
Family Status

We divided the converts into three groups: single, married with minor children, and married without minor children. Aggregating over the years surveyed, we found that 44% of converts joined the faith unmarried. An additional 29% are married but without minor children, and only 27% have started a family before joining the Church. This is not surprising given the age demographics; according to the US Census Bureau, the median age of Americans at their first marriage has been steadily increasing, and now rests at 30.5 for men, and 28.1 for women.[3] Approximately 28% of the converts in our study were under the median age of first marriage.

*Figure 5 - 73% of Converts Since 2013 Are Joining Without Children*

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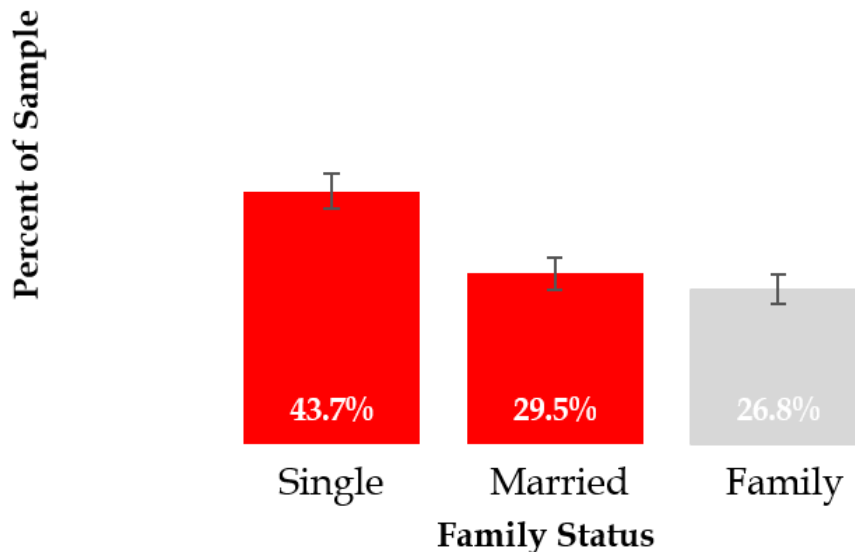
[3] US Census Bureau, Decennial Censuses, 1890 to 1940, and Current Population Survey, Annual Social and Economic Supplements, 1947 to 2023. https://www.census.gov/content/dam/Census/library/visualizations/time-series/demo/families-and-households/ms-2.pdf.

Background: Given the preponderance of Protestant Christians in the US, it is no surprise that the majority of the converts surveyed (65%) came from a Protestant background. 15% of those surveyed came from a Catholic background. Our data does not indicate the full religious background of the converts, but simply the previous religious affiliation. In some cases, this may have been the person's religious affiliation immediately prior to becoming Orthodox, but in other cases it may have been the childhood religious affiliation.[4] Thus, more work can be done to track the progression of converts as they come into the Church.

*Figure 6 - The Majority of Converts Since 2013 Are From Protestantism*

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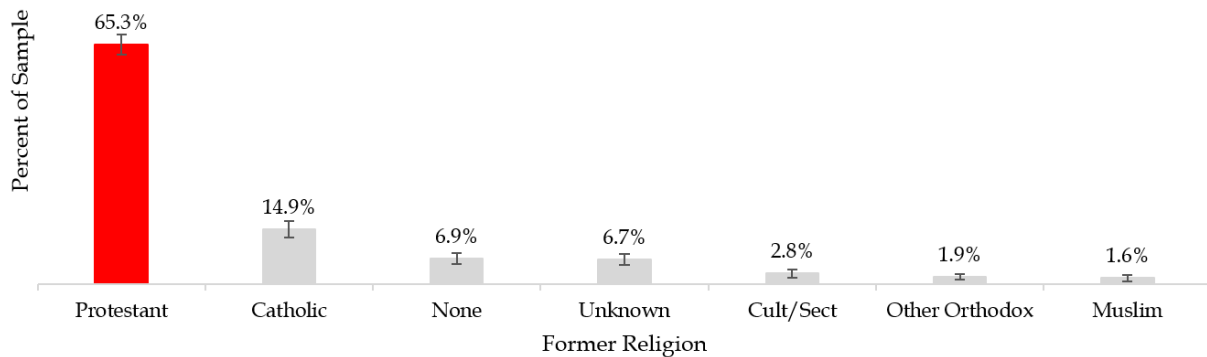
[4] For example, in some parishes, if a person was baptized as a Roman Catholic but later became atheist, the priest kept a record of the prior baptism as Roman Catholic and would classify the individual as Roman Catholic for purposes of this study. In other parishes, the same person may have been classified as a former atheist, since this was their background immediately prior to becoming Orthodox.

Reasons for Converting: In addition to the previous religious affiliation of the converts, we also collected data on the reasons for conversion. Every convert has a unique journey and so it is impossible to capture the nuances of the reasons for conversion in a study of this nature, but we are able to get a general idea of why those in the study converted to Orthodoxy. We split the reasons for converting into five categories - Theological, Marriage, Friend or Family (not spouse), Spirituality, and Other/Unknown. Of these, 60% of those surveyed responded that they had theological reasons for converting. 12% converted for marriage, 6.86% converted for the spirituality of Orthodoxy, and 6.68% described friend(s) or family as the stated reason for conversion. The remaining 14% were Other/Unknown.

Figure 7 - The Majority of Converts Since 2013 Converted For Theological Reasons
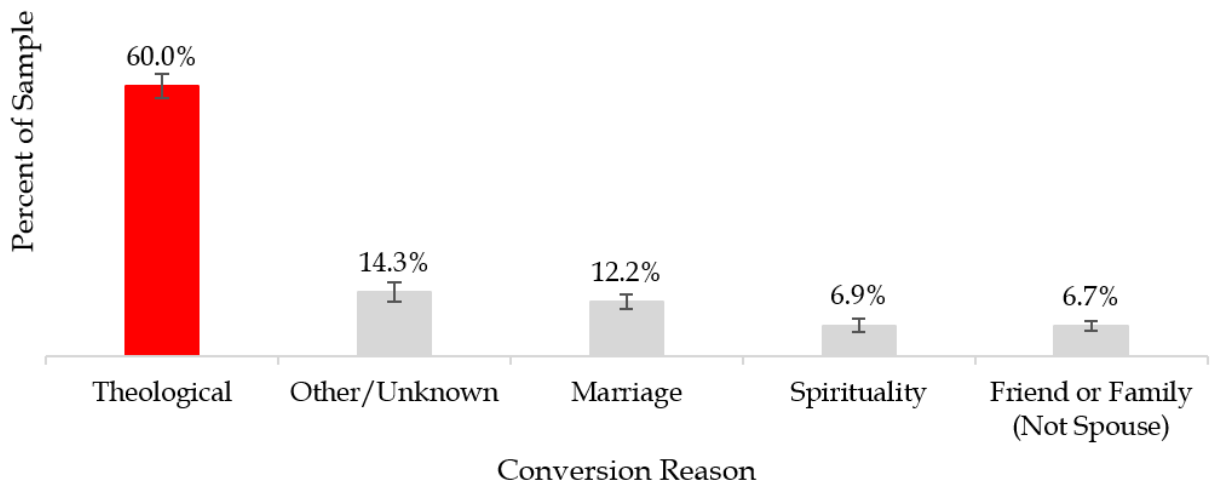
Appendix: Figures and Data

The error bars in all graphics are within the 95% confidence intervals of the appropriate type for the data displayed (binomial for proportions, normal for integers).

Convert Numbers by Year: The number of converts per year did not change significantly from 2013-2019. In this data set there were an average of 91.1 ± 6.0 converts per year. The number of converts dropped in 2020 (59 converts) but recovered in 2021 (100 converts).[5] Between 2013-2019 and 2021 there were no outlier years. In 2022 (186 converts) and 2023 (124 converts) we saw a much higher number of conversions compared to the baseline. Table 1 lists the z-score for each year compared to 2013-2019. Outlier years (>± 3 SD) are noted with an asterisk.

The chart from page 2 is reproduced below for reference.

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[5] Due to the COVID-19 pandemic beginning in March 2020, most churches were not allowed to hold congregated services, which explains the low numbers of converts in 2020.

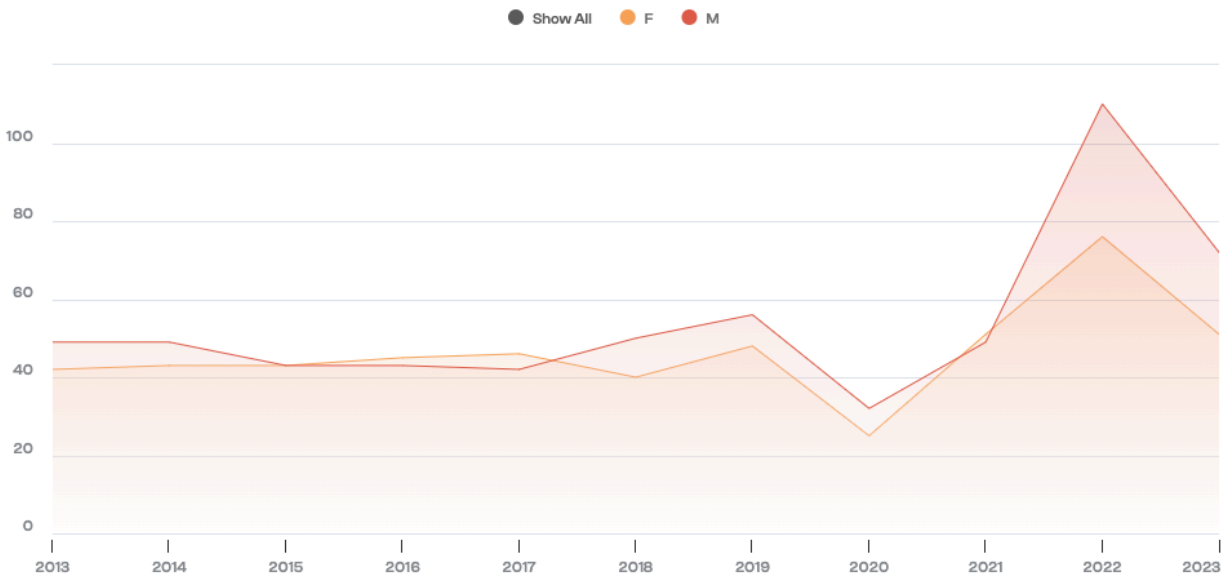| Table 1. Number of converts over time.		
Year	**Number of Converts**	**Z-Score**
2013	91	-0.02
2014	91	-0.02
2015	86	-0.86
2016	88	-0.53
2017	88	-0.53
2018	90	-0.19
2019	104	2.16
2020	**59***	-5.40
2021	100	1.49
2022	**186***	15.93
2023	**124***	5.52

Overall Conversions Over Time, Rolling 3 Year Average: The average number of converts per year was steady from 2013 to 2021, hovering around 89 converts per year. A marked increase took place in 2022-2023, where the average number of converts per year in the sample rose to 155. However, the variance in the sample between 2022-2023 and the comparatively smaller year band make it so that no statistically significant difference was observed. As a result, while in this sample the average number of converts per year rose by 43% in 2022-2023, it is not possible to know if the overall average of converts per year rose across all parishes in the USA to the same degree.

*Figure 8 - Average Number of Converts by Year (Range)*
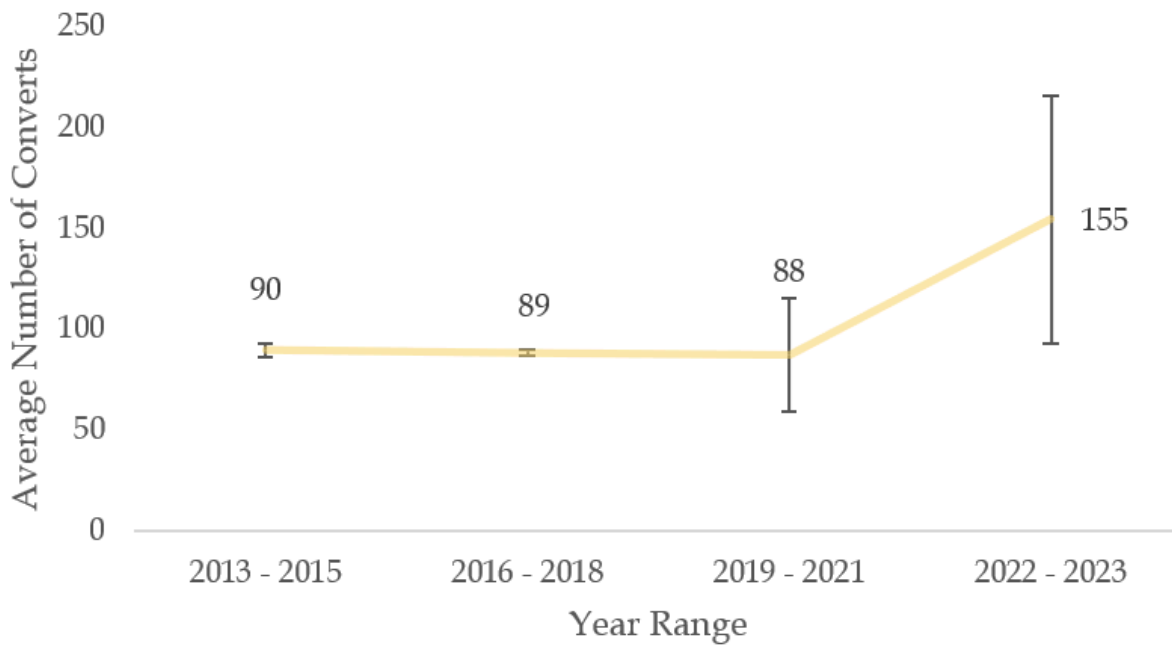
Conversions of Males & Females Over Time: The number of conversions between males and females was not statistically different between males and females during the period of 2013-2019 (p = 0.11). In 2020, when the overall number of converts decreased significantly, compared to the "normal" male conversion rate, there was less of an impact seen to male conversion. There is not sufficient data to do a statistical test to determine if there is a difference between the rate of male and female conversion before and after COVID however there appears to be an increase in the number of male converts compared to female converts when looking at z-scores. Using 2013-2019 as a baseline, the number of male converts in 2022 and 2023 were both outliers (12.4 SDs from the mean and 4.9 SDs, respectively) compared to the 2013-2019. For female converts however, only 2022 saw an outlier number of female converts while 2023 was within the "normal" range (5.6 SDs and 0.90 SDs, respectively). Table 2 shows the z-score for each year by gender compared to 2013-2019. Outlier years (>± 3 SD) are noted with an asterisk.

Table 2. Male and Female Converts Over Time				
Year	**Number of Male Converts**	**Z-Score**	**Number of Female Converts**	**Z-Score**
2013	49	0.31	42	-1.07
2014	49	0.31	42	-1.07
2015	43	-0.87	43	-0.87
2016	43	-0.87	45	-0.48
2017	42	-1.07	46	-0.28
2018	50	0.51	40	-1.47
2019	56	1.69	48	0.11
2020	33	-2.85	**26***	-4.23
2021	49	0.31	51	0.71
2022	**110***	12.36	**76***	5.64
2023	**72***	4.85	52	0.90

Mode of Conversion Over Time: The way converts were received was not statistically different between baptism and chrismation during the period of 2013-2019 (p = 0.08). There is not sufficient data to do a statistical test to determine if there is a difference between the way people were received before and after COVID however, there appears to be an increase in the number of baptisms compared to chrismations when looking at z-scores. Using 2013-2019 as a baseline, the number of people received by baptism in 2022 and 2023 were both outliers (9.9 SDs from the mean and 5.6 SDs, respectively) compared to the 2013-2019. For people received through chrismation however, the number of chrismations appears to be lower than the "normal" rate of conversion by chrismation seen in 2013-2019. Table 3 shows the z-score for each year by mode of conversion compared to 2013-2019. Outlier years (>± 3 SD) are noted with an asterisk.
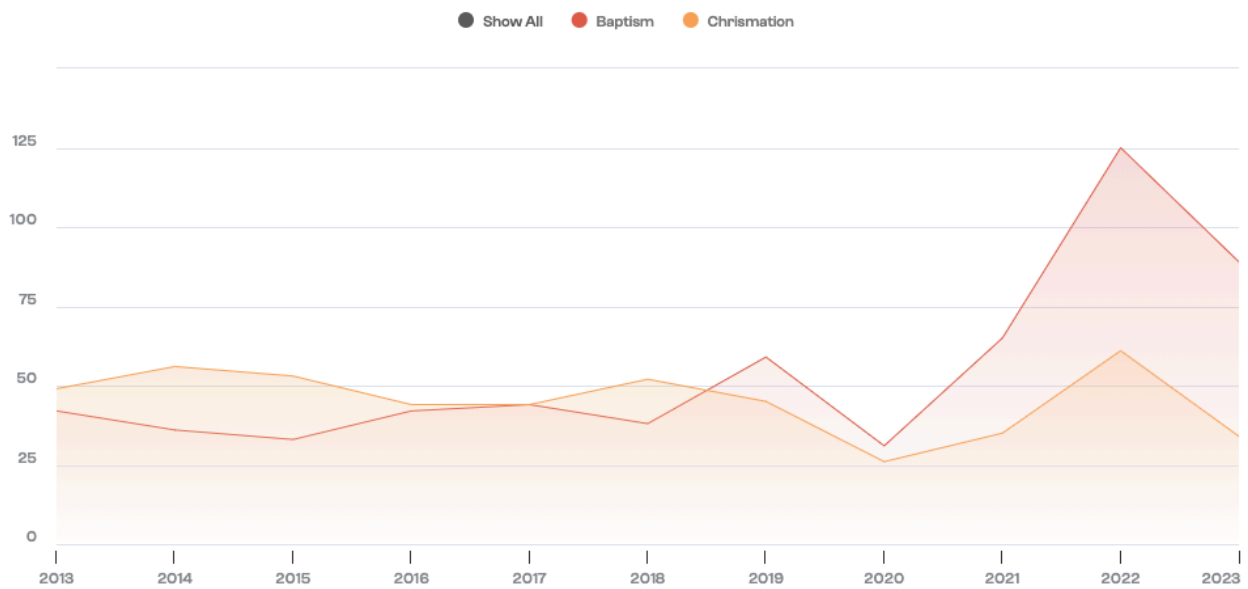
Table 3. Modes of Conversion Over Time				
Year	**Baptism**	**Z-Score**	**Chrismation**	**Z-Score**
2013	42	0.00	49	0.03
2014	36	-0.71	55	1.34
2015	33	-1.07	53	0.90
2016	42	0.00	44	-1.06
2017	44	0.24	44	-1.06
2018	38	-0.47	52	0.68
2019	59	2.02	45	-0.84
2020	31	-1.31	**28***	-4.54
2021	65	2.73	**35***	-3.01
2022	**125***	9.85	61	2.64
2023	**89***	5.58	**35***	-3.01

Converts to Orthodoxy: Statistics on Engagement

Matthew Namee, Fr. Nicholas Metrakos, Cassidy Irwin, Nathanael Morgan, and Paisios Hensersky

July 2024

Abstract: This study aims to provide insights on the engagement of recent converts to Orthodox Christianity in the United States. By tracking the converts year by year, we hope to provide Orthodox Christian leaders with data on the engagement rates for different subsets of converts, analyzing by gender, age, family status, and reason for converting. This study was done in tandem with the study on convert numbers and demographics. We analyze the engagement of converts by their former religion, gender, age, method of reception, family status, and reasons for converting. Our data indicates that there is an overall upward trend of engagement for converts surveyed between 2013 and 2019.

Data Sources: The data for this study was gathered by compiling information from Orthodox clergy in 20 parishes across 6 different jurisdictions in 15 states during the summer and early fall of 2023. Consequently, converts who joined the church in the latter part of 2023 were not included, thus resulting in only partial data for 2023. Participating clergy provided data either through interviews with the OSI research team or by filling out a spreadsheet with the requested data and sending it to the OSI team. Clergy were asked to consult their metrical records for the years 2013-2023 to ensure that all adult (18+) converts during the time period were documented. We specifically sought out parishes where clergy (usually the main priest, but in two cases other clergy) had been personally present for the entire 2013-2023 time period to ensure that they had firsthand knowledge of each convert and, to the fullest extent possible, the current status of each convert. Although we gathered data on converts from 2013 until the fall of 2023, the converts from 2020-2023 were excluded from the comparative analysis between demographic groups to avoid any recency bias.

Analysis of Engagement: To measure "engagement," we asked clergy to indicate, for each convert, whether he/she is currently:
-   Still regularly attending services at the parish
-   Still actively Orthodox but at a different parish
-   Inactive, showing up now and then but not regularly
-   No longer Orthodox
-   Deceased
-   Unknown

To calculate "engagement score," we scored as follows:
-   1 for those individuals who are either actively attending the parish where they converted, or are active in another Orthodox parish
-   0.5 for those individuals who are still Orthodox but are inactive
-   0.25 for those individuals whose current status is unknown
-   0 for those individuals who are no longer Orthodox

For purposes of the engagement score, we ignored deceased individuals. The total number was then divided by the number of still-living converts, resulting in the engagement score.

Engagement Metrics*:* We asked the priests of the parishes surveyed to assess the engagement of the converts. There were six categories, each assigned a particular probability score. They are as follows below:

Description	Engagement Probability
Priest who received the convert into the faith knows the individual and he or she is still active in the parish.	100%
The individual has left the parish where he or she was received into the faith and the priest knows that the convert is still active in their new parish.	100%
The individual is not a regular participant in the life of the parish. He or she attends services and programs sporadically.	50%
The priest who received the convert into the faith does not know how engaged the individual is.	25%
The convert is definitely no longer Orthodox or has completely stopped participation in the life of the Church.	0%
The convert has reposed since joining the Faith.	No score assigned; excluded from analysis.

This method of assigning a probability of engagement is rough, but it allows for some broad statistics on the likelihood of continuous engagement of converts after conversion.

Engagement By Recency: Our findings indicate that those who converted in recent years are more likely to be engaged than their peers and are excluded from the correlations that follow to ensure that this recency effect does not skew our interpretations. As the graph below indicates, the average engagement of converts tends in the first two years after conversion, and then declines afterwards. The converts in 2022 and 2023 are highly engaged, and the more you go back in time, the less likely it is that a convert is still engaged.

Figure 1 - Engagement by Year of Conversion[1]

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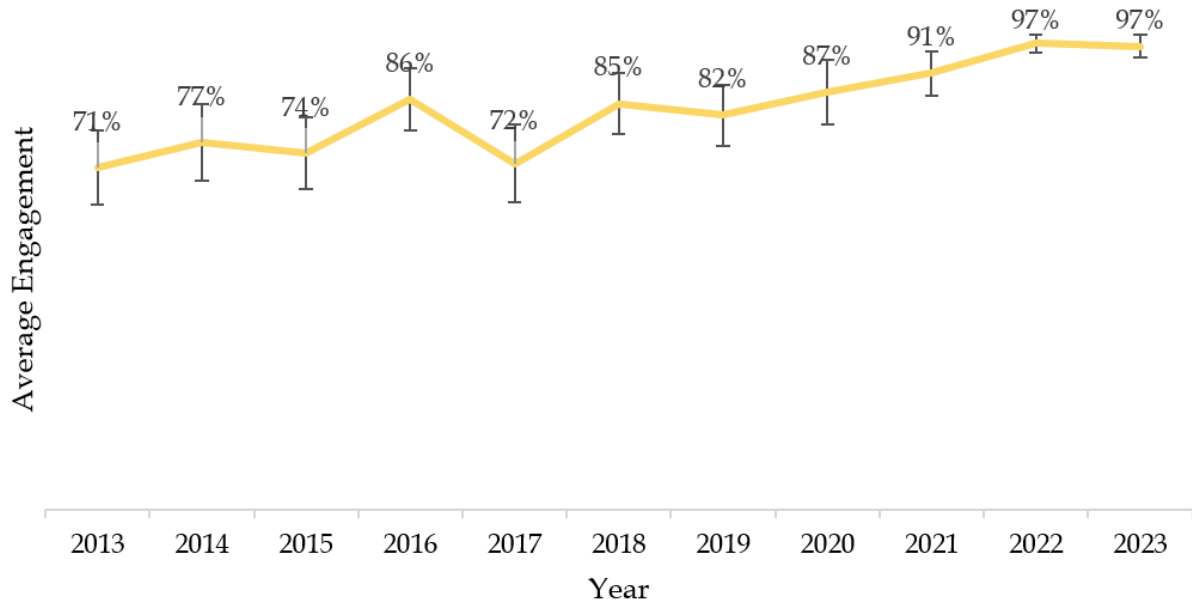
[1] The error bars in the graph are 95% confidence intervals. The same applies for all subsequent graphs.

Engagement by Recency, Rolling 3-year Average: The rolling three year average reinforces the previous conclusion: those who more recently converted are significantly more likely to be engaged in their parish.

Figure 2 - Rolling 3-year Average
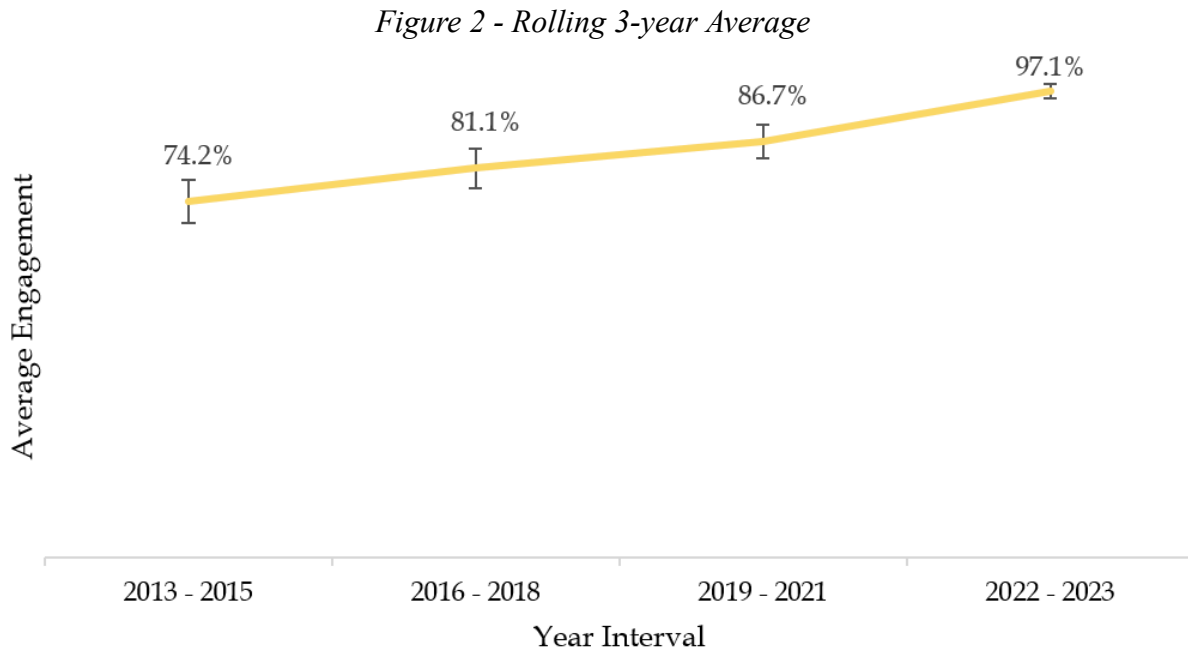
Former Religion: As stated above, for purposes of comparing engagement levels between demographic groups, we have only included the converts from 2013-2019 in the following analysis to remove any recency bias.

Former Protestants, making up well over half of the converts during 2013-2019, have nearly an 82% engagement rate, only surpassed by former Muslims. The sample sizes (N) are varied, as we would expect from the religious background breakdown discussed previously. Probably the most surprising result from this chart is that converts from Orthodox-adjacent sects like the Maronites and Copts were the least likely to remain engaged after conversion, even less likely than those who had no religion before conversion.[2]

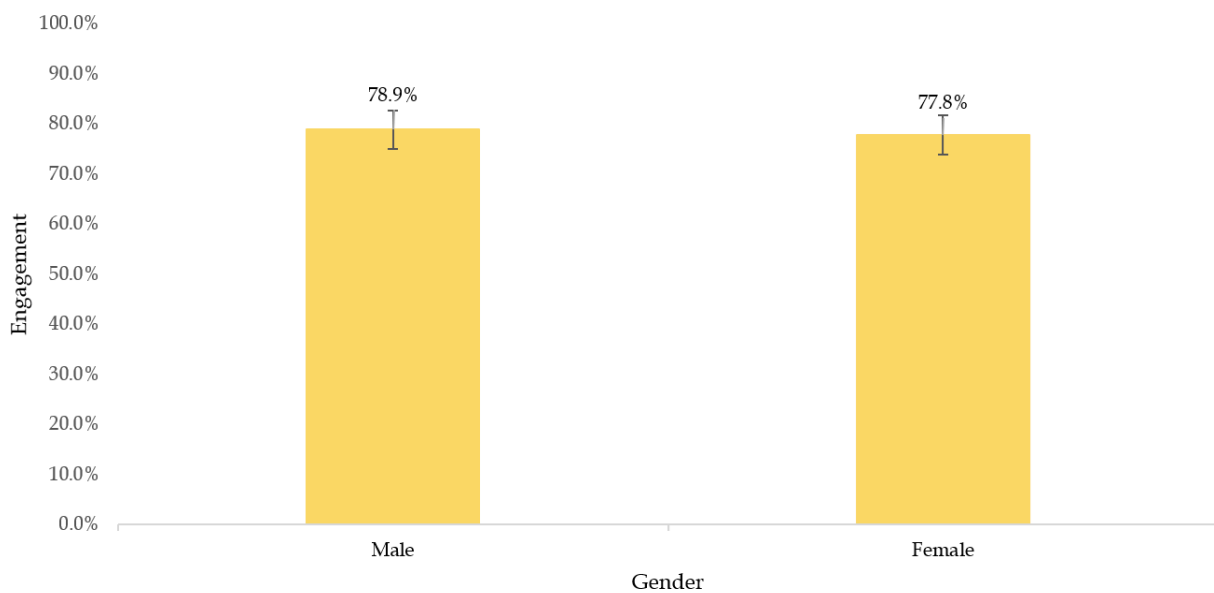*Figure 3 - Average Engagement by Former Religion*

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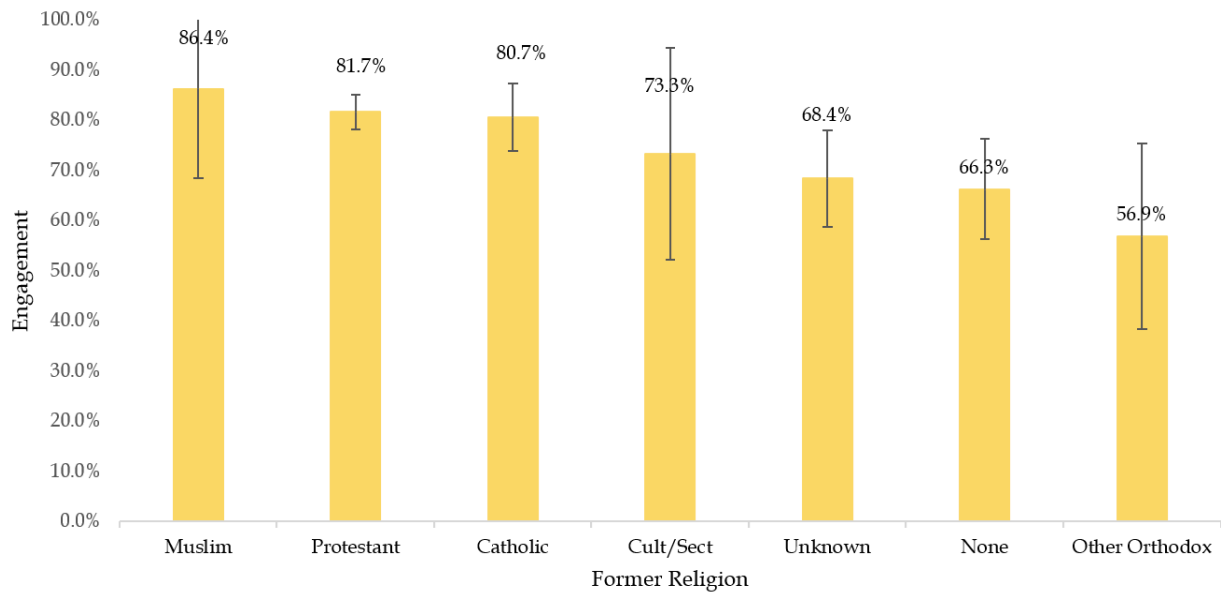
[2] The aforementioned observations should be taken with a grain of salt because the vast majority of differences were not statistically significant, as observed by the 95% confidence intervals overlapping. The only statistically significant difference in engagement was between Other Orthodox and Protestant converts.

Table 5. Average Engagement by Former Religion		
Former Religion	**Average Engagement**	**Number**
Islam	86.4%	11
Protestant	81.7%	379
Catholic	80.7%	96
Cult/Sect	73.3%	15
Unknown	68.4%	57
None	66.3%	46
Other Orthodox	56.9%	18
	TOTAL	639

Gender: Men were slightly more likely to be engaged than women after conversion, with an average engagement rate of 78.9%. Women had an average engagement rate of 77.8%.[3] It is worth noting that the observed difference in engagement was not statistically significant because the confidence intervals intersect. Therefore we found no evidence of a meaningful difference in the engagement of men and women.

Figure 4 - Engagement by Gender

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[3]Of the 622 converts between the years of 2013-2019, 319 were male and 303 were female.

Age: As above, we divided the converts into six different age categories. Young adults between the ages of 23-29 had the highest engagement, at 82.8%, whereas 18-22 year olds had the lowest engagement, at 68.2%. It should be noted that the sample size for the 18-22 year old age group is small, comprising only 11 of the converts. The aforementioned observations should be taken with a grain of salt because none of the observed differences were statistically significant - the 95% confidence intervals overlapped.

Figure 5 - Engagement by Age
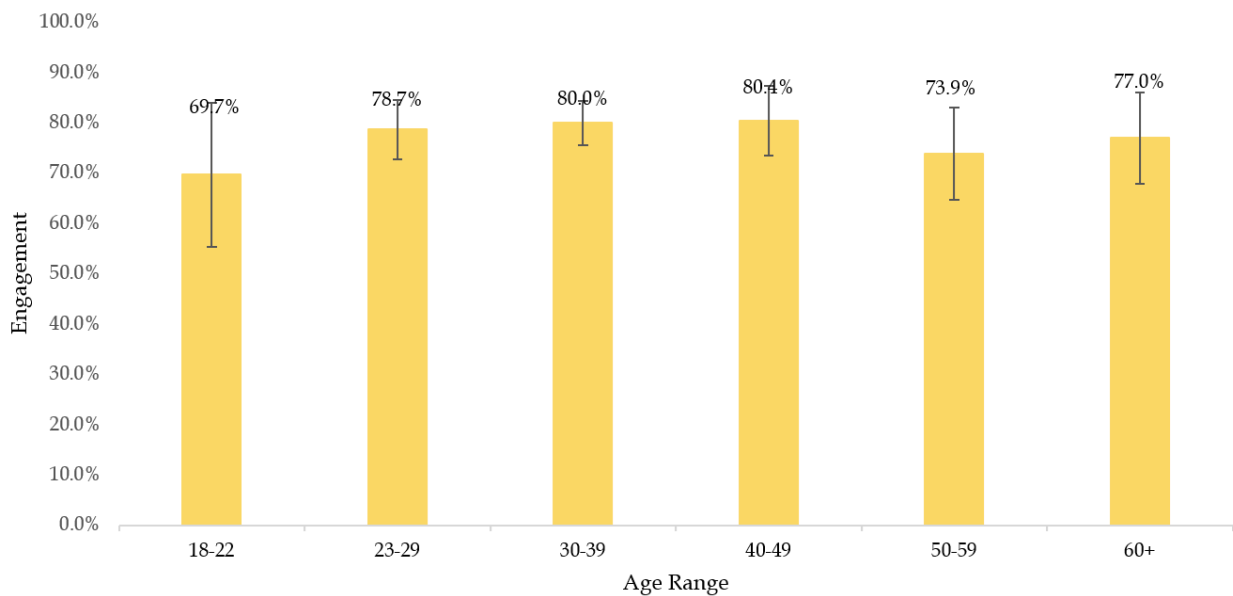
Table 7. Average Engagement by Age		
Age Range	**Average Engagement**	**Number**
18-22	69.7%	33
23-29	78.7%	136
30-39	80.0%	219
40-49	80.4%	97
50-59	73.9%	68
60+	77.0%	63
TOTAL		635

Family Status: Singles and those who joined the church married with children had roughly the same engagement rate. Married couples without children had the highest engagement rate, 81.7%. While these differences are interesting, they are not statistically significant and therefore may be due to fluctuations in the sample.
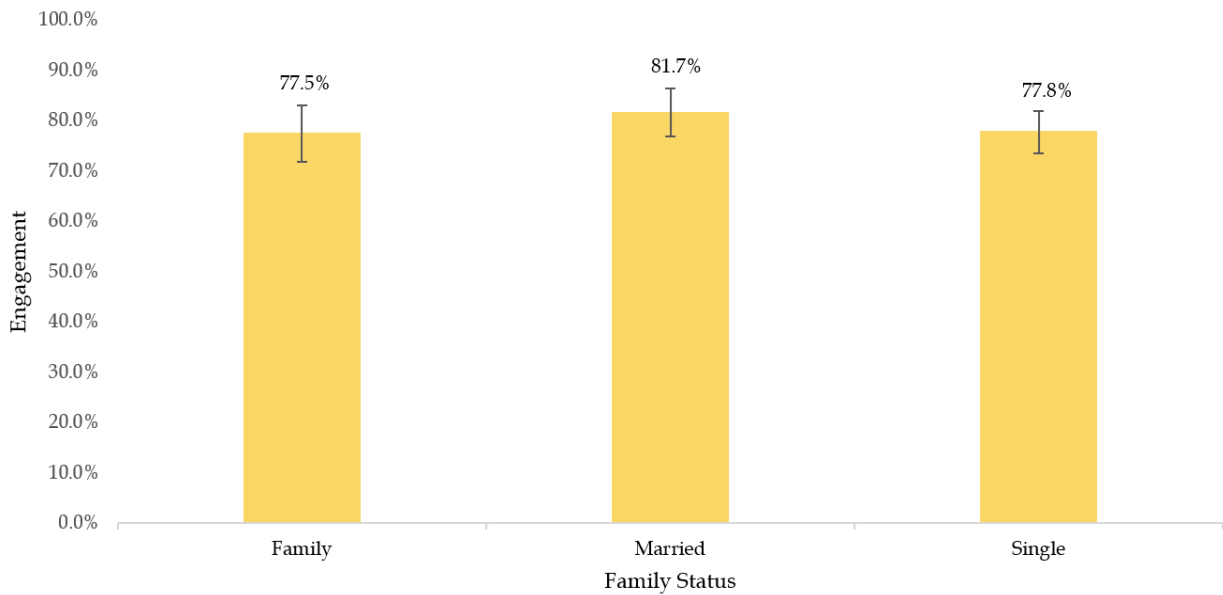
Figure 6 - Engagement by Family Status

Table 7. Average Engagement by Family Status

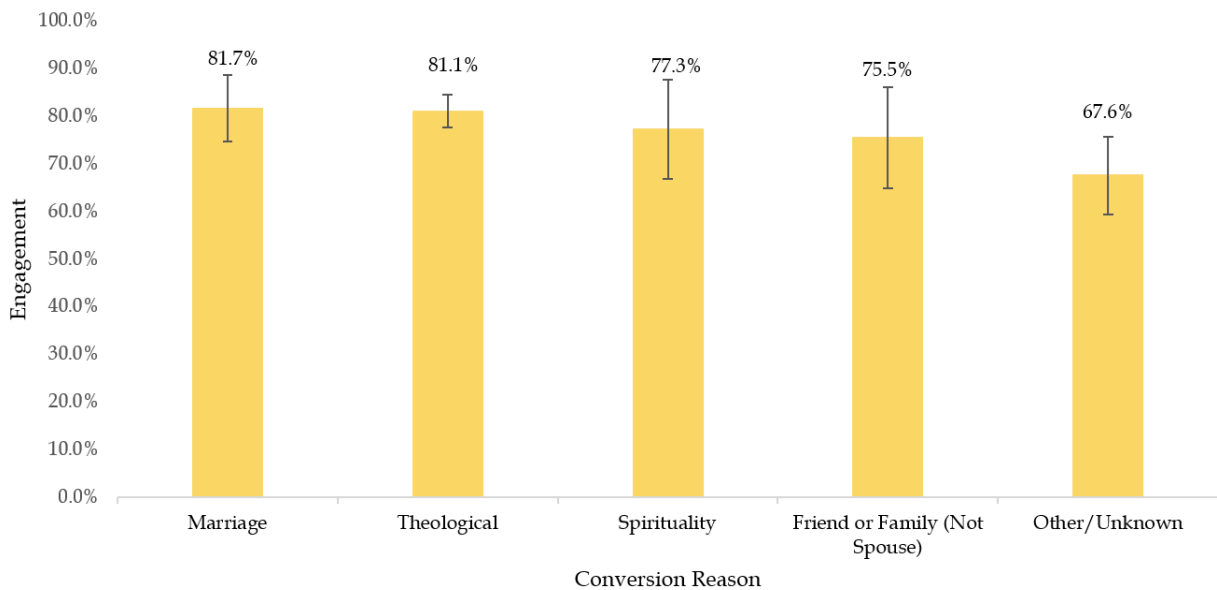| Family Status	Average Engagement	Number
Single	77.5%	269
Married	81.7%	187
Married with Children	77.8%	160
TOTAL		639

Method of Reception: There was no statistically significant difference in average engagement by method of reception, yielding 78.5% for those received by baptism, and 78.2% for those received by chrismation.

Figure 7 - Engagement by Method of Reception
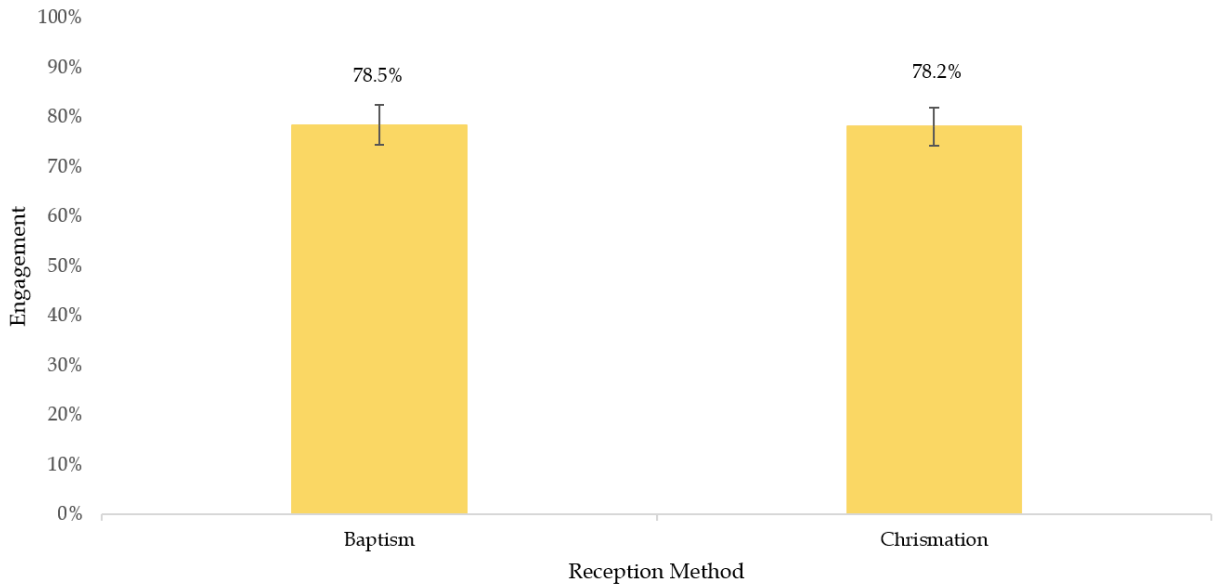
Reason for Converting: Converts who listed Other/Unknown as their reason for conversion were the least likely to be engaged (67.6%), and, with the exception of the Marriage category, those who converted for theological reasons were the most likely to be engaged, with approximately an 81% engagement rate. Overall, the range of engagement across reasons for converting is not as high as the other divisions of engagement, indicating that the reason for conversion has a less significant impact on engagement than the other factors.

Figure 8 - Engagement by Reason for Converting

Table 7. Average Engagement by Reason for Converting		
Reason for Converting	**Average Engagement**	**Number**
Theological	81.1%	351
Friend or Family (Not Spouse)	75.5%	48
Spirituality	77.3%	43
Marriage	81.7%	82
Other/Unknown	67.6%	98
TOTAL		622

Conclusions: As expected, among our sample size we observed that engagement decreases over time. People within the 30-39 and 40-49 age groups were the most likely to be engaged, with an average engagement rate of over 80%. Notably, former Muslims were the most likely to be engaged, followed by former Protestants and then former Catholics.

We also found that when distinguishing by gender, family status, or method of reception, there was no statistically significant difference between the categories. Perhaps if this survey had been done over a longer period of time, we would have seen a more noticeable result, but as it stands, the slight differences observed were well within the 95% confidence intervals.

If a similar study is conducted in the future, more can be done on examining convert engagement over a longer period of time. Additionally, separating the reasons for converting into more specific categories may shed light on why it appears that the "Other/Unknown" category in our study was lower than the other reasons.

Converts to Orthodoxy: Likelihood of Moving After Conversion

Matthew Namee, Cassidy Irwin, Paisios Hensersky, and Nathanael Morgan

August 2024

Abstract: This study builds on the data collected for the publications, "Converts to Orthodoxy: Statistics and Trends from the Past Decade" and "Converts to Orthodoxy: Statistics on Engagement", published in July 2024 by the Orthodox Studies Institute. Like those studies, the following paper utilizes matriculation records by Orthodox Christian priests in parishes across the US, and seeks to build on the earlier engagement analysis by taking a closer look at a specific choice some converts made - to remain Orthodox but move to another Parish. In general, we found that factors such as gender, age, and former religion had little statistical impact on the likelihood of moving, but that this likelihood tends to increase over time.

Data Sources: The data for this study was gathered by compiling information from Orthodox clergy in 20 parishes across 6 different jurisdictions in 15 states during the summer and early fall of 2023. Consequently, converts who joined the church in the latter part of 2023 were not included, thus resulting in only partial data for 2023. Participating clergy provided data either through interviews with the OSI research team or by filling out a spreadsheet with the requested data and sending it to the OSI team. Clergy were asked to consult their metrical records for the years 2013-2023 to ensure that all adult (18+) converts during the time period were documented. We specifically sought out parishes where clergy (usually the main priest, but in two cases other clergy) had been personally present for the entire 2013-2023 time period to ensure that they had firsthand knowledge of each convert and, to the fullest extent possible, the current status of each convert. Although we gathered data on converts from 2013 until the fall of 2023, the converts from 2020-2023 were excluded from the comparative analysis between demographic groups to avoid any recency bias.

Methodology: Logistic regression was applied to the survey data from the previous reports to determine what factors predicted who moved from the parish of their conversion to another parish. Factors examined included the following:

- Years since Conversion
- Family Status
- Age
- Gender
- Method of Reception
- Former Religion
- Reason for Conversion.

For all graphs, the shading around the lines represents the standard error of the estimate.

Results by Years Since Conversion: The number of years since conversions is the first statistically significant factor influencing whether or not a parishioner moves. As the number of years a parishioner has been a member of the Church increases, so too do the odds of them moving, rising from an ~10% chance of moving at 0 years since conversion to a 35% chance of having at some point moved by 11 years since conversion . This is an expected result; as time passes, any number of different factors could cause someone to move. Filtering the results by other factors provides more insight into which demographics are more likely to move, and why.

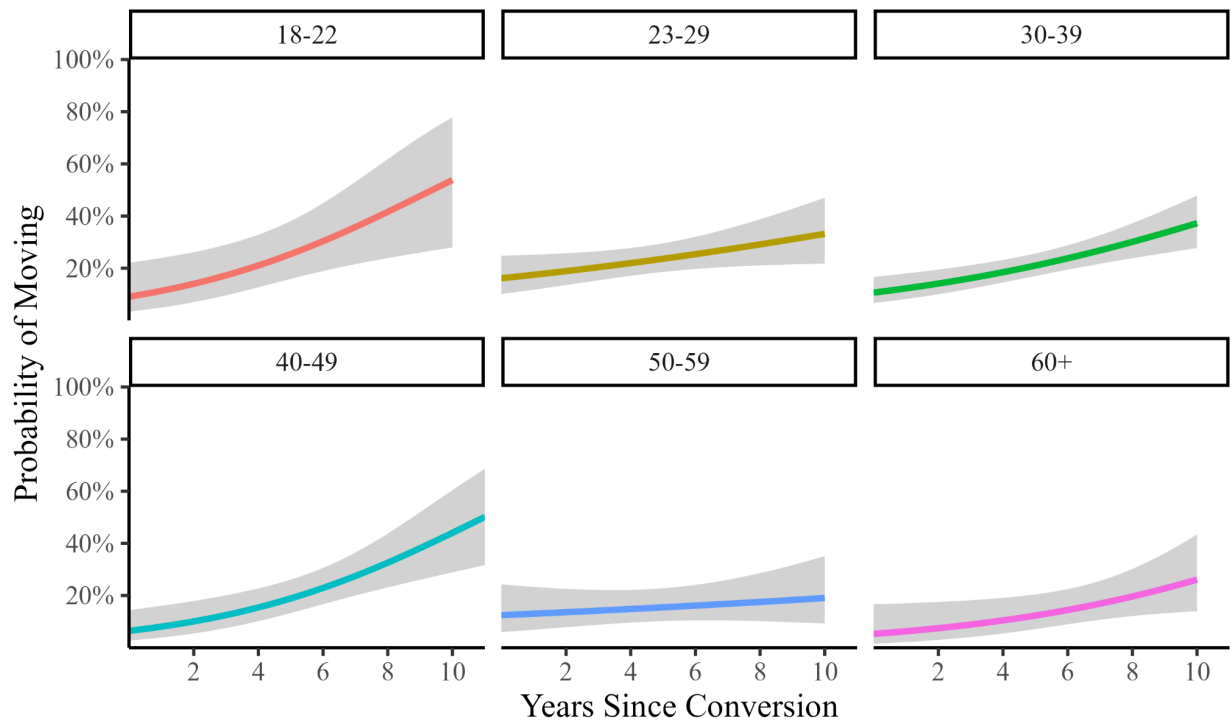*Figure 1 - Probability of Moving by Years Since Conversion*
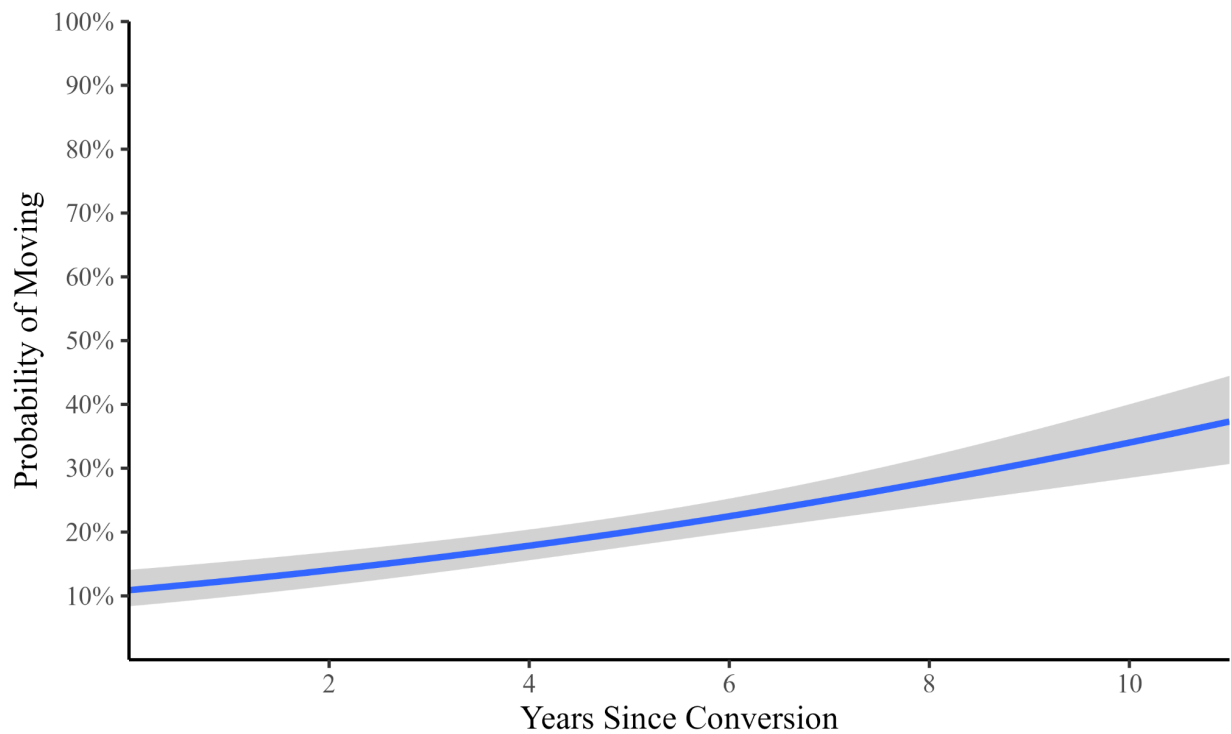
Family Status: With respect to family status, parishioners that are married and have families are less likely to move from the parish of their conversion than those who are single from 2 - 6 years after their conversion. There are no differences in terms of the odds of moving between married couples and those that have started families. It is well known that singles in the general population tend to move around more than those who are married, so it is unsurprising that this is true among Orthodox Christians. Although there are potential incentives for single people to move around as they search for a spouse or move to a monastic community, we saw no comparative increase in likelihood of moving among singles, as contrasted with those who were married.

*Figure 2 - Probability of Moving by Family Status*
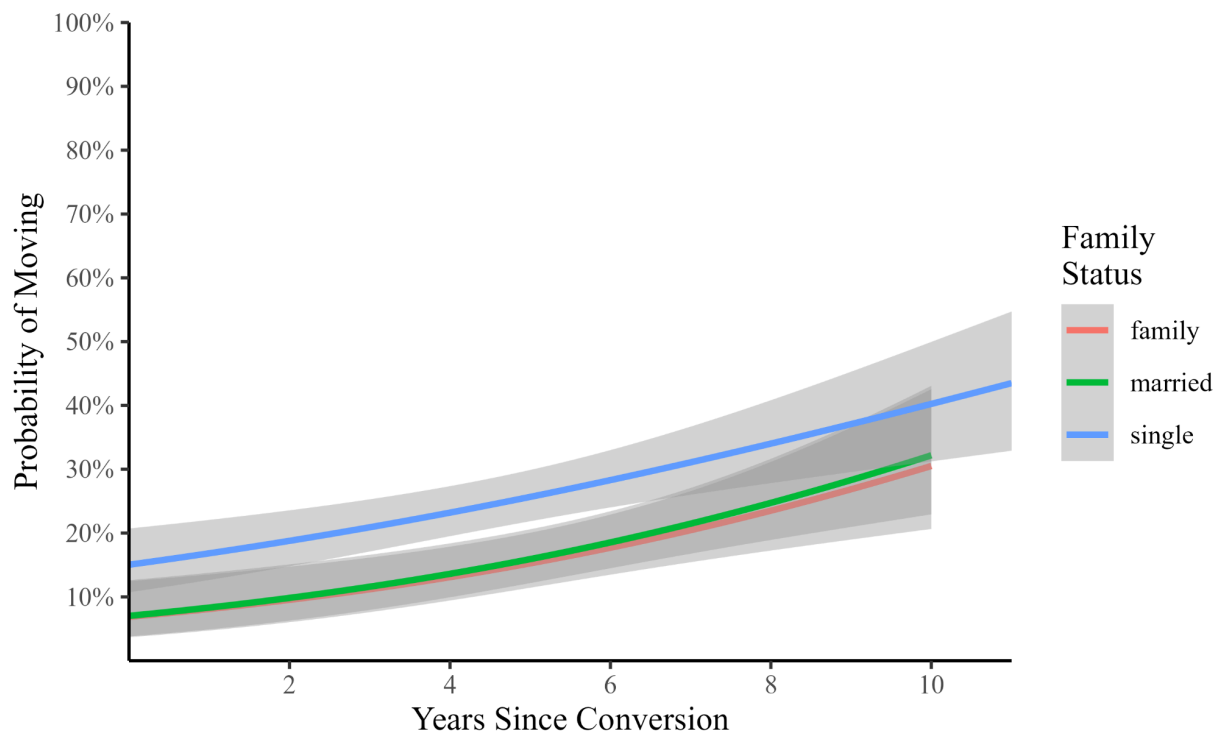
Age: Broadly speaking, we found that age is inversely correlated with the likelihood of moving. We propose that this is because individuals tend to become more established over time and as a result have less of a need to move as time passes. The younger someone is, the more likely it is they move in the years following their conversion. Individuals in the 18-22 and 40-49 age groups had the highest increase in likelihood of moving.

*Figure 3 - Probability of Moving by Age*

Gender: No significant differences were observed in the propensity to move as time passed since conversion between men and women.

*Figure 4 - Probability of Moving by Gender*
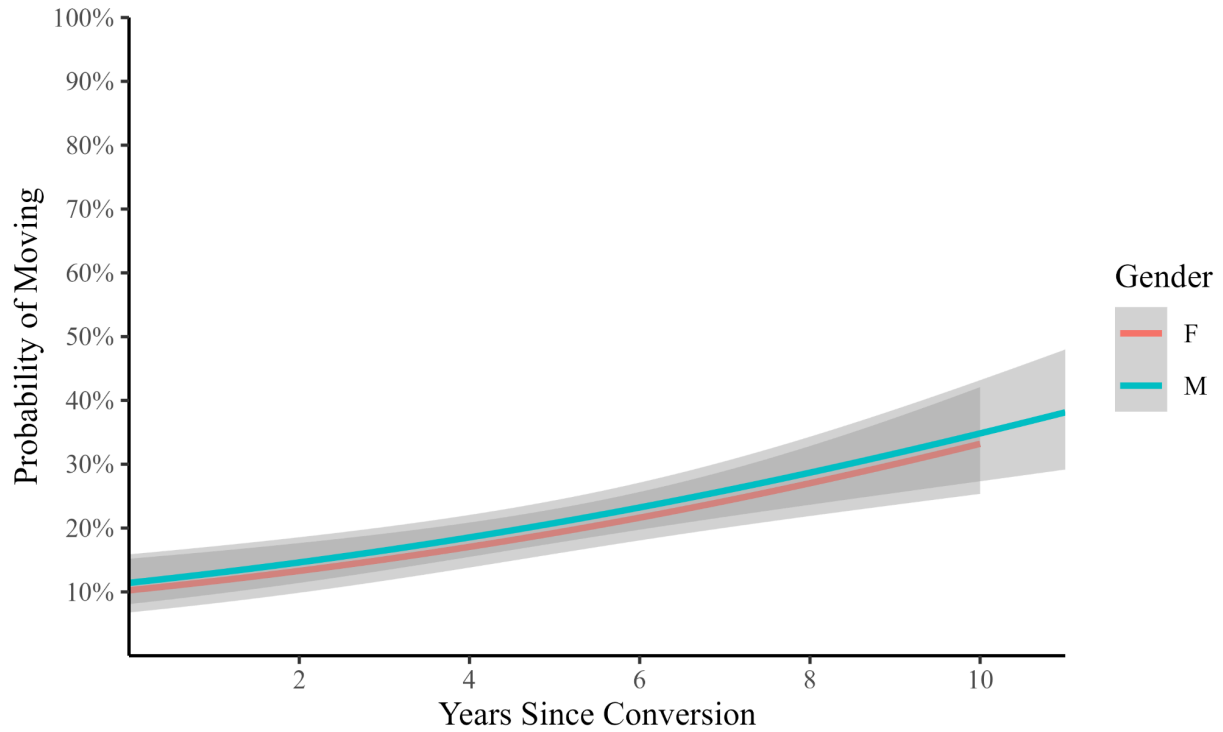
Method of Reception: No significant differences were observed in the propensity to move as time passed since conversion between those that entered into the Church via Baptism as opposed to Chrismation.

Figure 5 - Probability of Moving by Method of Reception
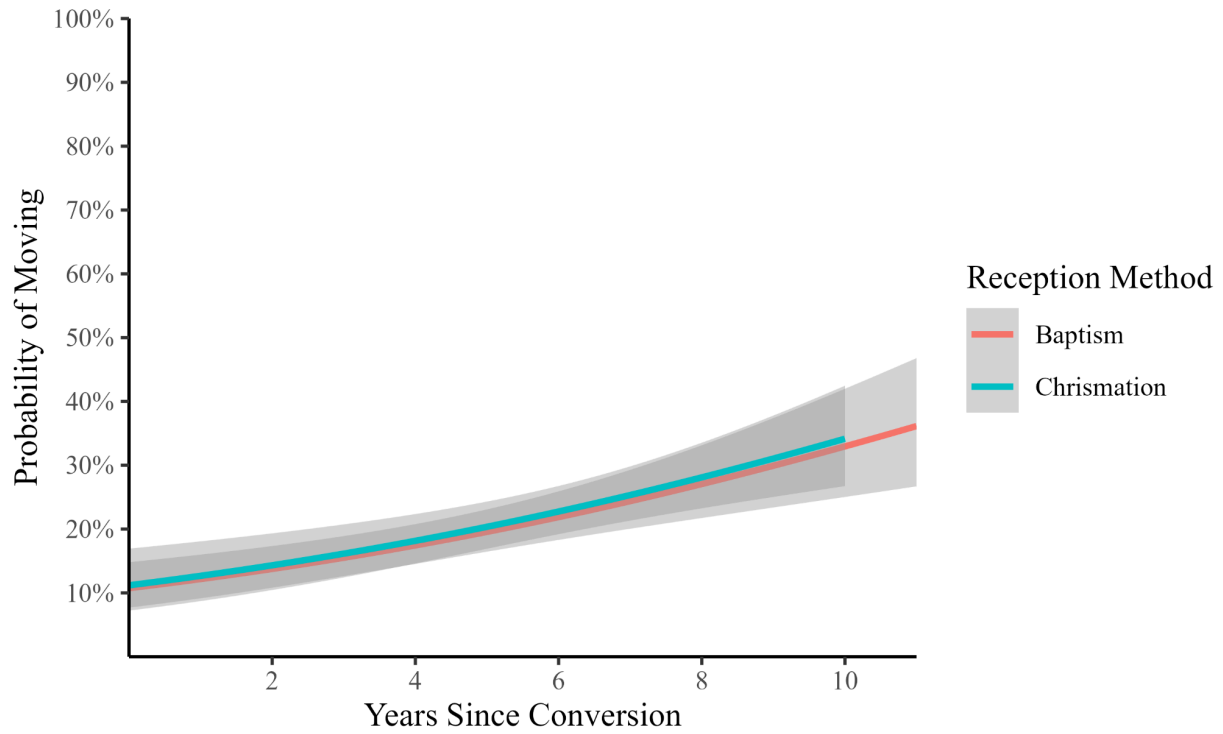
Former Religion: When comparing the different religious backgrounds of converts, we observed no significant difference in the propensity to move as time passed. Former Muslims had a higher likelihood of moving within the first year of their conversion (~40%, as compared to ~10% ten years later). However due to the small number of people of Muslim background in the dataset there is a large standard error around the estimate, so patterns should be interpreted with caution.

Figure 6 - Probability of Moving by Former Religion

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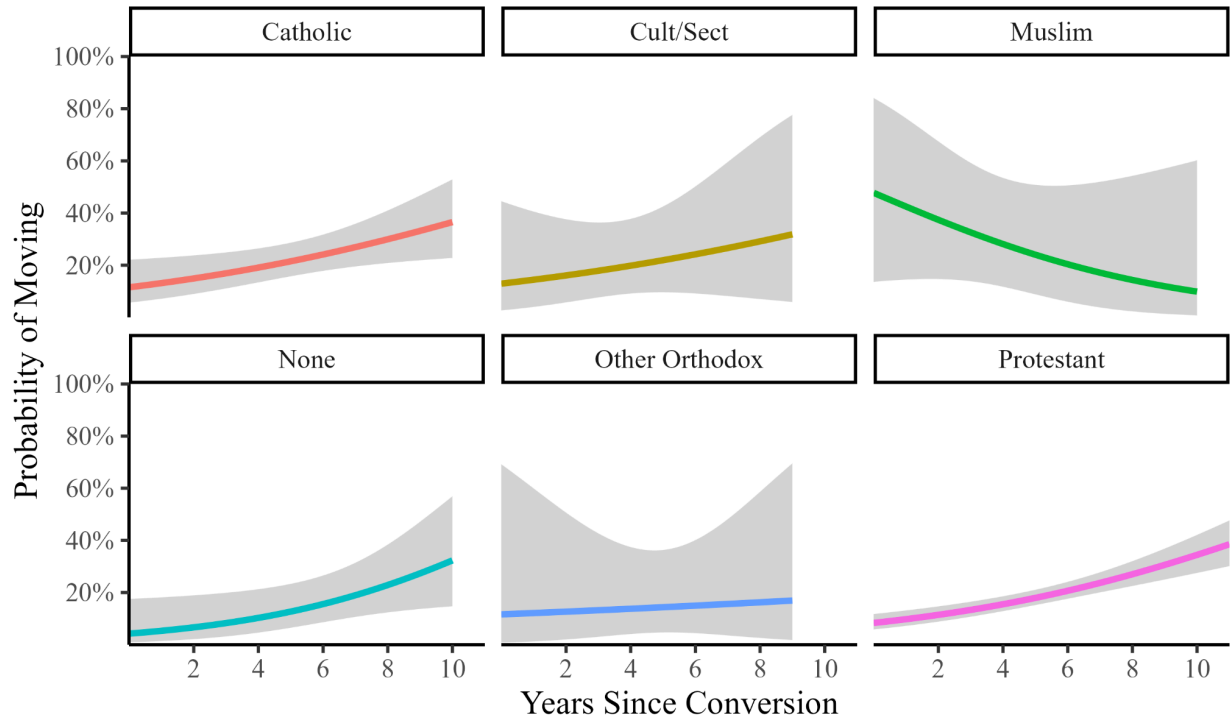
Reason for Converting: We divided the participants in the study into the following categories by stated reasons for conversion:

- Friend or Family (Not Spouse)
- Marriage
- Theological
- Spirituality
- Other/Unknown

For those in the "Friend/Family", "Theological", and "Other/Unknown" categories, the participants followed the trend of gradually becoming more likely to move as time passed.[1] Those who entered the Church for marriage were more likely to stay in their home parish regardless of the passage of time, as noted by their low almost flat horizontal line. This should be interpreted with some caution, as the standard error of the estimates is broader than some of the other groups.

Finally, those that converted due to "Spirituality" followed the opposite pattern of the vast majority of groups. While the majority of people only have ~10% chance of moving within their first year of converting, those who converted for spiritual reasons have approximately a 20% chance of moving in their first year. The probability of moving *falls* with the passage of time to ~5% by 10 years since conversion.[2]

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[1] Those who converted for theological reasons the point estimate at 11 years is slightly higher (40%) than the baseline probability of moving irrespective of Reason for Conversion (35%). However, this difference is not statistically significant as the standard error of the two lines would overlap if they were rendered on the same graph.

[2] Astute observers will note that the aforementioned trend should be regarded with healthy skepticism, seeing as the standard error of this group is rather large and intersects the other lines in places.

Figure 7 - Probability of Moving by Reason for Conversion
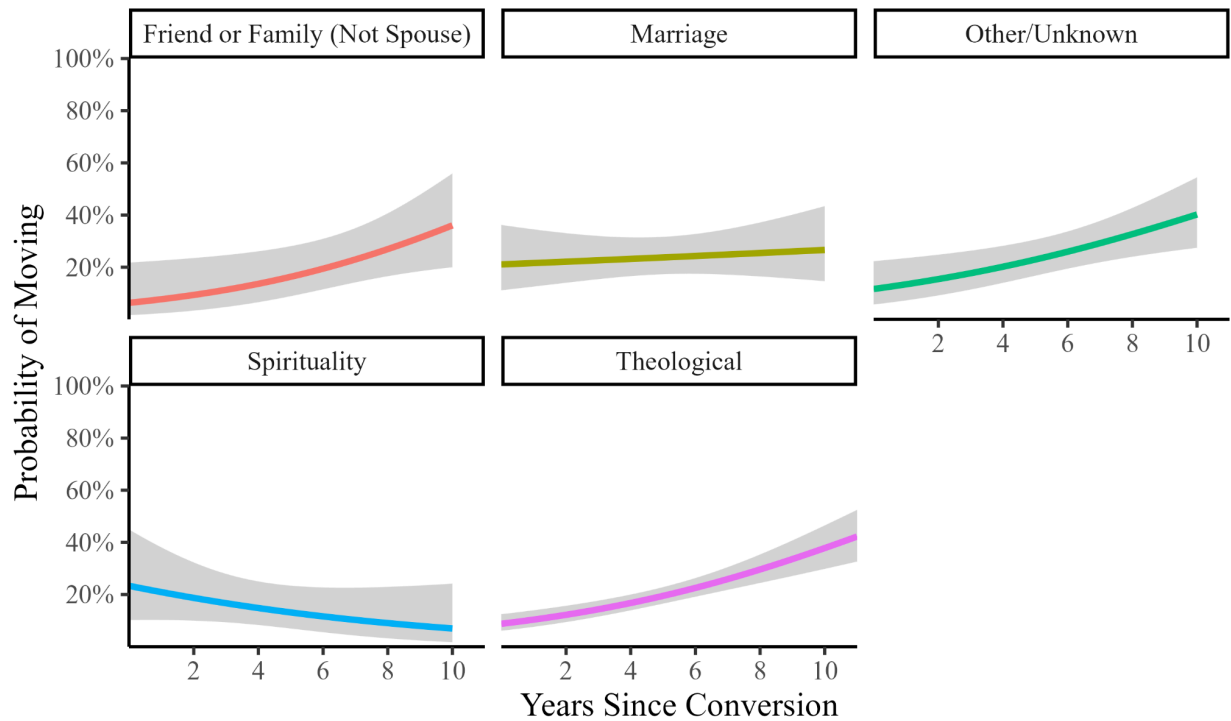
Conclusions: For most of the demographic factors, we find there to be no statistically significant or unexpected result when analyzing the likelihood of moving as years since conversion increase. Notable outliers include former Muslims and those who converted for spiritual reasons having the likelihood of moving decrease as the time after conversion increases. However, we attribute these results to a small data set and do not find them statistically significant.

Over the ten year period surveyed, we found there was, without filtering by demographics, approximately a 25% increase in the likelihood that a given participant had moved. To draw more conclusions on this subject, we suggest conducting this kind of study on a larger scale, over more time, and, most importantly, comparing it to rates of moving in the general population.