# Conversion Experience Examples

“I started dating someone who went to Tim Keller’s church, Redeemer Presbyterian in New York City. Out of curiosity, I went with him. But I told him upfront that I would never become a Christian; that it’s never going to happen. After about six or seven months, I began to think that the weight of history is more on the side of what [I was hearing at this church] than not. Tim Keller had made such a strong case, that I began to think it’s not even smart to reject this. It just doesn’t seem like a good intellectual decision.

“Really, it was like God sort of invaded my life. It was very unwelcome. I didn’t like it. Obviously, I started having a lot of different experiences where I felt God was doing a lot of things in my life. It’s kind of hard to describe, but I did have this moment where the scales just fell off of my eyes, where I was saying, ‘this is just totally true, I don’t even have any doubt.’ …I don’t really feel like I had any courage when I became a Christian, I just gave in. I wasn’t courageous; I didn’t have any choice. I kept trying to not believe but I just couldn’t avoid [accepting Christ]. If I could have avoided it, I would have. There is nothing convenient about it in my life or in the world I live in. It’s not like living in the South where everybody is a Christian. I live in a world where nobody is a believer. But God pursued me.”

Kirsten Powers. From [Conversion Through Friendship | Scot McKnight (patheos.com)](https://www.patheos.com/blogs/jesuscreed/2013/07/16/conversion-through-friendship/)

Margot Adler was raised in a secular, intellectual environment with little exposure to organized religion. However, in the 1970s, she began exploring Wicca and Paganism. Her journey into Paganism involved a powerful connection with the goddess and an appreciation for the earth-based spirituality that Wicca offered.

Adler described moments of spiritual revelation during rituals where she felt a deep connection with the goddess, experiencing a sense of being in the presence of something greater than herself. These experiences were pivotal in her conversion to Wicca, as they provided her with a direct and personal encounter with the divine, something she had not experienced in her previous secular life.

In her writings, Adler emphasized the importance of personal experience in Pagan spirituality. She described how rituals, meditation, and interaction with the natural world deepened her connection with the goddess and led her to fully embrace Wicca as her spiritual path. Her conversion was not about rejecting her previous beliefs but about finding a spiritual framework that resonated with her deeply held values and experiences.

Bhagwan Shree Rajneesh, later known as Osho, was born into a devout Jain family in India, but his religious journey took a unique path. As a young man, he became disillusioned with traditional religious practices and beliefs, including those of Jainism, which emphasized strict asceticism and non-violence. Osho experienced a personal spiritual awakening at the age of 21, which he described as a deep encounter with the infinite. This experience led him to abandon conventional religious teachings in favour of a more individualistic and experiential approach to spirituality.

Osho developed a philosophy that combined elements of Eastern mysticism, Western philosophy, and psychology. He rejected the rigid dogmas of organized religion and advocated for a spiritual path that emphasized personal freedom, meditation, and embracing life’s pleasures. His teachings attracted a global following, and he founded the controversial Rajneesh movement, which became known for its unconventional practices. Osho's conversion from traditional Jainism to a neo-spiritual path reflected his desire to break free from societal and religious norms, focusing on inner transformation and self-realization.

Malala Yousafzai, born in 1997 in Pakistan, grew up in a Muslim household but lived a relatively secular childhood where education and activism were her focus. Malala became an outspoken advocate for girls' education when she was just 11 years old, writing a blog under a pseudonym for the BBC. In 2012, at age 15, she was shot by the Taliban for her activism. Her survival was widely considered a miracle, and she has since become an internationally recognized figure. Her faith played a crucial role in her recovery and subsequent activism.

Malala's relationship with Islam deepened after her recovery, and she frequently credits her faith as a source of strength and guidance in her fight for education and human rights. Although she grew up in a Muslim culture, it was after the attack and her global recognition that she became more vocal about how her faith shapes her advocacy. Malala uses her platform to challenge extremist interpretations of Islam and emphasizes that the Quran promotes education and empowerment for all. She embodies the balance of being a devout Muslim while advocating for progressive change in her society and around the world.

Dorothy Day, born in 1897, grew up in a nominally religious household but largely lived a secular life during her youth. As a young woman, she was deeply involved in social activism, advocating for workers' rights, women’s suffrage, and other social justice causes. Her early adult years included experiences with socialism, a brief marriage, and an abortion, which left her feeling spiritually empty. It wasn’t until the birth of her daughter, Tamar, in 1926, that Day began to search for deeper meaning in her life, eventually converting to Catholicism. Her conversion was deeply influenced by her growing belief that faith and social justice were inseparable.

After her conversion, Dorothy Day co-founded the Catholic Worker Movement in 1933, a pacifist organization dedicated to helping the poor and advocating for social reform. Her work with the Catholic Worker houses, which provided food and shelter to the homeless, became legendary. Day’s faith was rooted in a radical interpretation of the Gospel that emphasized helping the marginalized and living in solidarity with the poor. Despite her earlier secular and activist background, Day’s conversion to Catholicism transformed her into one of the most influential social activists of the 20th century. She is currently under consideration for sainthood in the Catholic Church.

Malcolm X's conversion to the Nation of Islam was triggered by the confluence of several factors: the influence of his family, the teachings of the NOI that directly addressed the racial oppression he had experienced, and his own intellectual awakening. His embrace of the NOI’s teachings gave him a new sense of purpose, dignity, and empowerment, transforming him from a petty criminal into one of the most influential figures in the civil rights movement. Although his views would continue to evolve—especially after his later break from the NOI—his prison conversion was the catalyst for his rise as a prominent advocate for Black liberation and justice.

However, in 1964, his religious journey took another significant turn when he left the Nation of Islam and converted to Sunni Islam after making the pilgrimage to Mecca (Hajj). During his pilgrimage, Malcolm X encountered Muslims of all races and ethnicities, which led him to reevaluate his views on race and racism. His conversion to Sunni Islam marked a shift from the separatist teachings of the Nation of Islam to a more inclusive vision of humanity. After his conversion, Malcolm X began advocating for human rights and sought to build bridges across racial lines. His transformation influenced the civil rights movement and contributed to his legacy as a dynamic leader.